Conceptualisation and measurement of iwi wellbeing

A thesis
presented in partial fulfilment
of the requirements for the degree of

Master of Public Health

at Massey University,
Wellington, New Zealand.

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Ngai Tai, Te Whakatōhea, Te Whānau a Apanui, Ngāti Porou

2013

Ko Kapuārangi te maunga

Ko Wainui te awa

Ko Tōrerenuiārua rāua ko Manaakiao ngā Tīpuna

Ko Tōrere te Marae

Ko Tainui te waka

Ko Ngai Tai te iwi

He Mihi

Hīaroa, hīaroa	*Eternally pulling*
hīaroa ki ngā maunga hī	*the mountains of home*
e piki, e heke e hau mai ana	*like drifting winds that rise and fall*
hau ki uta, hau ki tai	*carried inland and out to sea*
hei pātaka whakaruruhau mōku	*my source of nourishment*
hei hau mō te ora, hei oranga mō te hau	*my breath of sustenance, the sustenance of my breath*
kia pūrea ōku parihau kōpara e tiapu nei	*breezing beneath my wings*
Hīaroa te tokatapu o Wainui, o Wairoa	*Call upon the sacred rock of Tōrere at Wainui*
ka pupū ake nā te puna Orini,	*where the waters of Te Orini spring forth,*
kārangaranga te muri	*call from the safety of home*
ranga ki runga, ranga ki raro	*let my family be intertwined*
rangaranga tōku pāharakeke ahikā	*weave together our sacred threads*
kia haumiē, kia huiē	*bind us as one*
Tāpotu te iringa o taku wakatuhi	*Initiate the baptism of the word*
tuhinganui, tuhingaroa, tuhingapāmamao	*words great, words long, words from the past*
tukua koa mai te kōmurihau	*I plead that you may send me a soft gentle breeze*
hei angitu te eke āmai o ngaru	*that carries me on the crest of this wave*
eke panuku, eke Tangaroa	*I am one with the land, I am one with the sea*
eke iti kōpara, ki moemoeā	*ascend this little bird to fulfil its dreams*
o tainui, o tairoa	*of the great tides, of the long tides*
Ngai Tai te iti	*I am but small*
Ngai Tai te ngaro	*I am still searching*
mā te kakau o taku hoe	*let the handle of my paddle*
e whakaripi ana te huki o Te Hānoa	*slice through the foaming waters of Te Hānoa*
pahū mai te toka puta a Taikehu	*bursting with potential through solid rock*
Mā wai e tō?	*Whom shall have the potential?*
kāti ma te takitini o Ngai Tai e tō	*As a collective, Ngai Tai has the potential*
ko Tōrere te kei o te waka, tapatū, tapahī	*with Tōrere at the bow of our endeavours, stand and recite,*
te Paenoa o tawhiti kia tata	*pierce the barriers of distant horizons*
whakatata, whakapiri, whakangātahi mai	*gather dreams close*
whakamauā kia tīna,	*let them be realised*
Tai-iki-e	*let them be*[1]

[1] Composed by Te Wheki Porter for the special purposes of this research.

Abstract

Measures used in the New Zealand health sector to gauge the state of Māori health and the effectiveness of health services are poorly aligned to Māori understandings of wellbeing and iwi and Māori community aspirations. This thesis explores the conceptualisation and measurement of wellbeing from an iwi perspective and is therefore distinct in that it is localised within an iwi-centred Māori inquiry paradigm that privileges iwi worldviews.

The study has been informed by a qualitative methodology and a multi-methods approach that included a literature review, three Ngai Tai marae-based wānanga and 14 key informant interviews. The term iwi vitality was identified in this research as best capturing iwi aspirations for wellbeing. Central to the concept of iwi vitality is the notion that iwi are able to actively determine what matters to them from a local perspective and how best to monitor progress towards the achievement of iwi vitality. Iwi vitality is both ecologically localised and context specific, and is best expressed through the following seven iwi vitality outcomes that have been derived from this study - a secure iwi identity, intergenerational sustainability, collective cohesion, environmental stewardship, self-determination, economic prosperity and whānau health and wellbeing. In combination these outcomes reflect what constitutes iwi vitality.

Progress towards the achievement of iwi vitality can be measured in a way that is consistent with iwi values and aspirations, through the application of the Iwi Vitality Outcomes Framework described in this thesis. The framework is based on iwi values, and therefore is located within an iwi paradigm. Application of the framework provides a mechanism through which iwi are able to align their efforts to iwi vitality outcomes, effectively monitor what matters to them and plan for the future towards the realisation of iwi vitality.

Acknowledgements

Ngā moemoeā ki tua

ngā ara ki naianei

ngā tapuwae ki mua

The visions of yesterday

are today's pathways

and tomorrow's stepping stones[2]

First and foremost, to Ngai Tai whānau who generously gave their time to participate in the research, I humbly thank you and acknowledge your contributions that have shaped this research. I appreciate the opportunity that I have been given to honour the voices of our Ngai Tai kaumātua, pakeke and rangatahi, all of whom have a vested interest in ensuring that Ngai Tai flourishes as an iwi, both now and in the future.

To the profoundly inspiring Māori leaders that I met and interviewed from across the country, with admiration I cherish your aspirations and passion for our people and the insight that you have contributed to this research. I confidently stand, knowing that I am proud to be Māori, to be Ngai Tai, Whakatōhea, Te Whānau a Apanui and Ngāti Porou. Your strong influences and the contributions you have all made and continue to make will leave a powerful legacy for future generations.

To the Ngai Tai Academic Oversight Group, James Hudson, Carlene Davis and Vaughan Bidois who guided and supported me as an emerging researcher, I sincerely thank you for your practical advice and gentle words of encouragement that have supported me on this journey. To the Research Advisory Group members, Reverend Bill Maxwell, Reverend Te Aururangi Davis, Muriwai Jones, Lisa Kelly, Dr Mark Haywood and Kiri Peita, thank you all so much for agreeing to support this study and for your practical contributions. To Lucy Steel, Bettina Maxwell, Mania Campbell-Seymour and all the staff of Ngaitai Iwi Authority that supported the

[2] A proverb coined by the late Ngai Tai leader, Ian Te Tawhiro Maxwell.

implementation of this research, I acknowledge the power of our collective strength and determination in supporting the wellbeing and prosperity of our people.

To Dr Anna Matheson, thank you for your ongoing support throughout this research, your patience and perseverance has been deeply appreciated.

To Dr Mihi Ratima and her whānau who welcomed me into their home with open arms and shared with me their way of life, providing a home away from home and an idyllic escape to write. I will always respect and admire the example that you have all set, you have nurtured my potential and encouraged me to aspire to great heights. Mihi, your constant and constructive support has enabled me to learn so much from you, academically, professionally and personally, for everything I am truly grateful. It has been a privilege to have been supervised by you.

To my whānau for enduring my highs and lows, and for being there when I needed you and even when I didn't, I truly am blessed to have your unconditional love. To my parents, for instilling in me a connection to my tūrangawaewae and for showing me how education can positively transform lives, you are both an inspiration and I look forward to working hard to make you proud. To my sisters, Candice and Chloe for producing such beautiful babies, Nico, Atutahi, Te Kani-a-takirau and Makoha - you all enrich my life with so much love and it is therefore a privilege to be a part of our special whānau.

To everyone that has provided me with guidance, support and wisdom, I thank you for the positive influence you have all played in supporting this research, and ultimately my growth and development as an individual.

I would also like to acknowledge the Health Research Council for investing in this research through the provision of a Ngā Kanohi Kitea grant that supported this research.

I am therefore grateful for the opportunity to present this research and hope that it will contribute towards supporting the development and advancement of not only Ngai Tai, but also other iwi and Māori communities throughout Aotearoa.

Preface

This preface describes the conventions for Māori language usage that have been followed in the presentation of this thesis.

A glossary of Māori terms used in this thesis is provided to make this study accessible to a wider audience. Where a single Māori word is first used, an English translation is provided in brackets for ease of reading. Thereafter, the glossary can be utilised for future reference. In the qualitative findings, Chapters Four and Five, comments to assist with clarity are provided in brackets and English translations of Māori terms are provided in square brackets. Where necessary, sentences using Māori words have been translated in full following the text and only where appropriate is a full definition of each word provided in the glossary. In the preliminaries, a conceptual translation of 'He mihi' has been provided, and therefore a literal translation of each word has not been included in the glossary.

In Chapters Four and Five Arabic numerals have been used to label all of the participants in each key participant group, starting from one within each section of the findings.

The use of the term Ngai Tai appears in two forms throughout this thesis. First, when referring to the iwi, Ngai Tai appears as two separate words. Second, when referring to the mandated iwi organisation Ngaitai Iwi Authority, the term appears as one word. The variant spellings do not reflect any difference in the underlying tribal name. It is acknowledged that these variations in spelling are a result of varying opinion. The researcher therefore has opted to honour the spelling of Ngai Tai as defined by her whānau, and to also respect the spelling as adopted by Ngaitai Iwi Authority.

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Glossary of Māori Terms[3]

ahikā	home fires, home people
ahitere	descendants that live outside tribal boundaries
āhua	attributes
Āriki	Chief of chiefs
aroha	love, respect
awa	river
awhi	care, help, support
hā	breath, breath of life
hapū	a sub-tribe
hau	wind, breath
Haukai a Iwi	tribal celebratory feast
haumate	state of being unwell
hauora	health
hikoi	historical learning trail
hikoi whakamua	journey forward
hinengaro	mental dimension of health, element of Māori health and wellbeing
Horowhenua	a region in the lower North Island
Hoturoa	captain of the Tainui canoe
hui	meeting, gathering
hui a iwi	tribal meeting, tribal gathering
Io Matua Kore	The Parentless God
iwi	a Māori tribe
iwi tāonga	cultural assets
iwitanga	iwi distinctiveness
kaha	strength
kai	food
kaiako	teacher, tutor
kaikaranga	ceremonial callers
kaikōrero	orators
kaitiaki	guardian
kaitiakitanga	guardianship
kaiwaiata	ceremonial singers
kapa haka	Māori cultural performance group
Kapiti	a region in the lower North Island

[3] Definitions are provided within the context of this study and may not be generally applicable.

Kapuārangi	a Ngai Tai mountain of significance
karakia	prayer, church
karakia tawhito	traditional prayer
karanga	ceremonial call
Kauaetangohia	a rural Māori settlement on the East Coast of the North Island
kaumātua	elders
kaunihera	council
kaupapa	activity, initiative, cause, subject, topic
kaupapa Māori	a Māori philosophy framework
kawa	protocol
kina	sea-urchin
kōhanga reo, kōhanga	a Māori early childhood language nest
kōrero	speak, stories, discussion
koro	grandfather
koroua	grandfather
korowai	feathered cloaks
kotahitanga	unity, collective unity
kuia	grandmother, female elder
kupu	word
kura	school
kura-a–iwi	tribal school
kura kaupapa	Māori medium primary school
mahi	work
mahi-a-tohunga	work of a Māori specialist in a particular field
mahi kai	food gathering
mahinga kai	cultivated food sources
maioha	appreciation
mākutu	oppressive forms of deculturalisation
mākutu Pākehā	pervasion of European norms
mana	integrity, prestige
mana ake	individual and family identity
mana motuhake	autonomy
mana whenua	environmental connectedness
Manaakiao	a Ngai Tai ancestor
manaakitanga	care and respect for others, the capacity to care
manuhiri	visitors, guests
Māoritanga	Māori distinctiveness

māra kai	food garden
marae	a Māori meeting place
māramataka	calendar
maro	loincloth
Mataatua	a tribal canoe
mātauranga	education, Māori knowledge base
mate Māori	an unexplained illness, psychosomatic illness
mauiui	unwell, sick
maunga	mountain
mauri	life force, essence
Mauri Ora	life essence, Access to the Māori world
mihi	greet, acknowledge
mihi whakatau	formal speech of welcome
Minita	Minister
mirimiri	massage
mita	dialect
moana	sea, ocean
moemoeā	vision, dream
moko(s), mokopuna	grandchild, grandchildren
mutunga	the end
Ngā Manukura	leadership – a Māori health pre-requisite
Ngā tini o Toi	The tribes of Toi (an ancestor)
Ngai Tahu	a tribe
ngahere	bush
Ngai Tai	a tribe
Ngai Taitanga	Ngai Tai tribal distinctiveness
ngākau	emotional dimension of Māori health
Ngāpuhi	a tribe
ngaro	lost
Ngārauru	a tribe
ngaru	a wave
Ngāti Hauiti	a tribe
Ngāti Hine	a tribe
Ngāti Kahungungu	a tribe
Ngāti Kauwhata	a tribe
Ngāti Mutunga	a tribe
Ngāti Porou	a tribe

Ngāti Pūkeko	a tribe
Ngāti Rangi	a tribe
Ngāti Raukawa	a tribe
Ngāti Ruanui	a tribe
Omarumutu	a settlement of Whakatōhea
Ōpōtiki	a town on the East Coast of the North Island
ora	health
oranga	health, wellbeing
pā	Māori villages, village
pae	collective of formal speakers on marae
paepae, paetapu	place reserved for formal speakers and callers on marae
pai	good
Pākehā	European
pakeke	adults
Papaioea	Palmerston North
papakāinga	collective home base
Papatuānuku	the Earth Mother
patu	weapon
pēpeha	tribal saying
piupiu	flax skirt
pōhiri	welcoming ceremony
pūkengatanga	skills, knowledge transmission
puna	a spring
Pupuri tāonga	the capacity for guardianship
Rāhui	ban
rākau	trees
rangaihīrearea	adults, middle generation (Ngai Tai)
rangatahi	youth
Rangatira	Chief
rangatiratanga	leadership, determination, self determination
Rangitāne	a tribe
rawa	resources, access to resources
reo	language
Ringatū	a Māori religion
rohe	region
rongoa	Māori traditional medicine
Rotorua	a city in the middle of the North Island

rūnanga	a mandated iwi organisation
taha hinengaro	mental and emotional dimension of Māori health
taha tinana	physical dimension of Māori health
taha wairua	spiritual dimension of Māori health
taha whānau	family dimension of Māori health
tāhuhu kōrero	ancestral knowledge
taiaha	long weapon
taiao	environment
Tainui	a tribe, name of tribal canoe
Takapūtahi	a Ngai Tai land holding
taku	my
tamariki	children
Tangaroa	God of the sea
tangata	individual, person, man
tangata whenua	Māori, indigenous people of New Zealand
tangi, tangihanga	a Māori mourning ritual carried out over a number of days
tāonga	gift, asset
tapu	sacred, sacrosanct
tauiwi	non-Māori
Taranaki	a region in the central North Island
tauparapara	chant
taurahere	middle generation descendants of a tribe
Tauranga	a city on the East Coast of the North Island
Tau Tuawaru	Year 8 (schooling)
te Ao Māori	the Māori world
te Ao Pākehā	the European world
Te Arawa	a tribe
Te Atiawa	a tribe
Te Atihaunui a Paparangi	a tribe
Te Hoe Nuku Roa	a Māori longitudinal study
Te Ira Tangata	a Māori potential framework
Te Iti Hauora	the Ngai Tai health and social service provider
Te Mana Whakahaere	autonomy – a Māori health pre-requisite
Te Ngāhuru	a Māori outcomes framework
Te One	a bay in Tōrere
Te Oranga	participation in society – a key task of a Māori model of health promotion

Te Pae Mahutonga	a Māori model of health promotion
Te Rarawa	a tribe
Te Rau Hinengaro	the New Zealand mental health survey
te reo	the language
te reo Māori	the Māori language
te roopu taka kai	food gatherers, preparers
Te Rūnanga Hauora o te Moana ā Toi	the Māori Health Rūnanga of the Bay of Plenty District Health Board
Te Whānau a Apanui	a tribe
Te Whare Tapa Whā	a Māori model of health
Te Wheke	a Māori model of health
tikanga	custom, traditional Māori practice
tinana	physical dimension of Māori health
tino rangatiratanga	self-determination
tīpuna	ancestor(s)
tohunga	expert, a Māori specialist in a particular field
tohunga hopu kai	expert food gatherer
Toi te Huatahi	an ancestor
toiora	healthy lifestyles - a key task of a Māori model of health promotion, a state of optimum health and wellbeing
toitū	stand with permanence
Tōrere	Ngai Tai tribal homeland
Tōrerenuiārua, Tōrere	a Ngai Tai ancestress
Tūhoe	a tribe
Tūhoetanga	Tūhoe distinctiveness
Tūhono	a Māori organisation
tuku iho	Māori values, beliefs, obligations and responsibilities
Tunapahore	a Ngai Tai land holding
tūpāpaku	deceased person, corpse
tūpuna	ancestor
tūrangawaewae	home lands
tutu	mischief
ūkaipōtanga	sense of belonging
uri	descendent
wahine	woman
wai	water
waiata	song
waiata koroua	ancient song

Waikato-Tainui	a post settlement iwi
Wainui	a Ngai Tai river
waiora	environmental protection, total wellbeing
wairua, wairuatanga	spirituality
waka	boat, canoe
wānanga	a Māori learning institution, learning opportunities
Wanganui	a town in the Lower North Island
whaikōrero	formal speech
whakaaro	thought, concept
whakairo	carving
whakamā	embarrassed
whakamana	empower, the capacity to empower, positively influence
whakangahau	entertainment
whakapapa	genealogy
whakapūmau tikanga	the capacity to promote culture
whakataetae	competition
whakatakoto tikanga	the capacity to plan ahead
Whakatane	a town in the Eastern Bay of Plenty
Whakatātaka Tuarua	the Māori Health Action Plan
whakatauākī	a proverbial saying of which the orator is known
Whakatōhea	a tribe
whakawhanaungatanga	the capacity for consensus, interrelationships
whānau	family
whanaungatanga	relationships, interconnectedness
whānau whānui	extended family
Whanganui	a town in the lower North Island
Whangaparāoa	a settlement in the Eastern Bay of Plenty of the North Island
whare	house
wharekura	Māori medium school for Years 1-13
wharenui	tribal meeting house
wharepuni	tribal meeting house
whare wānanga	Māori learning institution
whāriki	woven mats
whenua	land

Chapter One: Introduction

Rationale for the Research

Advancing our understandings of what it means to be well as iwi and as Māori is an important step toward improving iwi and Māori health and wellbeing outcomes through providing a basis for prioritisation, planning and measuring progress. Currently, Māori health is primarily measured using universal health indicators that do not adequately capture Māori and iwi health aspirations and concepts of wellbeing. Although universal indicator sets are useful, they are generally aligned to government targets and nationally driven, and therefore have limited relevance to iwi and local Māori community planning, decision making and development (Ratima, Edwards, Crengle, Smylie, & Anderson, 2006).

This thesis is about the conceptualisation and measurement of wellbeing from an iwi perspective. It is intended that this research will inform iwi planning, service delivery and improve iwi outcomes through the development of an iwi monitoring framework that best captures what constitutes iwi wellbeing in terms relevant to Ngai Tai in particular, and more generally to other iwi and local Māori communities.

Ngai Tai background information

Ngai Tai are a tribe located on the East Coast of the North Island in the Eastern Bay of Plenty. Ngai Tai are direct descendants of Tōrerenuiārua, the daughter of Hoturoa, captain of the Tainui waka [canoe] which first landed in Whangaparāoa, then later ventured along the East Coast where Tōrerenuiārua came ashore and settled with Manaakiao, a direct descendant of the ancestor Toi te Huatahi and the sub-tribe, Ngā Tini o Toi. This union established the people of Ngai Tai in what is now known as Tōrere. Ngai Tai has a population of just over 2,300 (Statistics New Zealand, 2006). The resident population of Ngai Tai living in Tōrere, the tribal homeland, is approximately 300 with more than 85% living away. The Ngai Tai population is proportionately youthful with 58% under the age of 29 years and a median age of 25 years (compared with 36 years for the total New Zealand population) (Statistics New Zealand, 2006).

Ngai Tai are therefore a small, youthful and dispersed population with a core resident population living in Tōrere. Additional documented Ngai Tai-specific measures have been compiled as an appendix to this report (Appendix One).

This research was developed in direct response to Ngai Tai community aspirations as expressed in the Ngaitai Iwi Authority Strategic Plan 2025 (2006b), the Ngai Tai Iwi Health Plan 2009-2012 Project Development Plan (2009) and outcomes from the Ngai Tai Taurahere Conference held in 2009 (Ngai Tai Taurahere Project Management Team, 2009). This research is driven by Ngai Tai in that Ngai Tai have provided leadership in all aspects of the research from conception to knowledge translation.

Research Questions

This study addresses the following research questions using a Ngai Tai lens:

1. What constitutes wellbeing from an iwi perspective?
2. What are the characteristics of robust wellbeing indicators from an iwi perspective?
3. What are appropriate Māori-specific wellbeing indicators that complement existing universal indicators and are better able to gauge the state of wellbeing in iwi terms, and that may also be relevant to other Māori at the local, regional and national levels?

Theoretical framework, methodology and methods

The theoretical framework guides all aspects of the research endeavour and draws on parallel evidence-based themes of a Māori health research inquiry paradigm (Ratima, 2003) and Ngai Tai iwi development principles (Ngaitai Iwi Authority, 2006b). The project utilises a qualitative methodology and a multi-methods approach that includes a literature review, three Ngai Tai marae-based wānanga and 14 key informant interviews. The study employed purposeful sampling and qualitative data was analysed thematically using the qualitative data analysis software package NVivo.

Thesis Outline

This thesis is divided into seven chapters. Chapter One provides the context and rationale for this study and outlines the research questions. Chapter Two reviews relevant literature. The review draws on existing work relating to Māori and indigenous concepts of health, and health measurement, as well as exploring the relevant national, regional and local contexts. Chapter Three describes the theoretical framework utilised to guide all aspects of the research and the research methodology. The research methods employed and analytical processes are also described. Chapter Four presents the findings from the Ngai Tai kaumātua (elders), pakeke (adults) and rangatahi (youth) wānanga. Chapter Five presents the findings from the key informant interviews. Chapter Six is the discussion section of the report and interprets the research data in terms of conceptualising and measuring wellbeing from an iwi perspective. The concept of iwi vitality is explored utilising a Iwi Vitality Outcomes Framework and its potential application is discussed. Chapter Seven presents the conclusions of the research.

Chapter Two: Conceptualising and Measuring Wellbeing

Introduction

This chapter explores the conceptualisation and measurement of health and wellbeing as it relates to international, national, indigenous, Māori and iwi-specific contexts.

Indigenous understandings of health and wellbeing

Indigenous concepts of health and wellbeing

There are approximately 370 million indigenous peoples worldwide (World Health Organisation, 2007), and although diverse in many respects, indigenous peoples tend to share a holistic worldview which encompasses social, mental, emotional, cultural, physical, political, environmental and spiritual dimensions (Adelson, 2000; Ahuriri-Driscoll et al., 2008; Assembly of First Nations Canada, 2006; Cooke, Mitrou, Lawrence, Guimond, & Beavon, 2007; Dockery, 2010a; Izquierdo, 2005; Kana'iaupuni, 2006; Lindsey, 2006; Mark & Lyons, 2010; Osorio, 2006; Panelli & Tipa, 2007; Stephens, Porter, Nettleton, & Willis, 2006; Tauli-Corpuz, 2008; Tebtebba Foundation, 2005; United Nations, 2006; Voyle & Simmons, 1999). An indigenous understanding of health is therefore expansive in comparison to the dominant Western biomedical model that focuses primarily on physical aspects of health (Dockery, 2010a; Mark & Lyons, 2010). The most commonly referred to international definition of health was first adopted in 1948 by the World Health Organisation (WHO) and affirms that 'Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity' (World Health Organisation, 1948). Although the WHO definition embraces a broader understanding of health than was previously acknowledged, it is not explicitly inclusive of spiritual and environmental dimensions, and in this respect is at odd with an indigenous perspective of health.

According to First Nations academics Marie Battiste and Sakej Henderson (2006):

> The traditional ecological knowledge of indigenous people is scientific, in the sense that it is empirical, experimental, and systematic. It differs in two important respects from western science however; traditional ecological knowledge is highly localised and it is social. Its focus is on the web of relationships between humans,

> animals, plants, natural forces, spirits, and the land forms in a particular locality, as opposed to the discovery of universal laws.
>
> (Assembly of First Nations Canada, 2006)

A secure cultural identity is fundamental to the wellbeing of indigenous peoples and can positively improve health outcomes (Dockery, 2010b; Durie, 2001). Indigenous wellbeing is culturally specific and therefore varied factors may impact differentially on the wellbeing of people of different cultures (Dockery, 2010b). An important milestone in the advancement of indigenous peoples was the development of The United Nations Declaration on the Rights of Indigenous Peoples that took place over a period of more than two decades, with a total of 143 member states voting in favour of the non-binding text, 11 members abstaining and 4 members (Canada, Australia, New Zealand and the United States of America) voting against its adoption in 2007 (United Nations, 2007). The Declaration affirms indigenous rights without discrimination to: improvements in quality of life; the enjoyment of the highest attainable standard of physical and mental health; access to health and social services; opportunities to determine and develop priorities and strategies that contribute towards indigenous advancement; the ability to maintain traditional health practices; and the expectation that states will adopt effective measures to ensure that indigenous advancement is made across sectors and that these are accurately monitored (United Nations, 2007).

An indigenous perspective of health therefore incorporates a holistic worldview, including spiritual, environmental, social, cultural, physical, mental and emotional dimensions of wellbeing. An indigenous perspective therefore does not view health in isolation, but rather within the context of a much wider ecological system of interconnected aspects of wellbeing.

Māori concepts of health and wellbeing

A number of Māori models of health have been developed that reflect a Māori worldview and articulate Māori understandings of health and wellbeing. The most commonly referred to model, Te Whare Tapa Whā (Durie, 1994), identifies four key dimensions of Māori health; te taha wairua (spirituality), te taha hinengaro (mental and emotional health), te taha tinana (physical health) and te taha whānau (the extended family). These dimensions are symbolic of the four walls of a house and reflect the interdependent nature of these elements that when in balance enable the achievement of health and wellbeing in a holistic sense. Te Pae Mahutonga,

a schema for Māori health promotion, was developed much later and identifies two pre-requisites (ngā manukura – leadership, te mana whakahaere – autonomy) and four key tasks (mauri ora – access to the Māori world, toiora – healthy lifestyles, waiora – environmental protection, and te oranga – participation in society) of Māori health promotion (Durie, 1999). Together the pre-requisites and key tasks provide an indication of protective factors that support Māori wellbeing.

Another widely recognised Māori model of health, Te Wheke (The Octopus), proposes that good health is achieved through a balance among eight interdependent dimensions of health; wairuatanga (spirituality), hinengaro (mental), taha tinana (physical), whānau (family), whanaungatanga (wider family connections), mana ake (individual and family identity), mauri (life force) and waiora (total wellbeing) (Pere, 1984). A recent study of traditional Māori healers' views on wellbeing has also led to the development of the Māori health model Te Whetu (The Star). Te Whetu is consistent with earlier models in identifying the following five interconnected elements of Māori health and wellbeing; hinengaro (mind), tinana (body), wairua (spirit), whānau/whakapapa (family and geneology) and whenua (land) (Mark & Lyons, 2010).

A pan tribal framework 'He Pou Oranga Tangata Whenua: Tangata Whenua Determinants of Health' has been developed by Te Rūnanga Hauora o te Moana ā Toi (Māori Health Rūnanga of the Bay of Plenty District Health Board which represents all of the 18 iwi within Mataatua). The framework was developed to support health organisations to acknowledge and apply kaupapa Māori principles that reflect the views of tangata whenua (Māori, the indigenous people of New Zealand) in their practice (Te Rūnanga Hauora o Te Moana a Toi, 2007). This framework is centred on the concept of 'toiora' (optimum health and wellbeing) and acknowledges traditional values, principles and institutions that are recognised locally as key enablers of Māori health and wellbeing. The framework identifies eight tangata whenua determinants of health that when in balance, support the realisation of toiora: wairuatanga (spirituality), rangatiratanga (leadership), manaakitanga (care and respect), kotahitanga (collective unity), ūkaipōtanga (belonging), kaitiakitanga (guardianship), whanaungatanga (relationships), and pūkengatanga (knowledge transmission).

Within an organisational context, the He Pou Oranga Tangata Whenua Determinants of Health framework can be applied to support the implementation of kaupapa Māori (a Māori philosophical framework) approaches and practices to support improvements in health service

delivery, planning and monitoring for Māori. For example, each determinant domain can be assessed by an organisation in relation to their strategic goals, objectives and operational practices. This may involve defining the organisations' understanding of each determinant domain and articulating how it is implemented in practice. Using wairuatanga as an example, an organisation may acknowledge the importance of spiritual connectedness and ensure that personnel are supported to learn and lead karakia and have access to cultural supervision (Te Rūnanga Hauora o Te Moana a Toi, 2007, p. 15).

Māori models of health positively affirm Māori identity and reflect a holistic worldview, an intimate connection with the environment and the centrality of spiritual dimensions of wellbeing (Durie, 1994, 1999, 2001; Mark & Lyons, 2010; Pere, 1984; Te Rūnanga Hauora o Te Moana a Toi, 2007). While not the same, these models are entirely consistent with the understandings of health and wellbeing of other indigenous peoples throughout the world (Adelson, 2000; Assembly of First Nations Canada, 2006; Cooke et al., 2007; Dockery, 2010a; Izquierdo, 2005; Kana'iaupuni, 2006; Osorio, 2006; Tebtebba Foundation, 2005; United Nations, 2007).

Māori live in diverse realities (M. Durie, 1998), and therefore no one definition of wellbeing can capture what it means to be well for all Māori individuals. Rather, these models are intended to capture in broad terms what it is to achieve health as Māori.

Iwi concepts of health and wellbeing

Iwi strategic planning documents which guide iwi advancement and development in a range of areas provide an indication of the meaning of collective wellbeing from the perspectives of iwi. Drawing on these documents, some core elements of the meaning of collective iwi wellbeing are able to be identified.

Ngaitai Iwi Authority's 2025 Strategic Plan centres on supporting the development of Ngai Tai culture, wellbeing and prosperity (Ngaitai Iwi Authority, 2006b). The Ngai Tai mission statement affirms that 'Ngai Tai strength and independence will grow future generations'. The Whakatupuranga Waikato-Tainui 2050 strategic document asserts the vision that Tainui will 'grow a prosperous, healthy, vibrant, innovative and culturally strong iwi' (Te Kauhanganui o Waikato Incorporated, 2007). Ngāti Porou developed their vision in 1990 'Mātauranga Ngāti Porou' and affirmed their aspirations for cultural, economic, social and political development to

contribute to the prosperity, autonomy and survival of Ngāti Porou (Te Rūnanga o Ngāti Porou, 2009). Ngāpuhi acknowledge that their strategic mission is 'to lead the spiritual, social, cultural, environmental and economic growth of Ngāpuhi, by ensuring the self determination and on-going sustainability of their people' (Te Rūnanga ā Iwi o Ngāpuhi, 2009).

Ngāi Tahu express their aspirations for whānau wellbeing in the Ngāi Tahu 2025 strategic plan which affirms that 'Ngāi Tahu whānau wellbeing is improved through the targeting of dedicated resources to meet identified whānau needs and aspirations, and that whānau will be supported to engage in activities that enhance their physical, emotional, mental and spiritual health.' (Te Rūnanga o Ngāi Tahu, 2001).

A key objective of the Wellbeing Strategy within the Ngāti Awa Strategic Plan 2010 – 2015 is to define optimum wellbeing from a Ngāti Awa perspective in order to best support Ngāti Awa members and their whānau to realise their self-determined optimum wellbeing (Te Rūnanga o Ngāti Awa, 2010). Ngāti Awa also state that the way in which they care for one another, their marae and their environment are the most important reflections of their wellbeing (Te Rūnanga o Ngāti Awa, 2010). This is further reflected in their strategic plan which focuses on strengthening and protecting Ngāti Awa culture, environment, resources and people (Te Rūnanga o Ngāti Awa, 2010).

Tūhoe place high value on tino rangatiratanga (self-determination) and mana motuhake towards emancipatory goals. As stated in their 'Blueprint for The New Generation Authority':

> It is not our way to follow government benchmarks and norms for iwi organisation structuring. We will not have true progress with cut and paste fixtures, replica strategies and processes, imitation policy and infrastructure templates; *only our own hearts and hands are fit to shape our futures*.
>
> (The Tūhoe Establishment Trust, 2011)

Iwi strategic documents reflect a holistic approach to iwi development that aims to ensure the holistic cultural, social, health, environmental and economic wellbeing of iwi collectives. Particular emphasis is placed on strengthening cultural integrity, the importance of self-determination, the notion of sustainability and whānau ora.

Health measurement

Health indicators

The Ministry of Health defines health indicators as 'summary measures that provide an indication of wider health concerns and serve to focus attention on key issues.' (Ministry of Health, 2010, p. 5). In general, governments measure health in order to track health outcomes and disparities in health among populations. Health disparities are most commonly described in socioeconomic, ethnic, geographical and gender terms.

The National Centre for Health Outcomes Development (2005) have developed a set of guidelines to support the evaluation of clinical and health indicator quality. Three phases in the life cycle of an indicator are interrogated: development, measurement and interpretation. At each phase, the quality of the indicator is tested using a five point rating system within a matrix of 22 scientific, policy, methodological and statistical criteria (National Centre for Health Outcomes Development, 2005). This process is intended to ensure the credibility of indicators used.

Indigenous health measurement

The following section explores approaches to the measurement of indigenous health, as well as universal and Māori health measurement in New Zealand. The value of localised indicators is also explored.

Indigenous peoples experience a disproportionate burden of disease compared with non-indigenous peoples (Dockery, 2010b; Steering Committee for the Review of Government Service Provision, 2005, 2009; Stephens et al., 2006; Voyle & Simmons, 1999; World Health Organisation, 2007). Work has been done in countries like New Zealand, Australia, Canada and Norway to measure the health of indigenous peoples and the extent of ethnic disparities (Callister, Didham, Potter, & Blakely, 2007; Cooke et al., 2007; Hayward, 2008; Kwiatkowski, 2010; Ratima et al., 2006; Smylie & Anderson, 2006; Steering Committee for the Review of Government Service Provision, 2009; Tauli-Corpuz, 2006, 2008; Taylor, 2006; World Health Organisation, 2007).

The universality of health information systems and their limitations in supporting locally based systems, infrastructure and service delivery has prompted research towards developing culturally specific, indigenous health indicator sets in New Zealand, Canada and Australia (Smylie, Anderson, Ratima, Crengle, & Anderson, 2006). This research identified that the development of indigenous health indicator sets should be inclusive of both meaningful conventional health indicators and other indicators that are culturally relevant and consistent with indigenous worldviews (Smylie & Anderson, 2006; Te Puni Kokiri, 2007). The inclusion of indigenous leadership and participation in the development of locally relevant health indicators aims to ensure that the prioritisation and collection of data is both meaningful and relevant for indigenous populations (Smylie & Anderson, 2006). This is also essential in order to understand the cultural context of indigenous wellbeing (Dockery, 2010a; Durie, 2006; Panelli & Tipa, 2007). Therefore, it is important that at a local level, indigenous communities are able to define their health and wellbeing in their own terms, allowing them to affirm their worldview, and measure what matters most to them (Dublin, 2006; Ratima et al., 2006; Smylie & Anderson, 2006; Taylor, 2006).

An example of advancements made towards measuring indigenous health is the First Nations Health Monitoring Framework which has been developed by First Nations to inform Federal, Provincial and Territorial governments of progress to the health status of First Nations (Assembly of First Nations Canada, 2006). The framework includes four key reporting domains; individual health, community health, health determinants and health services The Framework utilises both universal measures and First Nations specific indicators such as; the availability and use of traditional healers and medicines, implementation of sovereignty in education, indigenous language proficiency, participation in traditional cultural practices, reservation housing standards, community based control over services, political participation and traditional use of land. In addition, comparisons are made within the First Nations population between those living on and off reserves (Assembly of First Nations Canada, 2006). The Framework is supported by the First Nations Wholistic Policy and Planning Model that affirms indigenous self-government and the importance of local communities, adopts a lifecourse perspective and includes spiritual, social, cultural, physical, emotional, environmental, economic and mental dimensions that reflect the First Nations most widely recognised model of health, the Medicine Wheel (Assembly of First Nations Canada, 2006). This model provides an influential structure that informs government policy planning and supports improved First Nations health outcomes through greater government accountability.

Despite progress and the preferences of indigenous peoples to lead their own health development, current approaches to measuring indigenous health are usually led by non indigenous peoples and driven by government targets and priorities which assume a 'top down' approach.

> For centuries, indigenous peoples across the globe have been calling for recognition of their fundamental right to ancestral homelands and self-government...the right to self-government includes the right to self-governance of population-based information, including health information.
>
> (Smylie & Anderson, 2006, p. 604)

Major challenges face indigenous populations throughout the world with regards to the collection, interpretation and utilisation of their own health data (Smylie & Anderson, 2006; Tauli-Corpuz, 2008; Taylor, 2006). Issues such as substandard data sources and assessment methods, as well as inaccurate ethnic identification and baseline data all contribute to the inadequacies of health information systems (Smylie & Anderson, 2006). These issues are further exemplified when comparative analysis of health disparities amongst indigenous and non-indigenous populations are utilised as the only indication of improved health outcomes for indigenous peoples.

New Zealand health measurement

Health information in New Zealand is primarily derived from service or patient-based information, as well as from the New Zealand Health Survey (NZHS). Conventional universal measures of health status are currently used by Government to monitor the health of all New Zealanders. These measures tend to focus on mortality and morbidity rates, risk and protective factors, health service utilisation and to a lesser extent socioeconomic determinants of health (Ministry of Health, 2010).

Previously, individual health surveys were undertaken in order to support the wider NZHS programme and included the Adult and Child Nutrition Surveys, Tobacco, Alcohol and Drug Use Surveys, Te Rau Hinengaro (the New Zealand Mental Health Survey) and an Oral Health Survey. However, since April 2011 there has been a consolidation of all of these surveys into a single, continuous survey that will allow for the ongoing monitoring of the health status of all New Zealanders (Ministry of Health, 2011a). This method provides increased efficiencies in

pooling data which will improve its statistical accuracy and provide greater opportunities to examine data at ethnic, regional and/or district levels (Ministry of Health, 2011a). Current 2010/2011 Ministry of Health targets include: shorter stays in emergency departments, improved access to elective surgery, shorter waits for cancer treatments, increased immunisation, better help for smokers to quit and better diabetes and cardiovascular services (Ministry of Health, 2011c). These targets are primarily performance focused and government driven, and are utilised to comparatively measure the health of all New Zealanders.

Universal measures are important and provide an indication of the overall health of the population at both national and regional levels and inform planning and action to progress addressing ethnic inequalities in health. In isolation, however, they are insufficient to capture the health and wellbeing of Māori in terms that are meaningful and relevant to local level needs and aspirations (Ahuriri-Driscoll et al., 2008; Hudson, 2009; Mark & Lyons, 2010; Ratima et al., 2006).

Māori health measurement

Profiles of Māori health generally rely on key universal population health measures derived from Ministry of Health national collections of health and disability information, Statistics New Zealand datasets, the Institute of Environmental Science and Research data and the amalgamated New Zealand Health Survey (Ministry of Health, 2010). Profiles generally refer to six main areas including socioeconomic determinants of health (neighbourhood deprivation, secondary school level attainment, income, employment, welfare dependency, access to transport and telecommunications, household crowding and health literacy), risk and protective factors (smoking, alcohol and drug use, nutrition, body size and physical activity), health status (life expectancy, disability, major causes of death, self-rated health, cardiovascular disease, cancer, respiratory disease, diabetes, infectious diseases, suicide and intentional self-harm, mental health, interpersonal violence, oral health, infant health and unintentional injury), health service utilisation (usual health practitioners, general practitioners, Māori health providers, prescriptions) and health system indicators (avoidable mortality and hospitalisation) (Ministry of Health, 2010). Access to a profile of Māori health status is useful at a government level as an evidence base for national planning and policy initiatives.

At a regional level the Bay of Plenty District Health Board (BOPDHB) has been involved in a National Ministry of Health pilot project that aims to align all District Health Board measures, including Māori health indicators, to government health priorities (Ministry of Health, 2011b). District Health Boards have been tasked with identifying local Māori-specific health indicators that are drawn from conventional measures and for which data is already regularly collected. For example, the Bay of Plenty District Health Board have identified the following Māori health indicators for local reporting: child asthma hospitalisation rates, outpatient did not attend rates and preschool dental clinic enrolment rates (Gray, 2011). These Māori-specific indicators are clinically based and were selected based on findings of the BOPDHB Health Needs Assessment and in consultation with key advisory and stakeholder groups (Bay of Plenty District Health Board, 2008). This approach is reflective of Government health priorities and targets, and does not allow for full consideration of local Māori community and iwi health and wellbeing aspirations.

He Korowai Oranga, the Māori Health Strategy (Ministry of Health, 2002) outlines the direction for Māori health development in New Zealand and locates whānau ora as the aim of the Māori health strategy. Whānau ora is defined in the Strategy as 'Māori families supported to achieve their maximum health and wellbeing." The definition has been more comprehensively articulated by the Whānau Ora Taskforce (Durie, Cooper, Grennell, Snively, & Tuaine, 2010) as a whānau ora philosophy that emphasises, among other things, recognition of whānau as a collective entity, supporting a group capacity for self-management and self-determination, the importance of a Māori cultural foundation and the positive role for whānau in society. As identified by the Whānau Ora Taskforce, whānau outcome goals include whānau to be self managing, cohesive, resilient and nurturing, economically secure, living healthy lifestyles, and participating confidently in society and te Ao Māori (Durie et al., 2010).

He Korowai Oranga acknowledges the need for partnership between Māori and the Government in order to realise whānau ora aspirations and outcomes (Ministry of Health, 2002, p. 5). This is consistent with the Treaty of Waitangi[4] principles of partnership, protection and participation (Ministry of Health, 2003). Improving Māori health information is identified as a key objective of the Strategy that aims to 'support effective service delivery, monitoring and achievement' (Ministry of Health, 2002, p. 23). In order to support implementation of the Strategy, aligned Māori Health Action Plan documents have been developed (Minister of Health and Associate

[4] The Treaty of Waitangi was signed in 1840 between Māori and the British Crown ensuring Māori rights, protecting Māori interests and establishing a nation state.

Minister of Health, 2006). The Whakatātaka Tuarua: Māori Health Action Plan acknowledges the importance of quality data and information in order to best support the improvement of Māori health outcomes, the reduction of inequalities and the realisation of whānau ora (Minister of Health and Associate Minister of Health, 2006).

From a Māori perspective there are substantial gaps in the type of health information that is routinely collected. For example, national Māori health data does not easily translate to local level iwi based planning, as iwi affiliation data is not collected. The need for Māori-specific health indicators at national and local levels has been recognised (Winiata 1988, Durie et al 1995, Durie et al 2002, Ratima et al 2006, McNeill et al 2009), particularly more recently as they relate to the achievement of whānau ora (Durie et al., 2010). It is evident that greater Māori, iwi and local level participation in indicator selection, development and utilisation is required in order to better capture iwi and Māori community aspirations for Māori health (Ratima et al., 2006).

At a local level, the collection of iwi-specific health data does not occur and therefore it is difficult for iwi to effectively plan and monitor the health of their populations. Statistics New Zealand acknowledges the need for Māori and iwi-specific data, identifying the importance of collective wellbeing at whānau, hapū (sub-tribe) and iwi levels:

> There is a demand within the Māori community for better information about collective Māori well-being. Whānau are an important unit of Māori society, as are hapū and iwi. Māori are interested in a wide range of measures of collective wellbeing, including whānau and hapū wellbeing.
>
> (Statistics New Zealand, 2009, p. 6)

Measuring wellbeing

International approaches to measuring wellbeing

Much work has been completed internationally with regard to universal wellbeing measurement, with most developed countries employing several types of objective and subjective indices to measure and compare their 'wellbeing' to the health and progress of other nations. The most commonly referred to economic measure of wellbeing is the Gross Domestic Product (GDP), a global measure that is calculated based on the production and consumption of goods and services in any given period (World Bank Data Development Group, 2012).

Although the GDP provides an indication of economic growth, it does not adequately reflect the multidimensional and holistic aspects of wellbeing, or factor in negative impacts as a result of economic growth (Buchner et al., 2010; Cooke et al., 2007; Gadrey & Jany-Catrice, 2006; Te Puni Kokiri, 2007). In contrast, a Genuine Progress Index (GPI) has been developed internationally that incorporates 20 social, economic and environmental components that aim to measure progress within an ecological context utilising indicators that better reflect diverse realities and incorporate humanistic values, as opposed to solely economic performance. Work has been done on measuring the genuine progress of Nova Scotia utilising the GPI (Hayward, 2008; Pannozzo et al., 2009). An attractive functionality of the GPI is its ability to realistically account for both positive and negative influences on wellbeing.

The United Nations Human Development Index uses the average of health, education and income indicators to calculate an overall measure of wellbeing (United Nations, 2010). Since the development of the index in 1990, the United Nations have remained firm in their stance that 'People are the real wealth of a nation' and that a country's success cannot be measured on income alone (United Nations, 2010). However, as it is currently used the tool has little relevance to indigenous peoples as it uses general population data which therefore masks the relative marginalisation of indigenous peoples (Cooke et al., 2007).

Canada has developed the 'Canadian Index of Wellbeing'. The Index defines wellbeing as 'the presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to; good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time use, high levels of democratic participation, and access to and participation in leisure and culture'(Canadian Index of Wellbeing Network, 2011) . The index is unique in comparison with the GDP or the UNHDI, as it is able to accommodate differential adjustments for both beneficial and harmful activities, providing a composite index that measures wellbeing across a wide range of domains.

The Australian Bureau of Statistics have identified their role in improving the collection of indigenous data through coordinating national, regional and local Government information systems, improving the collection of ethnicity information and expanding the existing national survey programme to incorporate indigenous specific statistics (Steering Committee for the Review of Government Service Provision, 2005, 2009). In 2002, the Australian Government

established the Overcoming Indigenous Disadvantage reporting framework that monitors progress towards achieving the following three priority outcomes:

- Safe, healthy and supportive family environments with strong communities and cultural identity
- Positive child development and prevention of violence, crime and self-harm
- Improved wealth creation and economic sustainability for individuals, families and communities

There are two levels of measures that support this framework. The first level incorporates six targets as determined by the Council of Australian Governments (COAG) and six headline indicators that have been developed in consultation with indigenous peoples. The COAG targets include life expectancy; child mortality; early childhood education; reading, writing and numeracy; Year 12 attainment, and employment indicators (Steering Committee for the Review of Government Service Provision, 2009). Headline indicators include tertiary enrolments and qualifications, the prevalence of disabilities and chronic diseases, household and individual income levels, rates of child protection notifications, family and community violence, and imprisonment and juvenile detention (Steering Committee for the Review of Government Service Provision, 2009).

While there has been 'consultation' with indigenous Australians on the selection of indicators, the process was not driven by indigenous peoples, and the Framework does not reflect a holistic perspective of indigenous wellbeing. For example, the majority of the headline indicators are deficit focused, emphasising family dysfunction, criminal convictions and the presence of disease. This approach is also apparent in the naming of the Framework. The Framework reflects government targets and is not based on indigenous Australian concepts of wellbeing and aspirations, and more specifically the local needs and aspirations of aboriginal populations such as Torres Strait Islanders and the Murray-Darling Basin peoples (Taylor, 2006). Taylor (2006) refers to the cross-sectional space where government policy and frameworks attempt to intersect with indigenous Australians worldviews as reductionist.

Within the United Kingdom, progress has been made towards measuring national wellbeing with the development of proposed domains and indicators of how the United Kingdom is doing as a whole (The Office for National Statistics, 2012). Data domains and measures include; individual wellbeing (life satisfaction, life quality, happiness, anxiousness), relationships (social life satisfaction, crisis support), health (life expectancy, disability, health satisfaction, mental

wellbeing), what we do (unemployment rate, job satisfaction, leisure time satisfaction), where we live (crime rate, fear of crime, access to green spaces, neighbourhood belonging), personal finance (household debt ratio, household wealth, household income satisfaction), education and skills (human capital, educational attainment), the economy (household income, national debt and income, consumer price inflation index), governance (voter turnout, trust in national Parliament and Government), and the natural environment (greenhouse gas emissions, air pollutants, extent of protected areas, renewable energy consumption) (The Office for National Statistics, 2012). In addition, an interactive tool has been launched to examine the datasets within specific areas to aid in local and regional comparisons.

Another form of measurement that has also been developed in the United Kingdom is the Wellbeing and Resilience Measure (WARM) framework which aims to measure wellbeing and resiliency at a local Government level to support strategic planning and the prioritisation of services within the community (Mguni & Bacon, 2010). WARM is structured by three overarching domains; self, support, and systems and structures. These domains provide the lens by which wellbeing and resilience is examined. The Framework utilises existing national datasets to provide an overall measure of wellbeing and resilience, and also incorporates locally collected data and alternative indicator sets in order to ensure that the WARM is relevant, meaningful and geographically specific (Mguni & Bacon, 2010).

The Barilla Centre for Food and Nutrition Index (BCFN) is used in ten countries throughout the world and utilises a total of 41 performance indicators that are 'relatively weighted' across seven domains. Those wellbeing domains are psycho-physical, behavioural, material, environmental, educational, social and political (Buchner et al., 2010).

Overall, much work is being undertaken internationally to support advancements in measuring collective wellbeing. However, these measures are not readily transportable for iwi, Māori and indigenous peoples throughout the world as they do not take specific account of what it means to be well from an indigenous perspective.

Indigenous approaches to measuring wellbeing

The United Nations Permanent Forum on Indigenous Issues (UNPFII) are an advisory group to the Economic and Social Council of the United Nations, and have developed a set of indigenous wellbeing indicators that aim to reflect a holistic worldview through two core themes: Identity, land and ways of living; and Indigenous rights to, and perspectives on, development (United Nations, 2006). In addition, 12 global themes relevant to indigenous peoples were identified and include:

- Security of rights to territories, lands and natural resources
- Integrity of indigenous cultural heritage
- Respect for identity and non-discrimination
- Fate control
- Full, informed and effective participation
- Culturally appropriate education
- Health
- Access to infrastructure and basic services
- Extent of external threats
- Material wellbeing
- Gender
- Demographic patterns of indigenous peoples

(United Nations, 2005)

Under each of the 12 global themes, subthemes and aligned indicators were identified. For example, one proposed measure of the integrity of indigenous cultural heritage is the existence of legislation that recognises, promotes and protects indigenous cultural heritage (United Nations, 2005). In addition, measures that quantify the number of indigenous peoples participating in intergenerational knowledge transmission, the number and diversity of indigenous language speakers and the number of indigenous communities with documented customary laws are measures of wellbeing as it relates to indigenous cultural heritage.

The UNPFII continues to advance and strongly adopts a human rights based approach that acknowledges advocates for the use of structural, process and outcome indicators in order to most comprehensively measure indigenous wellbeing. Although this work is useful at international and national levels, the diversity amongst indigenous populations also requires the development of complementary indicators which specifically reflect local and community realities.

Currently the measurement of indigenous peoples' health and wellbeing are commonly driven by government targets that poorly align with indigenous concepts and aspirations for health and wellbeing. The UNPFII identified challenges in developing wellbeing indicators for indigenous peoples that included difficulties in data collection, including ethnic data quality, analysis, interpretation and dissemination, as well as inconsistencies in ethnicity data quality, gaps in existing data, cultural prohibitions and the need for culturally appropriate, relevant and meaningful measurement (United Nations, 2006). It was recommended that governments support indigenous peoples to collect and analyse their own data. Importantly, the Forum stated that the development of indigenous wellbeing indicators should be strengths based, outcomes focused and grounded in the 'inherent values, traditions, languages, and traditional orders/systems' of indigenous peoples (United Nations, 2006, p. 7).

Measuring wellbeing in New Zealand

New Zealand utilises the United Nations Human Development Index (UNHDI) and Gross Domestic Product to measure its position against other developed countries. According to recent UNHDI reports, New Zealand has moved from being listed in third place on the UNHDI out of a total of 169 countries in 2010 (United Nations, 2010), to fifth place in 2011 (United Nations, 2011). According to the Ministry of Health (2011b), New Zealanders are faring well in comparison with other countries that spend a similar portion of their GDP on health (Ministry of Health, 2011b). However, it is not apparent from UNHDI and GDP rankings that within New Zealand there are wide ethnic inequalities in health between Māori and non Māori.

Every five years, an official national census is undertaken which aims to provide a snapshot of the total population and dwellings within New Zealand (Statistics New Zealand, 2012a). The census surveys the following ten data categories: population structure; location; ethnicity and culture; education and training; work; income; families and households; housing; health; disability. The census is New Zealand's most comprehensive survey, targeting every household in New Zealand and providing important information to support planning and decision making. The most recent census was completed in 2006, with the next scheduled census for 2011. However, due to the Christchurch earthquake in 2011 which affected the Statistics New Zealand headquarters, the next census will be completed in March 2013 (Statistics New Zealand, 2012a).

The recent establishment of the Programme of Official Social Statistics (POSS) has enabled cross sectoral alignment of social surveys into one coherent and coordinated system (Statistics New Zealand, 2009). The New Zealand General Social Survey is undertaken every two years and seeks to provide information on the social and economic wellbeing of New Zealanders over 15 years of age (Statistics New Zealand, 2008, 2010b). Key areas of investigation include overall life satisfaction, financial wellbeing, levels of social contact and isolation, self-assessed safety and security, problems with housing, self-assessed health and participation in voluntary work (Statistics New Zealand, 2010b). Survey data is analysed by ethnicity and international comparisons can also be made. Although Māori information collected is useful, it is based on a small number of Māori respondents and utilises universal, generic measures that do not adequately capture what it means to be well as Māori (Statistics New Zealand, 2009).

Another national level research programme regularly carried out by the Ministry of Social Development (MSD) aims to monitor the social wellbeing and quality of life of New Zealanders across ten outcome domains: health, education, paid work, economic standard of living, civil and political rights, cultural identity, leisure and recreation, safety, social connectedness and quality of life (Ministry of Social Development, 2010). The research is published as a biannual Social Report that provides an opportunity to explore changes in the social wellbeing of New Zealanders over time and to make comparisons of social outcome experiences of different population groups. The Ministry of Social Development defines wellbeing as 'the aspects of life that society collectively agrees are important for a person's happiness, quality of life and welfare' (Ministry of Social Development, 2008). Findings from the Social Report can be compared with other OECD countries.

In addition, a Quality of Life survey is undertaken biennially across eight major New Zealand cities and examines individuals' perceptions of quality of life, health and wellbeing, crime and safety, community, culture and social networks, council decision making processes, environment, public transport and lifestyle (Jamieson, Armstrong, Reid, Dudding, & Hastings, 2011). The survey provides ethnic comparisons between non-Māori, Māori, Pacific and Asian/Indian respondents and also compares data over time.

Much information is collated nationally to understand the diverse realities experienced by all New Zealanders across a range of key areas, which in turn supports government and non-government information needs. Many of the current national statistical programmes, however,

fail to capture meaningful and relevant information that best supports iwi and Māori communities to accurately monitor, plan for, and develop their populations.

Measuring Māori wellbeing

A number of approaches have been taken to measuring Māori wellbeing. In 1995, Statistics New Zealand began developing a Māori Statistics Framework that aimed to collect statistical information that was not only relevant to Māori, but was based on the collective aspirations of Māori. Those aspirations were understood within the following domains: the sustainability of te Ao Māori, social capability, human resource potential, economic self-sufficiency, environmental sustainability, and empowerment and enablement (Wereta & Bishop, 2004). The Framework acknowledges that although Māori wellbeing is conceived and measured in terms of individual development, that it can also be applied at collective and societal levels (Wereta & Bishop, 2004).

Te Ao Mārama, a Statistics New Zealand publication draws on Māori and iwi-centred statistics from a range of sources including the Office of Treaty Settlements, Ministry of Education and the Parliamentary Library to reflect an understanding of Māori wellbeing and development from a Māori perspective (Statistics New Zealand, 2012b). Using the following data categories; population, cultural vitality, health and well-being, knowledge and skills, income, labour force, participation, Treaty settlements, and environment, a range of indicators are utilised to demonstrate a national picture of Māori wellbeing and development. For example, cultural vitality is expressed by the number of Māori that know their iwi, and the percentage of Māori that can carry out an everyday conversation in te reo Māori. Health and wellbeing is reflected in overall life satisfaction, life expectancy, and the percentage of face-to-face contact with family living in another household in the last four weeks. Knowledge and skills is demonstrated through the use of indicators that reflect the proportion of new entrants that participated in early childhood education during 2003-2011, and the number of funded kura kaupapa Māori and kura teina since 1992. Participation is reflected in the number of Māori Members of Parliament and Treaty settlements are viewed by the redress amount received by iwi, the year of settlement and the year that the settlement is legislated. The environment indicator explores dissatisfaction with the state of the environment by Māori and the total NZ population. This report provides key headline measures to support the measurement of Māori wellbeing in areas of significance to Māori.

Statistics New Zealand will implement Te Kūpenga, the Māori Social Survey in 2013 in response to the need for Māori and iwi-specific information that will in turn support policy development and improved Māori and iwi outcomes. It is intended that the survey will include 5,000 Māori participants and will focus on Māori social, economic and cultural wellbeing (Statistics New Zealand, 2012b). The survey would have the capacity to provide both national and regional profiles on matters of importance to Māori such as the state of the Māori language and other aspects of Māori cultural wellbeing, including connectedness to whakapapa based groups and involvement in cultural practices, as well as the sense of wellbeing gained from these experiences (Statistics New Zealand, 2009).

The Social Report uses universal measures to gauge the social wellbeing and quality of life of New Zealanders and provides analysis by ethnicity. Māori-specific indicators include the number of speakers of te reo Māori (the Māori language), and the enjoyment of constructive relationships with whānau and iwi (Ministry of Social Development, 2010). Māori health is measured using six indicators within the health domain: health expectancy, life expectancy, cigarette smoking, suicide, obesity and hazardous drinking (Ministry of Social Development, 2010).

The Family Whānau and Wellbeing Project has sought to develop ways to better measure and monitor social and economic determinants of family wellbeing over a period of twenty five years, spanning 1981 – 2006 (The University of Auckland, 2012). As part of this research programme, national population data has been utilised to examine trends in the wellbeing of Māori households (Kiro, von Randow, & Sporle, 2010). This research has identified core data domains (e.g. income, education, work, housing, health) associated with family wellbeing in order to explore changes in Māori households. These wellbeing domains have then been explored by household composition, providing an analysis of varying experiences of wellbeing in Māori households comprising: couples without children; single-parent families; other one-family households; and multi-family households.

Te Hoe Nuku Roa is a longitudinal study of Māori households that has been underway since 1994, and has included participation from over 1600 Māori across 550 households. This study investigates aspects of wellbeing such as health, culture, housing, education, recreation, leisure and lifestyle (Durie, Fitzgerald, Kingi, McKinley, & Stevenson, 2002). As part of the development of this study, Te Ngāhuru, a Māori-specific outcomes schema was developed that

aims to measure the wellbeing of Māori. The Schema focuses on two main outcome domains: human capacity and resource capacity (Durie, 2006; Durie et al., 2002). The Schema acknowledges an ecologically oriented Māori worldview and integrates social, cultural, economic and environmental aspects of Māori wellbeing. Common goals as identified in the Schema include; a secure Māori identity, collective Māori synergies, cultural and intellectual resources, and a Māori estate (Durie, 2006; Durie et al., 2002).

The inclusion of outcome targets and indicators provides a platform for the collection of Māori-specific outcomes measures (Table 1). For example, Māori participation could potentially be measured by examining numbers enrolled on the Māori electoral roll, whilst vibrant Māori communities may be measured by the number of Māori institutions, kapa haka (Māori cultural performance group) teams, active marae and Māori committees (Durie, 2006).

Table 1 Te Hoe Nuku Roa Framework

Ngā Pūtake **Axes**	***Ngā Peka*** **Subsets**	***Ngā Rau*** **Focused units of inquiry**
Axis 1 *Paihere Tangata* **Human Relationships**	*Individual* *Family* *Household* *Whānau*	*Household* *Roles and relationships* *Whānau cohesion* *Interdependence*
Axis 2 *Te Ao Māori* **Māori Identity**	*Mana ake (personal identity)* *Tāonga tuku iho (cultural heritage)* *Ngā rawa a Rangi rāua ko Papa (natural resources)* *Whakanohohanga Māori (Māori institutions)*	*Ethnic affiliation* *Language* *Tikanga* *Land* *Fisheries* *Forests* *Environment* *Marae/Hapū activities* *Iwi links*
Axis 3 *Ngā āhuatanga noho a tangata* **Socio-economic circumstances**	*Oranga tangata (well being)* *Whai tāonga (societal standing)* *Whai huanga (economic position)*	*Health* *Education* *Housing* *Employment* *Lifestyles* *Income*
Axis 4 *Ngā Whaka-nekeneketanga* **Change over time**	*Changing household dynamics* *Wider interactions* *Shift in cultural identity* *Altered circumstances*	*Mobility* *Stability* *Realisation of aspirations* *Vulnerability* *Impact of external factors* *New groupings*

(Durie, 1995)

The Whānau Capacities Framework developed by Professor Sir Mason Durie (Durie, 1997, 2006), is specifically focused at the whānau level and includes six key whānau capacities that aim to measure healthy whānau development: manaakitanga (the capacity to care), pupuri tāonga (the capacity for guardianship), whakamana (the capacity to empower), whakatakoto tikanga (the capacity to plan ahead), whakapūmau tikanga (the capacity to promote culture) and whakawhanaungatanga (the capacity for consensus). Ultimately, this framework emphasises progressive whānau advancement and outlines key areas for measurement at a whānau level.

Table 2 Whānau Capacities Framework

Capacity	***Function***	***Focus***
Manaakitanga	Whānau care	Wellbeing of whānau members
Pupuri Tāonga	Guardianship	Management of whānau estate
Whakamana	Empowerment	Whānau participation in society
Whakatakoto Tikanga	Planning	Future generations
Whakapūmau Tikanga	Cultural endorsement	Whānau members, whānau protocols
Whakawhanaungatanga	Whānau consensus	Whānau cohesiveness

(Durie, 1997, 2006)

Te Puni Kokiri have developed a Māori Potential outcomes framework, Te Ira Tangata, that aims to measure the progress of Māori succeeding as Māori in Te Ao Māori (the Māori world) and globally (Te Puni Kokiri, 2007). This framework aligns uses both Māori-specific indicators and universal indicators in order to best capture Māori succeeding as Māori. For example, Māori-specific indicators include: Māori language proficiency; participation in Māori based activities i.e. marae, kōhanga reo, kapa haka; number of Treaty claims and settlements; number of Māori incorporations and trusts established over Māori land; fisheries stock; number of cultural heritage sites listed (Te Puni Kokiri, 2007). Universal indicators include: average weekly income; rates of employment; educational achievement and participation; life expectancy; electoral participation.

Indicators were reviewed using a five point rating system (1-5) to assess the quality and relevance of data against criteria in order to establish a set of Māori-specific high level lead indicators to measure the performance of Māori over time across economic, social, cultural and environmental domains (Te Puni Kokiri, 2007). Data quality standards included; data specificity, availability, ethnic comparability, representation, frequency, robustness, development and the ability for data to be disaggregated (Te Puni Kokiri, 2007). The relevance of data was also tested against the Māori Potential Framework, interrogating the data for its alignment to: TPK strategic outcomes; Māori success or Māori failure; replication at individual, whānau, hapū, iwi and wider community levels; specific macro outcomes; and measures of output, outcome, impact and achievement (Te Puni Kokiri, 2007). Although Te Ira Tangata may be useful at a national and regional Māori population level, it does not fully address the need for iwi and Māori community specific indicators that are sensitive to the needs and aspirations of these collectives.

The Whānau Ora Taskforce has developed a Whānau Ora framework that encompasses factors that support improved whānau ora outcomes. These factors include: whānau, hapū and iwi leadership; whānau action and engagement; whānau centred design and delivery of services; active and responsive government; and funding (Durie et al., 2010). In addition, the framework is supported by seven principles that affirm a whānau-centred approach: best outcomes for whānau; whānau integrity; whānau opportunity; competent and innovative provision; effective resourcing; coherent service delivery and ngā kaupapa tuku iho (Māori values, beliefs, obligations and responsibilities) (Durie et al., 2010). This Framework is intended to guide action to support strengthened whānau capabilities, an integrated and whānau centred approach to whānau ora across government sectors and community providers and improved financial efficiencies (Durie et al., 2010). While individual providers are developing monitoring frameworks and indicators to demonstrate the effectiveness of their services in contributing to whānau ora, it is likely that national work will be carried out to develop a whānau ora outcomes measurement framework with aligned indicators.

At a Māori community level, work has also been completed that aims to further conceptualise Māori wellbeing and how it can be measured in a community context (Māori Economic Development Taskforce, 2010). The He Oranga Hāpori study defines Māori wellbeing as ‘a Māori state of being that is characterised by an abundant expression of kaupapa tuku iho’ (Māori Economic Development Taskforce, 2010). Within the context of this research, ‘kaupapa tuku iho’ is defined as the inherent Māori values passed down through generations. The He

Oranga Hāpori model is a kaupapa and tikanga framework that affirms kaupapa as the values inherited from ancestors, and tikanga as the policies, processes and organisational arrangements that are a result of kaupapa values.

Two communities participated in this study: Kapiti and Horowhenua (regions in the lower North Island); and Te Papaioea (Palmerston North). Participants were first asked to consider how they could tell that their Māori community was doing well, and then secondly participants were asked to align each activity to one of ten selected kaupapa tuku iho: whakapapa (genealogical connections), whanaungatanga (interrelationships), wairuatanga (spirituality), kaitiakitanga (guardianship), pūkengatanga (skills), ūkaipōtanga (sense of belonging), rangatiratanga (self determination), kotahitanga (unity), manaakitanga (mana enhancing) and te reo (language).

Indicators were then derived from the data and grouped into three categories: growth (G), relationship (R) and descriptive (D) indicators that supported the measurement of Māori community wellbeing. A total of 29 indicators were selected and were transformed into statements of tikanga in order to demonstrate the expression of each of the kaupapa tuku iho. The full table of indicators (Table 3) is included here as an example of Māori community level measures that were developed through community engagement. For example, the kaupapa of whanaungatanga can be measured through the presence of communication targeted to the dispora and that hui (gatherings) are held with other indigenous peoples. The kaupapa of whakapapa could potentially be measured by the number of rangatahi that regularly participate at marae, that family reunions are held regularly and that annual hui attendances are monitored.

Table 3 Indicators and tikanga of Māori community wellbeing

Indicators	Tikanga	TYPE
Whakapapa		
Rangatahi at marae	Rangatahi regularly attend the marae	R
Family reunions	Family reunions are held regularly	R
Hui-a-tau attendances	Monitor hui-a-tau attendances	G
Manaakitanga		
Volunteers at marae	People want to help on the marae, and with hapū/iwi activities	R
Increase health and social wellbeing by Māori accessing services	Encourage whānau to access health and social services	G
Pūkengatanga		
Wānanga and Māori TEO enrolment targets met annually	Wānanga and Māori TEO enrolment targets met annually	G
Regional Māori Mātauranga strategy	A regional Māori Mātauranga strategy is in place	R
Whakatupu Mātauranga activities occurring and application of results	Encourage Whakatupu Mātauranga activities	G
Te reo		
Language revitalisation plans in place	Language revitalisation plans are in place	R
Bilingual signage	Bilingual signage is on the marae	G/R
Healthy paepae	Develop numbers of whaikōrero, kaikaranga and waiata	G
Whanaungatanga		
Communication streams with whānau abroad or living away	Communication streams are open with whānau abroad or living away	R
Hui and noho with indigenous groups	Hui and noho are held with indigenous groups	R/G
Newsletters and websites for whānau away from home	Newsletters and websites are available for whānau away from home	R/G
Kotahitanga		
Regional Māori wellbeing strategy	A regional Māori wellbeing strategy in place	R
Regular interaction and communication	Regular interaction and communication occurs between businesses	R
Individual hapū have relationships with Council and Crown agencies	Individual hapū have relationships with Council and Crown agencies	R
Ūkaipōtanga		
Knowing business and enterprise	Business networks operate within the region	R
Number of marae	Monitor number of marae	G
Enterprise rate	Monitor enterprise numbers annually	G
Kaitiakitanga		
Retirement strategies and succession planning	Retirement strategies and succession planning are completed	R
Long term planning on marae	Long term marae planning is held regularly	R/G
Rāhui are protected by all	Protect our natural world	R
Wairuatanga		
Weavers, taiaha, speakers, singers, fishers, kai gatherers, cooks aplenty	Develop skills in weaving, taiaha, speaking, singing, fishing, kai gathering, cooking	G
Sunday school programmes	Establish 2 Minita a iwi per hapū	G/R
Matariki / Māori events celebrated	Matariki and other Māori events are celebrated	G/R
Rangatiratanga		
Investment strategies provide employment and spiritual enrichment for members	Investment strategies provide employment and spiritual enrichment for members	R/G
Kaumātua are involved in iwi decision making and education	Kaumātua are involved in iwi decision making and education	R
Māori in positions of community decision-making i.e. councils, government	Encourage Māori to occupy positions of community decision-making	G

Adapted from (Māori Economic Development Taskforce, 2010)

Measuring iwi wellbeing

While efforts have been made to measure Māori health and wellbeing, there has been limited work to gauge the wellbeing of Māori collectives at iwi and community levels (Hudson, 2009; Māori Economic Development Taskforce, 2010; Ratima et al., 2006; Statistics New Zealand, 2009; Te Puni Kokiri, 2007). That is, to measure a 'place-based notion of wellbeing' (Panelli & Tipa, 2007), and in the context of iwi is concerned with measuring tribal identity and wellbeing from an iwi worldview (Hudson, 2009). Limitations in access to iwi-specific information signal the need for tailored monitoring frameworks and indicators that may provide the basis for the collection of robust iwi-specific datasets. Hudson argues, 'well constructed iwi-specific measures of outcome can provide significant opportunities…in addition to measuring against planned and identified goals, indicators and measures can provide insight on the existence of opportunities for iwi to enhance their well-being' (Hudson, 2009, p. 20).

Since 1991, the Statistics New Zealand Census has captured iwi affiliation data, providing an opportunity for iwi to be informed on key aspects of their collective membership including; population numbers and distribution, Māori language proficiency, educational attainment, religious affiliations, household and family structures, income levels, engagement in the workforce and in unpaid activities, housing, access to transport and telecommunications, rates of smoking and birth rates (Statistics New Zealand, 2006). For example, Ngai Tai can utilise the information contained within their iwi profile to examine and monitor trends within their population (Statistics New Zealand, 2006). A significant limitation of census data is that it is not possible to differentiate the iwi population resident within tribal boundaries. It is therefore not possible to understand the distinct characteristics of those residing within the tribal boundaries compared to dispora.

At an iwi level, many mandated tribal organisations have in place strategic plans that guide the advancement and development of their iwi. However, generally iwi have limited resources and research capacity to measure their progress against identified outcomes and targets. Further, iwi-specific information is commonly regarded as sensitive and therefore it is difficult to ascertain if and how iwi are measuring their self determined aspirations for wellbeing.

As an example of an approach taken by iwi to measure progress, Te Rūnanga o Ngāti Porou (2009) have used census data to provide a snapshot of how they are faring relative to other iwi.

According to the data reported Ngāti Porou compare favourably in terms of the number of te reo speakers and native speakers, rates of employment, secondary and tertiary qualifications, educational participation and proportion of 'professionals' (Te Rūnanga o Ngāti Porou, 2009). In addition, organisational performance based measures are also provided in order to provide greater accountability to its membership, including measures relating to tribal registrations within the context of iwi census population data, total revenue and income distribution, as well as the financial performance of subsidiary companies (lands trust, fisheries). Ngāpuhi strategic documents (Te Rūnanga ā Iwi o Ngāpuhi, 2009) use positive indicators to measure progress such as increased attendance rates at the biennial Ngāpuhi Festival and the progress of hapū in planning for and completing improvements on marae (Te Rūnanga ā Iwi o Ngāpuhi, 2009).

Many iwi currently manage their own iwi membership through iwi registrations that adopt a whakapapa based registration process. Recently, Waikato-Tainui (a post settlement iwi) examined their own iwi register in relation to official census data and identified discrepancies (variances in the self-identification of iwi affiliation in comparison with tribal registrations that require whakapapa (genealogical) confirmation), prompting a call for Statistics New Zealand to expand the current iwi affiliation question in the census to also include iwi registration (Walling, Small-Rodriguez, & Kukutai, 2009). Furthermore, it was acknowledged that iwi registers are generally administered on an as and when required basis, with little capacity for time bound specific data to enable iwi to track trends and forecast in order to support planning.

In order to address such limitations, efforts are being made to support Māori to connect with their iwi. In 1997, an online Māori network Tūhono, was established in order to support iwi organisations to better manage their populations through a comprehensive tribal registration process. The tool has much potential to support iwi to monitor their membership and effectively engage in their own data collection and management (Te Kanawa, 2006). In addition, iwi are increasingly carrying out their own research in order to better meet their information needs. As an example, Whakatōhea, a Bay of Plenty tribe situated on the East Coast of New Zealand, undertook a Whakatōhea Wellbeing survey. This was in response to the Whakatōhea Māori Trust Board identifying the need for Whakatōhea specific data that could provide an accurate profile of the wellbeing of its people:

> Whakatōhea believe that if positive, productive and proactive change is to occur within our community an all encompassing strategy is essential. To fulfil these

> aspirations the community must be motivated and mobilised to engage fully in the development and implementation of appropriate strategies that will have the best health outcomes for our whānau.
>
> (Erickson, 2010)

A total of 750 questionnaires were completed with Whakatōhea descendents aged 15-89 years old. The survey examined the following six key domains: housing, general wellbeing, service utilisation, health, social environment and education (APR Consultants Ltd, 2010). Survey participants acknowledged the importance of being connected to their marae; knowing te reo Māori, tikanga and kawa; and having a close connection to whānau and whenua in order to support their wellbeing (Erickson, 2010). Findings also highlighted the need to examine the disconnection of whānau from their hapū, their marae and their identity (Erickson, 2010).

Within an environmental context, Ngāi Tahu have developed an approach to assess stream health utilising both Western scientific methods and Māori-specific knowledge systems and values (Tipa & Teirney, 2003). This Cultural Health Index utilises three key components that measure the traditional status and food gathering properties of a stream, as well as overall cultural stream health through indicators that were developed through a series of interviews. For example, some indicators that measure a healthy waterway include: water quality, presence and diversity of mahinga kai (cultivated food sources) species, sediment levels, flow characteristics and stream use (Tipa & Teirney, 2003). This research acknowledges the importance of exploring the interface between Western scientific methods and traditional Māori knowledge systems and values in order to create more robust, culturally appropriate and meaningful measures of environmental wellbeing.

Ultimately, iwi wellbeing is highly localised and context specific and requires a level of investment to support iwi to build their own capacity and capability to measure what matters from their perspective in order to improve wellbeing outcomes for their collectives.

Measuring outcomes

Increasingly there has been a shift towards outcomes measurement in order to gauge the impact of service delivery, as opposed to quantity based measures that focus on how much service was

delivered (Durie, 2006; Durie et al., 2010; McNeill, Aspin, & Kingi, 2009; Ministry of Social Development, 2011a; National Māori PHO Coalition, 2010; Te Puni Kokiri, 2011). Outcomes based frameworks are useful in supporting partners to work together towards a common set of outcomes.

Results based accountability (RBA) has been widely adopted in New Zealand and has been defined as a "disciplined way of thinking and taking action that can be used to improve the quality of life in communities, cities, states and nations" (Friedman, 2005). RBA uses population and performance based accountability measures that provide an indication of the results a defined population are experiencing and aims to determine how service performance can potentially be impacting on those results (Friedman, 2005). This approach is useful as it focuses on defining indicator baselines in order to then be able to set achievable population and performance targets that enable collectives to 'turn the curve' towards positive outcomes. Population measures are used to monitor changes in collective outcomes and are often based on long-term results which can be attributed to the efforts of a number of different programs, agencies, and initiatives. Performance measures are based on the quantity (how much service was delivered), quality (how well was the service delivered), and effect (is anyone any better off as a result of the service) of services (Friedman, 2005).

Potential indicators are interrogated for their communication, proxy and data power utilising a high, medium or low score. The communication power of an indicator tests whether the indicator is able to effectively communicate a compelling message. For example, the number of health plans developed is an outputs focused performance based measure. In comparison, the percentage of clients whose health plan achievements have led to an improvement in their quality of life is an outcomes based measure that conveys a sense of wellbeing as a result of the service, and therefore this indicator has a greater communication power. The proxy power, or representative power of an indicator refers to the ability of the data to reflect a more complex result, such as the number within a population over the age of 15 years that have never been a regular smoker. This is a protective measure, as children are less likely to smoke if their parents are non-smokers, which therefore can inform the development of forecasts to predict decreases in the number of smokers within a population. Data power tests the quality of the data, ensuring that the data is robust, timely, reliable, relevant and meaningful. For example, the number of clients engaged with a service is based on client attendance records and accurately reflects service utilisation which is monitored on a quarterly basis. Indicators that score highly against each of the three criteria (communication, proxy and data power) are utilised as headline

indicators, those that are rated medium are used to support headline indicators and data that is rated with a low score are identified for consideration in a Data Development Agenda (Friedman, 2005).

A fundamental principle of the RBA approach is that 'while money is important, it is less powerful than the combined energy of the people and other assets in communities. When that energy is focused in a disciplined way, almost anything can be accomplished…The leadership for these efforts cannot come from one source…every community has the seeds of leadership that can grow into significant change' (Friedman, 2005). Based on this premise, the focus of RBA strongly aligns with iwi aspirations to create innovative ways to best meet the needs of their people. A population and performance based outcomes approach therefore requires a coherent network of stakeholders that are committed to shared outcomes and acknowledge their contribution towards strengthening the position of iwi.

Summary

Māori, like other indigenous peoples, have distinct concepts of health that are ecological in nature. Therefore, while universal measures of health provide an insight into the health of a population and are useful at both national and regional levels in the planning and delivery of services, in isolation they are insufficient. Conventional approaches to health measurement focus on key health issues and disparities within populations. Despite advances internationally in measuring wellbeing, indicators are generally not well aligned to expansive indigenous and Māori perspectives of and aspirations for wellbeing.

Indigenous peoples have expressed their determination for indigenous development, including the right to measure their own health and wellbeing. Furthermore, indigenous Māori academics have identified the need for the construction of meaningful and culturally relevant iwi and Māori-specific indicators that are better able to capture progress towards the realisation of iwi and Māori wellbeing. Therefore, while some work has been carried out, much work is still to be done.

Chapter Three: Methodology

Introduction

This research utilises a theoretical framework that draws on parallel evidence-based themes of a Māori health research inquiry paradigm and Ngai Tai iwi development principles that guide all aspects of this research. A qualitative methodology and a multi-methods approach have been used. Research methods include a literature review, three Ngai Tai focus group wānanga and 14 key informant interviews. Participants were selected using purposeful sampling and qualitative data was analysed thematically using the qualitative data analysis software package NVivo.

Theoretical framework

Māori have a unique approach to research as indigenous peoples (R Bishop, 2005; Tuhiwai Smith, 2005) and this is also true of Ngai Tai in undertaking research within its own tribal boundaries. This research is located within a distinctly Māori and Ngai Tai inquiry paradigm. The themes of a Māori inquiry paradigm have been identified in the literature and may be used as a theoretical framework for Māori health research projects (Ratima, 2003). Those themes are: interconnectedness, Māori potential, Māori control, collectivity, and Māori identity (Table 4). While a Ngai Tai specific inquiry paradigm has not yet been articulated, key principles have been derived from the Ngaitai Iwi Authority 2025 Strategic Plan (Ngaitai Iwi Authority, 2006b) which are closely aligned with the themes identified by Ratima (2003). Those principles are whanaungatanga (interrelationships), kaitiakitanga (guardianship), tino rangatiratanga (self-determination), kotahitanga (unity), and te reo me ōna tikanga o Ngai Tai (Ngai Tai language and custom).

This research takes an innovative approach in utilising the parallel themes and principles identified by Ratima (2003) and Ngai Tai (2006b) to provide the theoretical framework for this research project. These themes and principles, rather than particular methodologies and methods, are the key to the approach used in this study. The themes and aligned principles, and examples of the implications for this research are outlined in Table 4.

Table 4 Inquiry paradigm themes and principles, and implications for research

Themes and principles	Implications for research
Interconnectedness *(Cunningham, 1998; Durie, 1996; Royal, 1992)* ***Whanaungatanga***	• recognition of links between health and broader Māori development • cognisance of determinants of health • use of qualitative methods to better ensure context sensitivity
Māori potential *(R. Bishop, 1994; Cram, 1995; A. Durie, 1998; Durie, 1996; Te Awekotuku, 1991)* ***Kaitiakitanga***	• lead to positive health outcomes for Māori • contribute to Ngai Tai health research capacity and capability building • contribute to monitoring and thereby reducing inequalities
Māori control *(R. Bishop, 1994; A. Durie, 1998; Glover, 1997; Tuhiwai Smith, 2005)* ***Tino rangatiratanga***	• research led and controlled by Ngai Tai • projects fits with Ngai Tai defined priorities • research outputs will contribute to increased iwi and Māori control over their own health development
Collectivity *(A. Durie, 1998; Irwin, 1994; Pomare et al., 1995)* ***Kotahitanga***	• research centred on Ngai Tai input and accountability to Ngai Tai and other Māori collectives • return information in accessible form to participating Māori communities • produce positive outcomes for Ngai Tai and other Māori collectives
Māori identity *(A. Durie, 1998; Irwin, 1994; Pomare et al., 1995)* ***Te reo me ōna tikanga o Ngai Tai***	• consistency with Ngai Tai cultural processes • Ngai Tai cultural competency of research team • research team affiliate to Ngai Tai and have a track record of demonstrated commitment to Ngai Tai development

Adapted from (Ngaitai Iwi Authority, 2006b; Ratima, 2003)

Ethical approval

Ethics considerations were identified and taken into account to ensure that the research maintains and enhances the mana of Māori (Health Research Council, 2008). Ethical approval for this research was obtained from the Health and Disability Northern Y Regional Ethics Committee (Appendix Two).

Cultural, academic and stakeholder support

Tikanga support for the project was provided by representatives of Te Kaunihera Pakeke o Ngai Tai, a council of Ngai Tai elders that regularly meet to discuss iwi matters. A Research Advisory Group was established to provide additional expertise and stakeholder input for the duration of the research and included representation from Ngai Tai kaumātua, local health professionals and the Bay of Plenty District Health Board (Table 5). Advice was sought from the Research Advisory Group to ensure quality control of research processes from a local health and Ngai Tai perspective.

Table 5 Research advisory group members

Members	***Role***
Rev. James W Maxwell	Ngai Tai kaumātua, Te Kaunihera Pakeke o Ngaitai representative
Rev. Te Aururangi Davis	Ngai Tai kaumātua, Te Kaunihera Pakeke o Ngaitai representative
Muriwai Jones	Ngai Tai kuia, Te Kaunihera Pakeke o Ngai Tai representative
Dr. Mark Haywood	General Practitioner, Toiora Health, Ōpōtiki
Lisa Kelly	Local Independent Māori Midwife
Kiri Peita	Māori Health Planning and Funding Portfolio Manager, Bay of Plenty District Health Board

The Ngai Tai Academic Oversight Group was convened to provide ongoing academic guidance and support for the duration of the research. The group provided quality control from an academic perspective (Table 6).

Table 6 Ngai Tai academic oversight group members

Members	*Role*
Carlene Davis	General Manager, Ngai Tai Iwi Authority
Vaughan Bidois	Former Chairperson, Ngai Tai Iwi Authority
James Hudson	Research Officer, Assistant Vice-Chancellor Māori and Pasifika, Massey University
Dr Mihi Ratima	Māori Health Research Consultant, Taumata Associates

Methodology

A qualitative research methodology (Denzin & Lincoln, 2005) and a multi-methods approach have been used. In this study they are operationalised within the theoretical framework outlined in Table 4.

Methods

The theoretical framework guided selection of research methods and the ways in which they were applied in the project.

Literature review

A review of international and local literature was carried out to identify existing work relating to Māori concepts of health and wellbeing, and indigenous and Māori health measurement. Specific attention was given to literature of relevance to iwi and local level action.

The Massey University library catalogue was the initial tool utilised to identify the relevant literature, alongside online databases including Web of Science, Google Scholar, PubMed, Ebsco Host, Te Puna and ProQuest. Literature was also identified through bibliographies of published research, conference proceedings, internet searches and in consultation with stakeholders. With specific reference to Ngai Tai based literature, organisational documentation and archives were reviewed through fieldwork to further inform the research questions.

Wānanga

Wānanga were utilised as a method for investigating an issue that has not previously been dealt with in a way that recognises an essential perspective of Ngai Tai. Three small group wānanga were held at Tōrere Marae (the only Ngai Tai Marae) to primarily gather data relevant to addressing the first research question (and thereby inform the remaining research questions) based on the life experiences, aspirations and kōrero tuku iho from Ngai Tai kaumātua, pakeke and rangatahi.

Purposeful sampling was used to ensure that participants were knowledgeable informants, actively involved in the Ngai Tai community at a variety of levels and rich sources of data. Potential participants were initially approached through community networks in person or by telephone and invited to have the research explained to them further with additional information provided (Appendix Three) at an agreed time and place. Prior to wānanga the research was explained in detail to potential participants and informed consent was sought (Appendix Four).

Each group participated in separate wānanga which were audio, video and image recorded. With participants consent, all records were held in the Ngai Tai tribal archives. The wānanga were held concurrently in order to minimise disruption to whānau (family). That is, multigenerational whānau members were able to participate in the wānanga with minimum disruption to households. Therefore, one of the wānanga was facilitated by the candidate and the remaining two wānanga were facilitated by appropriately skilled Ngai Tai community researchers. Key areas of interest that were explored in the wānanga were informed by data generated from the literature review and included the meaning and relevance of the concept of wellbeing, Ngai Tai health risk and protective factors, Ngai Tai determinants of health and aspirations for wellbeing (Appendix Five).

Wānanga were carried out primarily in English, however, te reo Māori (the Māori language) was used by some participants to express their views. Audio recordings were transcribed, generating a full transcript of each wānanga that was checked by facilitators to ensure accuracy of the transcription. Upon completion of the individual wānanga, participant groups gathered together to share their perspectives on wellbeing, providing an opportunity for reflection amongst the participants.

Key informant interviews

In-depth open-ended key informant interviews were carried out with a total of fourteen key informants from across a wide range of backgrounds and with varying levels of experience in fields such as health, education, research and iwi/Māori development (Table 7). Purposeful sampling (Patton, 2002) was utilised to ensure that informants were appropriately selected based on their potential contribution to the research. Key informants were selected in consultation with both the Ngai Tai Academic Oversight Group and the Research Advisory Group.

Table 7 Key informant details

Key Informant	***Iwi Affiliations***	***Role***
Arapeta Mio	*Ngai Tai, Ngāti Hine*	*Ngai Tai Kaiako, Te Wānanga o Aotearoa*
Tamati Kruger	*Tūhoe*	*Chairman: Tūhoe Hauora Trust; Anamata Trust, Te Kotahi ā Tūhoe; Tūhoe Establishment Trust*
Pouroto Ngaropo	*Ngāti Awa, Te Rarawa, Ngāpuhi, Tainui, Te Arawa, Tauranga Moana*	*Senior Cultural Advisor, Bay of Plenty District Health Board*
Che Wilson	*Ngāti Rangi, Whanganui*	*Chair, Te Reo o Whanganui*
Danie Poihipi	*Te Whānau a Apanui, Ngai Tai, Whakatōhea, Tūhoe*	*Whakaruruhau o te Rūnanga o Te Whānau a Apanui*
Utiku Potaka	*Ngāti Hauiti*	*General Manager, Te Rūnanga o Ngāti Hauiti*
Professor Sir Mason Durie	*Rangitāne, Ngāti Raukawa*	*Assistant Vice-Chancellor Māori, Massey University*
Dr Heather Gifford	*Ngāti Hauiti, Te Atihaunui a Paparangi*	*Iwi based researcher*
Professor Linda Tuhiwai Smith	*Ngāti Awa, Ngāti Porou*	*Pro-Vice Chancellor Māori, Waikato University*
Wheturangi Welsh-Tapiata	*Te Ati Awa, Ngāti Ruanui, Ngārauru, Te Atihaunui a Paparangi, Ngāti Rangi, Ngāti Kauwhata, Ngāti Raukawa ki te tonga*	*Chief Executive Officer, Te Korowai Aroha o Aotearoa Incorporated*
Ngaropi Cameron	*Ngāti Mutunga, Te Atiawa, Ngāti Kahungungu*	*Chief Executive Officer, Tū Tama Wahine o Taranaki*
Louisa Erickson	*Whakatōhea, Te Whānau a Apanui*	*Iwi Development Manager, Whakatōhea Māori Trust Board*
Janet McLean	*Tūhoe*	*General Manager, Māori Health Planning and Funding, Bay of Plenty District Health Board*

Potential participants were initially approached face to face, by telephone or by email and invited to participate. The research was explained in detail to potential participants with additional information provided (Appendix Six) at an agreed appointment time. Prior to the interviews being conducted, informed consent was sought (Appendix Seven). Consent was also sought for interviews to be recorded and archived by Ngaitai Iwi Authority, and for key informants to be identified as participants in the research.

One on one, in-depth interviews allowed the collection of direct quotations about individual's views and enabled the interviews to focus directly on perceptions of wellbeing and iwi wellbeing measurement. Interviews were carried out face to face or by telephone by the researcher at a time and place determined by the interviewee. An interview schedule was used to guide the interview (Appendix Eight).

Data management and analysis

The theoretical framework of this research guided analysis. For example, the theme of interconnectedness required potential intersectoral indicators to be investigated to recognise the social, economic, cultural, and political determinants of health. The theme of Māori control for analysis ensured that data relating to issues of power and control were prioritised and that the analysis was carried out by a researcher of Ngai Tai descent.

Two levels of qualitative analysis (Patton, 2002) have been undertaken, involving inductive coding of data which included labelling and categorising the data into key areas of interest which were identified as the data was being analysed. Through the coding process, general patterns were identified in the data which gave rise to themes as the data was interpreted. NVivo, a qualitative data analysis software package was used.

Table 8 Analytical process

Data	Literature		Ngai Tai wānanga		Key informant interviews
	FIRST LEVEL ANALYSIS				
Analytical framework	*Interconnectedness* *Māori potential* *Māori control* *Collectivity* *Māori identity*				
	Analysis of literature		Analysis of Ngai Tai wānanga		Analysis of key informant interviews
	SECOND LEVEL ANALYSIS				
	Whanaungatanga	*Kaitiakitanga*	*Tino rangatiratanga*	*Kotahitanga*	*Te reo me ōna tikanga o Ngai Tai*

Adapted from (Edwards, 2010; Ngaitai Iwi Authority, 2006b; Ratima, 2003)

The first level of analysis was undertaken on data gathered from the literature review, Ngai Tai wānanga and key informant interviews. After each of the three separate analyses was completed, the second level of analysis then collectively synthesised these findings utilising a Ngai Tai lens. The aim of the second level analysis was to address the central research questions of the study and to explore the practicalities of recommended concepts of wellbeing, extensions to monitoring frameworks, and the utilisation of proposed indicators to better inform iwi planning and decision making with specific reference to Ngaitai Iwi Authority.

Dissemination of research

A core aspect of the information dissemination strategy for this research has included the provision of a summary pamphlet of the research findings that has been distributed to all research participants, as well as a feedback hui [meeting] at Tōrere Marae where copies of the full research report were disseminated and key stakeholders invited to attend. Wider dissemination including hui with local iwi and Māori stakeholders that supported the research, as well as presentations at relevant regional and national Māori health hui have been undertaken in order to ensure broader dissemination to Māori health groups. Alongside the informal dissemination of written material, publications have also been prepared to submit in academic journals.

Summary

This chapter has described the theoretical framework that has guided all aspects of this research and has outlined the research methodology and methods used.

Chapter Four: Ngai Tai Wellbeing

Research participants

This chapter presents the findings from three wānanga held at Tōrere Marae with a total of twenty six Ngai Tai participants from each of the following age groups; Kaumātua (60+ years), Pakeke (26-59 years) and Rangatahi (16-25 years). Separate wānanga were held for each age group. A total of ten Ngai Tai Kaumātua participated in the research, four males and six females, with the majority (8) residing in Tōrere and the remainder located in Whakatane and Rotorua. Twelve Ngai Tai Pakeke participated, six males and six females. Most Ngai Tai Pakeke participants resided in Tōrere (8) or nearby Ōpōtiki (2), with one participant in Whakatane and another residing in Rotorua. Four Ngai Tai rangatahi participated, one male and three females, with the majority living in nearby Ōpōtiki (3) and one resident in Tōrere.

Key areas of interest that were explored in the wānanga were informed by data generated from the literature review and included the meaning and relevance of the concept of wellbeing, Ngai Tai health risk and protective factors, Ngai Tai determinants of health and aspirations for wellbeing (Appendix Five). The data is presented according to the findings of each respective participant group in order to maintain the integrity of each generation's perspectives.

Ngai Tai Kaumātua Wellbeing

Secure Ngai Tai identity

Te reo Māori

Being able to speak and understand te reo Māori was identified as contributing to individual wellbeing by many Ngai Tai kaumātua. Furthermore, the retention of the Ngai Tai dialect was identified as fundamental to the maintenance of Ngai Taitanga [Ngai Tai tribal distinctiveness].

> "It's inclusive of our wellbeing to understand te reo [the language]." (Participant 3)
>
> "Our reo, te reo ake [our language, our own language]." (Participant 4)

Some participants commented on the need for Ngai Tai to have its own specific education strategies and teachers to ensure opportunities for Ngai Tai descendants to learn their own dialect in order to support the retention of Ngai Taitanga.

> "…one of the whānau talking about her mokopuna [grandchild] - that she's got a different way of speaking, how you take your shoes off or put your coat on, because she's been taught another dialect…te mita o te reo [dialectal language]… we need to have in place strategies that will strengthen and support that positive influence (Ngai Tai dialect)." (Participant 1)

> "…when my moko got back from school, he used some words and (I asked him) 'Where did you get that from boy?'. 'Oh from the Kura [school]'…Well I don't know whether it's from the teacher…you know the teachers not from Ngai Tai, but this is the influence that they have, they sort of catch on…I suppose it is the bad influences they have on our tamariki mokopuna – kupu, kupu hou, kupu ā waho [children and grandchildren – words, new words, foreign words]." (Participant 6)

Strong Ngai Tai Marae

There was general acknowledgment of the importance of the Marae as a focal point for Ngai Tai.

> "A positive side I think would be our Marae here. It is getting used fairly often. It's hard to book a weekend now…you know which is good…ka pai [good], making use of our tāonga [assets]." (Participant 6)

Ngai Tai knowledge

Ngai Taitanga was identified as fundamental to Ngai Tai wellbeing, with participants referring to Ngai Tai knowledge, histories, songs, dialect and traditional practices as the factors that strongly determined a Ngai Tai identity.

> "…we can't live without history." (Participant 3)

> "…you can't walk away from your past and move forward." (Participant 2)

Customary practices

The importance of maintaining and practising Ngai Tai tikanga [Ngai Tai customary practices] and traditional values was discussed by participants. This reflected their concern for ensuring that the integrity of Ngai Tai as an iwi is both retained and enhanced.

> "There are so many positives that happen in terms of ceremonial positivity of Ngai Tai kaha nui [the strength of Ngai Tai]. Even though there's just a few doing that

> at this time, it's awesome…Ngai Tai have some very unique things about it that is just so special." (Participant 1)

Memories of experiences at Tōrere Marae were shared by participants, with informants commenting on how the tikanga [custom] at the Marae had changed over time. Participants discussed how in the past children were prioritised, being fed first at the Marae, and were always well supervised. They expressed concerns that now many local children at the Marae are regularly unaccompanied by a caregiver.

> "Another thing that happened i ngā hui i kōnei [gatherings that happened here], the children would be fed separately and before ngā kaumātua, ngā kuia me ngā iwi e haere mai ana [the male and female elders and tribes that came]. They were always fed before. There was always somebody there looking after that area." (Participant 3)

> "Sometimes the parents will say there's something on at the pā [village]. You go down to the pā and they stay at home. They don't even come down to awhi [support]." (Participant 6)

> "The kids down here (Marae) and the parents are not here. I would never do that. If I'm not here, my children are not here…Ngai Tai me ōna tikanga [that's the Ngai Tai way]." (Participant 7)

Intergenerational sustainability

Intergenerational planning

One participant acknowledged the importance of ensuring that future generations are the key to ensuring that the iwi survives, and therefore an important aspect in maintaining iwi wellbeing.

> "My mokopuna are important to me because I view them as the continuation of my blood line and that's it in a nutshell. Ka kore a tātou mokopuna, ka ngaro noa iho tēnā reanga [If we didn't have grandchildren, that generation will be lost]…that's why to me mokopuna are very important to ensure the continuation of our Ngai Taitanga." (Participant 8)

Capacity to care

Ngai Tai kaumātua expressed their immense love for their grandchildren, great grandchildren and children of the iwi.

> "(There is) a lot we can still do to manaaki our mokopuna [care for our grandchildren]. That should be our focus - on our mokopuna. They are our future of our people. It doesn't matter whose kid it is. Nā tātou ngā mokopuna, ngā mokopuna katoa [Our grandchildren belong to all of us, all grandchildren]. How

(do) we do it? I raro i te manaaki, te aroha, whanaungatanga me ngā uara e pā ana ki te iwi [With care, love, interconnectedness and the values of the tribe]." (Participant 8)

Participants recalled with a sense of nostalgia how Ngai Tai children were cared for with a sense of collective responsibility and that the concept that the iwi raised its children was widely accepted. There was a view that this sense of collective responsibility had been undermined over time, and that there would be much value in reasserting the sense of collective responsibility.

"In our time, we were lucky, especially with Aunty (name withheld) me tana ngākau [and her heart]. She used to watch out for everybody's mokopuna - black, white, yellow, red, pink. They all belonged to her when our parents and kaumātua were meeting here. She was a kaitiaki [guardian] for us…but that's what used to happen in our time. There was somebody appointed, hei kaitiaki i a tātou mokopuna [to care for us grandchildren]…I wish I could turn back the days when I was just so high (tall), where all our tamariki belonged to everybody. It was for the whole of their wellbeing…bring it back…ngā tikanga hei tauira [customs to demonstrate]." (Participant 3)

"Tēnā te whakaatu ki a rātou [Role modelling is demonstrated to them (the children)]. All children belong to the area. We should support that because of our whanaungatanga [relationships] and that should be the thinking of everyone, but unfortunately it does not happen now because of our changing lifestyle. My mind goes back to when we used to all go up to the church, up by the cemetery. After karakia [prayer] we would come down either to Nanny (name withheld) place or up to (name withheld) or someone else place and all the kids were there ki te kai [to eat]. It doesn't happen anymore." (Participant 8)

"All the children belong to us…awhi tētahi i tētahi [support one another]. That's the wellbeing we should be looking at." (Participant 5)

Participants provided specific examples of the way in which community members would actively watch over children at the Marae, and how this was accepted and valued by whānau. This type of role was considered to positively influence not only the functioning of the Marae, but also the development of younger generations.

"When you were talking about Aunty (name withheld), when we got a growling from Aunty I used to go home and tell mum and dad, and they said she was like the security of the Marae. I so loved Aunty (name withheld). It was about discipline. I think that now." (Participant 7)

"…she (Aunty name withheld) kept us safe…I remember my kuia and my koroua [grandfather] always both there to support. Aunty (another Aunty – name withheld). I remember them as a little girl and that's my Ngai Taitanga." (Participant 4)

Intergenerational transmission

Participants affirmed the value of intergenerational transmission and its importance in raising future generations.

> "Anei te mahi o ngā tīpuna ki te āwhina ngā tamariki, ngā mokopuna - ākonga mokopuna [The role of elders is to support your children, grandchildren - teach grandchildren], whether they're your children or not…kei kōnei tātou e āwhina nei o tātou tamariki mokopuna [We are still here to support our children and grandchildren]." (Participant 5)

> "I can honestly say, we are doing our bit for our mokos. When they come up home - whakamahingia māua ki te mahi i ngā māra kai [we work in the food garden]. That's what we are doing for our mokos, but it shouldn't just stay at that." (Participant 9)

> "Where there is a one parent house, in those circumstances, there should be grandparents in that house." (Participant 10)

Some Ngai Tai kaumātua expressed concern that there is inadequate discipline for young people in the home. This highlighted the need for greater support for parents, as well as grandparents in raising Ngai Tai children.

> "…I looked at the parents and said 'You people should be teaching your children manners.' They immediately got up in arms. How are you going to sort out that sort of attitude? It didn't just happen once; it happened to me a lot of times. I will always say to the parents, 'Tohutohungia a koutou tamariki [Instruct your children].' Don't send them to school and expect the teachers to teach them manners. It starts at home." (Participant 8)

> "There's no discipline in the homes. It starts from home." (Participant 3)

> "I think the breakdown here is the moko's parents are not doing their part. I don't think they're disciplining their mokopuna. Just looking at our children and seeing them here at the Marae, oh man they can be naughty! I think that's where the breakdown is in not disciplining our mokopuna properly." (Participant 9)

Several participants acknowledged the need for children to be brought up in safe and nurturing environments that instilled Ngai Tai values and practices that would empower future generations to be confident, respectful and resilient leaders of tomorrow.

> "It's not what you say, it's what you do as well. It's the richer of both…it's about nurturing. Ko ngā kuia me ngā koroua ki ngā tamariki. He ringa raupa. Ko ēnā ka kitea te ora o te tangata. Ko te ringa raupa o te tangata e kitengia - he tangata mahi. Kaua e kōrero anake. Mahia te mahi. [Grandmothers and Grandfathers to our children. Experienced workers. That is where you see the health of the person. The calloused hands of the person you can see – they are a worker. They don't just talk. They do the work]." (Participant 5)

Participant's expressed the challenge of navigating how to provide the best opportunities for future generations, whilst maintaining the traditional knowledge and practices that are highly valued.

> "But even my moko comes home from kura, sits on the couch and (watches) TV and (I say) Hey! Haere ki waho [Go outside]! You know it's so easy for them to just sit back and watch TV or play on the computer, but I suppose…we got to look at what we had in the olden days and now try to get the best…of both worlds." (Participant 6)

> "Kei kōnei tātou, ko tēnei tō tātou reanga. Ngā tīpuna kei te titiro atu, kei hea a tātou tamariki? Anā te wā i a tātou, ngā mahi kia mahingia. Kua whakarerea ērā inaianei, ka haere ki ngā mahi tākaro, haere te nui o ngā mahi…ērā mea katoa kua ngaro. [We are here (points to a level), this is our generation. Our ancestors are watching, where are our children? In our time, we did the work. That's gone now, they go and play, the work builds up…that sort of thing, it's all gone]." (Participant 5)

Engagement of youth

The importance of the transfer of Ngai Tai knowledge in other areas and through alternative mediums was valued by participants. One participant acknowledged the work of Ngaitai Iwi Authority in providing opportunities for youth to take part in activities in the natural environment and discover the historical and significant places within the iwi boundaries.

> "That's why I applaud what (the Youth Coordinator) is trying to do with our tamariki [children]. See now their latest thing is taking the young ones up to Takapūtahi [a Ngai Tai land holding], but they are taking over the role of the parents. Parents should be taking them." (Participant 6)

Collective cohesion

Maintain the ahi kā

Being connected to family, Marae and whenua [land] was regarded by participants as an important aspect of wellbeing.

> "It's our relationship to one another. It encompasses us, our land, everything." (Participant 8)

> "Our relationships with our whānau first, our relationships with our communities, relationships with other people, relationships with Ngai Tai here at the Marae, relationships with our work, my relationship with my Tane - that's my wellbeing." (Participant 4)

Participants also discussed the importance of connections through marriage and the continuation of Ngai Taitanga through future generations.

> "Mai a mai te tangata i haere ki hea whenua, kua tūtaki ki tōna hoa rangatira, kāre e mōhio nō tēhea whenua. Ko ēnā ngā mahi o te Atua, homai he tangata ki runga ki te mata o te whenua hei tiaki i ōna tāonga. Anā ko ēnā! [Our people go places and they will meet their partners, they don't know where they (partners) are from. That is the work of God. Once you marry into Tōrere, well you belong. Well it's all about whakapapa." (Participant 5)

> "…like I always said, once you marry into Ngai Tai you become one." (Participant 3)

Communication systems

One Ngai Tai kaumātua acknowledged how accessible information had become through the use of technology to support the transmission of cultural knowledge to the dispora.

> "…the new technology that they have now is all there. There is no real reason anybody living down in the South Island or in Australia (should) not know their whakapapa [genealogy] - everybody has the same opportunities. Only that they haven't got the forum that we've got here (wānanga), but the learning of it is different." (Participant 5)

Environmental stewardship

Environmental management capacity

One participant raised their concerns about tourists entering into the area and not respecting the natural environment.

> "I'm concerned about Te One point [a bay in Tōrere], what's happening down there, how caravaners used to go there and just chop down some of our rākau [trees]." (Participant 3)

Retention of lands

Several participants expressed their aspirations for the retention of Ngai Tai lands, and the capacity for Ngai Tai whānau to have a place to stand and call their own. This was considered an important factor in maintaining not only the mana of whānau, but also the wellbeing of the iwi.

> "…it's the land banking…not taking any land from our whānau…we do have some areas that have lots of whānau who are not being cared for and perhaps that's one way of uniting back and contributing to a whole…maybe creative arrangements (that support whānau to own/utilise land) could be held, keeping their mana still up there." (Participant 1)

Quality of natural resources

The quality of natural Ngai Tai resources was discussed and highlighted the importance of the natural environment in supporting iwi wellbeing through, for example, access to clean water and plentiful food stocks.

> "Kei te haere tonu te puna kei tērā taha o te Marae [The spring is still running beside the Marae]." (Participant 3)
>
> "Clean water." (Participant 4)

Self-determination

Strategic vision and planning

Being proactive as an iwi in providing strategies to support collective aspirations and outcomes was identified as a positive way to enhance iwi wellbeing.

> "Well there is a whole host of strategies that need to be applied…there are a host of strategies that will help our mokos - all of them, wherever they may be." (Participant 1)
>
> "It's our integrity, te mana motuhake o Ngai Tai (Ngai Tai autonomy)." (Participant 1)

Critical awareness

Participants indicated the need for Ngai Tai specific approaches to addressing the needs and aspirations of Ngai Tai whānau.

> "…restructure that's what we want a restructuring of things. We tend to follow a Pākehā [European] system all the time, why don't we turn around and do something that's going to be beneficial to us and our mokopuna…(we shouldn't follow) a system that's been derived from outside of here…they (government) haven't let us turn around and develop something of ours that will work…" (Participant 5)

The impact of urbanisation over fifty years ago was discussed by one participant as he reflected on the movement of younger generations to cities in search of employment opportunities. This shift meant that many Ngai Tai lived away from home, raising their children in an urban setting and not returning to Tōrere until much later in life.

> "I'm referring back to (Ngai Tai leader's) lost generation in the 60's. It started from the forest time. My generation we were all 18 year olds, we all went to work.

> The next generation, (they) all went to work. In the 90's we have (only) just come home." (Participant 2)

Economic prosperity

Sustainable economic development

Several Ngai Tai kaumātua acknowledged the importance of economic development in sustaining a Ngai Tai economy that provided income and employment opportunities for whānau. Initiatives in areas such as tourism, land and sea aquaculture and the use of modern technology were shared by some participants as potential economic ventures that could provide a strong economic base.

> "…that's the thing that's lacking over here (Tōrere), like reefs and all that (economic opportunities) will help our economy." (Participant 5)

> "Tourism, land, aquaculture, hei mahi moni mo te iwi [to make money for the tribe]." (Participant 6)

Whānau health and wellbeing

Spiritual wellbeing

Ngai Tai kaumātua acknowledged the importance of their spiritual connections and beliefs, and shared how this influenced their daily practices. There was acknowledgment of the interconnected relationships between the Māori gods, ancestors, land and people, expressing a traditional Māori worldview that many Ngai Tai kaumātua subscribed to.

> "He oranga tangata, he oranga wairua, ngā āhuatanga e pā ana. Kaua e wareware te taha wairua…ko te timatanga mai, ko te creation…ka uru mai ngā Ātua. Pērā i ngā mana – anā, mana atua, mana tīpuna kei raro iho mai, mana whenua kei raro mai, ko tātou kei raro iho, ko te mana tangata [A vitalised person, a vitalised spirit, and those things that are connected. Lest we forget our spiritual side…in the beginning, the creation…hence the ascension of the Gods. A likened to the strength – the power of the Gods, the strength of the ancestors and beneath, the vitality of the underlying land, to us the descendants]. Heoi ano ki te taha tinana tēnā, ko te ao wairua tēnā [However, that's our physical side, the spiritual realm]. There we can fit in all these things. We need to have a beginning…ahakoa pēhea tātou whakaaro, ko te mutunga mai kei a ia, hoki ano ki te taha wairua [Regardless of how we think, he is the end, we must return to our spiritual side]." (Participant 8)

Several Ngai Tai kuia [female elders] expressed their spiritual wellbeing, with one indicating that their spirituality began as early as their conception and another stating that spirituality was a part of their daily life.

> "Wellbeing began for us in our mother's womb. That's where our wellbeing began…It starts from creation." (Participant 3)

> "Spirituality, I live it every day." (Participant 4)

One Ngai Tai kaumātua commented that despite the importance of believing in a higher power, that a sense of spirituality amongst Ngai Tai whānau was less prevalent.

> "Tangi te pere, ka haere te katoa ki te karakia [The bell would ring, everyone would go to pray]. Nobody went fishing or playing football. Ka whaina rātou [They would be fined]. Ngai Tai was renowned for tōna taha whakapono [their spiritual side]…you never get that now." (Participant 5)

Socio-economic determinants

Providing for whānau through being financially secure and maintaining traditional food gathering practices, as well as positively demonstrating a strong work ethic to younger generations, were identified as important in maintaining wellbeing. Further, there was acknowledgement that whānau today face greater financial pressures due to changes in lifestyle. In earlier times, money was less important in the sense that whānau were able to grow, gather or hunt food.

> "Mahi was my hauora, no mahi, no kai [Work was my health, no work, no food]. You've got to work for your kai [food], even today I still work for my kai." (Participant 2)

> "We didn't have enough money, but we got by…the biggest things of today are financial. Moneys not everything but if you (haven't) got the money…there's nothing worse really I think, I go to the supermarket and see parents with children with their groceries barely covering the bottom of their trolley and you can see them shopping around for bargains. It's a family living on a shoestring. I think it's very sad if you're not going to have money to buy what your children should be having." (Participant 10)

> "I a māua i Turanga me a māua whānau, i tērā wā, mahi moni te koroua nei [When our whānau were living in Gisborne, at that time, my husband worked]. Money came in one hand and went out the other. I te hokinga mai ki te wā kainga [When we returned home], it was a whole different lifestyle, (we had) no money but we had a lot of kai. He nui te kai [lots of food] and we didn't need money. Oh! It was a necessity alright but haere te koroua nei ki te puihi, ki te kimi kai mā mātou. Anā haere ki te moana ki te whāngai i ngā tamariki o kōnei o Ngai Tai. I roto i aua wā he nui ngā whānau i whāngaia e ia, ki ngā tamariki hoki [My husband would go to the bush, to gather food for us. He would also go to the sea and feed the children of Ngai Tai. In that time, he fed many families and children]. That was our lifestyle

> we came back to and it was lovely coming back. He nui te kai o Ngai Tai i taua wā. He ika, kāre roa e haere atu ana, ka mau ika, ka tohatoha haere, pakari ana tōna tinana i taua wā [There was lots of food in Ngai Tai at that time. Fish, you didn't have to go very far to catch a fish, to share out, he was strong back then in those times]. That was our lifestyle when we came back. He nui a māua tamariki [We had lots of children], but we had the kai. No money, we didn't need the money." (Participant 9)

Summary

Ngai Tai Kaumātua identified a number of factors related to Ngai Tai cultural identity as contributing to collective wellbeing. Specifically Ngai Tai Kaumātua referred to te reo Māori and the Ngai Tai dialect, strong marae, Ngai Tai values and Ngai Tai knowledge and practices.

Participants considered wellbeing in intergenerational terms and were concerned for the wellbeing of children and future generations. That is, they placed high value on caring for mokopuna and on the intergenerational transmission of Ngai Tai values, knowledge and practices through safe and nurturing parenting and home environments. The provision of opportunities for younger generations to reinforce their tribal identity as Ngai Tai, was considered a responsibility of parents, whānau and the wider iwi collective. Ngai Tai Kaumātua recognised the need to ensure youth are able to access valued traditional knowledge and practices, while at the same time participating in and benefiting from wider society.

Being connected to whānau, Marae, gods, ancestors and whenua [land] was regarded by participants as an important aspect of wellbeing. Spiritual connections and beliefs and the importance of land to wellbeing were emphasised. Concerns were expressed for maintaining the quality of Ngai Tai natural resources and for retaining Ngai Tai land.

Being proactive as an iwi in providing strategies to advance collective Ngai Tai aspirations and outcomes were identified by Ngai Tai Kaumātua as a positive way to enhance iwi wellbeing. Aspirations for greater autonomy and 'by Ngai Tai, for Ngai Tai' approaches were expressed. Kaumātua also expressed aspirations for economic ventures that could contribute towards building a strong and sustainable Ngai Tai economy, and local employment opportunities. Financial security was identified as being important for whānau to achieve wellbeing. Building whānau capacity to be self-sustaining through maintaining practices such as hunting, growing, collecting and preparing food, were also identified as ways to support whānau health and wellbeing.

Ngai Tai Pakeke Wellbeing

Secure Ngai Tai identity

Te reo Māori

Many participants stressed the importance of te reo Māori in supporting a secure cultural identity.

> "…te reo and tikanga, it has a positive impact on your wellbeing…strive to speak te reo, know your tikanga." (Participant 3)

> "I think te reo Māori is very important…like the moa if we don't speak it, it's going to die…with reo comes tikanga and a code by which to live by…te reo is the number one thing for me." (Participant 4)

> "…to be able to converse with the old people and to be enriched by their kōrero, to speak to them…you eventually grow up and think about what is important in your life and te reo is really important…I may not be able to have te reo, but I will make sure my children do or have some kind of reo." (Participant 5)

Iwi knowledge

Having a secure cultural identity and knowing who you are and where you come from was acknowledged as a central component of wellbeing, of 'being Ngai Tai' and also of 'being Māori'.

> "Ko wai āhau, nō hea āhau [Who am I? Where am I from?]…If you have a really good understanding of your tikanga, 'Iho Matua Māori me kī,' [customs – of knowledge passed down] that's what provides you with that sense of identity and provides you even with the where to from here." (Participant 1)

> "…finding out about my whānau, my whakapapa and stuff like that, so wellbeing to me is about finally learning who you are…whānau, hapū and iwi are really valuable to me." (Participant 9)

> "…wellbeing starts in the first instance in accepting who you are...it's about how you feel about yourself, how you respect yourself and then you can share what you are with everyone else." (Participant 3)

Whakatauākī [proverbial sayings of which the orator is known] were acknowledged as a unique source of historical knowledge, values and principles that could be utilised to further strengthen iwi identity and cultural practices.

> "Ko te tinanatanga o tēnei mea, 'Kia ūhia a tātou mokopuna ki te korowaitanga o Ngai Tai' [The manifestation of this (proverb) 'Let our children be comforted with the cloak of Ngai Tai'] and that's really te reo me ōna tikanga [Ngai Tai language and practices], so Ngai Tai is really important because it's in your whakatauākī that your principle values are couched." (Participant 1)

Customary practices

Being connected with te Ao Māori and practicing Māori values were described as key contributors that supported wellbeing.

> "We need to know about manaakitanga [the capacity to care], kaitiakitanga [guardianship], mōhiotanga [knowing] and all of those things…I mean if you talk about you know te Ao Māori [the Māori world] when you go right back to mana atua, mana whenua, mana tangata [spiritual connectedness, environmental connectedness, personal and interrelationships], all those things you know, cornerstones of te Ao Māori." (Participant 3)

Access to natural environment

Having access to the wider natural environment in order to maintain traditional methods of food gathering was acknowledged as a way of maintaining the health and wellbeing of the individual and the iwi.

> "My state of wellbeing would be going up the bush and if we didn't catch a pig, I didn't care. It was just being up there amongst the ngahere…being amongst the birds, the insects, the trees and all living things, Papatuānuku [the Earth Mother]…being out on the sea and if you don't catch a fish, who cares? It's just being out there amongst all that energy." (Participant 6)

Participants emphasised the need for iwi to be able to have access to their natural resources and for decision making to be based on environmental enhancement rather than economic gain.

> "The community (should) make the gatekeepers accountable and those keepers that make those decisions (lands trusts)…because it is our children that will live with the environmental impacts. It (forestry) has not only denied our generation access to our tūrangawaewae [home lands], but it will also deny them (future generations) good long term wellbeing…let our bush regenerate, let's go back to how it was." (Participant 1)

> "Tūrangawaewae…if you have no access to whenua…it impacts on my wellbeing…the forestry has a gate up there (Tōrere) that stops me from hunting…I want to take my grandkids up there…that affects my wellbeing…I was brought up the back there and I can't even get there because of a technicality (forestry) that will impact on my children and grandchildren." (Participant 9)

Intergenerational sustainability

Intergenerational planning

Ngai Tai pakeke acknowledged the importance of focusing on the wellbeing of future generations.

> "…what you're hoping to pass on to your children, your mokopuna, that's the development of that generation." (Participant 2)

> "If you are a leader in the whānau...then you've got a big job…we're striving to be good role models…if your children are healthy, full of wellbeing and active and doing things and even mischief stuff when they're younger, it's okay because they are exploring, so we are actually allowing their potential to grow…trying to hand those things on, things we learnt from our (own) whānau." (Participant 9)

> "There will come a time when they (future generations) have to do what we do, but hopefully all the values and the stuff that we've got, we can instil in them (future generations)." (Participant 10)

Intergenerational transmission

Ngai Tai pakeke acknowledged their responsibility to transfer the knowledge, skills and values that they had learnt from their own whānau to their children and grandchildren in order to support younger generations to be confident and resilient leaders of Ngai Tai.

> "I'm trying to teach my children the life skills and values that I had through my upbringing." (Participant 8)

> "Intergenerational values transmission and knowledge...teaching our children through experiences, that's about our values…you can extend a hand to the tamariki, you can make a difference to them." (Participant 1)

> "Bringing up the leaders of the future. Like bringing my children here to (Tōrere) to be brought up in Ngai Tai. Like a lot of us, hopefully they will grasp something on their journey, so when they leave here hopefully they will also feel (connected). The old people worked the pathway and all we have to do is walk…that gives them the foundation to carry on doing whatever they want to do in life…" (Participant 5)

Several participants acknowledged the significance of Marae based learning opportunities that supported whānau to strengthen their connections with one another, the Marae and the wider iwi.

> "A positive for myself is email and Facebook with Uncles' wānanga, we know what's happening, he made me feel valued…bringing our people together." (Participant 8)

Capacity to care

Participants acknowledged the importance of collective responsibility in raising future generations to ensure the future wellbeing of Ngai Tai.

> "Because I know no matter where my children go in Tōrere, there is an Aunty, Uncle, they will all watch out for my children. I know that they are safe no matter where they go in Ngai Tai and that's the wellbeing that I have, that I know that each and every one of my Aunties and Uncles feel that too and they all love our children. They keep an eye on them and if they need a kick in the arse – well they get a boot in the crack. They get told off. If they need love or help, they will get it…maybe it's unwritten. We all love one another, we manaaki." (Participant 5)

> "We don't exist in isolation. We stand as a collective, as a whānau...collective wellbeing…being seen in your community, being seen as a positive model, not just talking about it, but living it and breathing it…from good leadership comes collective responsibility and from collective responsibility is the expectation of intergenerational knowledge and values transmission." (Participant 1)

One participant stressed the importance of having intergenerational care in place that supported the wellbeing of both older and younger generations within their families.

> "Instilling all that respect and teaching them (future generations) about whānau…hopefully one of them will send a moko back to look after us just like our grandparents, so they can be nurtured." (Participant 11)

Collective cohesion

Maintain the ahi kā

The importance of living at home and maintaining the ahikā [home fires] of the Marae was acknowledged as a valuable contribution to the iwi.

> "Living in Ngai Tai is pretty hard…realise I have to be here (Tōrere), if I leave there will be one less Ngai Tai here at home…we have duties to perform here…obligations that have been handed down to me from my father and my grandfather. That's the way I look at it, we have to be here otherwise our whenua will be sad, it won't grow, it won't flourish…If the people are happy, the whenua will be happy. If the people are sad, then the whenua will be sad too." (Participant 7)

One participant expressed that iwi wellbeing is dependent on its members upholding the mana of the Marae and of the iwi by actively participating and contributing towards its development.

> "…wellbeing is being part of community, is being visual, is partaking in the rituals on our Marae." (Participant 2)

Participants located themselves within the context of the wider iwi collective. Being confident in knowing that the wider iwi is there to support whānau to reach their potential and enjoy a greater quality of life provided a sense of security for some participants.

> "I know I'm well when things are going well here too for our iwi and for the people." (Participant 3)

> "I don't think about myself, I probably spend more time thinking about the collective and the wellbeing of people whether it's this iwi (Ngai Tai) or my iwi of Whakatōhea [a tribe] or my iwi in Ngāti Pūkeko [a tribe] or where I teach in Tūhoe [a tribe] or whoever is in front of me." (Participant 4)

Regular iwi events

Opportunities to participate in positive iwi events and activities were identified by many participants as essential to strengthening iwi cohesion and connectedness.

> "We should have more social events. Things along those lines where people gather for a positive event, like dances and like how we use to have a get together. It wasn't just one going, it was the whole family. Our kuia and koroua, the positive things, like more dances, more kapa haka." (Participant 2)

> "There could be a cultural event reconnecting those that live away to encourage them to come home." (Participant 1)

> "It's about the positive achievements of those in university. We only hear about these things." (Participant 2)

Active participation

Encouraging whānau to positively engage and interact with the wider world was expressed by participants as an important factor in supporting wellbeing.

> "By having as many experiences as possible whether they are here, right here on the Marae or whether that be in China or around the world. Open the doors to those experiences." (Participant 4)

Having activities and facilities that are open and accessible to the iwi and wider community were also identified as a way to allow whānau to come together and spend time within one another.

> "When the clubrooms (Tōrere Sports Club) are open this place is pumping. There's the pool table, the table tennis table and we use to come, and a lot of kuia and koroua don't come to the Marae because of the dynamics, but come here (Tōrere Sports Club). I really miss it. I used to come here all the time just to be with our pakeke. It's a shame that it's closed. At Christmas all the whānau come back here and come to the clubrooms." (Participant 9)

Representative structures

Iwi collectivity and cohesion was highlighted as a key factor in supporting the future development and advancement of Ngai Tai.

> "Instead of one side going one way, it's about trying to go together." (Participant 4)

> "When there's a hui a iwi [tribal gathering]…and you're not allowed to speak because your elders will not let you speak…for me that's a barrier…it's about being able to express yourself openly and honestly without the fear of being put down...if you don't have the opportunity to do it in there (Whare Tīpuna)…that's why you get the disconnect in the community." (Participant 3)

Environmental stewardship

Valuing of natural resources

Being part of the natural environment and immersed in the geographical context of home was identified as a primary source of wellbeing and reinforced the need for members to be aware of the geographical features and characteristics of 'home'.

> "…the main one is this place (Tōrere). It's very uplifting, not just your spirit, but your body as well." (Participant 5)

> "…fish jumping out of the sea, vegetables growing, healthy, thriving community. Water pumping out. Not having to worry about oil wells going up out there. Being able to sustain ourselves through our ngahere [bush], our moana [sea], our everything." (Participant 3)

> "…it's just a holistic approach, nothing works in isolation, everything is inter-connected." (Participant 1)

> "I'll always have the connection to the land" (Participant 8)

Environmental management capacity

Protecting the environment for the betterment of future generations was acknowledged as a primary responsibility of iwi members.

> "The outside influences which will have a huge impact on the future for our tamariki…collective wellbeing, environmental." (Participant 1)

> "I'd love to see our recycling waste not as big as it is, because we have brought all our food from the supermarket or processed stuff, the tin stuff which is not how it used to be in the old days." (Participant 3)

Self-determination

Strategic vision and planning

One participant emphasised the need for collective responsibility of all Ngai Tai descendents, challenging the iwi to question what they want to achieve for future generations.

> "Kia uhia a tātou mokopuna ki te korowaitanga o Ngai Tai, hei oranga mō rātou [Let our children be cloaked with Ngai Tai knowledge, wellbeing for them]. It takes a whole village to raise a child and to consistently convey those messages as goals, beacons, expectations, however people want to take them. How do we get that? How do we engage it? Is the community ready for it, is it not? Is it open to it, is it not? And if not, how do we get it? How do we achieve that?" (Participant 1)

Decision-making and accountability

Opportunities for meaningful participation in iwi decision making and being informed about iwi activities that could potentially impact on whānau was identified as important. It was noted that efficient and effective processes are required in decision-making to ensure that the wider iwi membership is genuinely consulted.

> "I think not having that opportunity to voice your opinion in the community and having decisions made that do impact on the community and compromise your wellbeing, because you are unaware of things that do happen and your safety is compromised as well." (Participant 8)

Critical awareness

The loss of Māori values and practices via colonisation and westernised lifestyles was highlighted as a concern for some participants. Participants expressed their determination for cultural revitalisation.

> "The nature, the spiritual, the physical, the environment…our people swore by that and I think our values have sort of gone out. My Dad was brought up through the Māori taha, taha Māori [Māori side] and all that, but he was westernised. He had to go and work to support the family. So those values have changed for me, big time for our generation…I need to change and that's coming to the Marae to get those values back." (Participant 6)

> "…values of yourself and the collective…manaakitanga, wairuatanga, taha hinengaro [mental dimension of Māori health], taha tinana [physical dimension of Māori health] - all of those…how do we maintain them and how do we reclaim them when the effects of colonisation have been so profound?...so retention of traditional sentiments of what it is to be Māori…our epistemology, our view of the world, our

> take on it, our belief systems…knowledge is powerful…knowledge provides you with that strong sense of identity…all those important Māori concepts and values that are actually the ideal, but we are far from it with the way we interact and engage." (Participant 1)

Economic prosperity

Sustainable economic development

Participants acknowledged the importance of sustainable economic development that provides environmentally friendly employment opportunities and facilitates healthy lifestyles to enable whānau to remain at home and maintain the role of ahikā [home people].

> "Ideally, if we could build our own economy here, we could feed our own people in our own rohe [region]. Having our own fishing boats, feeding our own people and not taking it out of the area…that type of stuff." (Participant 7)

Whānau health and wellbeing

Spiritual wellbeing

Being well spiritually was acknowledged as a key dimension of wellbeing. One participant shared a special experience that affirmed their spiritual connection.

> "I have had experience with the waka, with karakia [prayer]…a fella did our karakia, half an hour long karakia at five o'clock in the morning…these two birds flew down from the heavens and landed in the waka…these are the little things that make you believe that there is a God…I am a firm believer of Io Matua Kore [the parentless God]." (Participant 5)

Health status

Participants identified the importance of having healthy whānau and extended whānau in order to contribute towards a greater sense of collective Ngai Tai health and wellbeing.

> "Having a healthy whānau, not just your own close whānau, but whānau whānui [extended family]." (Participant 2)

Being sustainable and less reliant on supermarket foods through ensuring access to natural food sources was identified by participants as a way for whānau to experience improved health outcomes. Good food was identified as an integral contributor to wellbeing, with participants

highlighting the need for whānau to have the economic means to provide sustenance for their whānau.

> "…to go and get a mussel or a kina [sea-urchin] or a fish…(you're) healthy because you're getting clean kai, food that you've killed yourself, vegetables that you've grown yourself. You know where it comes from, you know what's gone into them." (Participant 5)

> "Society is negative. It's the impact of having to pay the mortgage, of putting food on the table, because we don't generate plentiful garden food, getting enough of our food from the ngahere, from the moana." (Participant 3)

Summary

According to Ngai Tai pakeke, the retention and intergenerational transmission of Ngai Tai language, knowledge, values and practices were identified as central to a secure cultural identity and wellbeing as Ngai Tai. Being connected with and having access to the natural environment was acknowledged by participants as a primary source of their identity and their wellbeing as individuals and a wider iwi collective.

Ngai Tai pakeke identified the importance of maintaining strong iwi leadership through active succession planning and practices to support the intergenerational sustainability of Ngai Tai. Furthermore, a culture of collective responsibility that supports the capacity of iwi to care for its membership is critical in strengthening iwi wellbeing over time.

Maintaining the ahi kā on behalf of the iwi was considered an important responsibility of the collective that required active participation and meaningful contributions from its members living at home and outside the tribal region. Opportunities to actively participate in positive iwi gatherings that strengthen whānau, hapū and iwi connections, as well as the provision of representative structures that enable the distinct generational voices of membership to be heard were affirmed by Ngai Tai pakeke as ways to support collective iwi cohesion.

Being part of the natural environment and immersed in the geographical context of home was identified as a primary source of wellbeing. The importance of ensuring that the environment is protected for future generations and that traditional methods of food gathering are maintained were considered by Ngai Tai pakeke as essential for iwi wellbeing. Managing Ngai Tai natural

resources in a sustainable way, as well as encouraging greater responsibility of Ngai Tai members to live sustainably were therefore identified as important practices for Ngai Tai to uphold.

Ngai Tai pakeke expressed a determination for cultural revitalisation among Ngai Tai to reclaim their own distinctive ways of being. According to participants efficient and effective processes that support members to have opportunities to be informed and have meaningful participation in iwi decision-making are required.

Ngai Tai pakeke identified the need for local sustainable economic development. That is, a strong Ngai Tai economy that is able to provide environmentally friendly employment opportunities that facilitate healthy lifestyles and enable whānau to remain at home and maintain the role of ahi kā.

Aspirations were expressed for good health for whānau, including a sense of spiritual wellbeing. Self-sufficiency and opportunities to grow, gather and hunt food were considered an important aspect of whānau wellbeing.

Ngai Tai Rangatahi Wellbeing

Secure Ngai Tai identity

Te reo Māori

Ngai Tai rangatahi acknowledged the need for all iwi members to have access to opportunities to learn te reo Māori in order to maintain iwi connectedness and strengthen iwi identity.

> "There's a generation gap and they (older generations) missed out on all sorts of things and they don't like te reo Māori. So it's about having wānanga and keeping it going. Teaching and being all one, instead of putting them down because some can't speak Māori we need to help them to improve their reo if they're willing…because that's who we are, as being Māori." (Participant 2)

> "...te reo classes at the Marae at least one night a week." (Participant 1)

Functioning Marae

Being connected to the Marae and actively participating in and being aware of cultural traditions and practices was identified as a key component of wellbeing.

> "It's about keeping the connection with the Marae, that's wellbeing on its own. Being around kawa [protocol], karakia…being helped by local kaumātua and sticking to like the tikanga and kawa." (Participant 1)

Iwi knowledge

The value of knowing ones whakapapa and having an awareness of other tribal connections and histories was acknowledged as a positive factor that supported ones unique identity and also provided a vehicle to connect with others.

> "When we go to big hui with people from different places you get up and introduce yourself in Māori, where you come from and then they come and see you later and make whanaunga connections, you know the whakapapa…just making those connections to strangers makes you feel more comfortable with other people… everyone tends to link back to a certain whānau, to a certain place." (Participant 1)

Having a positive and secure cultural identity was identified as an important factor in maintaining wellbeing as a young descendant of Ngai Tai and also as a young Māori individual.

> "It's all about you as a person and knowing where you come from…so if you know who you are and where you have come from, you feel good." (Participant 2)

> "You just feel like yourself, because if you're a Māori…that's your foundation, your everything, your life." (Participant 1)

Customary practices

Ngai Tai rangatahi acknowledged the need for iwi cultural practices to be maintained in order to ensure that the mana of the Marae and the iwi is upheld.

> "People come to the Marae…a kura-a–iwi [tribal school] to the Marae and some koroua gets up and is not confident and we sit at the back…they don't make sense and it would be better if you trained up the youth…because we become ashamed as an iwi." (Participant 1)

> "… you have your big groups to back you up with a song…looking after your songs so you're not whakamā [embarrassed] and that's all about confidence." (Participant 3)

Intergenerational sustainability

Intergenerational planning

Participants' aspirations for the future were centred on the wellbeing of their whānau, including being able to provide for their children and their families in the future.

> "…not just (doing) something that just benefits yourself, but benefits your whole whānau…like building a future for my kid, I would have everything in place." (Participant 2)

> "Like whānau having their own whānau house, like Marae sort of thing, papakāinga [collective home base], yeah, papakāinga in Ngai Tai for each whānau. So we can use the Rūnanga's (Ngaitai Iwi Authority) land, share it out, be good neighbours." (Participant 1)

Knowledge transmission

Providing accessible and appropriate learning pathways for iwi members was highlighted as a protective factor of wellbeing for those of all ages.

> "…like having all that seamless education in place like kōhanga [Māori early childhood language nest] or wharekura [Māori medium school for Years 1-13]." (Participant 1)

> "…you've got some kids that can't do school…they should be taken out and do stuff that they want to learn…if they like the bush they should be able to go to the bush, or find different ways of educating them because some of them just hate to be in a classroom and they're under pressure and tests and stuff it's just not them - that's why they go out and smoke drugs, drink alcohol and go off the rails and go and fight and stuff - it's because they don't like the learning environment." (Participant 2)

> "…now this year they have this Gateway thing (at secondary school). Like every Friday they're (students) out of the class and go to Whakatane [a town in the Eastern Bay of Plenty] and do engineering stuff, some go to learn how to do logging, some learn how to be chefs…and next year they will go out on a Thursday and a Friday and do heaps, it encourages them to do cool things and keep well." (Participant 3)

Succession planning

Opportunities to contribute on the Marae were considered important to the wellbeing of the participants and also the greater wellbeing of the iwi. Greater advantage could be taken of the potential contribution of youth in assisting in upholding the mana of the Marae and the iwi, with participants demonstrating their willingness to further their learning in preparation for fulfilling Marae roles both now and in the future.

> "We might need to start up having a few waiata wānanga [opportunities to learn songs]…we really don't know many Ngai Tai waiata [songs]…and even start by letting youth who know what they're on about do the karanga [ceremonial call], do the whaikōrero [formal speech], lead the songs on the Marae. Because we are in new times now, because a lot of us youth can speak, so we should be asking how we can help, so boost our confidence and make us feel well…just get us ready for the Marae and plug us into a good learning institution like uni (university)." (Participant 1)

The intergenerational transfer of knowledge is imperative in maintaining the succession of key iwi roles and responsibilities. Ensuring that robust plans are in place in order to protect the survival of Ngai Taitanga was identified as an important process as younger generations would be required to take on cultural roles at an earlier age than previous generations.

> "It's all good the kaumātua now, but when their gone, what's going to happen because the generation after them, they're the ones that don't make sense and then it comes back down to us." (Participant 1)

One participant stressed the need for inclusive learning opportunities to be provided to support the intergenerational transmission of cultural knowledge and practices.

> "…like everyone says, ko ngā rangatahi, ngā rangatira mō apōpō [the youth are the leaders of tomorrow]. But there's no preparation and stuff…they don't give us a voice…they need to teach us the right way to do calls (karanga), the right way to set out your whaikōrero…maybe if they start training us up on the Marae we will want to go to those hui." (Participant 1)

One participant acknowledged the importance of young people being connected to their homes and to their whenua. They highlighted the need to gain an education, but also the need for youth

to return to their iwi and wider community in order to contribute to positive outcomes for their people.

> "…you shouldn't want to like move away from home, but get educated and then bring it back home." (Participant 1)

Having positive role models within the whānau and the wider community was identified as a protective factor of wellbeing. Participants acknowledged that opportunities to engage with and be mentored by adults that they aspired to be like would further support their future learning and career pathways.

> "Like if there are people in the community that are in different professions and some other whānau want their kid to go to that profession, ring that other person up who is in that profession to come and talk to your child about that profession and encourage them in that profession, tell them what you're in for and all that sort of stuff." (Participant 1)

Capacity to care

The collective responsibility for whānau wellbeing was acknowledged. Youth recognised the significant roles that members of the whānau play in ensuring that the wellbeing of the family is maintained and that these responsibilities are not just taken on by parents, grandparents, caregivers and wider whānau, but that they are also shared by the hapū, iwi and wider community.

> "I think about my Nanny and she's my idol. She says that it takes a whole village to raise a child and not just one person…cause she helped raise us…she supports us… she helps us feel good." (Participant 3)

> "Having the support of your whānau." (Participant 4)

Being able to actively contribute towards supporting their elders and to care for them was valued by some of the participants.

> "…completing degrees and getting a job…sending money back to my Nan and Koro... and hopefully doing something for Māori." (Participant 3)

> "Looking after them (grandparents) like how they looked after you…they give money to me and now it's my turn to support them." (Participant 2)

Engagement of youth

One participant identified the need for the iwi to monitor its membership in order to support their development, assisting and empowering young people to identify their strengths and seek pathways that positively affirmed their wellbeing.

> "It would be good if the Ngaitai Iwi Authority or the iwi itself kept tabs on you, like with the ones at school, plug them into uni…this branch (points to indicate another group), well plug them into the bush…see what they're good at because in traditional times their teaching was, you observed the kid to see what they're good at, not teach them everything…but don't do everything for them, because they have to do it." (Participant 1)

Being part of kapa haka was acknowledged as an activity that supported a sense of belonging and positively influenced school attendance.

> "…they (kapa haka students) just keep positive at school…all the kapa haka kids make you want to go to school because there is a click. It's a big click. The whole group is in the big click, so that makes them feel like going to school all the time…being part of this is a positive, so that's good." (Participant 1)

> "…a haka team is a good way to start building confidence" (Participant 3)

> "…being a part of something like that (kapa haka), being with our elders, they supported me." (Participant 2)

Collective cohesion

Communication systems

Being connected to the virtual world of communication through cellphones and the internet was identified as an essential part of staying in touch with family and friends for Ngai Tai rangatahi.

> "…be able to communicate with other people and have a phone." (Participant 4)

Active participation

Iwi inclusivity of those living outside of the tribal area was acknowledged as an important part of maintaining iwi identity. The recently held Ngai Tai Taurahere conference was considered a prime example of the iwi providing an opportunity for those living away to reconnect and reaffirm their affiliation and contribution to their iwi.

> "Being comfortable with your iwi and hapū, like I know some iwi where the people are from there, but they don't live there so they are not considered being from that place cos they don't live there. That's the bit I don't like about it." (Participant 2)

> "A Taurahere [middle generation descendants of a tribe] conference is about people coming from other places and they're from Ngai Tai and being here." (Participant 1)

Regular iwi events

Participants discussed the need for regular learning opportunities and fun activities for the youth and wider iwi to come together and enjoy.

> "Always heaps of different activities every weekend, sometimes have wānanga with educators, sometimes wānanga with yourselves to retain historic stories and wānanga about the archive stuff that the Rūnanga might have...te reo classes at the Marae at least one night a week…fun things at the Marae like disco for young ones…well obviously sport… netball and football as an iwi to get together and practice…go into town…or doing haka, it's a positive kaupapa [activity] and you also get fit and a lot of young people like that and most of the young people in this community are Māori and they don't have anything to do except meet at the bridge, but yeah it would be good to have a haka team that's one thing that will help with the spiritual and physical aspect of wellbeing." (Participant 1)

Participants valued youth oriented services and activities that enable them to connect with others and their wider environment.

> "That's pretty good for wellbeing aye…like they (Ngaitai Iwi Authority youth programmes) go up to Takapūtahi [a Ngai Tai land holding] and do different stuff. It's good for their (youth) wellbeing because it gives them something to do in the holidays and weekends, they're all the same age, so they enjoy going…and that's good for mental wellbeing…it's good for wellbeing, problem solving, keeping your mind active, keeping your brain working. So that's a positive thing that Ngai Tai has already got set up." (Participant 1)

> "I think it's just being together with everyone up there (Takapūtahi) and doing heaps of different activities and just having a mean time in the bush…obstacle courses, rafting down the river, making my own raft, building camp sites for sleeping in and seeing who has the best hut and learning some first aid stuff in case we get lost up there we know what to do if anything happens, and that's all good for health." (Participant 3)

Self-determination

Strategic vision and planning

Ngai Tai rangatahi recognised the need for cohesion amongst the iwi in order for positive development and advancement to occur.

> "No violence, no iwi squabbles. Ngai Tai would be good." (Participant 3)

> "Everyone on the same waka [boat]." (Participant 1)

Representative structures

Having a voice and being provided with the opportunity to speak and have their opinions valued was identified as a characteristic of effective iwi communication and a prerequisite to youth self-determination. One participant acknowledged the opportunities provided for other age groups to participate in iwi forums and challenged why this opportunity was also not extended to the youth.

> "Do the pakeke report back to the iwi about things they discuss? Yes they do. Sometimes the youth may have something they want to talk about, and it should go to those (tribal) hui." (Participant 3)

One participant recognised the importance of the iwi being involved in activities at a political level and providing opportunities for iwi members to come together and assert their political voice regarding significant issues that affect our people and our environment. In addition, intertribal partnerships were identified as supporting iwi collectivity and advancement.

> "…'Stop the Drilling' (anti-oil drilling campaign)…and they (Te Whānau a Apanui) were like 'Kia ora Ngai Tai' [Thank you Ngai Tai] for supporting this kaupapa [initiative]. So that was pretty cool getting acknowledged like that…because we all get affected." (Participant 3)

Whānau health and wellbeing

Spiritual wellbeing

Being spiritually connected in a meaningful way was acknowledged by one participant as a way of keeping traditions alive and being secure in your identity and way of life.

> "Well if you're in kura Māori [a Māori school], karakia it is a way of life." (Participant 1)

Whānau empowerment

Having family gatherings at home that strengthened their relationships with one another was identified as an important factor in supporting wellbeing and empowering whānau to come together in a positive way.

> "Whānau gatherings that are mean, like with no dramas." (Participant 3)

Health status

Participants discussed the issue of mental health and shared the common view that valuing and respecting young people for who they are is important in supporting them to lead normal lives.

> "Just being there for them (mental health consumers) and respecting them…giving them that personal help…because other people put them down…there is nothing to be ashamed of…a lot of people go through it and it's about helping them deal with their issues. If someone had a mate Māori [psychosomatic illness] and they've been sick for ages and then they think that something is seriously wrong, but the doctor says there is nothing wrong with you, that you're fine…but there is still that mate Māori, taha wairua that's still making you sick, people still need to respect that side as well and not make you feel that you're going crazy…you take them to a tohunga [expert]." (Participant 2)

One participant commented that having a positive attitude contributed to mental wellbeing.

> "…(have a) positive attitude…(know that) we are all going to excel…if you be positive you will be well." (Participant 1)

Socio-economic status

One participant commented on the need for whānau to be in a position where they are empowered to positively transform their lives through employment and to acquire assets to build a strong economic base for their families.

> "…encourage them to work…find jobs for them, so they are not just sitting at home, like encouraging them to save…and also like with housing and stuff, like some people just rent, they could have help to find them a whare [house] that they can buy…" (Participant 2)

Having access to the financial means to enjoy a higher quality of life was identified by one participant as a whānau responsibility.

> "That they (whānau) support you money-wise." (Participant 4)

The financial struggles that are endured by many whānau were highlighted as a concern for participants. They also noted that leading a healthy lifestyle was often a more expensive option.

> "Everyone having money, everyone being healthy…it's like having the basics like kai, like some families will starve because they have no power, but it's important to have the basics…but with whānau who struggle, it's not easy to go and buy all the vegetables, like its $4 for a cabbage and it's cheaper to buy noodles and it's easier to go and buy $2 chips for your whānau rather than going to buy like vegetables and stuff." (Participant 2)

The provision of collective resources such as a shared food garden was also recognised as an asset for whānau to access in order to support their wellbeing.

> "In an ideal world Ngai Tai can make a māra kai [food garden] in the paddocks and give it out for free to the whānau in need." (Participant 1)

Having access to a vehicle was also identified as an important factor that contributed to wellbeing.

> "…a car would be good." (Participant 3)

The home environment was a key context in supporting the wellbeing of families.

> "…being in a healthy environment and free from family violence…just being in a safe environment." (Participant 2)
>
> "…just a stable home" (Participant 1)

Concerns that some children are exposed to negative lifestyles and family dysfunction were highlighted by the youth as a serious issue that required whānau to intervene in order to positively influence the life outcomes of future generations.

> "…teach them (children) there is a better way of life than what their parents are doing. Just keeping them safe. There could be a whānau out there that have kids that look after themselves and the oldest is not even 10 and they become the mum or dad…so that's when it's the whānau responsibility to get in and do something…it should be up to the wider whānau to take up the responsibility to take this kid out of this situation…so it's like the iwi and hapū looking after those whānau who have nothing…like how if you were in a kapa haka group there are certain expectations of you like you can't go out and be stoned or drunk, or going to a festival and being drunk or stoned and things like that, same with whānau." (Participant 2)

Summary

Having a secure cultural identity was identified by Ngai Tai rangatahi as an important factor in maintaining wellbeing. Ngai Tai rangatahi expressed their enthusiasm to contribute to their Marae and to succeed to the cultural roles and responsibilities that would enable iwi cultural practices to be maintained over generations. Ensuring that there is sufficient cultural capacity to uphold the mana of the Marae and the iwi was regarded by Ngai Tai rangatahi as necessary. Holding cultural knowledge, being connected to marae and actively participating in cultural roles was considered by them to be an important contributor to wellbeing. Participants also advocated for the collective to provide opportunities for all Ngai Tai whānau to learn te reo Māori in order to maintain iwi connectedness and strengthen iwi identity.

Ngai Tai rangatahi valued the importance of collective responsibility and reciprocally caring for their elders. The concept of a learning culture within the iwi was raised by Ngai Tai rangatahi who held aspirations for iwi to provide learning opportunities from birth throughout the lifecourse for its membership. Ngai Tai rangatahi were aware of the need for robust succession planning in order to ensure a secure leadership base and the retention of Ngai Taitanga. Empowering and engaging young people to identify their strengths and seek pathways that positively affirmed their wellbeing were considered as a responsibility of iwi.

Ngai Tai rangatahi affirmed that a strong connection to the Ngai Tai tribal landscape must be nurtured in order for members to return home and contribute to maintaining the ahi kā. Being connected in other ways (i.e. information technology) with the iwi were also considered important to iwi wellbeing. Ngai Tai rangatahi identified that opportunities to connect and strengthen relationships amongst iwi members supports pride in a Ngai Tai identity and contributes to iwi cohesion. Positive development at an iwi level requires a sense of unity of purpose and collective buy in from members. Ngai Tai rangatahi shared their aspirations to contribute to iwi development at all levels in a valued and meaningful way, and welcomed opportunities to have a stronger voice in iwi affairs.

Strengthening whānau directly contributes to strengthening iwi wellbeing. Ngai Tai rangatahi shared their experiences of whānau dysfunction and how they understood the role of iwi and of whānau in ensuring that each and every Ngai Tai whānau are cared for and lead healthy lifestyles that positively influence the life outcomes of future generations. Aspirations for whānau to positively transform their lives through education and employment, and to build a strong economic base for their families were identified by Ngai Tai rangatahi as a critical component of ensuring greater iwi wellbeing.

Chapter Five: Measuring Iwi Wellbeing

Introduction

This chapter presents the findings from fourteen one on one interviews with informants with a range of experience in Māori development fields such as health, education, research and iwi advancement. Interviews were undertaken with the following key informants: Arapeta Mio, Danie Poihipi, Louisa Erickson, Janet McLean, Tamati Kruger, Pouroto Ngaropo, Che Wilson, Utiku Potaka, Ngaropi Cameron, Professor Sir Mason Durie, Professor Linda Tuhiwai Smith, Dr Heather Gifford and Wheturangi Welsh-Tapiata (Table 7). One participant requested to remain anonymous. Interviewees discussed the meaning of iwi wellbeing and its measurement.

Māori social structures and iwi wellbeing

According to some participants, in seeking to gauge the wellbeing of iwi it is necessary to some extent to consider the wellbeing of the individuals and social structures that comprise iwi. That is, individuals, whānau and hapū.

Participants identified that whānau are the foundation from which the wellbeing of iwi is fostered and that positive interventions are more likely to be successful at the whānau and hapū levels. That is, when whānau are supported to realise their self-defined potential. Further, that the intergenerational transmission of knowledge, values and practices is located mainly at the household level.

> "Whānau are the building block of nations, are the building block of Tūhoe. If Tūhoe is sick as an iwi you don't go to the iwi to fix it up, you go to the whānau to fix it up. Whānau is where we expect te reo of Tūhoe to be taught. Whānau is where we expect the basic tikanga of Tūhoe to be taught to children, that is where we expect language, culture and identity, those foundations to be done. Those things are not done at an iwi level, they are done at a whānau level and so part of health and wellbeing, is the wellbeing of the iwi so that has to be whānau focused." (Participant 3)

> "…the core is the whānau. The core is in the home. It's not in the Iwi Authority or in the hospital, it's the whānau. Without the whānau there is no hapū, without the hapū, there is no marae, without the hapū and the marae, there is no iwi, without the iwi there is no waka." (Participant 1)

> "…an iwi is also a complex collective because underneath the iwi…we basically live at a hapū, our Marae and whānau level. I think at that level it's much more specific…especially that our whānau are well and are connected to who they are,

> our place, our land, our natural environment and resources, our relationships are strong and healthy. I think at the hapū level or at the whānau level it's way more intimate and also in reality when things get buggered up it's often at the whānau, hapū level that we really get up close and really resolve these issues, because they are really urgent." (Participant 11)
>
> "…whānau and hapū and marae are really important to iwi development." (Participant 6)
>
> "I think it fundamentally starts with having a sound whānau unit and then from there definitely your connection to your hapū and to your iwi...a real sense of knowing your whakapapa, your whānau, being connected to your Marae, to your hapū." (Participant 8)
>
> "Look first at developing the whānau, strengthening the whānau, not forgetting the connections back to our focal points, our marae, and our iwi. Making sure that the structure you have for your whānau is healthy, is not hurting anybody, is not breaking any laws or anything like that and that your whānau are able to do things that they feel that they are able to do." (Participant 7)

Māori concepts of wellbeing

According to one participant Māori wellbeing frameworks that are often applied to individuals may also have relevance when seeking to conceptualise and measure the wellbeing of Māori social structures - whānau, hapū and iwi.

> "I think wairua, hinengaro, ngākau, tinana is still very much a framework that can be applied to the individual as well as to the whānau, as well as to the hapū, as well as to the rohe, as well as to the iwi…these are terminologies that are not just humanistic, but they are also very useable structural terms that can also judge and measure the wellbeing of organisations, the wellbeing of collectives."(Participant 3)
>
> "Hauora [health] is about wellbeing and so if you break down the word hauora, the hau [breath] or the breath which is one component, being a component of mauri [life force] and so the hau that gives life, which feeds your mauri and wellbeing is about how whatever you do, whatever you breathe, whatever you intake or whatever you excrete, it's about providing a balance for your mauri to be well. To vibrate with ora [health]…" (Participant 2)

An appreciation and understanding of Te Ao Māori was identified by participants as positively contributing to iwi wellbeing.

> "…understanding about te Ao Māori from a taha wairua perspective, from a mātauranga [Māori knowledge base] perspective, from a taiao [environmental] perspective." (Participant 6)

Defining iwi wellbeing

Some participants indicated that the term wellbeing is best applied at the individual or whānau level. Further, that the term vitality better captures what it is that iwi are seeking to achieve.

> "I don't know if you can use wellbeing (the term) for an iwi. It doesn't quite convey the right thing. I think you can use it for whānau…when you shift up to iwi…you can do it two ways, you can say the health and wellbeing of an iwi is a reflection of the health and wellbeing of the whānau in that iwi…that you add them all up and you get the results, but that actually tells you about the whānau, it doesn't tell you about the iwi itself and I think for a large organisation such as an iwi, other measures are necessary…if you say the health and wellbeing of Ngai Tai is really high based on the health and wellbeing of the whānau, it is actually a measure of whānau wellbeing. The wellbeing of the iwi has nothing to do with the health of whānau members, but would be more connected to the organisational structures within an iwi. The financial investments of an iwi, the strategic plans of an iwi and they may not be directly linked to whānau, so I'm just a bit uneasy about using the terms health and wellbeing to anything bigger than the whānau…the iwi is in good shape, an iwi has vitality, sustainability; those are the things that come to mind." (Participant 12)

> "It's every concept of Māori knowledge and the health and the wellbeing of the iwi…maintaining our tino rangatiratanga and mātauranga Māori…I expect them to be vibrant and bursting…I expect our iwi to be up and vibrant." (Participant 9)

> "Wellbeing is about vibrantly living, vibrantly existing with balance." (Participant 2)

One participant identified the importance of membership acknowledging their iwi affiliations and having confidence in the cultural integrity of their iwi.

> "Wellbeing is partly the mana of the iwi is flourishing, in fact it has an awesome reputation as being just fabulous and a good iwi to belong to...and acts in a mana enhancing way both internally and externally." (Participant 11)

Measuring iwi wellbeing

Several participants noted that the start point for the measurement of iwi wellbeing begins with the self-defined goals of iwi. That is, what they are seeking to achieve, how they are planning to achieve it, and what is the purpose of measuring progress? One participant referred to a number of areas that could support the measurement of iwi wellbeing, such as cultural wellbeing, sustainability of iwi, iwi leadership capacity, and the sense of collectivity among the iwi membership. That participant also reinforced the need to build on work that has already been completed with regard to indicator development.

> "I think its iwi-specific. It's actually, where your developing needs is. Where do you want to be heading and why you want the indicators? What do you need them for? I really don't think we should be reinventing the wheel…I'm really interested in the cultural wellbeing and future sustainability of our iwi, what are we doing about iwi leadership, how collective are our people, what we are doing, if they've got multiple iwi that they affiliate with, how do they prioritise iwi commitments and things like that. So there might be some wellbeing things that I would ask around cultural indicators depending on what I wanted to know basically… education indicators including reo; cultural wellbeing indicators that might be things like a sense of connection back to iwi. Something around the (Te Hoe) Nuku Roa Database stuff. The cultural connectedness indicators that Mason (Professor Sir Mason Durie) has developed…cultural indicators that might be around those things that I have spoken about te reo, sense of whakapapa…" (Participant 13)

Characteristics of iwi wellbeing

Secure identity

Te reo Māori use and proficiency

Proficiency of te reo Māori within iwi and among Māori more generally was noted as an important indicator of iwi and Māori wellbeing.

> "…everyone is speaking te reo…we believe that te reo is the vehicle that connects us to who we are, without that, ka ngaro te tangata [man will be lost]…it's not until we have 600,000 Māori speaking Māori in terms of te reo then we are in a state, in terms of the reo, in a state of hauora." (Participant 1)

> "…proficiency with the reo [language]…" (Participant 8)

> "We are speaking Māori." (Participant 4)

> "…strengthen and keep our culture alive, our reo…" (Participant 10)

> "…if we were all fluent in te reo. I think that would be a sign of wellbeing at an iwi level." (Participant 13)

> "A lot of iwi now have reo strategies and so I guess that would be one indicator of wellbeing, the reo." (Participant 11)

> "…that's reo and one indicator is that our whānau are improving." (Participant 5)

Some participants emphasised the critical importance of maintaining not only the Māori language, but also tribal dialects in order to retain the uniqueness of iwi identity.

> "It's te reo up front and it's to maintain our reo…the kōrero will be maintained around our own lingo…Oh! Kua mahea, ko āhau. See I'm using my language from home. Au area atu koe. See that's our language and you don't hear it out

there. You don't hear it in whaikōrero. It's the reo of the home people." (Participant 9)

"Toitū te kupu [the permanence of language] is about the permanence of culture especially the language because the language is the identifier of who you are…" (Participant 2)

Functioning marae

Most participants utilised the marae as a central reference point, noting that if key roles and responsibilities were fulfilled in sustainable ways, that cultural practices would then be able to be maintained. Potential indicators of a strong Marae as identified by participants could include the effective governance and operations of marae, rates of participation at marae events, contributions received to support marae maintenance and development, as well as having experts in traditional arts and access to cultural tāonga.

"Wellbeing for our iwi and for our hapū and marae is that our marae are functioning, our people are connected to them." (Participant 10)

"…to me that's a form of measurement, that our marae are alive and well, or are they places that we only go back to once in a blue moon?" (Participant 6)

"…(iwi) maintain and look after their marae…It might be providing resources or materials for the work, but you get a sense that the iwi gives support to its marae…" (Participant 12)

"…every marae would have a whāriki for tūpāpaku [woven mats for deceased] and heaps of whāriki for the wharepuni [woven mats for tribal meeting house], so that you could set up the wharepuni [tribal meeting house]…I look forward to the day when our tūpāpaku [deceased person] all have korowai [feathered cloaks] on them rather than families who have still got them and so those tāonga are laid on those tūpāpaku, the patu [weapon] and the taiaha [long weapon] and all of that stuff and I know that still happens, but only for the families that have got them…and each marae, each hapū has their own experts, of weaving and carving experts so that they are creating tāonga all the time." (Participant 2)

The importance of iwi members being connected to their iwi and marae, and having a sense of belonging within their tribal boundaries were identified as key contributors of a secure iwi identity.

"The spirit of the Māori are not upheld on one marae in Tūhoe, but on all marae. Not one mountain of Tūhoe is more important than any the other, they are all important. There's not one person that is key, everyone is. So that it is saying that this Tūhoetanga, we all have equal amounts of it, I haven't got more than you have, that marae hasn't got more than the other marae. It's not based on population; it's not based on how tall you are etc. It's once you are born a Ngai Tai, you have

> equal power to the ninety nine year old that's heading down the road. So we are all masters of our wellbeing." (Participant 3)
>
> "Culturally strong. What we are and where we are from. The sense of identity and belonging is absolute. They know that they belong here, that they belong to the maunga [mountain]…the marae is part of them. That true sense of belonging and identity is just out there. It's part of them to strengthen them." (Participant 4)

Iwi knowledge

High value was placed on iwitanga, that is the distinctiveness of iwi as a foundation for a secure cultural iwi identity. Participants commonly shared the importance of being secure in ones iwi and hapū identity and the range of factors that underpin a distinctive iwi identity. The importance of maintaining these distinctive iwi characteristics was identified by participants as a natural platform upon which to measure the unique qualities of an iwi (e.g. dialect, links to whenua, connections to marae, tikanga, and histories).

> "One of the important areas from an iwi perspective is being confident and secure in our iwitanga [iwi distinctiveness]…wellbeing to me means both a Tūhoe and Māori perspective. It's very much rooted in a real sense of your identity, Tūhoetanga [Tūhoe distinctiveness]. Whānau, hapū, iwi defining for themselves what is important for them and what they think is important, how they are going to measure that." (Participant 8)
>
> "I think in the very first instance it's about knowing who you are. It's such a simple statement, 'Ko wai koe? Nō hea koe?' ['Who are you? Where are you from?'] and what makes you unique and different as a person from Ngai Tai, as a person from the Whanganui River, as a person from Taranaki, as a person from Ngāti Raukawa because they are all very different. 'Ko wai koe?' and 'Nō hea koe?' you then have to actually go back and start looking at not only 'what was' and 'what is', and 'what was' and 'what is' then helps to generate 'what will be in the future'. So then things like tikanga, whenua, marae, your iwi kōrero, your particular mita, that becomes the core and the foundation, the first layer which I think really strengthens yourself in terms of your identity."(Participant 6)
>
> "…strengthen and keep our culture alive, our reo, and our tikanga, keep it alive here…for iwi it's about knowing your cultural identity, your tikanga has survived and is valued and survives generationally. That's what being a part of an iwi is all about, it's about our cultures staying intact." (Participant 10)
>
> "They (iwi) would have a strong cultural base which is distinctive for them and which is shared by the whole iwi." (Participant 12)

Participants identified the importance of iwi maintaining their tribal knowledge base in order to support iwi wellbeing. Measures could include the presence of and access to iwi repositories, as well as the number of iwi members that are able to pass on tribal knowledge to future generations.

> "One of the main things that we thought of was our Hauiti mātauranga [Hauiti tribal knowledge base], so that's knowledge of our whakapapa, or knowledge of our marae, of our tāhuhu kōrero [ancestral knowledge], of histories, even as far as our knowledge of our whenua and to be honest only a handful of people currently have that knowledge, so that area would be one of the principal indicators, cultural wealth of our people." (Participant 5)

Participants reflected on the importance of individuals, whānau, hapū and iwi being secure in their identity through their connections with one another and to the wider collective. Participants noted that while Māori generally share a strong sense of common cultural identity, it is through whakapapa at the level of the whānau, hapū and iwi that an individual's identity is expressed. A felt sense of connection through whakapapa within the context of whānau, hapū and iwi was noted as integral to the cultural wellbeing of iwi.

> "The hā, the breath of life is from the ancestors and lives in me as it lives in you, as it lives in all of us…there are no boundaries in terms of the life breath that we share, the legacy that has been given to us by our ancestors has been transferred through to us and our whakapapa, our genealogical ties…it's knowing who you are in terms of your whakapapa connections…our whakapapa links are so very important in terms of our hauora..." (Participant 1)

Customary practices

The cultural capacity of an iwi was identified as fundamental to iwi wellbeing. This capacity may be expressed in customary cultural practices (e.g. te reo, practitioners in traditional fields, well qualified membership), including the capacity to maintain distinctive tikanga and kawa on the marae, in households and in other social environments. Within these key domains, specific cultural capacities were identified that may provide measures of iwi wellbeing. The capacity and capability of iwi members to fulfil cultural roles and responsibilities on marae were identified as an important measure of iwi cultural wellbeing.

> "…we need to ensure that we keep the core place of our being alive and that is the marae, and the measure is that every time you are called to a hui, do you have people that can do the whaikōrero, the karanga? Do you do waiata? Who can back up the kitchen? Who can tell the stories of our whenua?" (Participant 6)

> "…working with marae and with whānau, with hapū and to remind them of what their duty is, what their obligations are and their responsibilities are in teaching the building of a nation, so you could multiply that to the neighbourhood, to the rohe, to the iwi and we have to present those things as part of wellbeing…have good values that guide our practice…when people come home and can fill the roles on our marae being a kaikōrero [orators], kaiwaiata [ceremonial singers], kaikaranga [ceremonial callers], te roopu taka kai [food gatherers] then we will know that there is a level of wellbeing in Tūhoe. Everyone wants to be a doctor etc...but how is it

that we maintain our ahikā? How is it that we maintain our home fires? So there has to be a balance, between what I would call the inside world and the outside world." (Participant 3)

"…the strength of our pae [collective of formal speakers on marae], the robustness of our waiata, our reo." (Participant 11)

"The measure of a strong cultural base would be that on every marae of the iwi, that cultural base is reflected in their kawa on the marae, it is reflected in the knowledge that individuals carry, it would be reflected on the paepae [place reserved for formal speakers and callers on marae], it would be reflected on occasions when iwi is required, that they all know the waiata, that everyone knows what the iwi waiata is and it would be reflected these days on the information that iwi provides for its people…it may be that when there is a tangi [a Māori mourning ritual] or a hui that the iwi as a whole comes to that particular marae to provide assistance as necessary. It might be sitting on the pae (paepae) [place reserved for formal speakers and callers on marae]..." (Participant 12)

"Every marae would have three kaikaranga, three competent kaikaranga, and three competent kaikōrero on call 24/7. That every marae would acquire kaiwaiata…each marae are singing their own songs again, like what they would have in the past. I look forward to the day when each marae when they have an important occasion composing a waiata for that occasion rather than just taking photos of the occasion. So that it's remembered in song, it's remembered in an oral way, a tapu [sacred] way…that every marae would have their tohunga healing…tane mā, wahine mā [men and women]…" (Participant 2)

Access to natural environment

The geographical features in the natural environment of one's tribal homeland were described as significant cultural wellbeing reference points that provide a sense of belonging and a place to stand.

"If I think about our whakatauākī, 'E rere kau mai te awa Wanganui mai te Kāhui maunga ki te Rarawa, ko au te awa, ko te awa ko au. As the great river flows from the mountains to the sea, I am the river and the river is me. We are fully the geographical features that identify who we are and because we are the reflection of those geographical features..." (Participant 2)

"…the connection to the land, the connection of where we come from, the connection to our mountain, to our river, our streams, our communities, our pā sites [Māori villages], our burial grounds, the places where our ancestors lived, the places where they fought and the places where they had conflict resolutions, the places where they settled, where they established peace treaties. All those things are connected to our whenua…so we are connected to the land…the loss of land - that creates disempowerment in terms of economic base. With the land, come our food sources, our resources. Timber in terms of our accommodation and travel all those things. Rongoa, Māori medicine and everything is in the land, 'Ko āhau te whenua, ko te whenua ko au,' I am the land and the land is me. So we are connected to the land. That was taken away from us and we are disempowered. Those also created haumate, loss of land." (Participant 1)

> "We use the same word in Māori for land. We talk about the mauri of the whenua, the mauri o te moana, te mauri o te awa [the life force of the sea, the life force of the river], as we have mauri ora for people." (Participant 3)

Intergenerational sustainability

Intergenerational planning

Participants' comments indicated that iwi visioning has a long term focus that may be measured in decades, centuries or even longer. The long term sustainability of iwi is a central driver of iwi wellbeing and can be measured within the context of iwi strategic and succession planning.

> "We have developed our own strategic plan…and the vision of the plan is that Ngati Rangi vibrantly exists in 1000 years…how that looks in 1000 years well mā ngā tamariki mokopuna ērā [that's for our children and grandchildren (to decide)]. But that it's full of vibrancy and we grow and prosper…we descend from tīpuna that knew how to dream and knew that the largest oceans in the world would never be a barrier and we need to go back to that mindset." (Participant 2)

> "Over twenty years we just plan to be very clear about what is the Tūhoe view, what is the Tūhoe tikanga, what are the Tūhoe values, what are the Tūhoe beliefs, what are the Tūhoe behaviours and judgements, what are the Tūhoe needs for infrastructure, workforce development, resourcing, the whole lot and it will take us at least 40 years of repetition and of doing it bit by bit, putting those things in place…we are estimating that it will take us 40 years, to correct the disposition of Tūhoe people, their attitude." (Participant 3)

> "…where we are as a hapū and where we would like to be in 30 years time and 50 years…another strategy." (Participant 9)

> "You may not see the outcomes for your family, but the foundations and the roots you put down for them mean that the outcomes are only going to better them…my personal philosophy is 'she who plants a tree under which she will never sit has found the meaning of life.' (Participant 14)

> **"**We are looking at things from that perspective of doing the best for our tamariki and mokopuna." (Participant 4)

Intergenerational transmission

The provision of iwi-specific education opportunities that supported the intergenerational transfer of customary knowledge and practices was identified as necessary for the maintenance of whānau and iwi wellbeing. A number of measures of iwi education were identified, including access to iwi and Māori educational institutions such as Kōhanga Reo, Kura Kaupapa,

Wharekura and Whare Wānanga, and iwi-specific knowledge transmission (e.g. language, culture, practices, history, environment).

The ecological context of iwi was identified as an important iwi-specific knowledge base that needed to be passed down through the generations. Potential indicators as identified by participants could include the provision of an iwi curriculum and māramataka [calendar], as well as opportunities for iwi-specific knowledge to be transmitted.

> "…teachings about things of the bush, of the sea and the different growth of kai and things like that…teachings of the moon for the māramataka, the time to plant, time to fish, time to do all these different things…that we are able to hand on to our children…it's not only just handed onto our children but handed on to those who want to listen." (Participant 7)

> "…educating ourselves, not just the te Ao Pākehā [the European world], but understand te Ao Māori...our young people are being educated, educated well…once we are educated the world really is ours." (Participant 4)

One participant emphasised the importance of those living outside of their tribal regions returning home and actively learning about who they are and their tribal history, songs and cultural practices.

> "…go home to the reo me ngā tikanga wānanga [language and custom learning institutions]…learning the iwi kōrero [stories]…learning waiata." (Participant 6)

One participant noted the value of parenting programmes to improve the quality of intergenerational care of children.

> "I think we need to teach Māori parents to be better parents..." (Participant 14)

Capacity for care

The ability for iwi to demonstrate their manaakitanga was identified as a key component of iwi wellbeing both internally and externally. The capacity to care in cultural contexts was considered a reflection of iwi values and a key indicator of iwi wellbeing.

> "…we are generous, we are hospitable, we are giving, and we are just in the way we deal with others...we have a manaakitanga, a spirit that imbues all our activities…it is practised and is evident in the āhua [attributes] of our children…it could include our capacity to feed ourselves, to feed manuhiri [guests], our manaakitanga." (Participant 11)

> "…(it might be) giving assistance within the dining room." (Participant 12)

> "…(that iwi have) tohunga hopu kai [expert food gatherer], so that each of those marae depending on what their delicacy is, those delicacies are being protected and used for appropriate ceremonies…" (Participant 2)

Participants acknowledged that opportunities to be together and care for one another were important to whānau and iwi wellbeing. Mutually beneficial, reliable and enduring whānau support systems were identified as underpinning whānau wellbeing.

> "…being well in terms of our connections and relationships to others…our intergenerational care of each other is robust…" (Participant 11)

> "Well it is when as a whānau you can provide that support for your children, that security for each other, you know you can support one another…wellbeing is whānau being able to look after each other." (Participant 10)

Succession planning

One participant further expressed the importance of iwi members having a sense of pride in themselves as individuals and also as members of their iwi, ultimately acknowledging their distinct iwi identity and potential as future leaders.

> "…if we find the right ingredients that people fall in love with who they are, if we can fall in love with who we are, that's half the measures done. The rest of it would be just in giving them tools to grow that love for themselves as Ngati Rangi, as Ngai Tai…it's about transforming the mind, changing that mindset." (Participant 2)

Engagement of youth

Participants described the responsibility of parents, whānau, hapū, iwi and community to provide ongoing meaningful and exciting life experiences for younger generations in order that they understand the value of life, develop resilience and actively participate in Māori social structures.

> "The moral duty of whānau, of hapū, of community, of parents, of iwi is to provide ongoing and meaningful experiences, genuine experiences about the power of life or the ihi, wehi, wana [essential force, awe, thrill] of life because that is your safety mechanism…where people throughout their life experience the awe, the thrill, the beauty of life, then they do not want to let it go. People that are denied experiences of ihi, wehi and wana, are then people who see no point to it (life)." (Participant 3)

> "If our kids go away with no feeling or understanding of where they come from and who they are, they remain like that…that is the important thing kia mōhio ngā tamariki ko wai rātou, nō hea rātou [our children know who they are and where

they are from]. All those important things…with those family connections come your ties to your iwi." (Participant 7)

Collective cohesion

Maintain the ahi kā

Participants acknowledged the role of the ahikā in maintaining the mana of iwi. Further, it was explicitly stated that each iwi member has a role to play in contributing towards the future wellbeing of iwi. Potential measures as identified by this participant could include the provision and effectiveness of succession planning and iwi leadership development in order to ensure that the succession of future iwi leaders is closely nurtured in an iwi context.

> "Everybody has a play in it…to establish the culture, the language, identity and hope and promise and pride of being Ngai Tai. Those things that we depend on our whānau to do, is reflected at the marae…the enduring things are those that are grown in the ground within Ngai Tai or Tūhoe, those are the permanent things… you create the circumstances where whānau and community can grow you the leaders that you require…a process within the whānau, within the hapū or iwi of nurturing, of growing leaders with the very values, principles, virtues and beliefs that you think a Ngai Tai person must have…we all know that we are waiting for the right leaders, the right people in our iwi that are grown from the ground that know what it is to be Ngai Tai and the expectations that go with that. The dreams that go with that and see you can't buy that, you can't go on a six months course to get that. They don't issue diplomas or certificates and degrees for things like that. You are depending on that magic thing that happens between whānau that live at Tōrere…and that's where Ngai Taitanga is created…one of the rules of Tūhoe is that you cannot lead your people as an absent landlord, we've never had one. Tūhoe has never been led by someone who has never lived here, who didn't live in the rohe and absent landlords cannot be leaders…the first duty of a good leader of Ngai Tai or Tūhoe is to grow leaders, that is your job. If you care about the non-extinction of your people, that is what you do, you grow leaders and you grow them at home." (Participant 3)

Participants emphasised the importance of young iwi members obtaining qualifications, but also returning home to contribute towards the positive development and advancement of their iwi.

> "Imagine if we had 1000 of you (researcher) come home over a five year space. What that would do to this community. I'm not just talking about iwi; I'm not just talking about the whole community…the innovation and the creativity and the skill and the knowledge that our whānau could bring home, what that would mean here, economically, socially, health wise, environmentally, culturally." (Participant 10)

Communication systems

Some participants identified the importance of technology in supporting iwi members to remain connected with whānau, hapū, iwi and the wider world. Potential measures could include access to technology and the distribution of online iwi information.

> "I'd like to see that modern technology is available like broadband, sky and decent connections…I would like to see those modern technologies at much more affordable levels so that kids and the local community can get access to it…I mean for us old fogies, our wellbeing comes from our past, from our experiences and everything and all this new technology to me is an exciting and fun thing, but for the kids it's just going to be much a part of their lives as going fishing was for us as kids and that if you are worrying about the wellbeing of the future than you've got to help the kids into being a part of the future, not sitting around like brown tekotekos on the side." (Participant 14)

> "Keeping in contact, I think that's a big one. With the things that you can do now with your computer…you can still feel part of the whānau when you're away." (Participant 7)

Active participation

Participants emphasised the importance of iwi providing opportunities for its members to connect with and contribute to iwi in positive and enjoyable ways that are beneficial to them. That is, to strengthen their affiliation with iwi and affirm their identity and sense of belonging within the wider iwi collective. Potential measures identified by participants could include the number of positive iwi events and learning opportunities held each year, as well as rates of participation at these events.

> **"**That's the wellness of an iwi. When everybody (can) tautoko a common kaupapa [support a common cause]. Perhaps we need more kaupapa [initiatives] like that, to pull the iwi back in…we had dances down here on Saturdays and things like that kept the community going. Different things like that happening, so it was sort of an exciting place…we used to have a tennis challenge, this side against the other side and things like that…whakataetae [competitions]...weight loss or race up the hill or something like that…so if that same thing went through the whole community to tautoko the kaupapa [support the initiative], that in itself is a sign of wellness...if you can encourage the togetherness where everybody is all willing to give of their time for the benefit of the iwi, I can see the wellness coming from that." (Participant 7)

> "…avail people of opportunities to reconnect. They have to be given opportunities to plug into the wall, into…the past...whether that's wānanga of different forms from reo, tikanga, hikoi [historical learning trails], whether it's sports, whānau competitions, whether it's going up to somebody in the street." (Participant 2)

> "…we have very strong whānau, hapū activity, that people feel connected, know where they belong, and they actively have a role to play and they feel comfortable

> participating and are welcomed to participate. That level for me is about participation…so if an iwi was functioning well, there is a high degree of participation by everybody...that they are getting something out of that participation and that there is a sense of enhanced wellbeing as a result of that participation. It somehow adds up into their lives and that will be different for everybody." (Participant 13)

Regular iwi events

Some participants provided examples of positive and successful iwi events that contributed to the wellbeing of iwi.

> "What they did was called a Haukai ā iwi [Tribal celebration] where we went as a hapū to support the day. What we took to the day was song and dance and joined them to celebrate the feast and that was just our second year we have had that and it's been a success within that iwi." (Participant 9)

> "I think that it would be quite good to do something that gave people more opportunities to come together. Another time they pulled together was a real smoke free, drug free event we had at the school and people came behind that, as (it was) a common cause and that was great…it would be quite good to do something that gave people more opportunities to come together…just giving kids huge wide experiences seeing different things." (Participant 14)

Representative structures

Participants described the importance of iwi having a representative structure that ensured fair and wide representation of its membership. A number of measures of political cohesion were suggested, such as the extent of representation and participation rates in voting processes.

> "…a structure would need to be representative…the iwi structure would have a representative of the iwi, representative of the hapū, representative of the marae of an iwi. That would be one way to measure cohesion. If you didn't have a high level of participation from across the iwi then it wouldn't be cohesive. Participation rates, participation and representation would be one measure of iwi cohesion." (Participant 12)

> "…at a political level of the collective of all our hapū, does the iwi represent us well as an entity and is it a great entity to have? As an entity is it functioning well?" (Participant 11)

> "…from an iwi perspective I think what is important is political participation so it's about ensuring or providing opportunity for our whānau to be aware of whānau and hapū dynamics which leads on to iwi political dynamics." (Participant 5)

Environmental stewardship

Quality of natural resources

Participants expressed the view that the wellbeing of individuals, whānau, hapū and iwi is inextricably linked to the wellbeing of the natural environment. Therefore, the state of the natural environment within tribal boundaries is a quantifiable indicator of the wellbeing of iwi.

> "If our geographical features are not well then we are not well at a collective level, and so whether the river is polluted or the moana [sea] is polluted…the hauora of each geographical feature also indicates the hauora of the individual iwi member, the whānau, the hapū and then greater collective that's an iwi…there is a certain energy about geographical features that talk to people and so about interaction with that energy and 'ki te tūkino tērā wāhi, tērā wāhi ana kei te tūkino i a koe ano [If you transgress in that place, that place will transgress on you].' And so that's finding the hau, the connection between us as humans and that symbiotic relationship as descendants of Tane with the other creatures and the flora as well as the fauna. That symbiotic connection with those things is the acknowledgement of the greater natural resource itself. Whether it's the air, if you are in the city it might be smoggy. If you are by the moana, the flow of the moana changes. It knows something is up. It's that interconnectedness that is a sign of one's wellness, as well as the greater collective wellness." (Participant 2)

> "One of their aspirations of wellbeing was that…when the spring runs clean, its drinkable and that would be a sign of their wellbeing. Specific indicators you need are absolutely meaningful and inside of it, what is a measure of wellbeing, it is a healthy environment and the people are connected to that environment and the spring was able to fulfil the role that traditionally it used to fulfil, that it was a healing spring." (Participant 11)

> "…the wellbeing of our waterways…" (Participant 13)

Environmental management capacity

Sustainable management of natural resources within their own tribal boundaries was identified as a critical responsibility of iwi. Careful management should ensure that natural resources are maintained for the benefit of current and future generations. Further, it was noted that current iwi economic advancement must not be made at the expense of the sustainability of natural resources. Potential indicators identified by participants could include the sustainable management of and access to iwi resources, retention of traditional environmental knowledge systems, and the retention of iwi lands.

> "…access to good water, governance of our own water, the ability to manage our access to water." (Participant 11)

> "…what you would like to see happen with the future generations…to see that everything that I'm doing today in what I gather today, is there for them in their time and not to become prehistoric and lost…like the moa…maintaining our fishing rocks, where we are up against commercial fishing…we are still with the traditional names of our rock fishes…" (Participant 9)

> "…we have to look after the environment because it's such a huge part of what makes them well it becomes a very top priority that whatever you develop to sort out their concerns mustn't be at the cost of the environment." (Participant 10)

> "…we are actually retaining lands." (Participant 4)

One participant shared their experience of practices that maintained the natural abundance of seafood for the iwi.

> "In the rohe, they (Māori who live on the coast) put a rāhui [ban] on their food sources and that is now recognised by DOC (the Department of Conservation) and the environmental people…fisheries…it's a good thing, it's not on forever, replenish the mussels." (Participant 9)

Self-determination

Strategic vision and planning

Several participants acknowledged the importance of working collaboratively towards explicit shared visions, both internally within iwi and also externally with other key partners such as other iwi, government and wider communities in order for positive individual, whānau, hapū and iwi outcomes to be realised. Potential measures could include the provision of iwi strategic planning and implementation documents, as well as evidence of collaboration amongst iwi partners and key stakeholders.

> "Firstly having a sense of strategic direction that they (iwi) may want to take. This is our plan, this is where we are going over the next two decades and then to use that as the basis of measurement. The main issue I think is to have a direction that is agreed by its entire people as to where they want to go." (Participant 12)

> "…that people have got a common understanding about the value base and what it means. Then there is going to be more cohesion and understanding with the direction and the vision…it's about training. It's about sitting and talking together. It's about everything that affects us and planning from there." (Participant 10)

> "We should all agree to what is wellbeing in the first place, so if all the health providers agree that wellbeing is the collaboration and collection of wairua, hinengaro, ngākau [emotional dimension of Māori health] and tinana [physical dimension of Māori health], then it's about all of them working together." (Participant 3)

> "Toitū te mana [the permanence of rights] is about maintaining inter-tribal and intra-tribal relationships as well as the new relationships whether it's with the Crown or within international groups, with whomever around the world. It's maintaining those strategic relationships." (Participant 2)

Decision-making and accountability

One participant stressed the importance for iwi to not only have the capacity to plan for the future on behalf of its members, but to also be able to realise those aspirations in a realistic way that ensures positive outcomes for its people. This participant identified the importance of measuring the effectiveness of iwi strategic planning in terms of implementation and the outcomes achieved, ensuring a greater level of accountability.

> "…when iwi are developing a moemoea [vision] or a strategy, they have to think about the long term things, but they also have to think about the short term things. The short term things help to sustain people and help to encourage people to jump on board the waka…think about how it can be a reality and don't be constrained by what your opportunities might look like…whatever the framework we create as an iwi, the fundamental is how is that being practised? What is the measure of how successful that is? Can you go from whare to whare [house to house] to see that being practised? What I think we are good at a policy level, at a strategic development level is to have a dream. What we are not hot on is how we are going to put that into practice." (Participant 6)

Human resource capacity and capability

Iwi self-determination was identified as fundamental to iwi wellbeing. The importance of iwi being able to effectively govern and manage their own development was identified as a critical indicator of iwi wellbeing.

> "If we are not doing it for ourselves, by ourselves, then we cannot claim to have rangatiratanga. We cannot claim to have mana motuhake…if you are beholden to somebody else, that is a form of slavery. You are a dependent. You are in slavery either to someone else's philosophy, someone else's ideology, and their tikanga. The very reason that Ngai Tai has tikanga is so it will not be dictated by somebody else's tikanga. That is the whole point of having tikanga." (Participant 3)

> "We can govern ourselves well." (Participant 11)

> **"**I think it's hugely important about reclaiming our rangatiratanga [determination] to define what we are and what is good for us…empowering our people. The better we feel about ourselves, the better we can take control." (Participant 10)

Service provision

Further, the need for iwi educators to support the concept of by iwi, for iwi education was identified as a way in which iwi-specific knowledge and practices could be transmitted in an appropriate way. This could be measured by the involvement of iwi members in providing iwi-specific educational opportunities.

> "…so that our kids would be able to know that they would be able to go to Kōhanga Reo [Māori early childhood language nest], and would be able to have Tūhoe kuia [female elders] look after them there. To be able to have Tūhoe elders surround them and that was something that was an automatic entitlement so that they would know that that was theirs of right." (Participant 8)

The provision of iwi-specific education opportunities across preschool, primary, secondary and tertiary levels were identified as indicators of iwi wellbeing. Some participants emphasised the need for iwi to invest in educational opportunities within the tribal boundaries to encourage iwi members to remain living and contributing locally.

> "We need to start re-educating our own people through wānanga, through Kōhanga Reo, through Whare Wānanga [Māori learning institutions]…to develop these concepts, the most important values..." (Participant 1)

> "…in Whānau a Apanui [a tribe] we have a Kura Kaupapa [Māori medium school] down that end and we have a Kura Kaupapa at this end and tino rangatiratanga operates within our iwi. Right out at Kauaetangohia [a rural Māori settlement on the East Coast of the North Island], Kura Kaupapa Māori [Māori medium primary school] and it is also now a wharekura [Māori medium school for Years 9-13]. That deals from the time they start school to Year 13. The difference is that our Kura [school] is a Kura Kaupapa Māori but not a wharekura. We just deal up to Tau Tuawaru [Year 8] and then they have to go to from there to somewhere else." (Participant 9)

> "…have an excellent standard of education…tertiary education, that they can access without leaving home. We are thinking or dreaming of an education hub…that we have great relationships with a whole lot of people, universities, running a lot of different courses and our people can choose to access those programmes…we have to create education choices for them from home. Use technical IT [information technology], whatever it takes to invest in the best and create those choices and I think if we did it well enough, our whānau would come back for that." (Participant 10)

> "If we don't educate the kids for the future we may as well not bother doing anything…I think if more kids stayed here at school instead of going out of town, out of the area to secondary school I think that would be good..." (Participant 14)

> "Education – it's as basic as education…they (iwi) would be setting aside scholarships or that they would be supporting or subsidising the Kōhanga…we (should) put some of our monies at the front end, so let's start to invest in preschool

education. Start right from there right through to tertiary and know that those are fundamental priorities that we set as iwi and are non-negotiable…" (Participant 8)

Critical awareness

Participants acknowledged the impacts of the perpetuation of historical injustices (i.e. colonisation) on Māori and iwi, and the need for ongoing action to address this in order for self-determination and optimal iwi wellbeing to be achieved. Further, the imbalanced adoption of Pākehā practices has created new 'norms' that undermine the spiritual and cultural capacity of Māori.

"I think for the wellness of iwi we need to reclaim that cultural knowledge because then we reclaim our etiquette about te Ao Māori, how we communicate, how we interact, how we relate to each other…we defining ourselves is part of the crucial work that we have to do. It's connected to reclaiming power and that's to be fully in charge of our lives." (Participant 4)

"…the past 200 years which is only a blink in our history has caused a number of problems and the biggest one is us losing hope and faith in ourselves, in our own frameworks. If you analyse those tauparapara [chants] and those whakatauākī, karakia tawhito [traditional prayers] that were composed by the Tohunga [a Māori specialist in a particular field], by the Ariki [Chief of chiefs], by the Rangatira [Chief], by our Tūpuna, they all have a component of dreaming in them, a component that the world was never just what you see in front of you, but they all have a component that the world is great and that we are not inferior to anybody. That we are only inferior to our own minds and that's why it is important that we have measurements because if we can't dream, then kua raru [there is a problem]." (Participant 2)

"So it's to break down the cycle, its huge and that's why I always forgive our people, because I know what's happened before…it's going to take small steps…it's up to us to determine what we do. If we live by ourselves, we exist and that's what the system has done to us in the last generations, it has made us just exist and not helped us to reach our full potential. Every time we speak English. Every time we eat McDonalds and Kentucky Fried. Things that aren't from our culture. I'm not saying that that is not good, but we have become so integrated. Those mākutu [oppressive forms of deculturalisation]…have become the cultural norm, and I have identified them as a mākutu Pākehā [pervasion of European norms]…those things that are spiritually affecting our mauri, our life force and our wairua, our spirit without us realising it. As I said, we are dealing with nine generations. It has become the way it is. We wear Pākehā clothes and they are good instead of wearing the piupiu [flax skirt] and jumping around with a maro [loincloth]. I'm just saying there is a balance of things. I believe in that as well, but what I'm saying is that this whole concept of mākutu Pākehā has become the norm in terms of how we live now." (Participant 1)

Economic prosperity

Asset base

Iwi economic activity may be measured by the retention and growth of iwi assets.

> "They (iwi) would be in a sound economic position…economic condition would be measured by the assets that the iwi hold on behalf of its people. They may be land assets, it may be real estate, assets may be cash in the bank, it may be fishing shares or shares in technology, but that would be a measure of economic condition."

Sustainable economic development

Maximising iwi natural resources to support economic development was identified as a creative opportunity that may further enhance the environment and create employment for iwi members. Potential indicators of iwi economic development could include return on investments, as well the utilisation of natural iwi resources to support greater employment and tourism opportunities.

> "We need to be looking at our economic development. What we are doing with the mussel farm is one thing and harbour development, but we need to be looking at recreating our town. Whether that is as a destination for travellers, for domestic travellers to look at Ōpōtiki as a place to spend three day weekends. Do we have a main street full of cafes? We have to get creative about how we transform our little town. We have the most beautiful environment." (Participant 10)

> "Wellbeing is very much about this aim, whānau, hapū and iwi being able to fulfil all their aspirations…to lead what I would call full and productive lives…(using) what you have available, assets and resources that generate opportunity for our whānau, hapū…" (Participant 5)

Financial investment

Participants commented that iwi should invest in marae and people in ways that lead to explicit social, cultural and other benefits.

> "…the benefits of economic development should always be seen to be going back to the people in terms of social and cultural benefits." (Participant 6)

> "…a sense of obligation and responsibility to marae and to whānau. How you measure that is every marae of the iwi would feel that the iwi as a whole is supporting it and that may be with money, or fisheries. It may not be just with money...but you get a sense that the iwi gives support to its marae." (Participant 12)

Whānau health and wellbeing

Spiritual wellbeing

Being well spiritually was regarded as a fundamental aspect of wellbeing. According to one participant, while wellbeing and spirituality are difficult to quantify, that this should not stop us from seeking new means of measurement.

> "Our attitude should be to discover or rediscover how one measures the wellbeing, the wairua [spirituality]." (Participant 3)

> "…foremost having a good relationship with yourself and your creator, yourself and the ancestors, yourself and the afterlife…from our point of view, the spiritual dimension governs all things." (Participant 1)

Whānau empowerment

Participants identified that family wellbeing is self-defined and means different things to different groups given the diversity of Māori. What is important for the achievement of whānau wellbeing is the opportunities that iwi membership have to fulfil their own self-defined potential, which in turn contributes to whānau empowerment and the overall wellbeing of iwi.

> "…fulfilling their potential as individuals, as whānau, whatever that means to them…" (Participant 8)

> "Wellbeing to some whānau here might be having a session, that's wellbeing, where for others it's sitting around the table and enjoying one another's company, but they are doing the same thing only they are encouraged by different things. Wellbeing, two different types of roopu, but all have wellbeing." (Participant 7)

The value of education and its transformative power in supporting iwi members to positively contribute towards the development and advancement of their whānau and iwi was identified by participants. Education across the continuum from preschool to tertiary education was considered to be a key area of investment for iwi. Potential indicators identified by participants to measure iwi educational attainment could include the number of iwi members enrolled in secondary and tertiary institutes, iwi members that have a formal qualification, as well as the highest level of these formal qualifications

> "…high level education…education indicators including reo…achieving at school. Is everyone leaving school with this sense of optimism that they have got job options and they can choose where they want to be in their lives? Not that they are limited in choices…I'd be looking at education outcomes, how well are people attending, are we able to improve education outcomes for our iwi membership." (Participant 13)

> "…(we must) work out our plan for how do we feel confident that we can tick off that every Tūhoe whānau is going to have basic access to good education right from pre-school…if we get the education right, pretty much, everything comes right from there." (Participant 8)

One participant acknowledged the importance of the presence of tikanga in the home in order to support the transmission of iwi values, knowledge and practices, which in turn supports family wellbeing.

> "Tikanga in the homes is a good thing because tikanga is proof that people have standards and expectations. The absence of tikanga in the house means that anything can happen. They are open to suggestion. There are no standards." (Participant 3)

A high level of self-efficacy, having choices and being in a position to proactively determine your life course as was identified as an important element of wellbeing. An example given was that of whānau who are still able to maintain a lifestyle whereby they are able to live off the natural environment in a way that reinforces their natural environment.

> "…the way we live, like mahi kai [food gathering]…maintaining that way of life is a way of measuring our wellbeing. If our whānau still have those skills, if we are passing on those skills and the fact that the environment can provide if you have the knowledge of how, when and where. So to me that's an indicator of our wellbeing that we are still living that way after all these years and that despite restraints of the petrol in the car, the money to buy the net, even the bait and the petrol for the boat…they love fishing and diving and eeling and that's what makes them feel they are Whakatōhea because they can do those things and it contributes to our wellbeing as a whānau…it's about being able to live in your place, in your space and achieve anything you dream about as well." (Participant 10)

> "…at one level it could mean being happy and feeling that the things we aspire to, we have the means to attain and that we can live a good life. The whole sense of what that means." (Participant 11)

Socio-economic status

Participants identified the importance of employment and a secure economic base to support whānau to achieve a positive, healthy lifestyle and to actively determine their own futures.

> "Because at the end of the day, our people have to work, but mostly our men have to work. They need a job. They need to know the gratification of being able to provide for their families and to educate their children, to re-establish their mana amongst their whānau. They need work. That's wellbeing to me." (Participant 10)

> "A whānau that has money has a strong economic base." (Participant 4)

> "...if the kids are happy and you have economic income that provides for everything that the family needs." (Participant 1)

Some participants indicated a role for iwi in supporting access for whānau to live in and own warm, dry, healthy and comfortable homes. Potential healthy housing indicators could include the provision of an iwi housing/papakāinga strategy, as well as housing support services and rates of home ownership.

> "…We want to be able to ease housing problems...so we are going to do it in a way as it comes up for us, not by some universal plan elsewhere as it comes up, and you just accept that it will take as long as it takes…and we will come up with our own standard of what is a good and safe house, (and it) may be different from the Council's one, but we insist that we know more about our people than they do." (Participant 3)

> "…like a roof over your head, so if we can try and find ways and means to ensure that every Tūhoe whānau has good shelter, good housing, that we are helping them with their mortgage, with their rent or helping them to get to a place where they are not having to rent for the rest of their lives, that would be a pretty good thing to do." (Participant 8)

> "…that our people have got housing that is theirs for a start, decent housing, it's warm..." (Participant 4)

Access to effective health and social services

Participants discussed the importance of access to iwi based health and social services that support the wellbeing of its membership. According to most participants, iwi have a responsibility for ensuring that it meets the needs of its members wherever they may reside. Potential measures to indicate that the iwi are meeting the needs of its people could include the provision of iwi health and social services, access to these services, and iwi client satisfaction of these services.

> "…that the iwi ensures that there are services and information available to whānau that would be useful to whānau, and that information might be about scholarships that the iwi provide for education, or it might be that the iwi has services that it provides whether that be health services, social services, a servicing role for other people. They would be measures that the iwi has fulfilled its responsibilities to its whānau." (Participant 12)

> "…we have other priorities like tribal medical centres with GPs that have regulated presences in Waimana, in Maungapōhatu in Waikaremoana etc, and we want to have a dental care plan for Tūhoe not only here but living in Auckland or elsewhere." (Participant 3)

> "…local Māori authorities like Whakaatu Whanaunga Trust, hauora trusts in Ōpōtiki here, they help people to get to the specialist, if you have those sorts of things in place then you know that you can access these…" (Participant 9)

> "I'd like to see us with some form of respite centre down here so people don't have to go to Ōpōtiki and families can still look after their elderly and their unwell without them having to go away. I think that that would improve things for people." (Participant 14)

> "…that we have our own practitioners in health rongoa [Māori traditional medicine]." (Participant 4)

Summary

Key informants stressed the importance of iwi investing in individuals, whānau and hapū to ensure the wellbeing of iwi. According to key informants, whānau is the key point for intervention to support wellbeing.

A secure iwi cultural identity was identified as fundamental to iwi wellbeing. High priority was given to the maintenance of iwi distinctiveness (e.g. language, history, customs and practices), as well as efforts to ensure that the cultural integrity and capacity of iwi is upheld over generations. Cultural indicators are necessary for the measurement of iwi wellbeing and could focus on cultural capacity and capability, as well as access to and the development of cultural resources (i.e. te reo, knowledge, tāonga, tribal lands). Informants identified Marae as the central place that connects people, their culture and their environment to one another, and therefore, Marae are considered an important natural context in supporting the realisation of iwi wellbeing.

Iwi are concerned for protecting the interests of future generations. Participants referred to the need for iwi strategic planning; succession planning; and the intergenerational transmission of iwi knowledge, values, practices and beliefs. Growing future leaders reflects a commitment from iwi to support the realisation of intergenerational aspirations. Participants identified that a significant investment must be made in young members of the iwi in order to instil resilience in them and a sense of responsibility and willingness to contribute to iwi and Māori society.

Informants acknowledged the role that each and every iwi member has to play in contributing to overall iwi wellbeing, including maintaining the ahi kā and actively participating in iwi affairs. It was noted that access to information technology in a modern world supports greater iwi connectedness. The provision of iwi-centred events for members to actively participate, connect and strengthen their relationships with one another were considered an important responsibility of iwi. In addition, the provision of representative structures were seen to support iwi cohesion.

Participants noted the responsibility of iwi for the sustainable management of natural resources, to ensure ongoing benefits for current and future generations. Connection to, and sustainable management of, the natural environment were identified by key informants as contributing to iwi wellbeing.

Iwi working collaboratively towards explicit shared visions, both internally within iwi and also externally with other key partners was considered an important responsibility of iwi. Informants expressed expectations for iwi to be self-determining, and to lead the identification and achievement of their own aspirations for wellbeing. Informants noted that greater investment is required in building iwi human resource capacity and capability in order to contribute towards a 'by iwi, for iwi' approach. Informants affirmed the need to raise iwi critical awareness in order to empower future generations to lead self-determining lives, which in turn contributes to greater autonomy and independence within iwi.

Informants identified that iwi must be responsible for effectively managing the iwi asset base and be measured on their performance for growing the iwi asset base for future generations. According to participants, maximising iwi natural resources to support a sustainable iwi economy, that in turn contributes to supporting iwi social and cultural outcomes is imperative to iwi wellbeing.

Informants affirmed that whānau are the foundation from which the wellbeing of the iwi is fostered. The wellbeing of iwi is therefore inextricably linked to the wellbeing of whānau. It was suggested, however, that while the term wellbeing is appropriate for use at the whānau level that there may be alternative terminology that better captures what it is for iwi to be 'well'. Wellbeing for whānau relates not only to health status, but also to such factors as socio-economic status, decision-making authority, and access to health and social services.

Key informants suggested a range of indicators, and characteristics of indicators, that may be used to measure the wellbeing of iwi.

Chapter Six: Conceptualising and Measuring Iwi Wellbeing

Introduction

Limited work has been carried out to enable clear understandings of the meaning of wellbeing and how it may be measured from an iwi perspective. This constrains planning and action to improve wellbeing for iwi and therefore to optimise health gains for iwi membership. The purpose of this research has been to identify what constitutes wellbeing from an iwi perspective, and to explore characteristics of robust wellbeing indicators that are better able to gauge the state of wellbeing in iwi terms.

The research has applied a Ngai Tai lens. That is, Ngai Tai iwi has provided the vehicle through which the concept of iwi wellbeing, and how it may be measured, have been investigated. This research is located within a Māori and Ngai Tai inquiry paradigm that incorporates values identified by Ngai Tai (2006b) and themes of a kaupapa Māori approach (Ratima, 2003) to provide the theoretical framework for this research programme. However, the findings are likely to have wider application to other iwi, hapū, whānau and Māori communities.

A concept of iwi vitality

The findings of this research indicate that the term wellbeing does not adequately capture the aspirations of iwi with regard to what it is that iwi are seeking to achieve. Rather, wellbeing best conveys aspirations at the whānau level. Further, while the state of health and wellbeing of whānau will provide an indication of the extent to which iwi have achieved their aspirations, alone it does not provide a full picture. Instead, the broader concept of iwi vitality encompasses a wider range of factors, aspirations and outcomes that better reflect the 'health' of iwi as a large organisation (e.g. organisational structures, financial arrangements and internal processes) and what it is that iwi are seeking to achieve. The term 'iwi vitality' has therefore been adopted to convey the aspirations of iwi and can be defined as 'the vitality that iwi enjoy through a secure identity, intergenerational sustainability, collective cohesion, environmental stewardship, self-determination, economic prosperity and greater whānau health and wellbeing.'

The expression of values

The expression of iwi cultural values was identified by participants as fundamental to upholding the mana of iwi. It is values that shape beliefs, assumptions, priorities, practices and ways of organising. Values express unique Māori and iwi worldviews. Iwi values are embodied in individual iwi conceptualisations of what constitutes iwi vitality and are the window through which iwi view the world. Iwi values determine what outcomes iwi believe are worthwhile and therefore will strive to achieve.

This research is a Ngai Tai initiative and investigates the research questions through a Ngai Tai lens. That lens is best understood, for the purposes of this research, as the seven Ngai Tai values articulated by Ngai Tai through an internal consultation process (Ngaitai Iwi Authority, 2006b) and reiterated by participants in this research. Those values are;

- Te reo me ōna tikanga o Ngai Tai (Ngai Tai language and custom)
- Manaakitanga (caring for others)
- Whanaungatanga (interrelationships)
- Kotahitanga (unity)
- Wairuatanga (spiritual wellbeing)
- Tino rangatiratanga (self-determination)
- Kaitiakitanga (guardianship)

Ngai Tai values provide the foundation for all aspects of Ngai Tai endeavours, and for Ngai Tai vitality. The values provide a sense of what is important for Ngai Tai and are, at least in part, an expression of Ngai Tai aspirations. It would be reasonable to expect that Ngai Tai iwi vitality outcomes will largely reflect these core values.

Although these values were identified by Ngai Tai, at the same time these types of values are widely recognised as core Māori values that are commonly held by other iwi and Māori community organisations. While there are aspects of their expression which may be localised, the implication is that as a value set underpinning development of an iwi vitality monitoring framework, these values support a framework that will have wide applicability to other iwi and Māori collectives.

Iwi vitality outcomes

The concept of iwi vitality is grounded in a Māori worldview and is ecological in nature. Therefore, iwi vitality not only relies on iwi membership (i.e. individuals, whānau and hapū) but the interdependent relationship with the wider natural environment is also central. Iwi vitality can be understood in terms of the outcomes that it seeks to achieve, that is, the intended results of iwi action to benefit the collective. This research has identified the following seven outcomes that iwi are seeking in order to achieve iwi vitality. It should be noted that to some extent the boundaries are artificial, in that there are areas of overlap between some categories.

1. a secure identity
2. intergenerational sustainability
3. collective cohesion
4. environmental stewardship
5. self-determination
6. economic prosperity
7. whānau health and wellbeing

Iwi vitality as defined by this research is therefore the expression by iwi of a secure iwi identity, intergenerational sustainability, collective cohesion, environmental stewardship, self-determination, economic prosperity, and whānau health and wellbeing. In combination, these outcomes express what is iwi vitality.

Secure identity

A secure Māori identity may be understood at a number of levels, such as individual, whānau, hapū, iwi and a national Māori identity. The focus here is on the achievement of a secure iwi identity. Iwi distinctiveness refers to qualities and characteristics that are unique to a given iwi, such as iwi dialects of reo Māori, and localised Māori knowledge and practices. The cultural capacity of an iwi to ensure not only the survival of their distinctive cultural characteristics, but for their localised culture to thrive, is a major responsibility of the collective. That is, to enable individuals, whānau, marae and hapū to nurture and foster localised reo, tikanga and mātauranga in its natural community contexts. Iwi have a critical role in ensuring the reinforcement of a positive secure localised Māori identity among its membership and therefore in providing

opportunities for learning and connection. Iwi should actively work towards reinforcing an identity that is mana enhancing and therefore instils in individuals, whānau, and hapū a sense of pride in who they are. A secure identity that is located within a tribal landscape and sustained through intergenerational transmission in natural environments underpins iwi vitality.

Characteristics of a secure iwi identity have been identified in this study as; use and proficiency of te reo in natural environments, fully functioning marae, secure repositories and generation of iwi knowledge, customary practices integrated into everyday life, and access to the natural environment.

The use and proficiency of te reo Māori in local dialects was highlighted by participants as a central characteristic of iwi vitality. While marae provide a location where Māori language takes precedence, the use of te reo in homes will be of particular importance given that this is the language domain that most effectively fosters intergenerational language transmission and therefore language revitalisation.

Marae are one consistent domain within which te reo and tikanga are upheld. The capacity of marae is a direct reflection of iwi vitality. In particular, the way that kawa is carried out in terms of, for example, the strength of the paepae and the robustness of waiata. That is, the capacity to fulfil key roles such as kaikōrero (orators), kaikāranga (ceremonial callers) and manutīoriori (ceremonial singers). The capacity of marae is also reflected in the rates of utilisation, participation of community, and the standard of facilities.

A strong tribal knowledge base that is actively shared by iwi members, as appropriate given the various categories of knowledge, is a function of iwi. Localised knowledge will include mātauranga related to histories, whakapapa, waiata, whakatauki and whenua. Iwi have a responsibility not only to safeguard tribal knowledge, but also to facilitate the expansion and generation of localised Māori knowledge.

Upholding customary practices, not only on marae but in other natural domains such as homes, is an expression of iwi vitality. While this includes the expression of tikanga in everyday activities (such as not sitting on food preparation surfaces) it also relates to the protection and creation of iwi tāonga (cultural assets) including whakairo (carvings), korowai (feathered

cloaks) and whāriki (woven mats). Other customary practices relate to food, such as hunting, growing, collecting and preparing traditional delicacies.

The natural environment was well recognised among participants as a source of iwi identity. Therefore access to the natural environment, such as tribal lands and waters including prominent geographical features, for customary and other practical uses is a characteristic of iwi vitality.

Intergenerational sustainability

Intergenerational sustainability is concerned with maintaining equitable access to the range of resources and benefits for future generations to best ensure their collective wellbeing. Iwi have a critical role at a collective level to maintain a strategic approach that directly aligns to future focused outcomes that are balanced with the needs and aspirations of all its members.

The key characteristics of intergenerational sustainability are; intergenerational planning, intergenerational transmission, capacity to care, succession planning to grow leadership and engagement of youth in iwi affairs.

Intergenerational planning refers to the capacity for long term iwi visioning that may be measured not only in decades, but perhaps in centuries or even longer periods. The concern here is that planning is centred on the needs not only of those living today, but on future generations and their equitable access (relative to current generations) to resources.

Intergenerational transmission is concerned with the transfer of iwi values, knowledge, skills, and practices through generations. This is a mechanism to facilitate the maintenance of iwi identity and values, the integrity of iwi knowledge (e.g. iwi reo, tikanga, whakapapa etc) and a living culture over time. That is, the intergenerational sustainability of iwi. Purposeful strategies for intergenerational transmission are required, as evidenced by the status of te reo Māori as a threatened language. Further, these strategies will necessarily operate in a variety of domains over which iwi have some influence and in particular in homes. In practical terms, participants also expressed the challenge they face of navigating how to provide the best opportunities for

young people living in a modern world, while maintaining customary practices that are highly valued and a strong work ethic.

The collective responsibility of iwi members to care for one another throughout the lifespan, consistent with values such as aroha and manaakitanga, was identified as a fundamental role of whānau, hapū and iwi. The capacity to care for one another, and particularly those members of iwi who are most vulnerable such as elders and children, is an essential element of iwi vitality. That capacity should be expressed in a range of settings such as homes, schools and marae. Of particular importance is the capacity for positive parenting that has implications for children's health and other outcomes across their full lifespan and therefore impacts the capacity of iwi over time.

Succession planning involves active measures to grow iwi leadership in a range of key areas over time. This was identified as a critical factor in securing a strong, sustainable future for iwi. There is a need to identify and closely nurture potential iwi leaders given the challenges, particularly among rural iwi, of the loss of young people and skilled members to urban drift. Providing opportunities that encourage potential leaders to remain within their tribal areas or return to their rohe requires careful planning. Evidence of robust succession planning was identified to demonstrate the development of iwi leadership and the fulfilment of roles and responsibilities within iwi entities such as iwi authorities, lands trusts and corporations.

Iwi have a responsibility to provide a range of opportunities that will engage youth in their community, as a strategy to grow future capacity. That is, activities that will excite their imaginations and instil in them a sense of belonging and the desire to participate as contributing members of whānau, marae, and hapū. There must be immediate benefits to their participation. That is, participation will not only be demanding, but rather the range of opportunities will include those that youth enjoy (such as sports, kapa haka and outdoor pursuits) and at the same time nurture their sense of belonging and responsibility. This will be alongside other activities that contribute, and while requiring effort there will be the rewards of accomplishment. This latter category may include learning through fulfilling roles on marae and inherently will require that there are opportunities for young people to express their views and be heard.

Collective cohesion

Optimal functioning of iwi requires a high level of collective cohesion, that is, strong links between members such that there are resilient relationships, a shared sense of purpose and collective action towards the achievement of iwi priorities. A strong iwi identity is reliant upon connections and relationships amongst its membership. An outcome of collective cohesion requires planned action to positively bind an iwi together at all levels and within all contexts. Iwi therefore have a critical role in ensuring that collective cohesion occurs through the provision of pathways and practices that contribute to enhancing a greater sense of belonging and connectedness among members.

Characteristics of collective cohesion identified in this research are maintaining the ahi kā, effective communication systems, active participation of membership, regular iwi events and representative structures.

Fundamental to upholding the mana of iwi is maintenance of the ahi kā. Literally this refers to the continuous occupation of a tribal area and thereby the retention of tangata whenua rights and is an essential prerequisite to iwi vitality. Ahi kā is also essential to the maintenance of localised culture. However, there must still be a balance between the responsibilities, contributions and roles of those living locally and maintaining the ahi kā and the dispora. For many iwi, the majority of their populations live outside of their tribal boundaries and therefore iwi must take proactive measures to be inclusive of their dispora, ideally those living outside the region would have the capacity to return to their rohe and fulfil roles on their marae (e.g. kaikaranga, kaikorero, ringawera) and in other iwi settings.

Iwi must take proactive measures through regular communications (often through information technology) to ensure that its membership is well informed of iwi affairs which in turn, also positively contributes to the likelihood of greater iwi participation in iwi matters. Members that live outside the tribal region are reliant upon effective iwi communication systems that support a culture of information sharing within a wider iwi context (i.e. rūnanga, lands trusts, marae, kura). It is therefore imperative that there is a sense of cohesion amongst iwi stakeholders in order to support clear communication pathways that reflect the iwi as a collective.

Strong relationships between iwi members, at individual, whānau, hapū and iwi levels require opportunities to be informed and come together. Positive events that provide an opportunity for those living away to reconnect and reaffirm their affiliation, sense of belonging and contribution to iwi are important in maintaining iwi cohesion. Regular events aimed at maintaining the engagement of those living locally, such as youth-oriented activities where young people are able to connect with one another and reinforce their local identity are also very important.

Collective cohesion requires mechanisms for members to voice their concerns and to be heard. There is a difference between participation in community activities and events, and having genuine opportunities for input into iwi decision-making. Iwi structures should be representative, that is, representative of hapū and of marae. These structures must also have the capacity to represent the views of iwi constituents.

Environmental stewardship

Environmental stewardship refers to the obligation of iwi to carefully and responsibly manage the natural environment for the benefit of future generations. The natural environment provides the location of tribal identity and affirms the important role of iwi members as kaitiaki to ensure that the health and wellbeing of the environment is cared for. The health of the environment is directly related to the ability of iwi to utilise their natural resources in sustainable ways. That is, if the environment is well, individuals, whānau, and hapū are able to maintain traditional customary practices, as well as to be able to fulfil modern day needs and aspirations.

Characteristics of environmental stewardship identified in this research are ensuring that iwi members have a critical awareness of the importance of the natural environment as a source of iwi identity, prioritisation of environmental concerns, retention of tribal lands, maintaining the quality of natural resources, and environmental management capacity and capability.

Mountains, rivers and seas are cultural reference points for iwi and are a unique expression of the identity of individual iwi. It is therefore imperative at a collective level, that iwi membership understands the high value of these resources and is engaged in their protection and enhancement for future generations. At the same time it is important that current generations are able to use the resource for customary purposes in sustainable ways.

Given the essential nature of the natural environment for iwi, the effective management and protection of the environment must be prioritised in iwi decision-making. Iwi have a responsibility to ensure that their values guide their practice, and in doing so that fundamental spheres of iwi development (i.e. environmental, cultural, social, and economic) are premised on the notion that benefits are experienced in all areas. Therefore, for example, current economic advancement should not be at the expense of sustainability of natural resources.

The retention of tribal lands remains a priority as a cultural and economic resource for iwi. However, while the retention of tribal lands is important, iwi must also actively work towards increasing their land base through means such as Treaty settlement, and the purchasing of land within their tribal regions. A strong iwi land base supports iwi to exercise kaitiakitanga over their tribal lands.

The quality of natural resources is an important indicator of environmental stewardship being practiced by iwi as it provides an opportunity to monitor impacts upon the environment, and in turn address these impacts through environmental management processes as determined by iwi. Primary industries such as agriculture, forestry and fisheries that operate within tribal regions must operate in a way that does not pose a risk to the quality of the environment. Strong relationships with external partners are therefore critical in ensuring that the quality of the environment is prioritised through collaborative efforts.

In order to fulfil the role of environmental stewardship, environmental management capacity and capability is required for iwi so that the resources may be managed for the benefit of current and future generations. This includes retaining traditional knowledge systems and practices as well as drawing on new knowledge in order to foster the natural abundance and purity of iwi ecosystems. The effective governance and management of iwi natural resources requires active and genuine participation in key environmental planning and decision making, which necessitates appropriate human resource capacity.

Self-determination

Self-determination, including political autonomy, are fundamental to iwi vitality. The notion of a strong iwi nation is founded on the principle of tino rangatiratanga, that is, the ability of iwi to

lead, govern and manage their own development and therefore define their own futures. Inherent to this is effective self-management at the level of individuals, whānau and hapū while concurrently working towards a shared iwi vision. Participants expressed iwi aspirations for greater autonomy and independence, which were associated with upholding the mana of the iwi.

The key characteristics of iwi self-determination as an outcome identified in this research relate to; iwi strategic planning, effective decision-making and collective accountability, human resource capacity and capability, provision to membership, and developing critical awareness amongst members.

Long term, future focused planning, coupled with robust and realistic operational plans to address iwi needs and achieve aspirations were considered fundamental in supporting iwi vitality. While typically organisational visions may extend from three to 20 years, a vision for iwi may extend over generations. Iwi have a responsibility to provide opportunities for members to feed into the development of a shared iwi vision that supports greater buy-in from individuals, whānau and hapū, and therefore contributes to a sense of belonging and ownership. Whilst internal collaboration and inclusiveness should be characteristics of iwi institutions' processes, it is also imperative that external partners (such as other iwi, government and wider communities) are engaged given the broad range of iwi interests that overlap with those of other sections of the community.

While strong iwi leadership is necessary, this must be within the context of mandated processes and clear pathways for collective decision-making and accountability to members. Fair representation and opportunities for members' participation in decision-making should be apparent in order to best secure enduring outcomes that are owned by the collective. In terms of decision-making, given the broad interests of iwi it is also important that iwi participate as partners with key external stakeholders such as local government and district health boards. The nature of that participation should enable input into decision-making and accountability of those organisations to iwi.

Investment in iwi human resource capacity and capability is critical to ensuring that there are sufficient numbers of appropriately skilled members to fulfil the breadth of roles necessary to enable iwi to effectively govern their own affairs. While iwi will need to draw on the skills of non-members, at the same time given the priority accorded to self-determination it is reasonable

to expect that strategies are in place to both build the competencies of the membership and attract iwi members to their own rohe to work for their iwi. Essentially, a range of skilled personnel are required to strategically advance the cultural, social, environmental, political and economic domains of iwi development.

The provision of iwi-initiated, led and delivered services is an expression of iwi self-determination that was considered by participants to be central to iwi meeting the needs and aspirations of its membership. This approach enables the provision of services that are localised within an iwi context and are therefore tailored to the needs and aspirations of iwi members. Provision may be both formal and informal. Formal provision may include kura-a-iwi and iwi health services, while informal provision may be in the form of whakapapa wānanga or regular sporting and other opportunities for youth.

Iwi have a role in raising the critical awareness of the membership such that there is an increased community reflection on and understanding of the determinants (historical, social, economic, political etc) of the position of iwi, hapū, whānau and Māori individuals in New Zealand society. Critical awareness is a precursor to empowerment, which in this context is for iwi to gain and maintain control or mastery over their own development.

Economic prosperity

Iwi economic prosperity is important for wider whānau, hapū and iwi development, and has an intergenerational agenda. According to participants, a secure iwi economic base that supports wider iwi development is critical to realising iwi economic prosperity. This implies that in order to have a secure economic base, iwi must engage in robust financial planning and investment procedures in order to ensure that financial performance is directly associated with growing the iwi asset base and enhancing sustainable iwi economies. The following characteristics therefore describe iwi economic prosperity: robust financial planning, a secure asset base, good financial performance, sustainable iwi economies and financial investment in broader iwi development.

Rigorous financial planning underpins economic prosperity for iwi. Processes to put in place objectives, policies, programmes and budgets relating to iwi financial activities that are robust

and maximise gains are of particular importance in a post Treaty settlement economic climate. Iwi are at varying stages of economic development and have different levels of experience and expertise in financial planning. Therefore, there are opportunities for information sharing in this and other fields to maximise opportunities for iwi to leverage off one-another to maximise gains for all iwi.

The iwi asset base provides the foundation for iwi economic development and is an intergenerational resource that must be protected for future generations. Iwi assets include, but are not limited to, natural resources such as land and fisheries, shareholdings and cash. For iwi that have reached Treaty of Waitangi settlements, which generally include land and financial compensation, there are substantial assets to safeguard and grow. A key responsibility of iwi leaders is to protect and manage the asset base on behalf of current and future iwi members in order to support intergenerational economic prosperity.

Iwi financial performance is concerned with the results that are achieved by iwi in monetary terms, and therefore indicates the financial health of the iwi. As a characteristic, financial performance emphasises the role of iwi not only in protecting its assets and financial position, but also in the advancement of iwi assets. Monitoring and reporting of financial performance of iwi contributes to accountability to membership and transparency of operations.

Given the high value iwi place on the natural environment as a source of identity and an economic base, and on the importance of respecting the rights of future generations, sustainable economic development is a priority. That is, economic development that preserves the environment and does not compromise the capacity for future generations to meet their own needs. Iwi must increasingly develop opportunities to grow iwi enterprise, and employment and wealth creation opportunities for its membership, in a way that maximises use of natural resources while taking responsibility for environmental protection.

An important element of an iwi economy is the reinvestment in its membership in a range of spheres (e.g. cultural, social, economic, and environmental and economic). It would be reasonable to expect that iwi are contributing to marae and hapū development, such that marae feel supported by the wider iwi. The iwi contribution should also be felt at the whānau level, through, for example, the provision of employment, housing and educational opportunities.

Whānau health and wellbeing

While a combination of the health and wellbeing of individual whānau alone does not fully capture iwi vitality, as the fundamental Māori social structure it is a critical area of focus. Iwi have a core responsibility to support the achievement of whānau ora among its constituent whānau, and this in turn enables whānau to actively and positively contribute towards the vitality of the wider collective. Whānau are the foundation from which iwi vitality is fostered.

Characteristics of whānau health and wellbeing are considered in terms of spiritual wellbeing, whānau empowerment, health status, socio-economic status and access to effective health and social services.

Spirituality is often referred as a core dimension of Māori wellbeing, and is explicitly incorporated in well known Māori models of health such as Te Whare Tapa Whā (Durie, 1994). It is therefore not surprising that participants referred to the importance of the spiritual dimension of wellbeing, through reference to, for example, mana atua and whakapapa connections. Whakapapa, within a Māori worldview extends beyond connections between people to connections with the natural environment, ancestors and deities. Iwi, as repositories of cultural knowledge, have a responsibility for nurturing the spiritual wellbeing of whānau.

Iwi have a role in supporting whānau empowerment that enables self-determination for whānau. In particular, iwi should facilitate whānau access to information to make decisions and support to develop skills to review information, plan and make decisions. That is, whānau are enabled through capacity and capability building to determine their own futures in the range of domains, including in culture, health, employment, education, land and housing, and financial security. Iwi therefore have a responsibility to whānau to provide a platform that supports whānau transformation such that there is intergenerational sustainability of improved health outcomes.

Good health of whānau is critical to iwi vitality, as it underpins development in wide-ranging domains. Iwi are well positioned to contribute directly to improving the health status of its membership through work to address the determinants of health, having an advocacy role within the health sector and more directly to address health issues. Iwi may implement strategies to: increase Ngai Tai participation in the health and disability sector; increase the effectiveness of health service provision to Ngai Tai in order to improve access to quality services at all levels;

and, to address risk factors (e.g. smoking, drug and alcohol consumption) and strengthen protective factors (e.g. breastfeeding, immunisation uptake, healthy eating, participation in physical activity).

Socio-economic factors are key determinants of health. Improving the socio-economic status of whānau is an important role of iwi, in order to increase access to socio-economic determinants of health and thereby good health. Iwi should therefore provide targeted whānau interventions that focus on addressing such determinants as income, employment, housing, and education, as these can have both direct and indirect impacts on health, as well intergenerational cumulative effects.

The effective delivery of local whānau and iwi centred services is an opportunity for iwi to improve the health and wellbeing of its whānau. The focus here is that iwi are able to meet the needs of their membership, whilst ensuring that they are not at risk of engendering dependency. Effective service delivery therefore requires the alignment of services to whānau needs and aspirations, and support for self-management. This will require greater cohesion amongst service providers to ensure that whānau remain at the centre of their operations and that whānau experience services as seamless.

A framework for monitoring iwi vitality

An iwi vitality outcomes monitoring framework has been developed based on the findings of this research. The monitoring framework is presented in Table 9 and shows the relationship between iwi values, iwi vitality outcomes and outcome characteristics. The seven Ngai Tai values have been used in this framework as this research has applied a Ngai Tai lens. The values underpin all aspects of the framework. The left-hand column lists the seven vitality outcomes that iwi are seeking to achieve as identified by participants in this research.

That the identified outcomes are founded on a strong values base is obvious. While some values, such as tino rangatiratanga and kotahitanga map most directly to one outcome (i.e. self-determination and collective cohesion) others are more obviously dispersed. For example, wairuatanga is expressed in a number of outcomes, including – secure identity, collective cohesion, environmental stewardship and whānau health and wellbeing. It is, however, the

overall combination of these values that express iwi perspectives and aspirations. Most of the identified iwi vitality outcomes map to more than one value and are themselves overlapping.

The middle column identifies five core characteristics, as previously described, of each of the outcomes identified in this research. The right-hand column is intended to be populated with indicators aligned to each of the characteristics. Indicators are measures that focus attention on key issues and provide an indication of wider concerns. The purpose of measurement is to draw on quantitative and qualitative data to inform decision-making and resource allocation that will contribute towards the achievement of iwi vitality outcomes.

Table 9 Iwi Vitality Outcomes Framework

Iwi Vitality Outcomes Framework		
Iwi values *Te reo me ōna tikanga a iwi* *Wairuatanga* *Tino Rangatiratanga* *Manaakitanga* *Whanaungatanga* *Kotahitanga* *Kaitiakitanga*		
Outcomes	***Characteristics***	***Indicators***
Secure identity	▪ Te reo Māori use and proficiency ▪ Functioning marae ▪ Iwi knowledge ▪ Customary practices ▪ Access to natural environment	
Intergenerational sustainability	▪ Intergenerational planning ▪ Intergenerational transmission ▪ Capacity for care ▪ Succession planning ▪ Engagement of youth	
Collective cohesion	▪ Maintain the ahi kā ▪ Communication systems ▪ Active participation ▪ Regular iwi events ▪ Representative structures	
Environmental stewardship	▪ Valuing of natural resources ▪ Prioritisation of environmental concerns ▪ Retention of lands ▪ Quality of natural resources ▪ Environmental management capacity	
Self determination	▪ Strategic vision and planning ▪ Decision-making and accountability ▪ Human resource capacity and capability ▪ Service provision ▪ Critical awareness	
Economic prosperity	▪ Financial planning ▪ Asset base ▪ Financial performance ▪ Sustainable economic development ▪ Financial investment	
Whānau health and wellbeing	▪ Whānau development ▪ Whānau decision-making ▪ Health status of whānau ▪ Socio-economic determinants ▪ Effective health and social services	

Indicator selection

While overall indicators should provide an indication of wider concerns, four characteristics of robust iwi vitality indicators have been identified in this research that have been used as criteria for indicator selection. The criteria provide guidance in the selection of indicators to measure progress towards the realisation of iwi vitality outcomes.

First, selected indicators are aligned to iwi vitality outcomes and therefore all of the indicators selected should contribute to measuring the extent to which the aspirations of iwi are being achieved. The change measured by an indicator should represent progress towards the realisation of iwi vitality. Namely, the indicators are outcomes based. That is not to say that only direct outcome measures will be selected, rather, for example, the measurement of structural and process factors that underpin the achievement of outcomes will also be important.

Second, selected indicators are focussed on substantive matters of a magnitude and severity that measurable change has the potential to have substantial positive impacts for iwi. That is, the iwi is able to monitor progress in a meaningful way in areas that matter to iwi vitality. For example, the iwi vitality outcome of a secure identity is expressed through a number of characteristics, one being te reo Māori use and proficiency. One indicator that aligns to this characteristic (i.e. Māori language proficiency), and for which census data is available by iwi, is the percentage of members who are able to hold a conversation about everyday things in te reo Māori. Given that Māori language revitalisation is widely recognised as a high priority for iwi, this is an indicator that meets this criteria.

Third, selected indicators are in areas that are responsive to intervention by iwi or other stakeholders. In areas where change may be affected by other stakeholders, it may be that iwi have an advocacy role. The point here is that there is little to be gained from using indicators that are intended to gauge progress in areas where there are no interventions to enable positive change. Māori language proficiency indicators that link to proven Māori language revitalisation strategies and activities would therefore meet this criteria.

Fourth, indicators are only used where data is of sufficient quality to fulfil the purpose of measurement. There are various ways to test whether data meets scientific, statistical and

methodological standards. One such approach is the use of SMART criteria (whether data is specific, measurable, accurate, reliable and timely). Alternatively, Results Based Accountability (RBA) uses a set of three evaluation criteria to test the communication, data, and proxy power of an indicator (Friedman, 2005). In areas that are of high priority to iwi, but where data quality is limited, a development approach may be required. That is, there is acknowledgement of data limitations and a commitment to further work in that area to build data quality.

There are many indicators that may be used by iwi. Criteria for robust indicators of iwi vitality described above may be used to guide the prioritisation process in the selection of indicators. The criteria are summarised below.

1. **Alignment:** Alignment to vitality outcomes that iwi are seeking to achieve
    - E.g. Does the indicator align to iwi aspirations as expressed in the iwi vitality outcomes?
2. **Impact:** Extent to which the factor being measured impacts on iwi
    - E.g. Is the magnitude and severity of the issue being measured substantial from an iwi perspective?

3. **Responsiveness:** Degree to which the issue is responsive to intervention
    - E.g. Is the issue or factor being measured amenable to intervention by iwi?
4. **Quality:** Extent of data quality
    - E.g. Is the data specific, measurable, accurate, reliable and timely?

Each potential indicator is interrogated against the four selection criteria, and rated high, medium or low. Indicators that score highly are identified as potential headline indicators. Those that are rated medium against the selection criteria are identified as potential secondary indicators that could be used to support headline measures. Where a potential indicator scores well against the first three criteria, but a data quality issue is identified, the indicator is considered for inclusion in a data development agenda (Friedman, 2005).

Application of the framework

Despite adoption of a Ngai Tai lens, the framework has much potential to be applied by other iwi and Māori organisations, and adapted to best fit localised iwi and Māori community values and aspirations. The framework is straightforward, in that the various values, outcomes and characteristics are likely to be readily understood by those who have knowledge and experience in iwi affairs. Further, it is broad enough to encapsulate a wide range of iwi interests. The framework is flexible in that it may be used by iwi in an intuitive way that does not require burdensome data collection and reporting. This will have particular appeal for those iwi that have more limited resources. At a minimum, iwi could use the framework to undertake an expediated review of their iwi vitality status at hui of knowledgeable iwi personnel and members, drawing on available data and evidence to inform discussions. It would be possible in such a preliminary forum to use the framework to identify areas for further activity and initiative, as well as the identification of direct service contribution towards each of the seven iwi vitality outcomes.

At the other extreme, the framework lends itself to a strong 'measurement' focus and may be applied by iwi to support comprehensive outcomes-based reporting. It may also be applied within other accountability approaches that are politically favoured at any given time (though it is not necessary). In this respect the framework is politically durable. As an example, using Ngai Tai as the case, the following section shows how the framework may be adapted to an iwi in an environment where RBA is the preferred approach to outcomes measurement.

Application of the framework within an RBA approach

The seven iwi vitality outcome goals identified in this research are consistent with a 'results' focused approach to monitoring iwi vitality. This aligns with the RBA method of defining success in order to 'turn the curve' using baseline population and performance indicators to plan for the future. Population measures are used to monitor changes in collective outcomes and are often based on long-term results. Performance measures are based on the quantity (how much service was delivered), quality (how well was the service delivered), and effect (is anyone any better off as a result of the service) of services (Friedman, 2005). Baseline measures therefore provide a platform from which to focus improvements that effect change to population and performance outcomes.

In order to monitor trends over time, baseline measures require data to be captured on a regular basis to provide the historical context required in order to inform forecasts that can be proposed as a result of either a) an intervention is implemented, or b) no intervention is implemented. It can therefore be assumed that as a result of an intervention, a forecast can be predicted to track progress in a positive direction away from the baseline. Alternatively, historical baselines can also be used to explore the result if no intervention is undertaken, and therefore this process may provide direction on the prioritisation of service delivery.

For each identified indicator baseline data and forecasts can be used to monitor progress towards Ngai Tai vitality. It is important that data can be presented visually in a way that is easily understood. A progress column provides a quick indication of whether outcomes are improving, worsening, experiencing no change over time or whether there is no regular data available to provide a progress update. Table 10 outlines the performance progress symbols[5] that may be utilised to demonstrate varying levels of progress towards iwi vitality.

Table 10 Progress reporting symbols

	*Improving*
	*Some progress*
	*Worsening*
	*No change*
	*Not yet sufficient time to judge*

[5] The performance result symbols have been adapted from (Hosking, 2009).

Ngai Tai Vitality Outcomes Framework

Table 11 shows how the iwi vitality outcomes monitoring framework can be applied by Ngai Tai within an RBA approach.

Population and performance accountability columns are used to differentiate between the two sets of indicators. In Table 11 below, an arrow is used to show whether the indicator is a population or performance measure. This is useful as the monitoring framework could be utilised by many different groups to work towards shared population outcomes. Those parts of the table that focus on population accountability would remain the same for all groups. The parts of the table that are focused on performance accountability would be populated differently by the various groups depending on their activities. However, all of the groups would aim to demonstrate attribution. That is, how their efforts contribute towards the realisation of Ngai Tai vitality.

Research participants identified the types of indicators that may be used to measure iwi vitality outcomes. Indicators presented in Table 11 draw both on the original data from interviewees and wānanga participants, and from the compilation of documented measures relevant to Ngai Tai (Appendix One). Although there are currently limited data sets available to Ngai Tai and other iwi, it is important for iwi to actively utilise existing information and work towards improving data quality through a data development agenda. Examples of actual indicators are given that, at a minimum, meet the first three indicator selection criteria. That is, the indicators align to the iwi vitality outcomes identified in this research; they are in areas of high impact for Ngai Tai, and measure factors that are amenable to intervention by Ngai Tai or other stakeholders that Ngai Tai have the capacity to influence. While for some identified indicators the level of data quality may not yet meet high data quality standards, they are included here to provide an indication of the range of measures that may be relevant and as a basis for a Ngai Tai data development agenda.

Table 11 ***Ngai Tai Vitality Outcomes Monitoring Framework***

Ngai Tai Vitality Outcomes Monitoring Framework											
				Ngai Tai values							
Te reo me ōna tikanga o Ngai Tai		*Manaakitanga*		*Whanaungatanga*	*Kotahitanga*	*Wairuatanga*		*Tino Rangatiratanga*		*Kaitiakitanga*	
Outcomes	***Characteristics***	***Indicators***				***Population Accountability***			***Performance Accountability***		
		Examples				***Baseline***	***Forecast***	***Progress***	***Baseline***	***Forecast***	***Progress***
Secure identity	▪ Te reo Māori use and proficiency ▪ Functioning marae ▪ Iwi knowledge ▪ Customary practices ▪ Access to natural environment	▪ *Ngai Tai te reo Māori speakers (%)* ▪ *Ngai Tai reo wānanga (#)*									
Intergenerational sustainability	▪ Intergenerational planning ▪ Intergenerational transmission ▪ Capacity for care ▪ Succession planning ▪ Engagement of youth	▪ *Ngai Tai iwi population age distribution (%)* ▪ *Ngai Tai youth holiday programme participation (%)*									
Collective cohesion	▪ Maintain the ahi kā ▪ Communication systems ▪ Active participation ▪ Regular iwi events ▪ Representative structures	▪ *Ngai Tai iwi resident population (#)* ▪ *Ngai Tai events held at Marae (#)*									
Environmental stewardship	▪ Valuing of natural resources ▪ Prioritisation of environmental concerns ▪ Retention of lands ▪ Quality of natural resources ▪ Environmental management capacity	▪ *Ngai Tai Māori land area (#)* ▪ *Abundance of Ngai Tai shellfish in Torere Bay (#)*									
Self determination	▪ Strategic vision and planning ▪ Decision-making and accountability ▪ Human resource capacity and capability ▪ Service provision ▪ Critical awareness	▪ *Ngai Tai membership participation in NIA electoral processes (%)* ▪ *Te Kura o Tōrere School Roll (#)*									
Economic prosperity	▪ Financial planning ▪ Asset base ▪ Financial performance ▪ Sustainable economic development ▪ Financial investment	▪ *Median annual income for Ngai Tai iwi members (#)* ▪ *Ngaitai Iwi Authority net operating surplus (#)*									
Whānau health and wellbeing	▪ Whānau development ▪ Whānau decision-making ▪ Health status of whānau ▪ Socio-economic determinants ▪ Effective health and social services	▪ *Ngai Tai iwi members who stated they are a regular smoker (aged >15) (%)* ▪ *Ngaitai Iwi Authority clients that achieved their goals set in their whānau plan within 6 months (%)*									

Ngai Tai Vitality Outcomes Report Card

Table 12 demonstrates how an iwi vitality population indicator and a performance indicator may be used and reported within an RBA approach. The selected indicators are aligned to the outcome of 'secure identity' and the associated characteristic 'Te reo Māori use and proficiency'.

At a population level, the percentage of Ngai Tai that can hold a conversation about everyday things in te reo Māori is used as a headline indicator of 'Te reo Māori use and proficiency'. Census data is available for 2001 and 2006, and provides baseline data showing a slight decrease over this period. Forecasts are based on the assumption that Ngai Tai language revitalisation interventions will positively contribute towards turning the curve. The progress column indicates that there is currently not yet sufficient time to judge. This progress symbol would be amended accordingly when the next census data is available.

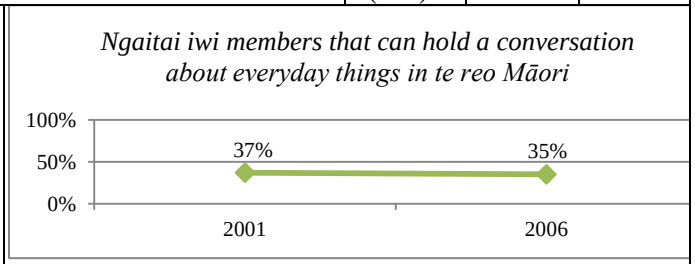
The performance accountability indicators are reported for an organisation and its activities, in this case, the Ngaitai Iwi Authority and its cultural revitalisation programme partnership between Ngaitai Iwi Authority, Torere Marae and Te Wānanga o Aotearoa. Performance indicators contribute to demonstrating the organisation's contribution to Ngai Tai vitality. Three indicators are identified in Table 12. As this particular programme has not yet been run for two years, baseline data is not yet available and therefore for the purposes of this table, estimated data has been included. This worked example demonstrates, that by using an outcomes based approach, Ngaitai Iwi Authority will be better able to determine how this programme is impacting on both the student population and the iwi collective as a whole.

Table 12 Ngai Tai Vitality Outcomes Report Card

Ngai Tai Vitality Outcomes Report Card						
Te reo me ōna tikanga o Ngai Tai	*Manaakitanga*	*Whanaungatanga*	*Kotahitanga*	*Wairuatanga*	*Tino Rangatiratanga*	*Kaitiakitanga*

Outcome		***Characteristic***	***Indicator***	***Population Accountability*** *Ngai Tai Iwi*		
				Baselines	***Forecast***	***Progress***
Secure identity	***POPULATION***	▪ **Te reo Māori use and proficiency**	▪ Ngai Tai iwi members that can hold a conversation about everyday things in te reo Māori (%)	35% (2006) 37% (2001)	Expected increase (2013)	

Story behind the baselines
In 2006, according to the Census, 35 percent of Ngai Tai could hold a conversation about everyday things in te reo Māori. This was a decrease from the 2001 Census, when the figure was 37 percent. In 2006, 20 percent of the total population of Māori descent were able to hold a conversation about everyday things in te reo Māori.
Population Partners: Te Kura o Torere, Te Taura Whiri i te reo Māori, Te Puni Kōkiri, Ministry of Education, tertiary education institutions Te Wānanga o Aotearoa, Te Whare Wānanga o Awanuiārangi,
Things that work: Ngai Tai language revitalisation strategies i.e. support for intergenerational transmission in homes, developing speaker communities, wānanga, Māori-medium education.



PERFORMANCE	***Indicators***		***Performance Accountability*** *Ngaitai Iwi Authority*		
			Baseline	***Forecast***	***Progress***
Story behind the baselines Ngaitai Iwi Authority strategic cultural aspirations are for Ngai Tai to stand strong and knowledgeable in all aspects of Ngai Taitanga. A partnership with Te Wānanga o Aotearoa in 2011 has enabled te reo and tikanga based wānanga programmes to be delivered at Torere Marae. These have proven to be very well attended with an enrolled student population of 45, and upward of 75 Ngai Tai members at each of the ten noho marae held throughout the year. This is part of a four year partnership that aims to build Ngai Tai cultural capacity and capability in te reo me ōna tikanga o Ngai Tai.	*How much?*	▪ Ngai Tai reo wānanga student enrolments (#)	45 (2012) 43 (2011)	45 (2013)	
	How well?	▪ Ngai Tai reo wānanga student achievement(%)	92% (2012) 84% (2011)	93% (2013)	
Performance Partners: Ngaitai Iwi Authority, Te Kura o Torere, Te Wānanga o Aotearoa, Te Whare Wānanga o Awanuiārangi, Te Taura Whiri i te reo Māori. *Things that work:* Effective communications to membership informing of wānanga, marae-based delivery, inclusive approach, robust planning and facilitation	*Is anyone better off?*	▪ Ngai Tai reo wānanga students that experienced an increase in cultural knowledge, skills and confidence as a result of the programme (%)	92% (2012) 91% (2011)	93% (2013)	

While this section has demonstrated how the Iwi Vitality Outcomes Framework may be applied within the context of RBA, it indicates that the framework has much potential to be applied by iwi within broader frameworks that have political currency.

Implications of the research

The Iwi Vitality Outcomes Framework developed in this research has implications in four main domains – Ngai Tai and other iwi and Māori communities, applied settings (e.g. Māori health providers and district health boards), academic institutions and the advancement of indigenous peoples.

For Ngai Tai, other iwi and Māori communities, the framework has the potential to support monitoring of collective progress towards strengthening iwi vitality, including improving the health and wellbeing of whānau and hapū. Strengths of the framework from this perspective are its potential to; be used by a number of groups, increase accountability within collectives, generate evidence to inform decision-making, planning, prioritisation, resource allocation and action to meet shared outcome goals. In applied settings, the framework may inform provider understandings of iwi needs in order to determine priorities for intervention that will contribute to iwi vitality. The framework demonstrates the value of programmes, as well as accurately measures organisational performance towards improving outcomes. The framework also enables monitoring that will inform purchasing decisions and policy making.

For academics, particularly given the very limited research in this field, this work contributes to the knowledge base and provides direction for further work. Future research may involve testing the application of the Iwi Vitality Outcomes Framework within iwi organisations and its potential contribution towards, for example, iwi planning and service delivery. Further work also needs to be done to explore how a shared iwi collective vision that extends beyond the operations of iwi authority organisations, to include key iwi stakeholders such as marae, schools, lands trusts and other Māori community groups, can contribute to the achievement of iwi vitality outcomes.

This research will also be relevant to other indigenous peoples who are building their own approaches to progressing and measuring their development through indigenous collectives.

Summary

This chapter has drawn on the literature; wānanga with Ngai Tai kaumātua, pakeke and rangatahi, and key informant interviews, in order to conceptualise what constitutes wellbeing from an iwi perspective. The concept of iwi vitality has been derived from the findings of this research and provides the foundation for the iwi vitality outcomes monitoring framework that has been presented. The framework has four dimensions – iwi values, seven iwi vitality outcomes that iwi are seeking to achieve, five characteristics of each of the outcomes and aligned indicator sets. Characteristics of robust iwi vitality indicators have been identified that have been used as criteria for indicator selection. Examples of potential indicators are shown in the framework. This chapter also provides an example of how the iwi vitality outcomes framework may be applied by Ngai Tai within the context of RBA. The conceptualisation and measurement of iwi vitality has the potential to support iwi planning and decision making for improved service delivery and the realisation of positive iwi vitality outcomes.

Chapter Seven: Conclusion

This study has explored the conceptualisation and measurement of wellbeing from an iwi perspective. The research aimed to develop a monitoring framework that is able to capture the state of iwi wellbeing in terms that are relevant to Ngai Tai in particular, and more generally to iwi and local level Māori health initiatives. This research is unique in that it is iwi-driven and has been led by Ngai Tai. However, it has focused on contributing to improving outcomes not only for Ngai Tai, but also other iwi and Māori communities. Ngai Tai have provided access to tribal literature, informants, interventions, and marae as fieldwork sites; as well as leadership in all aspects of the research from conception to knowledge translation.

This research has found that the concept of iwi vitality best conveys the aspirations and outcomes that iwi are seeking to achieve. Central to the concept of iwi vitality is that iwi are able to actively determine what matters to them and therefore how best they can advance as a collective. This research concludes that progress towards the achievement of iwi vitality can be measured in a way that is consistent with iwi values and aspirations, through the application of the Iwi Vitality Outcomes Framework described in this thesis. Further, that application of the framework can support iwi planning and action to achieve iwi vitality.

The findings from the literature review, Ngai Tai wānanga and key informant interviews guided construction of the framework. The Iwi Vitality Outcomes Framework has four dimensions - iwi values, vitality outcomes, outcome characteristics and indicators. The importance of a values base to guide the expression of iwi vitality was affirmed in this research. Iwi values locate the framework within an iwi paradigm that is holistic in nature. This is reflected, for example, in the incorporation of an intergenerational perspective and the high value placed on cultural integrity. A spiritual dimension and consideration of the links between the vitality of iwi and environmental sustainability also uniquely feature in the framework. The seven iwi vitality outcomes identified are - a secure iwi identity, intergenerational sustainability, collective cohesion, environmental stewardship, self-determination, economic prosperity and whānau health and wellbeing. In combination these outcomes reflect what constitutes iwi vitality. For each vitality outcome, five associated characteristics are identified that convey its constituent elements. The framework is intended to be populated with localised indicators that measure progress towards the achievement of each of the outcome characteristics, and thereby vitality

outcomes and iwi vitality. Progress towards the achievement of iwi vitality can therefore be assessed overall and in relation to specified outcomes.

The framework is based on iwi values, and therefore is located within an iwi paradigm. At the same time it can be applied within measurement approaches that are derived from other knowledge systems. The way in which the framework can be applied by Ngai Tai within a Results Based Accountability approach has been demonstrated. What is most important, however, is that the framework enables iwi to monitor what matters to them through an approach grounded in their own values.

In a global climate of economic recession there is increasing pressure to ensure that resource allocation is driven by the evidence of what works and that there are clear processes in place to monitor service provision and progress, and greater accountability. As well, in a post Treaty settlement environment iwi are highly motivated to ensure that they have in place processes to safeguard their settlement resources in order to maximise opportunities to improve intergenerational outcomes. The development of this framework is therefore timely, in that it provides a mechanism through which iwi are able to monitor progress in a way that meets demands for accountability and evidence-based approaches, whilst maintaining a focus on the outcomes that are at the heart of iwi aspirations for collective vitality.

Appendix One: Ngaitai Indicator Compendium

Iwi Vitality Outcomes	*Indicator Descriptors*	*Source*
Secure identity	Ngai Tai iwi members that can converse in te reo Māori about everyday things	Census 2001, 2006
	Ngai Tai iwi members that can converse in te reo Māori aged <15yrs of age	Census 2006
	Ngai Tai iwi members that can converse in te reo Māori aged 15-64yrs of age	Census 2006
	Female Ngai Tai te reo speakers	Census 2006
	Male Ngai Tai te reo speakers	Census 2006
	Māori / Ngai Tai Proportion of the population that can converse in te reo Māori about everyday things	Census 2006
	Number of Tōrere Marae bookings per annum	TM Booking Log
	Number of days booked at Tōrere Marae per annum	TM Booking Log
	Number of Tangihanga at Tōrere Marae per annum	TM Booking Log
	Anglican Ngai Tai iwi members	Census 2006
	Catholic Ngai Tai iwi members	Census 2006
	Ringatū Ngai Tai iwi members	Census 2006
	Ratana Ngai Tai iwi members	Census 2006
	Number of Ngai Tai iwi members that objected to answering religion question	Census 2006
	Ngai Tai iwi members with no religion	Census 2006
	Ngai Tai iwi members with no religion aged 65yrs of age & over	Census 2006
	Ngai Tai iwi members with no religion aged 15-65yrs of age	Census 2006
	Ngai Tai iwi members with no religion aged <15yrs of age	Census 2006
	Iwi affiliations self-identified by participants of the NIA 2007 Health Survey	NIA Health Survey
	Ngai Tai iwi affiliation (sole iwi)	Census 2006
	Ngai Tai plus other iwi affiliation	Census 2006
Intergenerational sustainability	Ngai Tai Population size	Census 2001, 2006
	Māori / Ngai Tai Population number (Comparison)	Census 2006
	Ngai Tai iwi members <15yrs of age	Census 2001, 2006
	Māori / Ngai Tai Proportion of the population <15yrs of age (Comparison)	Census 2006
	Ngai Tai iwi members 15-29yrs of age	Census 2001, 2006
	Ngai Tai iwi members 30-64yrs of age	Census 2001, 2006
	Ngai Tai iwi members 65yrs of age & over	Census 2001, 2006
	Median age of Ngai Tai iwi population	Census 2001, 2006
	Māori / Ngai Tai Median age of Ngai Tai population (Comparison)	Census 2006

	Female Ngai Tai iwi population	Census 2006
	Male Ngai Tai population	Census 2006
	Total number of Ngai Tai (Tōrere resident) iwi Super annuitants	NIA Health Survey
	Total number of Ngai Tai (Tōrere resident) iwi beneficiaries	NIA Health Survey
	Total number of retired Ngai Tai (Tōrere resident) iwi members	NIA Health Survey
	Total number of Ngai Tai (Tōrere resident) iwi students	NIA Health Survey
	Female Ngai Tai iwi members who looked after a child belonging to their household	Census 2006
	Male Ngai Tai iwi members who looked after a child belonging to their household	Census 2006
	Female Ngai Tai iwi members who looked after a child who was not part of their household	Census 2006
	Male Ngai Tai iwi members who looked after a child who was not part of their household	Census 2006
	Adult Ngai Tai iwi members who looked after a person who lived in their household and was ill or disabled	Census 2006
	Adult Ngai Tai iwi members who looked after a person in another household who was ill or disabled	Census 2006
	Ngai Tai iwi members living in a household with only one family	Census 2006
	Ngai Tai iwi members living in households with more than one family	Census 2006
	Ngai Tai iwi members living in one-person households	Census 2006
	Ngai Tai iwi members living in non-family multi-person households i.e. flatting	Census 2006
	Ngai Tai iwi members living as a couple with child(ren) family situation	Census 2006
	Ngai Tai iwi members living in a one-parent family situation	Census 2006
	Ngai Tai iwi members living as a couple without children family situation	Census 2006
	Total number of occupants in household	NIA Health Survey
	Total number of occupants in household aged between 0-4 years	NIA Health Survey
	Total number of occupants in household aged between 5-12 years	NIA Health Survey
	Total number of occupants in household aged between 13-18 years	NIA Health Survey
	Total number of occupants in household aged between 19-39 years	NIA Health Survey
	Total number of occupants in household aged between 40-55 years	NIA Health Survey
	Total number of occupants in household aged between 56-64 years	NIA Health Survey
	Total number of occupants in household aged between 65 + years	NIA Health Survey
	Projected Māori population structure and components of population change 1996-2016 in the Ōpōtiki District	Stats NZ 2006 Subnational Ethnic Population Projections tables
	Ngai Tai dependent children (aged <18yrs & not employed full time)	Census 2006
	Ngai Tai dependent children living in a two-parent family situation	Census 2006
	Ngai Tai dependent children living in a one-parent family situation	Census 2006
	Ngai Tai couples with child(ren)	Census 2006
	Māori / Ngai Tai Couple with child(ren) (Comparison)	Census 2006
	Ngai Tai couples without children	Census 2006
	Māori / Ngai Tai Couples without children (Comparison)	Census 2006
	Ngai Tai single parent with child(ren)	Census 2006
	Māori / Ngai Tai One parent with child(ren) (Comparison)	Census 2006

Collective cohesion	Number of Unveilings at Tōrere Marae per annum	TM Booking Log
	Number of Hari-Mate at Tōrere Marae per annum	TM Booking Log
	Number of Weddings at Tōrere Marae per annum	TM Booking Log
	Number of Birthday at Tōrere Marae celebrations per annum	TM Booking Log
	Number of Whānau Reunions at Tōrere Marae per annum	TM Booking Log
	Number of Wānanga at Tōrere Marae per annum	TM Booking Log
	Number of Te Kura o Tōrere bookings at Tōrere Marae per annum	TM Booking Log
	Number of Diabetic clinics at Tōrere Marae per annum	TM Booking Log
	Number of Pakeke hui at Tōrere Marae per annum	TM Booking Log
	Number of Marae hui at Tōrere Marae per annum	TM Booking Log
	Number of hui-a-iwi at Tōrere Marae per annum	TM Booking Log
	Number of other hui at Tōrere Marae per annum	TM Booking Log
	Number of people in attendance at Tōrere Marae per booking	TM Booking Log
	Number of Tōrere Marae Facebook Members	Facebook/Tōrere Marae
	Ngai Tai iwi members who lived in a household with Internet access	Census 2001, 2006
	Ngai Tai iwi members who lived in a household with access to a cellphone[6]	Census 2006
	Ngai Tai iwi members who lived in a household with access to a telephone	Census 2001, 2006
	Ngai Tai iwi members who lived in a household with access to a fax machine	Census 2001, 2006
	Ngai Tai iwi members who lived in a household with no access to telecommunication devices (cellphone, telephone, internet or fax machine)	Census 2006
	Female Ngai Tai adults helping or voluntary work for, or through, and organisation, group or marae	Census 2006
	Male Ngai Tai adults helping or voluntary work for, or through, and organisation, group or marae	Census 2006
	Ngai Tai iwi members who take part in no activities	Census 2006
	Ngai Tai iwi members who take part in household work, cooking, repairs, gardening, etc, for own household	Census 2006
	Urban (towns/cities) dwellers of 1,000 people or more Ngai Tai iwi members	Census 2006
	Areas with population of 30, 000 people or more Ngai Tai iwi members	Census 2006
	Māori / Ngai Tai Proportion of urban (towns/cities) dwellers of 1,000 people or more (Comparison)	Census 2006
	Māori / Ngai Tai Proportion of dwellers in areas with population of 30, 000 people or more (Comparison)	Census 2006
	Ngai Tai iwi members living in the North Island	Census 2006
	Ngai Tai iwi members living in South Island	Census 2006
	Ngaitai iwi members living overseas during 2001 census	Census 2006
Environmental stewardship	Te Kura o Tōrere water quality (Community water supply)	EBOP E-coli monthly test report
	Total number of household rubbish pickups by NIA Resource Recovery Centre	NIA RRC
	Total number of household rubbish drop offs by NIA Resource Recovery Centre	NIA RRC
	Total land holdings attributed to Ngai Tai	TPK Māori Land Info

[6] *In 2001 access to a cellphone was included in the access to a telephone data*

	Total number and names of Ngai Tai lands trusts	TPK Māori Land Info
	Total land area of Ngai Tai lands trusts	TPK Māori Land Info
	Distribution of kuku at Awaawakino	Ngai Tai shellfish survey
	Distribution of kina at Awaawakino	Ngai Tai shellfish survey
	Distribution of koura at Awaawakino	Ngai Tai shellfish survey
	Distribution of paua at Awaawakino	Ngai Tai shellfish survey
	Distribution of kuku at Tōrere Bay	Ngai Tai shellfish survey
	Distribution of kina at Tōrere Bay	Ngai Tai shellfish survey
	Distribution of koura at Tōrere Bay	Ngai Tai shellfish survey
	Distribution of paua at Tōrere Bay	Ngai Tai shellfish survey
	Abundance of kuku at Awaawakino	Ngai Tai shellfish survey
	Abundance of kina at Awaawakino	Ngai Tai shellfish survey
	Abundance of koura at Awaawakino	Ngai Tai shellfish survey
	Abundance of paua at Awaawakino	Ngai Tai shellfish survey
	Abundance of kuku at Tōrere Bay	Ngai Tai shellfish survey
	Abundance of kina at Tōrere Bay	Ngai Tai shellfish survey
	Abundance of koura at Tōrere Bay	Ngai Tai shellfish survey
	Abundance of paua at Tōrere Bay	Ngai Tai shellfish survey
	Size structure of kuku at Awaawakino	Ngai Tai shellfish survey
	Size structure of kina at Awaawakino	Ngai Tai shellfish survey
	Size structure of koura at Awaawakino	Ngai Tai shellfish survey
	Size structure of paua at Awaawakino	Ngai Tai shellfish survey
	Size structure of kuku at Tōrere Bay	Ngai Tai shellfish survey
	Size structure of kina at Tōrere Bay	Ngai Tai shellfish survey
	Size structure of koura at Tōrere Bay	Ngai Tai shellfish survey
	Size structure of paua at Tōrere Bay	Ngai Tai shellfish survey
	Total amount of water consumed at Tōrere Marae per booking	NIWA Report
Self-determination	Bay of Plenty District Health Board Māori Health Rūnanga Ngai Tai representative	BOPDHB MHR Minutes
	Bay of Plenty District Health Board Irakewa Kāhui Kaumātua Council Ngai Tai representative	BOPDHB Kāhui Kaumātua Council Minutes
	Te Ao Hou Trust Ngai Tai representative	Te Ao Hou Trust Minutes
	Te Ao Mārama Whānau Ora Collective Ngai Tai representative	Te Ao Mārama Collective Minutes
	Iwi Mātauranga Leadership Group Ngai Tai representative	Iwi Mātauranga Leadership Group Minutes
	Mai ngā Kuri a Whārei Customary Fisheries Forum Ngai Tai representative	Customary Fisheries Forum Minutes
	Te Whanga a Toi Police Iwi Liaison Committee Ngai Tai representative	Police Iwi Liaison Committee Minutes

	Ngai Tai iwi members with a Formal qualification 15yrs of age & over	Census 2001, 2006
	Ngai Tai iwi members with a School qualification as highest qualification	Census 2006
	Ngai Tai iwi members with a Bachelor degree or higher as highest qualification	Census 2006
	Female Ngai Tai iwi members with a formal qualification	Census 2006
	Male Ngai Tai iwi members with a formal qualification	Census 2006
	Ngai Tai iwi members with no formal qualifications	Census 2001, 2006
	Female Ngai Tai iwi members with no formal qualification	Census 2006
	Male Ngai Tai iwi members with no formal qualification	Census 2006
	Ngai Tai iwi members 65yrs of age and over with no formal qualification	Census 2006
	Ngai Tai iwi members 30-64yrs of age & over with no formal qualification	Census 2006
	Ngai Tai iwi members 15-19yrs of age & over with no formal qualification	Census 2006
	Māori / Ngai Tai Formal qualification 15yrs and over (Comparison)	Census 2006
	Te Kura o Tōrere School Roll	eTAP – SMS Student Management system, Ministry of Education annual return statement
	Number of Te Kura o Tōrere students of Ngai Tai descent	eTAP – SMS Student Management system
	Number of Te Kura o Tōrere students living in Tōrere	eTAP – SMS Student Management system
	Number of Te Kura o Tōrere students who travel from outside of Tōrere	eTAP – SMS Student Management system
	Number of Male students at Te Kura o Tōrere	eTAP – SMS Student Management system
	Number of Female students at Te Kura o Tōrere	eTAP – SMS Student Management system
	Te Kura o Tōrere teaching staff of Ngai Tai descent	Te Kura o Tōrere HR
	Te Kura o Tōrere support staff of Ngai Tai descent	Te Kura o Tōrere HR
	Male Te Kura o Tōrere staff members of Ngai Tai descent	Te Kura o Tōrere HR
	Female Te Kura o Tōrere staff members of Ngai Tai descent	Te Kura o Tōrere HR
Economic prosperity	NIA Net operating surplus (Group)	NIA Audited Accounts
	NIA Total (Group) Income	NIA Audited Accounts
	NIA Total (Group) expenditure	NIA Audited Accounts
	NIA Revenue Contracts	NIA Audited Accounts
	NIA Fishing quota	NIA Audited Accounts
	NIA Net assets	NIA Audited Accounts
	Total Tōrere Marae Committee Revenue per annum	TM Committee Annual Audited Accounts

	Total Tōrere Marae Committee Expenses per annum	TM Committee Annual Audited Accounts
	Net Surplus to Tōrere Marae Equity	TM Committee Annual Audited Accounts
	Total amount of koha contributions received by Tōrere Marae Committee	TM Committee Annual Audited Accounts
	Total amount of funds raised by Tōrere Marae Committee	TM Committee Annual Audited Accounts
	Total Ngai Tai Reserves Committee Revenue per annum	Ngai Tai Reserves Annual Audited Accounts
	Total Ngai Tai Reserves Expenses per annum	Ngai Tai Reserves Annual Audited Accounts
	Net Surplus to Ngai Tai Reserves Equity	Ngai Tai Reserves Annual Audited Accounts
	Total amount of koha contributions received by Ngai Tai Reserves	Ngai Tai Reserves Annual Audited Accounts
	Ngai Tai iwi members who owned or partly owned the home they live in (>15yrs)	Census 2006
	Proportion of male Ngai Tai iwi members who owned or partly owned the home they live in (>15yrs)	Census 2006
	Proportion of women Ngai Tai iwi members who owned or partly owned the home aged 15yrs and over	Census 2006
	Ngai Tai iwi members who are owners or part owners of the home they live in aged 50-59yrs	Census 2006
	Ngai Tai iwi members who are owners or part owners of the home they live in aged 20-29yrs	Census 2006
	Working age Ngai Tai iwi members in the labour force	Census 2006
	Māori / Ngai Tai Population aged 15yrs and over (working age) in the labour force (Comparison)	Census 2006
	Ngai Tai iwi urban dwellers in the labour force	Census 2006
	Ngai Tai iwi rural dwellers in the labour force	Census 2006
	Ngai Tai Unemployment rate at the time of 2006 census	Census 2001, 2006
	Female Ngai Tai unemployment rate	Census 2006
	Male Ngai Tai unemployment rate	Census 2006
	Ngai Tai unemployment rate aged 15-24yrs	Census 2006
	Ngai Tai unemployment rate aged 25-34yrs	Census 2006
	Ngai Tai unemployment rate aged 35-44yrs	Census 2006
	Ngai Tai unemployment rate aged 44-54yrs	Census 2006
	Ngai Tai unemployment rate aged 55yrs and over	Census 2006
	Ngai Tai iwi members who work full time (30+ hrs per week)	Census 2006
	Female Ngai Tai full time workers	Census 2006
	Male Ngai Tai full time workers	Census 2006
	Ngai Tai iwi members who work part time (less than 30hrs per week)	Census 2006
	Female Ngai Tai part time workers	Census 2006
	Male Ngai Tai part time workers	Census 2006

	Ngai Tai iwi member managers	Census 2006
	Ngai Tai iwi member professionals	Census 2006
	Ngai Tai iwi member technicians and trade workers	Census 2006
	Ngai Tai iwi member community and personal service workers	Census 2006
	Ngai Tai iwi member clerical and administrative workers	Census 2006
	Ngai Tai iwi member sales workers	Census 2006
	Ngai Tai iwi member machinery operators and drivers	Census 2006
	Ngai Tai iwi member Labourers	Census 2006
	Ngai Tai iwi member paid employees	Census 2006
	Ngai Tai iwi member employers or self-employed	Census 2006
	Ngai Tai iwi member unpaid family workers	Census 2006
	Ngai Tai iwi male employers or self-employed (without employees)	Census 2006
	Ngai Tai iwi female employers or self-employed (without employees)	Census 2006
	Tunapahore B2A Block Incorporated Total Income	Tunapahore B2A Annual Audited Accounts
	Tunapahore B2A Block Incorporated Total Expenditure	Tunapahore B2A Annual Audited Accounts
	Tunapahore B2A Block Incorporated Net operating surplus/deficit	Tunapahore B2A Annual Audited Accounts
	Tunapahore B2A Block Incorporated Net assets	Tunapahore B2A Annual Audited Accounts
	Māori / Ngai Tai Median annual income (Comparison)	Census 2006
	Ngai Tai iwi members of working age (15yrs & over)	Census 2006
	Ngai Tai iwi members with annual income of $20,000 or less	Census 2006
	Ngai Tai iwi members with annual income of over $70,000	Census 2006
	Median annual income for Ngai Tai iwi members	Census 2006
	Median annual income for male Ngai Tai iwi members	Census 2006
	Median annual income for female Ngai Tai iwi members	Census 2006
	Ngai Tai iwi members who received wages or salaries during the year leading up to 2006 census	Census 2006
	Ngai Tai iwi members who received income from interest, rents or other investments	Census 2006
	Total number of employed Ngai Tai (Tōrere resident) iwi members	NIA Health Survey
	Total number of self-employed Ngai Tai (Tōrere resident) iwi members	NIA Health Survey
	Total number of unemployed Ngai Tai (Tōrere resident) iwi members	NIA Health Survey
Whānau health and wellbeing	Ngai Tai iwi members living in rental accommodation (includes all dwellings not owned by usual residents, who make rent payments)	Census 2006
	Ngai Tai iwi members living in rental accommodation, rented from a private person, trust or business	Census 2006
	Ngai Tai iwi members living in Housing NZ Corporation accommodation	Census 2006
	Ngai Tai iwi members living in rental accommodation where household paid <$100 per week on rent	Census 2006

	Ngai Tai iwi members living in rental accommodation where household paid between $100-$199 per week on rent	Census 2006
	Ngai Tai iwi members living in rental accommodation where household paid $200-$299 per week on rent	Census 2006
	Ngai Tai iwi members living in rental accommodation where household paid $300 or more per week on rent	Census 2006
	Ngai Tai iwi members living in a household with access to a motor vehicle	Census 2001, 2006
	Māori / Ngai Tai Living in a household with access to a motor vehicle (Comparison)	Census 2006
	Total number of participants of the NIA 20007 Health Survey with access to own transport	NIA Health Survey
	Ngai Tai iwi members who received income from self-employment or from businesses	Census 2006
	Ngai Tai iwi members who received income support as a source of income (12months prior to 2006 census)	Census 2006
	Total number of participants with 'excellent' self rated health	NIA Health Survey
	Total number of participants with 'very good' self rated health	NIA Health Survey
	Total number of participants with 'good' self rated health	NIA Health Survey
	Total number of participants with 'fair' self rated health	NIA Health Survey
	Total number of participants with 'poor' self rated health	NIA Health Survey
	Total number of visits to a Doctor	NIA Health Survey
	Total number of visits to a Specialist	NIA Health Survey
	Total number of visits to a Hospital	NIA Health Survey
	Total number of visits to a Accident and Emergency	NIA Health Survey
	Total number of visits to a Outpatients	NIA Health Survey
	Total number of visits to a Healer/Tohunga	NIA Health Survey
	Total number of visits for a Mirimiri	NIA Health Survey
	Total number of visits to a Naturopath	NIA Health Survey
	Total number of visits to a Herbalist/Rongoa Māori Practitioner	NIA Health Survey
	Total number of participants that used own car to get to medical services	NIA Health Survey
	Total number of participants that used an ambulance to get to medical services	NIA Health Survey
	Total number of participants that used a health provider to get to medical services	NIA Health Survey
	Total number of participants that used a caregiver to get to medical services	NIA Health Survey
	Total number of participants that used an alternative mode of transport to get to medical services	NIA Health Survey
	Total number of participants that have had a serious health problem in the last year that did not seek medical/health care provider services	NIA Health Survey
	Total number of participants with respiratory conditions	NIA Health Survey
	Total number of participants with gineto-urinary conditions	NIA Health Survey
	Total number of participants with cardiovascular conditions	NIA Health Survey
	Total number of participants with locomotor conditions	NIA Health Survey
	Total number of participants with dermatological conditions	NIA Health Survey
	Total number of participants with gastrointestinal conditions	NIA Health Survey
	Total number of participants with central nervous system conditions	NIA Health Survey
	Total number of participants with high cholesterol	NIA Health Survey
	Total number of participants with epilepsy	NIA Health Survey

	Total number of participants with depression	NIA Health Survey
	Total number of participants with thyroid conditions	NIA Health Survey
	Total number of participants with gout	NIA Health Survey
	Total number of participants with cancer	NIA Health Survey
	Total number of participants with tuberculosis	NIA Health Survey
	Total number of participants that used health supplements	NIA Health Survey
	Total number of participants that used rongoa Māori	NIA Health Survey
	Names of self-identified health supplements and/or rongoa Māori used by participants	NIA Health Survey
	Total number of participants that would like to participate in a rongoa Māori diabetic study	NIA Health Survey
	Total number of participants that currently smoked	NIA Health Survey
	Total number of participants that smoked <9 cigarettes per day	NIA Health Survey
	Total number of participants that smoked 10-14 cigarettes per day	NIA Health Survey
	Total number of participants that smoked 15-19 cigarettes per day	NIA Health Survey
	Total number of participants that smoked >20 cigarettes per day	NIA Health Survey
	Total number of participants that consumed alcohol	NIA Health Survey
	Total number of participants that consumed alcohol on a daily basis	NIA Health Survey
	Total number of participants that consumed alcohol on a weekly basis	NIA Health Survey
	Total number of participants that consumed alcohol on a fortnightly basis	NIA Health Survey
	Total number of participants that consumed alcohol on a monthly basis	NIA Health Survey
	Total number of participants at any time had tried illegal drugs	NIA Health Survey
	Total number of participants at any time had tried illegal drugs only once	NIA Health Survey
	Total number of participants at any time had tried illegal drugs more than once	NIA Health Survey
	Total number of participants at any time had tried illegal drugs regularly	NIA Health Survey
	Total number of participants or their children that have had frequent colds/flu in the last year	NIA Health Survey
	Total number of participants or their children that have had a persistent cough	NIA Health Survey
	Total number of participants or their children that have had frequent headaches	NIA Health Survey
	Total number of participants or their children that have had frequent diarrhoea	NIA Health Survey
	Total number of participants or their children that have had wheeziness or difficulty breathing	NIA Health Survey
	Total number of participants or their children that have had circulation problems	NIA Health Survey
	Total number of participants or their children that have had prolonged back pain	NIA Health Survey
	Total number of participants or their children that have had muscular problems	NIA Health Survey
	Total number of participants or their children that have had vision problems	NIA Health Survey
	Total number of participants or their children that have had hearing problems	NIA Health Survey
	Total number of participants or their children that have had sleeping problems	NIA Health Survey
	Total number of participants or their children that have had other major health problems	NIA Health Survey
	Total number of participants that had a spring as their main water source	NIA Health Survey
	Total number of participants that had rain as their main water source	NIA Health Survey
	Total number of participants that had a bore as their main water source	NIA Health Survey
	Total number of participants that had a river as their main water source	NIA Health Survey

	Total number of participants that rated their water source as ‘poor’	NIA Health Survey
	Total number of participants that rated their water source as ‘ok’	NIA Health Survey
	Total number of participants that rated their water source as ‘good’	NIA Health Survey
	Total number of participants that rated their water source as ‘excellent’	NIA Health Survey
	Total number of participants that used a water filter	NIA Health Survey
	Total number of participants that would use a water filter if they had access to one	NIA Health Survey
	Total number of participants that engaged in vigorous activities, such as running, lifting heavy objects, participating in strenuous sports (scale 1-5)	NIA Health Survey
	Total number of participants that engaged in moderate activities, such as moving a table, carrying firewood (scale 1-5)	NIA Health Survey
	Total number of participants that are able to lift or carry their own groceries (scale 1-5)	NIA Health Survey
	Total number of participants that are able to grip or grab an object (scale 1-5)	NIA Health Survey
	Total number of participants that are able to climb one flight of stairs (scale 1-5)	NIA Health Survey
	Total number of participants that are able to bend, kneel, or stoop (scale 1-5)	NIA Health Survey
	Total number of participants that are able to mobilise within their homes (scale 1-5)	NIA Health Survey
	Total number of participants that are able to walk out and around their homes (gardening, rubbish etc) (scale 1-5)	NIA Health Survey
	Total number of participants that are able to walk to their closest neighbour (scale 1-5)	NIA Health Survey
	Total number of participants that are able to bathe or dress themselves (scale 1-5)	NIA Health Survey
	Total number of participants whose physical health has been affected by any emotional problems	NIA Health Survey
	Total number of participants whose emotional problems have resulted in them cutting down on the amount of time spent on work or other activities	NIA Health Survey
	Total number of participants whose emotional problems have resulted in them accomplishing less than they would like at home or in sports	NIA Health Survey
	Total number of participants whose emotional problems have resulted in them not doing work or other activities as carefully as usual	NIA Health Survey
	Total number of participants whose physical health affected their social activities with whānau, friends, neighbours, or groups (scale: none; slightly; moderately; quite a bit; extremely)	NIA Health Survey
	Total number of participants involved in any social clubs, activities, teams	NIA Health Survey
	Total number of participants involved in any social clubs, activities, teams on a daily basis	NIA Health Survey
	Total number of participants involved in any social clubs, activities, teams on a weekly basis	NIA Health Survey
	Total number of participants that feel full of life	NIA Health Survey
	Total number of participants that have every been very nervous	NIA Health Survey
	Total number of participants that have felt so down in the dumps that nothing could cheer them up	NIA Health Survey
	Total number of participants that have felt calm and peaceful	NIA Health Survey
	Total number of participants that have a lot of energy	NIA Health Survey
	Total number of participants that feel worn out	NIA Health Survey
	Total number of participants that feel tired regularly	NIA Health Survey
	Total number of participants that cry for no reason at all	NIA Health Survey

	Total number of participants that consume meat (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume poultry (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume fish (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume vegetables (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume fruit (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume cereals (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume pasta (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume dairy products (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume seafood (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume sweets (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that consume fast foods (scale: daily; weekly; fortnightly; monthly; other)	NIA Health Survey
	Total number of participants that received antenatal care from a midwife or doctor	NIA Health Survey
	Total number of participants that would consider receiving care from a local Māori midwife	NIA Health Survey
	Total number of participants that would consider a midwife clinic or parent help centre in Tōrere to be beneficial	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to after school care programmes	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to after school care programmes	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a Chiropractor	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a Physiotherapist	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to cooking classes	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to care for the elderly	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a gym	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a Podiatrist	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a Mobile Dentist	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to parent help	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to home support	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a health clinic	NIA Health Survey

	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to a Doctor	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to health education programmes	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to dealing with teens	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to child development services	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to Mirimiri services	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to midwife services	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to nutrition services	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to drug awareness services	NIA Health Survey
	Total number of participants that affirmed that their family's quality of life would be enhanced by local access to other services	NIA Health Survey
	Female Ngai Tai iwi members who had never given birth to children (aged 15yrs & over)	Census 2001, 2006
	Female Ngai Tai iwi members who had given birth to one child	Census 2006
	Female Ngai Tai iwi members who had given birth to two or three children	Census 2006
	Ngai Tai iwi members who had given birth to four or more children	Census 2006
	Female Ngai Tai iwi members who had never given birth to children (aged 45yrs & over)	Census 2006
	Ngai Tai iwi members who stated they had never been a regular smoker (>15yrs)	Census 2001, 2006
	Female Ngai Tai iwi members who stated they had never been a regular smoker (aged 15yrs & over)	Census 2006
	Male Ngai Tai iwi members who stated they had never been a regular smoker (aged 15yrs & over)	Census 2006
	Ngai Tai iwi members who stated they are a regular smoker (aged 15yrs & over)	Census 2001, 2006
	Female Ngai Tai iwi members who stated they are a regular smoker (aged 15yrs & over)	Census 2006
	Male Ngai Tai iwi members who stated they are a regular smoker (aged 15yrs & over)	Census 2006
	Ngai Tai iwi members who stated they are ex-smokers (aged 15yrs & over)	Census 2006
	Female Ngai Tai iwi members who stated they are ex-smokers (aged 15yrs & over)	Census 2006
	Male Ngai Tai iwi members who stated they are ex-smokers (aged 15yrs & over)	Census 2006
	Proportion of Ngai Tai iwi members who smoke regularly aged 15-24yrs	Census 2006
	Proportion of Ngai Tai iwi members who smoke regularly aged 25-34yrs	Census 2006
	Proportion of Ngai Tai iwi members who smoke regularly aged 35-44yrs	Census 2006
	Proportion of Ngai Tai iwi members who smoke regularly aged 45-54yrs	Census 2006
	Proportion of Ngai Tai iwi members who smoke regularly aged 55+ yrs	Census 2006
	Number of holiday programmes that focused on a range of physical activities for youth 11 to 13 yrs	NIA MSD Provider Return
	Number of holiday programmes that focused on a range of physical activities for youth 14 to 17 yrs	NIA MSD Provider Return

	Number of holiday programmes that provided a minimum of 60 minutes physical activity for youth 11 to 13 yrs	NIA MSD Provider Return
	Number of holiday programmes that focused on a minimum of 60 minutes physical activity for youth 14-17yrs	NIA MSD Provider Return
	Total number of Māori/Iwi holiday programme participants	NIA MSD Provider Return
	Total number of Pacific Island holiday programme participants	NIA MSD Provider Return
	Total number of young female holiday programme participants	NIA MSD Provider Return
	Total number of young male holiday programme participants	NIA MSD Provider Return
	Total number of new holiday programme participants that were Pākehā or other	NIA MSD Provider Return
	Total number of clients that have previously attended a holiday programme with Ngaitai Iwi Authority	NIA MSD Provider Return
	Total number of new clients receiving intervention	NIA MSD Provider Return
	Total number of new clients evaluations that show total client satisfied with service	NIA MSD Provider Return
	Total number of young people reporting being satisfied with the CYF, Life skills development programme	NIA Integrated Contract
	Total number of young people that did not come to the attention of CYF, Police or other authorities while attending the programme	NIA Integrated Contract
	Total number of clients that demonstrate pro social behaviour	NIA Integrated Contract
	Total number of young people reporting being satisfied with the MYD Youth development programme	NIA Integrated Contract
	Total number of young people reporting being more motivated after completing the MYD Youth development programme	NIA Integrated Contract
	Total number of young people reporting being aware of or gained strength whilst participating in the MYD Youth development programme	NIA Integrated Contract
	Total number of young people reporting being aware of or gained connections to people who will support them after their time with the MYD Youth development programme ends	NIA Integrated Contract
	Total number of young people reporting they had an improved ability to relate positively with others	NIA Integrated Contract
	Total number of young people reporting being aware of or gained knowledge of opportunities they may be able to take up after the MYD Youth development programme	NIA Integrated Contract
	Total number of young people reporting experiencing benefits such as improved personal development, improved connections to family and community and improved health	NIA Integrated Contract
	Total number of participants moving into education, training or employment	NIA Integrated Contract
	Total number of KK clients who achieved goals set in their health plan to reduce their weight	NIA Integrated Contract
	Total number of KK clients that attended promotional activities that advised they were more informed	NIA Integrated Contract
	Total number of KK clients up to date with their breast screening	NIA Integrated Contract
	Total number of KK clients up to date with their cervical screening	NIA Integrated Contract
	Total number of KK clients who achieved goals set in their health plan to improve diabetes control	NIA Integrated Contract
	Total number of KK clients who achieved goals set in their health plan to increase fitness and mobility	NIA Integrated Contract
	Total number of KK clients who had improved understanding about nutrition	NIA Integrated Contract
	Total number of KK clients who have had a cardiovascular risk assessment in the last 5 years	NIA Integrated Contract
	Total number of KK clients with asthma that had improved management of their asthma	NIA Integrated Contract
	Total number of KK clients with diabetes who had their Diabetes Annual Review and have an HbA1c<8%	NIA Integrated Contract
	Total number of KK clients with diabetes who have had their Diabetes Annual Review	NIA Integrated Contract
	Total number of progress towards achieving goals outlined in health plans	NIA Integrated Contract

	Total number of KK whānau who achieved their goals set in their whānau plan within 6 months	NIA Integrated Contract
	Total number of KK whānau who completed their Health plan who said they benefited from the service received	NIA Integrated Contract
	Total number of KK whānau whose achievements have led to improved quality of life	NIA Integrated Contract
	Total number of clients referred to the PHO dietitian for assistance with cardiovascular disease	NIA Integrated Contract
	Total number of KK clients referred to the PHO dietitian for assistance with uncomplicated diabetes	NIA Integrated Contract
	Total number of KK clients referred to the PHO dietitian for assistance with weight loss	NIA Integrated Contract
	Total number of KK clients supported by Mirimiri services	NIA Integrated Contract
	Total number of KK clients with Diabetes	NIA Integrated Contract
	Total number of KK health plans developed	NIA Integrated Contract
	Total number of promotional activities to discuss - asthma - Breast cancer/screening - Cardiovascular disease - Cervical cancer/smears - Diabetes and importance of annual diabetes review - Fitness and mobility - Life changes - Nutrition	NIA Integrated Contract
	NIA Iwi Register Applicant's Christian name, last name, maiden name	NIA Uri Database
	NIA Iwi Register Applicant's Date of birth	NIA Uri Database
	NIA Iwi Register Applicant's Gender	NIA Uri Database
	NIA Iwi Register Applicant's Address	NIA Uri Database
	NIA Iwi Register Applicant's Phone number	NIA Uri Database
	NIA Iwi Register Applicant's Email	NIA Uri Database
	NIA Iwi Register Applicant's Occupation	NIA Uri Database
	NIA Iwi Register Applicant's Qualifications	NIA Uri Database
	NIA Iwi Register Applicant's Institute	NIA Uri Database
	NIA Iwi Register Applicant's Spouse/Partner Christian name, last name, maiden name	NIA Uri Database
	NIA Iwi Register Applicant's Spouse/Partner Date of birth	NIA Uri Database
	NIA Iwi Register Applicant's Spouse/Partner Gender	NIA Uri Database
	NIA Iwi Register Applicant's Spouse/Partner Iwi affiliation	NIA Uri Database
	NIA Iwi Register Applicant's Child(ren) Names	NIA Uri Database
	NIA Iwi Register Applicant's Child(ren) Date of birth	NIA Uri Database
	NIA Iwi Register Applicant's Child(ren) Gender	NIA Uri Database
	NIA Iwi Register Applicant's Whakapapa: Applicant's Mothers' Names	NIA Uri Database
	NIA Iwi Register Applicant's Whakapapa: Applicant's Fathers' Names	NIA Uri Database
	NIA Iwi Register Applicant's Whakapapa: Applicant's Grandfathers' Names (Mother and Father)	NIA Uri Database
	NIA Iwi Register Applicant's Whakapapa: Applicant's Grandmothers' Names (Mother and Father)	NIA Uri Database

	NIA Iwi Register Applicant's Whakapapa: Applicant's Great Grandfathers' Names (Mother and Father)	NIA Uri Database
	NIA Iwi Register Applicant's Whakapapa: Applicant's Great Grandmothers' Names (Mother and Father)	NIA Uri Database
	Total number of Māori participants of the NIA 2007 Health Survey	NIA Health Survey
	Total number of European participants of the NIA 2007 Health Survey	NIA Health Survey
	Total number of Other participants of the NIA 2007 Health Survey	NIA Health Survey
	Date of birth of participants of the NIA 2007 Health Survey	NIA Health Survey

Ngai Tai Indicator Compendium Key to References and Abbreviations

Source	***Abbreviations***	***References***
BOPDHB Kāhui Kaumātua Council Minutes	Bay of Plenty District Health Board	(Bay of Plenty District Health Board, 2012a)
BOPDHB MHR Minutes	Bay of Plenty District Health Board Māori Health Rūnanga	(Bay of Plenty District Health Board, 2012b)
Census 2001, 2006		(Statistics New Zealand, 2006)
Customary Fisheries Forum Minutes		(Ngaitai Iwi Authority, 2012a)
eTAP – SMS	Student Management System	(Ministry of Education, 2010, 2011)
Facebook/Tōrere Marae		(Tōrere Marae, 2012)
Iwi Mātauranga Leadership Group Minutes		(Ngaitai Iwi Authority, 2012a)
Ministry of Education annual return statement		(Ministry of Education, 2009)
Ngai Tai Reserves Annual Audited Accounts		(Cookson Forbes KCSM Ltd, 2011a)
Ngai Tai shellfish survey		(Maxwell, Smith, Naylor, Notman, & Miller, 2009)
NIA Audited Accounts	Ngaitai Iwi Authority	(Ngaitai Iwi Authority, 2010, 2011)
NIA Health Survey	Ngaitai Iwi Authority	(Ngaitai Iwi Authority, 2006a)
NIA Integrated Contract	Ngaitai Iwi Authority	(Ministry of Social Development, 2011b)
NIA MSD Provider Return	Ngaitai Iwi Authority	(Ministry of Social Development, 2011b)
NIA RRC	Ngaitai Iwi Authority	(Ngaitai Iwi Authority, 2012c)
NIA Uri Database	Ngaitai Iwi Authority	(Ngaitai Iwi Authority, 2012b)
NIWA Report	National Institute of Water and Atmospheric Research	(Dakers, Tanner, & Sukias, 2012)
Police Iwi Liaison Committee Minutes		(Ngaitai Iwi Authority, 2012a)
Stats NZ 2006 Subnational Ethnic Population Projections tables	Statistics New Zealand	(Statistics New Zealand, 2010a)
Te Ao Hou Trust Minutes		(Ngaitai Iwi Authority, 2012a)
Te Ao Mārama Collective Minutes		(Ngaitai Iwi Authority, 2012a)
TM Booking Log		(Dakers et al., 2012; Tōrere Marae Committee, 2010, 2011b, 2012)
TM Committee Annual Audited Accounts	Tōrere Marae	(Tōrere Marae Committee, 2011a)
TPK Māori Land Info base	Te Puni Kokiri	(Te Puni Kokiri, 2012)
Tunapahore B2A Annual Audited Accounts		(Cookson Forbes KCSM Ltd, 2009, 2011b)

Appendix Two: Ethics approval

Health and Disability Ethics Committees

Northern Y Regional Ethics Committee
Ministry of Health
3rd Floor, BNZ Building
354 Victoria Street
PO Box 1031
Hamilton 3204
Phone (07) 858 7021
Fax (07) 858 7070
Email: northerny_ethicscommittee@moh.govt.nz

23 December 2010

RECEIVED
10 JAN 2011
BY:

Ms Jodi Porter
Ngaitai Iwi Authority
P.O.BOX 147
Opotiki 3162

Dear Jodi -

Re: Ethics ref: **NTY/10/EXP/095 (please quote in all correspondence)**
Study title: **Toiora: Conceptualisation and measurement for iwi and Maori communities.**
Investigators: **Ms Jodi Porter**

The above study has been given ethical approval by the Northern Y Regional Ethics Committee.

Approved Documents
Wananga Participant Information sheet for Ngaitai Pakeke (Elders).
Wananga Participant Information sheet for Ngaitai Rangaihirearea (Adults).
Wananga Participant Information sheet for Ngaitai Rangatahi (Youth).
Wananga participant consent form .
Wananga themes.
Key Informant Participant Information sheet .
Key Informant participant consent form .
Key Informant themes.
Case study Participant Information sheet.
Case study participant consent form .
Case study themes.

Final Report
The study is approved until **30 December 2011**. A final report is required at the end of the study and a report form to assist with this is available at http://www.newhealth.govt.nz/ethicscommittees. If the study will not be completed as advised, please forward a report form and an application for extension of ethical approval one month before the above date.

Amendments

It is also a condition of approval that the Committee is advised if the study does not commence, or is altered in any way, including all documentation eg advertisements, letters to prospective participants.

Please quote the above ethics committee reference number in all correspondence.

Appendix Three: Ngai Tai Wānanga Participant Information Sheet

WELLBEING

Views and experiences of Ngai Tai community members

WĀNANGA PARTICIPANT INFORMATION SHEET

Invitation

You are invited to take part in this research project which aims to better understand wellbeing from the perspectives of Ngai Tai Pakeke (Elders), Rangaihirearea (Adults) and Rangatahi (Youth).

What is the study about?

The study aims to better understand Ngai Tai wellbeing and develop measures that will support improved health and health services for Ngai Tai and other iwi and Māori communities.

Who are the Researchers?

This research is based in Tōrere at Ngaitai Iwi Authority and the research team members are Jodi Porter (Lead Researcher), Bettina Maxwell, Lucy Steel, James Hudson and Mania Campbell-Seymour. In addition, a local advisory group made up of key stakeholders from the community provides additional support to the research team. Professor Sir Mason Durie and Dr Mihi Ratima are also involved with the research and provide guidance and support.

What happens in the study?

You will be asked to take part in a one day wānanga. The wānanga will be about what wellbeing means to you and other Ngai Tai Pakeke, Rangaihirearea and Rangatahi. The wānanga will be run over one day (about eight hours including lunch and other breaks) and will be voice and video recorded. Recordings of the wānanga will be typed up. We will seek your agreement for any recordings to be placed in an official archive at Ngaitai Iwi Authority for historical and cultural purposes.

How are people chosen to participate?

As a Ngai Tai descendant, you have been identified by the research team and Advisory Group as someone who could make a valuable contribution to this study. No more than 12 participants will take part in each of the respective Pakeke, Rangaihirearea and Rangatahi wānanga. These will all take place on the same day and will be run concurrently at Tōrere Marae.

What are the benefits of this research?

This research aims to better understand wellbeing from the perspectives of Ngai Tai Pakeke, Rangaihirearea and Rangatahi in order to inform health service delivery and improve health outcomes for Ngai Tai. The study is also likely to be relevant to and have benefits for other iwi and Māori communities.

What do I need to do if I'd like to participate?

If you are happy to participate in this research project, you will be asked to sign a consent form to show that the research has been explained to you and that you agree to take part. You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- not answer any particular questions;
- withdraw from the research prior to the wānanga;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the research team; and,
- be given access to a summary of the project findings when the study is finished.

A pōhiri will be held on Friday 4th March 2011 at 5.00pm to welcome all of the selected participants to Tōrere Marae and will be followed by dinner and whakawhānaungatanga. Accommodation at Tōrere Marae is also available for those that would like to stay and all meals are provided. The wānanga will begin at 9.00am on Saturday morning and will finish at approximately 4.00pm.

Participant questions

Any queries regarding the nature of this project should be notified in the first instance to the Lead Researcher, Jodi Porter, Ngaitai Iwi Authority, jodiporter@ngaitai.iwi.nz, 07 315 8485.

We value your participation and look forward to your contributions to this research.

Ngā mihi maioha

Jodi Porter
Lead Researcher

NGAITAI IWI AUTHORITY
PO Box 147
Ōpōtiki 3162
Phone: +64 (07) 315 8485
Fax: +64 (07) 315 8487
Email: jodiporter@ngaitai.iwi.nz

Appendix Four: Ngai Tai Wānanga Participant Consent Form

WELLBEING

Views and experiences of Ngai Tai community members

WĀNANGA PARTICIPANT CONSENT FORM

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I know who to contact if I have any further questions at any time.

	CIRCLE ONE	
I agree to participate in this study under the conditions set out in the Information Sheet.	Yes	No
I agree to the wānanga being sound recorded.	Yes	No
I agree to the wānanga being image recorded [photo and video].	Yes	No
I agree to being identified as a participant of the wānanga.	Yes	No
I wish to have the recordings of the wānanga placed in an official archive at Ngaitai Iwi Authority upon completion of this study.	Yes	No
I wish to receive a copy of the summary report from the research.	Yes	No

WRITTEN CONSENT

Participant Name: _____

Signature: _____

Date: _____

Postal Address: _____

_____

Contact Number: _____

Email: _____

Appendix Five: Ngai Tai Wānanga Focus Group Schedule

WELLBEING

Views and experiences of Ngai Tai community members

WĀNANGA FOCUS GROUP SCHEDULE

Meaning of wellbeing

1. What does wellbeing mean to you?
2. What does iwi wellbeing mean to you?

Measuring wellbeing

3. How do you know when you are well?
4. How do you know when your iwi is well?

Optimal state of wellbeing

5. If you were to describe an ideal state of iwi wellbeing, what would it look like?

Importance of wellbeing

6. How important is the wellbeing of your iwi to you and why?

Positive influences of wellbeing

7. What are the things that positively influence iwi wellbeing?

Negative influences of wellbeing

8. What are the things that undermine iwi wellbeing?

Improving wellbeing

9. What could you do to improve the wellbeing of your iwi?
10. What could others do to improve the wellbeing of your iwi?
11. What could be put in place to support your iwi to be well?

Appendix Six: Key Informant Information Sheet

WELLBEING

Localised indicators of iwi and Māori community wellbeing

PARTICIPANT INFORMATION SHEET

Invitation

You are invited to take part in this research project which aims to conceptualise wellbeing from an iwi and Māori perspective in order to develop robust Māori-specific wellbeing indicators that complement existing universal indicators and are better able to gauge the state of Māori health in terms that are meaningful to iwi and local level initiatives, and have high relevance to a range of Māori health stakeholders.

Who are the Researchers?

This research is based in Tōrere at Ngaitai Iwi Authority and the research team members are Jodi Porter (Lead Researcher), Bettina Maxwell, Lucy Steel and James Hudson. This research is supervised by Dr Mihi Ratima and is supported by a local advisory group made up of key stakeholders from the community.

How are people chosen to participate?

You have been asked to take part in the research as we consider that your expertise and experience regarding Māori health and wellbeing will contribute to the proposed outcomes of this research.

What happens in the study?

In total around 20 people will take part in a one on one interview that focuses on conceptualising wellbeing and determining how we can best measure wellbeing from an iwi and Māori community perspective. This number of participants will enable a cross section of people involved in Māori health and iwi development to be involved in the study. The interview will take between 30 and 60 minutes, and can be completed either face to face or over the phone. The interview will be recorded on a digital voice recorder and later transcribed. Any transcribers employed in the study will be required to complete a confidentiality agreement.

Individuals who have been approached to participate in this research are experts in their field and regularly comment publically on their area of work. If you participate in this research, we will seek your agreement for your name to be documented as a participant in resulting publications and for any recordings to be placed in an official archive at Ngaitai Iwi Authority.

What are the benefits of this research?

This research aims to better understand wellbeing from an iwi and Māori perspective in order to develop measures that are more able to accurately assess Māori health needs and better inform local health service delivery. The study is also likely to be relevant to and have benefits for other iwi and Māori communities.

What do I need to do if I'd like to participate?

If you are happy to participate in this research project, you will be asked to sign a consent form to show that the research has been explained to you and that you agree to take part. You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- not answer any particular questions;
- withdraw from the research prior to the interview;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the research team; and,
- be given access to a summary of the project findings when the study is finished.

Ethics Approval

This project has been reviewed and approved by the Northern Y Regional Health and Disability Ethics Committee.

Participant questions

If you have any questions about the research you can contact Jodi Porter at Ngaitai Iwi Authority, jodiporter@ngaitai.iwi.nz, 07 315 8485.

We value your participation and look forward to your contributions to this research.

Ngā mihi maioha

Jodi Porter
Lead Researcher

NGAITAI IWI AUTHORITY
PO Box 147
Ōpōtiki 3162
Phone: +64 (07) 315 8485
Fax: +64 (07) 315 8487
Email: jodiporter@ngaitai.iwi.nz

Appendix Seven: Key Informant Consent Form

WELLBEING

Localised indicators of iwi and Māori community wellbeing

KEY INFORMANT CONSENT FORM

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I know who to contact if I have any further questions at any time.

	CIRCLE ONE	
I agree to participate in this study under the conditions set out in the Information Sheet.	Yes	No
I agree to the interview being sound recorded.	Yes	No
I agree to being identified as a participant of the research.	Yes	No
I wish to have the recordings of the interview placed in an official archive at Ngaitai Iwi Authority upon completion of this study.	Yes	No
I wish to receive a copy of the summary report from the research.	Yes	No

WRITTEN CONSENT

Participant Name: _____

Position/Designation: _____

Iwi Affiliations: _____

Postal Address: _____

Contact Number: _____

Email: _____

Signature: _____ Date: _____

ORAL CONSENT

Witness Signature: _____ Date: _____

Witness Name: _____

Appendix Eight: Key Informant Interview Schedule

WELLBEING

Localised indicators of iwi and Māori community wellbeing

KEY INFORMANT INTERVIEW SCHEDULE

Meaning of wellbeing

1. What does wellbeing mean to you from a Māori/iwi perspective?

2. If Māori/iwi were to fully achieve good health and wellbeing, what would this look like?

Measurement of wellbeing

3. How do you think Māori/iwi wellbeing should be measured?

4. What types of indicators or measures could best gauge the state of Māori health in terms that are meaningful to iwi and Māori communities? Please provide examples of potential indicators.

AND/OR

5. If you were to think about your own iwi or a Māori community that you are familiar with, what would be some of the Māori or iwi-specific measures that could be used to gauge the state of the health of that iwi/community that would complement existing universal indicators?

6. What are some of the gaps in the way that Māori/iwi wellbeing is currently measured?

7. How important is it to develop localised wellbeing indicators for iwi and Māori communities and why?

Process for indicator development

8. What would be the ideal process for the development of Māori health and wellbeing indicators that are relevant to iwi and Māori communities?

9. What are some of the issues that need to be considered in developing health and wellbeing indicators that are relevant to iwi and Māori communities?

Additional comments

10. Is there any work you know of that is being or has been carried out about Māori health and wellbeing indicators that we should be aware of?

11. Is there anyone that you would recommend we interview as part of this project?

12. Are there any additional comments you want to make?

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