

# NGĀI TAI VITALITY

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## Ka pīoioi i te tihi o ngā kahikatea Measuring Ngāi Tai iwi vitality

*Jodi Porter\**

*Mihi Ratima†*

### Abstract

Central to the concept of iwi vitality is the notion that iwi are able to actively determine what matters to them from a mana whenua perspective. This paper argues that progress towards the achievement of iwi vitality can be measured in a way that is consistent with iwi values and aspirations. The paper reports on research that explores what it means to be well at the iwi level for Ngāi Tai. The research involved wānanga at Tōrere Marae with Ngāi Tai participants and 14 “expert” interviews. A Ngāi Tai Vitality Outcomes Framework is presented. The framework provides a mechanism through which Ngāi Tai, and potentially other iwi, are able to align their efforts towards identified iwi-specific vitality outcomes, effectively monitor what matters and plan for the future towards the realisation of iwi vitality.

### Keywords

Ngāi Tai, iwi, vitality, wellbeing, measurement, indicators, monitoring

### Introduction

This paper presents findings from a research project that investigated what constitutes

collective iwi wellbeing from a Ngāi Tai perspective and how it might be measured. This research is about wellbeing at the level of the iwi collective, as opposed to the wellbeing of

\* PhD Candidate, Whāriki Research Centre, Massey University, Auckland, New Zealand.  
Email: J.L.Porter@massey.ac.nz

† Director, Taumata Associates, Hawera, New Zealand.

Māori individuals, whānau and hapū. The wellbeing of iwi cannot be measured by simply adding together measures of the wellbeing of, for example, individuals, whānau, marae and hapū. Instead, this will tell us about the wellbeing of groups of individuals or groups of smaller collectives. While measures at these types of other levels are certainly important, they will not provide the full picture of collective iwi wellbeing.

It is intended that the findings from this research will support iwi in monitoring progress towards iwi vitality in a way that meets increasing demands for accountability, transparency and evidence-based approaches, whilst maintaining a focus on the outcomes that are at the heart of iwi aspirations. The research is unique in that it aims to conceptualise iwi wellbeing and measurement from a Ngāi Tai perspective. However, although this research adopts a Ngāi Tai lens, the findings from the study have much potential to be applied by other iwi, Māori communities and indigenous peoples who are strengthening their own approaches to measuring development towards their own self-defined aspirations.

### ***Ngāi Tai***

Ngāi Tai te iti, Ngāi Tai i te ngaro.

Ngāi Tai although small, Ngāi Tai shall never be lost.

Ngāi Tai are a tribe located on the East Coast of the North Island in the Eastern Bay of Plenty of Aotearoa New Zealand. Tōrerenuiārua, daughter of the captain of the Tainui waka Hoturoa, came ashore and settled with Manaakiao. Manaakiao was a direct descendant of the ancestor Toi Te Huatahi and the sub-tribe Ngāi Tini o Toi. This union established the people of Ngāi Tai in what is now known as Tōrere. The Tōrere coastline hugs Te One and Te Hānoa bays and stretches further either side to Te Rangi in the west and Tunapahore in the east.

Ngāi Tai is a small iwi with a population of around 2,300 (Statistics New Zealand, 2014a). Most of its membership (87%) live outside of tribal boundaries, leaving a small hau kāinga to fulfil cultural roles and manage iwi affairs. Environmental issues and the linked concern of poor access to, and the degrading quality of, cultural resources (for example, water, land, forests and kaimoana) further contribute to undermining a unique Ngāi Tai identity (Catalyst Research and Development, 2010; Maxwell, Smith, Naylor, Notman, & Miller, 2009; Stott, Tanner, Sukias, & Maxwell, 2011). While there is a cultural imperative amongst Ngāi Tai to maintain the unique Ngāi Tai identity, live sustainably and leave a legacy for future generations, there is concern that decision-making at the iwi level is not always well informed and at times is inconsistent with these aspirations. An agreed iwi wellbeing monitoring framework populated by robust indicators has much potential to enable a more informed approach to iwi decision-making that aligns with Ngāi Tai aspirations.

### ***Measuring iwi wellbeing***

The post-Treaty settlement environment has brought about substantial change. As increasing numbers of iwi, including major iwi, have reached Treaty settlements with the Crown, there has been a tangible shift towards a positive development paradigm. As an example, there is now a strong focus on building a Māori economy (Māori Economic Development Panel, 2012), whilst balancing integrated whānau and iwi development agendas (Durie, 2014). It is also worth noting that some settlements have incorporated an intergenerational dimension. The Central North Island Iwi Collective, comprising eight Central North Island iwi (Ngāi Tūhoe, Ngāti Rangitihi, Ngāti Whare, Ngāti Tūwharetoa, Ngāti Manawa, Ngāti Whakaue, and Raukawa and the affiliate Te Arawa iwi and hapū that make up Te Pūmautanga o Te Arawa), reached settlement with the Crown

that constituted around 176,000 ha of forest lands and \$280 million in cash. Within the agreement a 100-year right of settlement has been negotiated.

Iwi are highly motivated to ensure that they have in place processes to safeguard their settlement resources in order to optimise their use towards the goal of iwi wellbeing for the benefit of current and future generations. What exactly constitutes wellbeing at the iwi level and how it may be measured has not been well described in the literature. Well-known Māori models of health and wellbeing, such as *Te Whare Tapa Whā* (Durie, 1994) and *Te Wheke* (Pere, 1984) are focused instead at the level of individuals and whānau. Other Māori health models, such as *Te Pae Māhutonga* (a Māori health promotion framework) (Durie, 1999), articulate approaches to creating environments that are conducive to the achievement of good health and wellbeing for Māori individuals and whānau.

It is important at a local level that indigenous communities are able to define and measure their health and wellbeing in their own terms, in ways that affirm their worldviews (Dublin, 2006; Ratima, Edwards, Crengle, Smylie, & Anderson, 2006; Smylie, Anderson, Ratima, Crengle, & Anderson, 2006; Taylor, 2006). Progress has been made in developing Māori-specific indicators to measure the wellbeing of individuals, whānau and Māori as a population (Cram, 2010; Durie, 2006; Houkamau & Sibley, 2011; Kiro, von Randow, & Sporle, 2010; Ministry of Social Development, 2010; Statistics New Zealand, 2014b). However, there has been limited work to develop tools to monitor the wellbeing of Māori collectives at iwi and community levels (Cram, 2014; Hudson, 2009; Māori Economic Development Taskforce, 2010; Ratima et al., 2006; Statistics New Zealand, 2009; Te Puni Kōkiri, 2007).

He Oranga Hāpori, a recent study that has explored Māori community wellbeing and how it might be measured defines Māori wellbeing as “an abundant expression of kaupapa tuku iho”

(Māori Economic Development Taskforce, 2010). The study does not, however, focus specifically on iwi.

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 capacity to develop research-derived monitoring frameworks populated by robust indicators, and limited access to data that enable them to measure their progress towards self-defined goals and objectives. Iwi are by and large dependent on census data and information derived from tribal databases. For example, local health data are not able to be disaggregated by iwi and therefore it is difficult for iwi to effectively plan and monitor the health of their populations. Hudson (2009) 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” (p. 20).

Effective action to reduce inequalities (Kearns, 2006; Lear, 2006) and improve iwi outcomes relies upon a robust information base with quality data in order to enable evidence-based planning and decision-making. The need for both Māori-specific and iwi-specific indicators has been expressed in the literature (Durie, 1995; Durie, Fitzgerald, Kingi, McKinley, & Stevenson, 2002; Hudson, 2009; McNeill, Aspin, & Kingi, 2009; Mila, 2013; Ratima et al., 2006). Greater Māori, iwi and local level participation in indicator selection, development and utilisation is therefore required in order to better capture iwi and Māori community aspirations for wellbeing (Hudson, 2009; Ratima et al., 2006).

## Method

Māori have unique approaches to research as indigenous peoples, and this is widely

recognised in New Zealand with the emergence of kaupapa Māori research which is funded and published routinely (Bishop, 2005; Smith, 2005). This research took a localised kaupapa Māori approach. That is, kaupapa Māori research principles (for example, Māori control, interconnectedness, Māori potential, Māori identity) (Ratima, 2003) and Ngāi Tai iwi development principles derived from the Ngaitai Iwi Authority 2025 Strategic Plan (Ngaitai Iwi Authority, 2006) provided the theoretical framework for the study. Ngāi Tai development principles include: whanaungatanga, kaitiakitanga, tino rangatiratanga, kotahitanga and te reo me ōna tikanga o Ngāi Tai. The theoretical framework (that is, the two sets of aligned principles) guided all aspects of the study including selection of methodology and methods, and in providing a framework for data analysis.

A qualitative methodology (Denzin & Lincoln, 2005) and a multi-methods approach were used. Research methods included a literature review, three Ngāi Tai marae-based wānanga and 14 key informant interviews. Participants were selected using purposive sampling and qualitative data were analysed thematically using the qualitative data analysis software package NVivo.

An interview schedule comprising a set of key focus questions pertaining to the conceptualisation and measurement of iwi wellbeing was utilised in three wānanga held at Tōrere Marae. A total of 26 Ngāi Tai participants from each of the following age groups—kaumātua (60+ years), pakeke (26–59 years) and rangatahi (16–25 years)—participated in three separate wānanga held for each age group. Areas of inquiry included the importance of iwi wellbeing, how participants might know that their iwi is well, ideally what iwi wellbeing should look like, positive and negative influences upon iwi wellbeing, and how iwi wellbeing could be improved. As participants shared their thoughts based on their life experiences, aspirations and kōrero tuku iho, a visual word map was created

and audio recordings of each wānanga were transcribed to aid in analysis.

In-depth, open-ended key informant interviews were carried out with a total of 14 key “experts” from across a wide range of backgrounds (for example, iwi leaders, prominent Māori academics) and with varying levels of experience in fields such as health, education, research, and iwi and Māori development. Interviews were conducted either face to face or by telephone and focused on the participant’s perception of collective iwi wellbeing and its measurement.

The theoretical framework of this research guided the analysis of data. Two levels of qualitative analysis (Patton, 2002) were undertaken. The first involved inductive coding of data, which gave rise to themes as the data were interpreted. Secondly, data synthesis was carried out drawing on all data sources.

This research is qualitative in nature and therefore included small numbers of participants who provided in-depth and detailed data. However, as a qualitative study, the findings are not generalisable. A further limitation of this research is that Ngāi Tai views were primarily collected from those living within or nearby to tribal boundaries. Given that a large proportion of Ngāi Tai reside outside of the tribal boundaries, it is unclear whether their views may differ from those who live at home. A further limitation is in terms of the extent to which different iwi are able to access regularly collected data that align to indicators proposed in this study.

## Findings

The findings are drawn from the literature; wānanga with Ngāi 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 a Ngāi Tai Vitality Outcomes Monitoring Framework.

### ***The expression of Ngāi Tai values***

The expression of iwi cultural values was identified by participants as fundamental to upholding the mana of iwi.

We need to know about manaakitanga, kai-tiakitanga, mōhiotanga and all of those things ... I mean if you talk about te Ao Māori you go right back to mana atua, mana whenua, mana tangata, all those things you know are cornerstones of te Ao Māori. (Ngāi Tai pakeke wānanga participant)

Iwi values determine what outcomes iwi believe are worthwhile and therefore will strive to achieve. The seven Ngāi Tai values articulated through internal consultation processes (Ngaitai Iwi Authority, 2006) and reiterated by participants in this research are:

- Te reo me ōna tikanga o Ngāi Tai
- Manaakitanga
- Whanaungatanga
- Kotahitanga
- Wairuatanga
- Tino rangatiratanga
- Kaitiakitanga

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

### ***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 individual and whānau levels. 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.

If you say the health and wellbeing of Ngāi Tai is really high based on the health and wellbeing of the whānau, it is actually a measure of whānau wellbeing. It doesn't tell you about the iwi itself and I think for a large organisation such as an iwi, other measures are necessary. [We want to know] the financial investments of an iwi, the strategic plans of an iwi and they may not be directly linked to whānau [overall we want to know] that the iwi is in good shape, [that] an iwi has vitality, sustainability. (Key informant)

The concept of iwi vitality encompasses a wider range of factors, aspirations and outcomes that better reflect the ecological health of iwi as a large collective (for example, sustainability, cultural capacities, organisational structures, financial arrangements and internal processes) and what it is that iwi are seeking to achieve. More broadly it affirms the ways in which iwi are “thriving in the face of change” (Dale, Ling, & Newman, 2010); working with rather than against their natural ecosystem; and maintaining, if not enhancing, their cultural, intergenerational, social, environmental, economic and political sustainability. Although there is some research that explores the concept

of community vitality and how it might be measured (Burnside, 2007; Dale et al., 2010; Scott, 2010), there is no universal definition of what collective vitality is.

The term “iwi vitality” has been adopted in this research to convey the aspirations of iwi and is both ecologically localised and context specific. Iwi vitality not only relies on iwi membership (that is, individuals, whānau and hapū) but the interdependent relationship with the wider natural environment is also central.

Iwi vitality as defined by this research can best be described as the vitality that iwi enjoy through a secure identity, intergenerational sustainability, collective cohesion, environmental stewardship, self-determination, economic prosperity, and whānau health and wellbeing. The following section provides an outline of each of these seven iwi vitality outcomes from a Ngāi Tai perspective.

### ***Secure Ngāi Tai identity***

A secure Ngāi Tai identity may be understood at a number of levels; that is, individual, whānau and iwi. Unique to Ngāi Tai are both its geographical location and its societal structure, for within Ngāi Tai there are no recognised hapū and only one marae. Individuals and whānau truly are the foundation of Ngāi Tai as a collective.

The cultural capacity of Ngāi Tai to ensure not only the survival of their distinctive cultural characteristics but also that their localised culture thrives, is a major responsibility of the collective; that is, to enable individuals, whānau and the marae to nurture and foster tribal knowledge, language, customs and practices in their natural community context.

Ko te tinanatanga o tēnei mea, “Kia ūhia a tātou mokopuna ki te korowaitanga o Ngāi Tai” [The manifestation of this (proverb) “Let our children be comforted with the cloak of Ngāi Tai”] and that’s really te reo me ōna tikanga [Ngāi Tai language and practices],

so Ngāi Tai is really important because it’s in your whakataukī that your principle values are couched. (Ngāi Tai pakeke wānanga participant)

Collectively, Ngāi Tai have a critical role in ensuring the reinforcement of a positive, secure, localised Ngāi Tai identity among its membership and in providing opportunities for learning and connection. Therefore, Ngāi Tai should actively work towards reinforcing an identity that is mana enhancing and instils in individuals and whānau a sense of pride in who they are as Ngāi Tai. A secure identity that is located within a tribal landscape and sustained through intergenerational transmission in natural environments underpins Ngāi Tai vitality.

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

### ***Ngāi Tai intergenerational sustainability***

Ensuring that Ngāi Tai values, knowledge, skills and practices are transferred through the generations is imperative if Ngāi Tai is to maintain a living culture. This is a mechanism to facilitate the maintenance of Ngāi Tai identity and values, the integrity of Ngāi Tai knowledge and customs (for example, iwi reo, tikanga, whakapapa) and to retain the very essence of what it is to be Ngāi Tai.

Intergenerational planning that supports long-term Ngāi Tai visioning is centred not only on the needs of those living today but also on future generations and their equitable access (relative to current generations) to resources. Purposeful strategies for intergenerational planning and transmission are required. These strategies will necessarily operate in a variety of

domains over which Ngāi Tai have some influence and, in particular, in homes as the centre of everyday whānau living.

Succession planning involves active measures to grow Ngāi Tai leadership in a range of key areas over time. There is a need to identify and closely nurture potential Ngāi Tai leaders given the challenges of the loss of young people and skilled members to urban drift. This was identified as a critical factor in securing a strong, sustainable future for Ngāi Tai.

Engaging Ngāi Tai rangatahi in Tōrere as well as throughout the country is a strategy to grow future capacity. All Ngāi Tai must therefore be able to experience opportunities that instil in them a sense of belonging and the desire to participate as contributing members of the iwi.

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. (Ngāi Tai pakeke wānanga participant)

The capacity to care for one another throughout the lifespan, and particularly those members of Ngāi Tai who are most vulnerable such as elders and children, is also an essential element of Ngāi Tai vitality.

The key characteristics of Ngāi Tai intergenerational sustainability are intergenerational planning, intergenerational transmission, succession planning to grow leadership, the engagement of youth in Ngāi Tai affairs and the collective capacity to care.

### ***Ngāi Tai collective cohesion***

A strong Ngāi Tai identity is reliant upon strong links between members in order to foster resilient relationships, a shared sense of purpose

and collective action towards the achievement of Ngāi Tai aspirations.

Fundamental to upholding the mana of Ngāi Tai is the maintenance of the ahikā. Literally this refers to the continuous occupation of a tribal area and thereby the assertion of mana whenua. With 87% of their membership living outside of tribal boundaries, Ngāi Tai must take proactive measures to be inclusive of their diaspora.

Regular communications (often through information technology and social media) to ensure that its Ngāi Tai membership is well informed positively contributes to the likelihood of greater participation in Ngāi Tai matters. Positive events that provide an opportunity for those living away to reconnect and reaffirm their affiliation, sense of belonging and contribution to Ngāi Tai are also important in maintaining iwi cohesion.

When everybody [can] *tautoko* a common kaupapa [support a common cause] ... [and] if you can encourage the togetherness where everybody is all willing to give of their time for the benefit of the iwi—that's the wellness of an iwi. (Ngāi Tai pakeke wānanga participant)

Collective cohesion requires mechanisms for members to voice their concerns and to be heard. There is a difference between participation in iwi activities and events, and having genuine opportunities for input into Ngāi Tai collective decision-making. Ngāi Tai structures should therefore be representative and have the capacity to represent the views of its constituents.

Ngāi Tai 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 ahikā, effective communication systems, active participation of membership, regular iwi events and representative structures.

**Ngāi Tai environmental stewardship**

Environmental stewardship refers to the obligation of Ngāi Tai to 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 Ngāi Tai 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 Ngāi Tai to access and utilise their natural resources in sustainable ways.

Mountains, rivers and seas are cultural reference points for all iwi and are a unique expression of iwi identity. Ngāi Tai natural resources are therefore highly valued and it is an expectation that all Ngāi Tai view themselves as kaitiaki and are actively engaged in the protection and enhancement of the environment for future generations.

The quality of natural resources is a direct reflection of the health of the Ngāi Tai environment and its people. Once plentiful and abundant in the sheltered Te Hānoa bay, Niania, a very special mussel unique to Ngāi Tai, is now struggling to survive. Ngāi Tai kaumātua stressed the importance of proactively making a difference before it is too late, after sharing their concerns of the significant declines in the quality and abundance of natural resources that they have been witness to throughout their lifetime.

Access to and the retention of tribal lands remains a priority as a cultural and economic resource for Ngāi Tai. Ngāi Tai whānau have been obstructed by their own people from accessing customary lands used for forestation projects, and thereby from both a food source and opportunities for connection with the natural environment as a source of identity.

If I 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 ... [and] will impact on my children and grandchildren. (Ngāi Tai pakeke wānanga participant)

Ngāi Tai have a responsibility to ensure that their values guide their practice, and in doing so that fundamental spheres of iwi development (that is, environmental, cultural, social and economic) are premised on the notion that benefits are experienced in all areas.

In order to fulfil the role of environmental stewardship, environmental management capacity and capability is required for Ngāi Tai. 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 Ngāi Tai ecosystems.

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

**Ngāi Tai self-determination**

The notion of a strong Ngāi Tai nation is founded on the principle of tino rangatiratanga; that is, the ability of Ngāi Tai 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 and whānau, while concurrently working towards a shared Ngāi Tai vision.

Future-focused planning coupled with robust and realistic operational plans to address Ngāi Tai needs and achieve aspirations are fundamental in supporting Ngāi Tai vitality. While strong Ngāi Tai leadership is necessary, this must be within the context of mandated processes and clear pathways for collective decision-making and accountability to members.

Investment in Ngāi Tai 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 Ngāi Tai to effectively govern their own affairs. It is reasonable to expect that strategies are in place to both build the competencies of the membership and attract Ngāi Tai members to return home and work for their iwi.

The provision of Ngāi Tai initiated, led and delivered services—for example, Te Kura o Tōrere (Ngāi Tai kura-a-iwi) and Te Iti Hauora (Ngāi Tai health service)—are an expression of Ngāi Tai self-determination.

We tend to follow a Pākehā 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. (Ngāi Tai kaumātua wānanga participant)

Critical awareness is a precursor to empowerment, which in this context is for Ngāi Tai to gain and maintain control or mastery over their own development.

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

### ***Ngāi Tai economic prosperity***

Ngāi Tai economic prosperity is important for wider whānau and collective iwi development, and has an intergenerational agenda. A secure Ngāi Tai economic base that supports whānau and iwi development is critical to realising Ngāi Tai economic prosperity. This implies that in order to have a secure economic base, Ngāi Tai must engage in robust financial planning and investment procedures in order to ensure that financial performance is directly associated with

growing the Ngāi Tai asset base and enhancing a sustainable local economy.

Ideally, if we could build our own economy here ... have our own fishing boats ... we could feed our own people in our own rohe. (Ngāi Tai kaumātua wānanga participant)

The Ngāi Tai asset base provides the foundation for Ngāi Tai economic development and is an intergenerational resource that must be protected for future generations. The monitoring and reporting of financial performance of Ngāi Tai contributes to accountability to membership and transparency of operations.

Given the high value Ngāi Tai 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.

Ngāi Tai must increasingly develop opportunities to grow Ngāi Tai enterprise and wealth creation opportunities for its membership, in a way that maximises use of natural resources and builds a local economy, while taking responsibility for environmental protection and enhancement.

An important element of a strong Ngāi Tai economy is the reinvestment in its membership in a range of spheres (for example, cultural, social, economic and environmental). It is also a strong expectation that Ngāi Tai entities contribute to whānau and marae development.

The following characteristics describe Ngāi Tai economic prosperity: robust financial planning, a secure asset base, good financial performance, sustainable local economy, and financial investment in broader whānau and iwi development.

### ***Ngāi Tai whānau health and wellbeing***

While a combination of the health and wellbeing of individual Ngāi Tai whānau alone does not fully capture Ngāi Tai vitality, as the fundamental social structure it is a critical area of focus. Ngāi Tai 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 Ngāi Tai vitality is fostered.

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. (Key informant)

Spirituality is often referred to 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.

Collectively, Ngāi Tai must provide a platform that supports whānau transformation, and enables them to be empowered and self-determining. Healthy and thriving whānau are critical to Ngāi Tai vitality, as this underpins development in wide-ranging domains. Ngāi Tai are well positioned to contribute directly to improving the health status of its membership in

partnership with other agencies through work to address the determinants of health, having an advocacy role within the health and social service sector and more directly to improve health and wellbeing outcomes (for example, smoking, physical activity, food security).

Ngāi Tai must 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 as intergenerational cumulative effects.

It's like the iwi and hapū looking after those whānau who have nothing ... teach them there is a better way of life than what their parents are doing. (Ngāi Tai rangatahi wānanga participant)

Effective Ngāi Tai 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 Ngāi Tai experience seamless whānau-centred services.

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.

### ***Measuring iwi vitality***

The starting point for measuring iwi vitality is the self-defined goals of iwi; that is, what they are seeking to achieve, how they are planning to achieve it, and what the purpose of measuring progress is.

I think it's iwi-specific. It's actually where your developing need is. Where do you want to be heading (as iwi) and why do you want the indicators? What do you need them for? (Key informant)

## Discussion

What it means to be well as Ngāi Tai, or any other iwi in Aotearoa, is grounded in a tribal landscape that affirms identity and the interconnectedness to all things. The findings from this research have provided the basis for the development of an iwi vitality monitoring framework. While the framework is designed to measure progress towards the achievement of iwi vitality from a Ngāi Tai values perspective, it likely has much wider application and will be useful to other iwi. The framework is discussed in relation to its component parts and its applicability by Ngāi Tai using a results-based accountability (RBA) approach. 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).

### *A framework for monitoring Ngāi Tai vitality*

The Ngāi Tai vitality outcomes monitoring framework is presented in Table 1 and shows the relationship between Ngāi Tai values, Ngāi Tai vitality outcomes, characteristics of these outcomes, and potential population and performance indicators.

The identified Ngāi Tai vitality outcomes are founded on a strong values base. While some values, such as tino rangatiratanga and kotahitanga, map most directly to one outcome (that is, 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 expresses Ngāi Tai perspectives and aspirations. Most of the identified Ngāi Tai vitality outcomes map to more than one value and are themselves interconnected.

## *Outcomes based accountability*

The Ngāi Tai vitality outcomes are consistent with a “results” focused approach to monitoring Ngāi Tai 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 (Friedman, 2005). Population indicators are used to monitor changes in collective outcomes and are often based on long-term results. Performance indicators 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 indicators therefore provide a platform from which to focus improvements that effect change to population and performance outcomes.

Population and performance accountability columns are used to differentiate between the two sets of indicators. In Table 1, 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. For example, Ngāi Tai census data would be useful in determining population level outcomes such as te reo Māori proficiency and the attainment of qualifications (Statistics New Zealand, 2014a).

The parts of the table that are focused on performance accountability would be populated differently by the various Ngāi Tai stakeholder groups depending on their activities. However, all of the groups would aim to demonstrate attribution. For example, Ngaitai Iwi Authority (the mandated Ngāi Tai iwi organisation) would monitor how they are growing the Ngāi Tai asset base, and how the health and social services that they provide are meeting client needs and aspirations, and that they are delivered to their satisfaction. These are

TABLE 1 Ngāi Tai Vitality Outcomes Monitoring Framework

Te reo me ōna tikanga o Ngāi Tai		Ngāi Tai values									
		Whanaungatanga	Kotahitanga	Wairuatanga	Tino Rangatiratanga	Kaitiakitanga	Population Accountability		Performance Accountability		
Outcomes	Characteristics	Indicators		Baseline	Forecast	Progress	Baseline	Forecast	Progress		
Secure identity	<ul style="list-style-type: none"> <li>Te reo Māori use and proficiency</li> <li>Functioning marae</li> <li>Iwi knowledge</li> <li>Customary practices</li> <li>Access to natural environment</li> </ul>	<ul style="list-style-type: none"> <li>Ngāi Tai te reo Māori speakers (%)</li> <li>Ngāi Tai reo wānanga (#)</li> </ul>		↑		→					
Intergenerational sustainability	<ul style="list-style-type: none"> <li>Intergenerational planning</li> <li>Intergenerational transmission</li> <li>Capacity for care</li> <li>Succession planning</li> <li>Engagement of youth</li> </ul>	<ul style="list-style-type: none"> <li>Ngāi Tai iwi population age distribution (%)</li> <li>Ngāi Tai youth holiday programme participation (%)</li> </ul>		↑		→					
Collective cohesion	<ul style="list-style-type: none"> <li>Maintain the ahikā</li> <li>Communication systems</li> <li>Active participation</li> <li>Regular iwi events</li> <li>Representative structures</li> </ul>	<ul style="list-style-type: none"> <li>Ngāi Tai iwi resident population (#)</li> <li>Ngāi Tai events held at Marae (#)</li> </ul>		↑		→					
Environmental stewardship	<ul style="list-style-type: none"> <li>Valuing of natural resources</li> <li>Prioritisation of environmental concerns</li> <li>Retention of lands</li> <li>Quality of natural resources</li> <li>Environmental management capacity</li> </ul>	<ul style="list-style-type: none"> <li>Ngāi Tai Māori land area (#)</li> <li>Abundance of Ngāi Tai shellfish in Tōreere Bay (#)</li> </ul>		↑		→					

Ngāi Tai Vitality Outcomes Monitoring Framework									
Te reo me ōna tikanga o Ngāi Tai		Manaakitanga		Whanaungatanga		Ngāi Tai values		Kaitiakitanga	
		Whanaungatanga		Kotahitanga		Wairuatanga		Tino Rangatiratanga	
Outcomes	Characteristics	Indicators		Population Accountability			Performance Accountability		
				Baseline	Forecast	Progress	Baseline	Forecast	Progress
Self-determination	<ul style="list-style-type: none"> <li>Strategic vision and planning</li> <li>Decision-making and accountability</li> <li>Human resource capacity and capability</li> <li>Service provision</li> <li>Critical awareness</li> </ul>	<b>Examples</b> <ul style="list-style-type: none"> <li>Ngāi Tai membership participation in Ngaitai Iwi Authority electoral processes (%)</li> <li>Te Kura o Tōreere School Roll (#)</li> </ul>	↑						
Economic prosperity	<ul style="list-style-type: none"> <li>Financial planning</li> <li>Asset base</li> <li>Financial performance</li> <li>Sustainable economic development</li> <li>Financial investment</li> </ul>	<ul style="list-style-type: none"> <li>Working age Ngāi Tai iwi members in the labour force (#)</li> <li>Ngaitai Iwi Authority net operating surplus (#)</li> </ul>	↑						
Whānau health and wellbeing	<ul style="list-style-type: none"> <li>Whānau development</li> <li>Whānau decision-making</li> <li>Health status of whānau</li> <li>Socio-economic determinants</li> <li>Effective health and social services</li> </ul>	<ul style="list-style-type: none"> <li>Ngāi Tai iwi members who stated they have never been a regular smoker (%)</li> <li>Ngaitai Iwi Authority clients that achieved their goals set in their whānau plan within 6 months (%)</li> </ul>	↑						

all performance-based measures and support a culture of accountability amongst the wider Ngāi Tai population, as well as a greater level of awareness of the role that various Ngāi Tai entities have in achieving Ngāi Tai vitality.

### **Indicator selection**

Indicators are measures that focus attention on key issues. While overall indicators should provide an indication of wider concerns, four characteristics of robust Ngāi Tai 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 Ngāi Tai vitality outcomes.

The following criteria may be used to guide the prioritisation process in the selection of indicators.

1. **Alignment:** Alignment to vitality outcomes that Ngāi Tai are seeking to achieve (for example: Does the indicator align to Ngāi Tai aspirations as expressed in the Ngāi Tai vitality outcomes?)
2. **Impact:** Extent to which the factor being measured impacts on Ngāi Tai (for example: Is the magnitude and severity of the issue being measured substantial from a Ngāi Tai perspective?)
3. **Responsiveness:** Degree to which the issue is responsive to intervention (for example: Is the issue or factor being measured amenable to intervention by Ngāi Tai?)
4. **Quality:** Extent of data quality (for example: Are the data specific, measurable, accurate, reliable and timely?)

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 Ngāi 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 or experiencing no change over time, or whether there are no regular data available to provide a progress update.

Research participants identified the types of indicators that may be used to measure iwi vitality outcomes. Example indicators presented in Table 1 draw both on the original data from interviewees and Ngāi Tai wānanga participants, and from the compilation of documented measures specific to Ngāi Tai.

### **Data limitations**

It will not be possible to measure everything that Ngāi Tai may want to gauge regarding their own collective vitality. However, in areas that are of high priority to Ngāi Tai, and where data quality or availability is limited, a developmental approach is required (Friedman, 2005). That is, there is acknowledgement of data limitations and a commitment to further work in that area, not only to build data quality and availability, but also to strengthen Ngāi Tai research capacity and capability.

### **Application of the framework**

Despite adoption of a Ngāi 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 expedited 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. In this respect the framework is politically durable.

Strengths of the framework from this perspective are its potential to be used by a number of groups, to increase accountability within collectives, and to 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 may be used to demonstrate the value of programmes, as well as measure organisational performance towards improving outcomes.

## Concluding comments

The Ngāi Tai vitality outcomes framework provides a mechanism through which Ngāi Tai, and potentially other iwi, may monitor progress towards iwi vitality. The framework may support iwi to measure 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 their aspirations for collective vitality.

Like the fledging bellbird that flits from branch to branch, steadily making its way to the great heights of the kahikatea, progress towards Ngāi Tai vitality will be progressively achieved over time. What will be key in moving forward is that Ngāi Tai will determine its own future and shape its own solutions. This is necessary if Ngāi Tai are to build an iwi nation strong in its identity, connected and committed to the environment and all living things, and focused on the wellbeing of its people.

Ngāi Tai te iti, Ngāi Tai i te ngaro—Kia Ngāi Tai te ora

Ngāi Tai although small, Ngāi Tai shall never be lost—Let Ngāi Tai be the life within us

## Acknowledgements

We are grateful to the Ngāi Tai whānau and key informants who participated in this research, your contributions have provided the substance of this research. We also acknowledge the Health Research Council for investing in this research through the provision of a Ngā Kanohi Kitea grant, and to Ngaitai Iwi Authority for your support in the research partnership.

**Glossary**

ahikā	home fires, home people	Niania	mussel unique to Ngāi Tai
Aotearoa	New Zealand, land of the long white cloud	Pākehā	New Zealanders of European descent
hapū	sub-tribe	pakeke	adults
hau kāinga	local people of a marae	rangatahi	youth
Hoturoa	captain of the Tainui canoe	reo	language
iwi	Māori tribe	tautoko	support
kahikatea	white pine, a tall New Zealand coniferous tree	te Ao Māori	the Māori world
kaimoana	shellfish, seafood	Te Hānoa	a bay in Tōrere, tribal homeland of Ngāi Tai
kaitiaki	guardian	Te Onetapu	a bay in Tōrere, tribal homeland of Ngāi Tai
kaitiakitanga	guardianship	Te Rangi	a bay in Tōrere, tribal homeland of Ngāi Tai
Kapuarangi	a Ngāi Tai mountain of significance	te reo me ōna tikanga o Ngāi Tai	Ngāi Tai language and custom
kaumātua	elders	te reo o Ngāi Tai tikanga	Ngāi Tai language custom, traditional Māori practice
kaupapa Māori	Māori ideology	tino rangatiratanga	self-determination
kaupapa tuku iho	values inherited from ancestors	Tōrere	Ngāi Tai tribal homeland
kōrero tuku iho	stories handed down	Tōrerenuiārua	the founding ancestress of Ngāi Tai
kotahitanga	unity, collective unity	Tunapahore	a large Ngāi Tai land block bordering Te Whānau-a-Apanui
kura	school	Wainui	a Ngāi Tai river of significance
kura-a-iwi	tribal school	wairuatanga	spirituality
mana	integrity, prestige	waka	boat, canoe
mana atua	sacredness of the Māori Gods	wānanga	a Māori learning institution, a research learning opportunity
mana tangata	personal and interrelationships	whakapapa	genealogy
mana whenua	exercise of tribal authority by Māori, the indigenous people of New Zealand, over an interested area	whakataukī	proverbial saying
Manaakiao	the founding ancestor of Ngāi Tai	whānau	family
manaakitanga	care and respect for others, the capacity to care	whānau ora	family wellbeing
marae	Māori meeting place	whanaungatanga	relationships, interconnectedness
mōhiotanga	knowing		
mokopuna	descendants		
Ngāi Tai	tribal group in the area around Tōrere		

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