

Te Kotahi
Research Institute

Cultural Dimensions of Indigenous Trade: A summary of te ao Māori value frameworks

Rogena Sterling, Maui Hudson, Natalie Kusabs and Xavier Forde

1/01/2026

Front Cover image Paul Dibble,
Featherweight', 2004, bronze, University of
Waikato Art Collection, Gallaghers
Academy of Performing Arts.
*Note: copyright n.d. by University of Waikato.
Used with permission.*

Preface

Acknowledgements

The report was prepared as part of the Tauhokohoko Indigenising trade policy and enabling mana motuhake through Indigenous trade project funded by the Ministry of Business, Innovation and Employment's Endeavour grant (UOWX2308).

Published by

Te Mata Punenga o Te Kotahi | Te Kotahi Research
Institute Te Whare Wānanga o Waikato | University
of Waikato

DOI: <https://doi.org/10.15663/7554665.ltjbc2>

Preferred citation:

Rogena Sterling, Maui Hudson, Natalie Kusabs, Xavier Forde. *Cultural Dimensions of Indigenous Trade: A summary of te ao Māori value frameworks*. Te Kotahi Research Institute, University of Waikato: Hamilton, January 2026. <https://doi.org/10.15663/7554665.ltjbc2>

Executive summary

This working paper, part of the MBIE-funded ‘Tauhokohoko’ research project, investigates how Māori frameworks for wellbeing and economic development can inform the creation of a transformative Indigenous trade model. The project seeks to define Indigenous trade and its potential to reshape trade policy, enabling mana motuhake (self-determination) and fostering climate-resilient, holistic wellbeing (waiora).

Key Context and Approach

Global economic systems often prioritise profit over cultural and environmental values. In contrast, Māori trade integrates cultural principles to support community and ecological flourishing. This paper analyses thirteen distinct Māori wellbeing and economic development frameworks—from government, academic, and iwi sources—to identify common values, outcomes, and indicators. These are mapped against the project’s three core outcome areas: Mana Motuhake, Huanga (benefits), and Waiora.

Core Findings: A Coherent, Values-Based Paradigm

Despite diverse origins, the frameworks reveal a remarkably consistent and robust philosophical foundation that challenges conventional economics. Key recurring principles include:

- Rangatiratanga / Mana Motuhake: The right and responsibility for self-determination is central. This extends beyond political autonomy to Māori-led governance of economic, social, and cultural pathways, ensuring trade policies are by and for Māori.
- Holistic Huanga (Benefits): Success is defined multi-dimensionally, encompassing cultural vitality, social cohesion, environmental health, and spiritual wellbeing alongside economic prosperity. Models like the Economy of Mana emphasise reciprocity and wealth distribution for the collective good, contrasting with individualistic, profit-maximising paradigms.
- Kaitiakitanga (Guardianship): The economy is embedded within an ecological context. Sustainability is an ethical imperative at the core of economic practice, demanding trade that protects natural resources for future generations.
- Relationality (e.g., Whanaungatanga): Economic activity is seen as a means to build and strengthen respectful, long-term relationships and kinship networks, moving beyond purely transactional partnerships.

Implications for an Indigenous Trade Framework

The analysis demonstrates that a transformative Indigenous trade framework must be built on this values-based foundation. It requires:

1. Māori Leadership: Policies must be driven by Māori to actualise mana motuhake.
2. Broad Measurement: New systems are needed to capture the full spectrum of cultural, social, environmental, and economic benefits (huanga).

3. Values-Based Practice: Trade must operationalise principles like kaitiakitanga and whanaungatanga to ensure sustainability and foster respectful partnerships.

Conclusion

The reviewed frameworks provide a proven philosophical guide and practical indicators for building an alternative trade system. They show that an economically viable, culturally affirming, and environmentally sustainable model is not only possible but deeply rooted in te ao Māori. The Tauhokohoko project's challenge and opportunity is to translate this rich knowledge into actionable trade policy that delivers holistic wellbeing for Indigenous peoples and offers a constructive alternative for the global community.

Contents

Preface.....	1
Executive summary	2
Introduction	6
Methodology.....	8
Māori Models and Frameworks.....	11
The Economy of Mana.....	11
The Manahau Framework	13
The Whānau Ora Outcomes Framework.....	15
Whānau Ora Values.....	15
Whānau Ora Outcomes.....	16
Key Indicators to Measure Whānau Ora Outcomes	17
Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua	21
Te Kawa Ora: components.....	22
Te Kawa Ora – the sacred order of creation	23
Te Whānau Rangatiratanga Frameworks.....	24
The Independent Māori Statutory Board Reports for Tāmaki Mākaurau 2019	28
He Ara Waiora - A Pathway Towards Wellbeing	31
Ngā hono ōhanga oranga (Māori relational economies of well-being).....	35
He kai kei aku ringa – The Crown-Māori Economic Growth Partnership	40
Rangatiratanga (Narratives of Racism, Resistance and Well being).....	42
Māori Economic Development Strategy: He Mauri Ohohoho Our People, Our Wealth, Our Future.....	45
Impact Collective: Equity & Wellbeing Framework	47

Wellington Regional Economic Development Plan (REDP) 2022 – 2032.....	50
Analysis of the Models and Frameworks.....	53
Values	54
Values Analysis	56
Values Comparison.....	59
Values and the Relevance for Tauhokohoko project.....	60
Outcomes Analysis	64
Outcomes Analysis	65
Outcomes Comparison.....	67
Outcomes and the Relevance for Tauhokohoko Project.....	69
Indicators.....	71
Indicators Analysis	76
Indicators Comparison Similarities and Differences	86
Indicators and Relevance for Tauhokohoko Project	88
Conclusion	92
Glossary	94
References	97
Appendices	103
Appendix 1 - Measuring Outcomes and Indicators for He Mauri Ohooho	103
Appendix 2 - Key Outcomes per Framework	105
Appendix 3 – Indicators per Framework.....	108

Introduction

Global economic systems often prioritise profit and efficiency, sometimes at the expense of cultural and environmental values. Indigenous perspectives of trade can offer alternative models that prioritise holistic wellbeing and sustainability. The Māori economy in Aotearoa New Zealand is increasingly recognised for its unique approach to economic development, and Māori trade, which incorporates cultural values and community well-being, has been crucial to the growth of Māori communities.

This working paper is part of the MBIE funded (UOWX2308) research project '*Tauhokohoko – Indigenising trade policy and enabling mana motuhake through Indigenous trade*'. The project seeks to explore the question of 'what is Indigenous trade and its potential to transform trade policy and enable mana motuhake for climate resilient outcomes and human and environmental wellbeing'. The project has structured the research aims around policy, measurement, and the practice of Indigenous trade with a focus on three outcomes for Māori communities:

- Mana Motuhake (self-determination)
- Huanga (benefits)
- Waiora (wellbeing)

This paper explores a selection of Māori wellbeing and Māori economic development frameworks to see which values, outcomes, and indicators are commonly used to express and measure value through a te ao Māori lens. The frameworks are a mix of national, regional and local models created by government, Māori academics, and iwi entities, informed through engagement with iwi, Māori thought leaders, and communities. We map the values, outcomes, and indicators present within the frameworks and identify alignment with the three project outcome areas in order to provide a set of outcomes and indicators that could have utility for an Indigenous trade framework.

Over the past few decades different wellbeing models and economic development strategies have been developed to support the description and measurement of value and outcomes from a te ao Māori perspective. Māori wellbeing models draw on key domains within te ao Māori and typically include the environment and the economy alongside other socially and culturally oriented domains. Māori economic development models have typically utilised mainstream economic theories with the addition of Māori aspirations drawn from iwi, Māori trusts/incorporations, and Māori small and medium enterprises (SMEs). They also integrate mātauranga Māori (traditional knowledge), often in the form of Māori values to embed cultural principles, such as kaitiakitanga (guardianship/custodianship) and manaakitanga (hospitality), to frame both preservation and growth imperatives across economic, social, cultural and environmental domains.

In an international context, the cultural dimensions of trade refer to the factors which help businesses navigate cultural differences and build successful international partnerships. This

includes consideration of individualism versus collectivism, power distance, and uncertainty avoidance, which can influence negotiation styles, marketing strategies, and overall trade relationships (Hofstede, 2011). In an Indigenous context, the cultural dimensions of trade relate to the cultural values and practices which inform trade within and between Indigenous communities and society, and the factors which contribute to flourishing communities. The Tauhokohoko project is working with the following characteristics as it moves towards a working definition of Indigenous Trade;

- Trade using Indigenous values and practices, and/or
- Trade in Indigenous products and services, and/or
- Trade by Indigenous peoples to all, and/or
- Trade by Indigenous peoples to Indigenous peoples.

Māori frameworks for well being and economic development provide the most tangible foundation for exploring factors that might contribute to the cultural dimensions of Indigenous trade. For instance, the Māori concept of kaitiakitanga emphasises the responsibility to protect and sustainably manage natural resources. This principle can inform trade practices that prioritise environmental sustainability and intergenerational equity. Similarly, the value of whanaungatanga underscores the importance of building strong, respectful relationships in trade partnerships. The challenge is identifying key values and outcomes that might inform the development of an Indigenous Trade Framework, balancing Māori rights and interests in taonga tuku iho and mana motuhake with the State (Mika, 2022).

Methodology

Framework Selection and Scope

The frameworks analysed in this study were identified through collaborative discussion among the research team, focusing on well-established and widely recognized te ao Māori frameworks within the Indigenous development literature. The selection process prioritised frameworks that demonstrated comprehensive approaches to measuring Indigenous wellbeing and economic development, with particular attention to those that had been implemented in policy or practice contexts.

While this analysis covers the majority of prominent Māori designed and Māori co-designed frameworks currently in use, it does not claim to represent an exhaustive inventory of all such frameworks. The selection reflects a purposive sampling approach designed to capture the diversity of measurement approaches and thematic emphases within contemporary Māori development frameworks.

Framework Documentation and Analysis

Each selected framework underwent individual documentation and analysis. Research materials were systematically gathered covering framework development histories, stated purposes, and practical applications. This documentation process involved reviewing primary source materials and academic literature where available.

The analysis focused on extracting three core components from each framework: the underlying values that inform the framework's approach, the intended outcomes that the framework seeks to achieve, and the specific indicators used to measure progress toward those outcomes. The depth and detail of available materials varied considerably across frameworks, with some having extensive documentation and evaluation materials while others had more limited supporting resources.

Analytical Approach

The analysis proceeded through multiple stages, beginning with manual examination of the frameworks to establish baseline understanding and identify key patterns. This initial analysis provided valuable reference points and preliminary insights into the relationships between values, outcomes, and indicators across the different frameworks.

Given the complexity of analysing multiple comprehensive frameworks simultaneously, and the need to identify subtle patterns and relationships across diverse measurement approaches, artificial intelligence was used to enhance the analytical process. The complete framework descriptions and supporting materials were systematically processed using AI analysis tools to extract and categorize values, outcomes, and indicators across all frameworks.

This hybrid analytical approach combined researcher expertise in understanding Indigenous development contexts with AI capabilities for pattern recognition and data processing. The AI analysis was specifically tasked with creating systematic summaries of values, outcomes, and indicators for each framework, enabling comprehensive comparison across the entire dataset.

Comparative Analysis with the Tauhokohoko Project

Following the analysis of framework components, the extracted values, outcomes, and indicators were systematically compared with the core values and objectives of the Tauhokohoko project. This comparative analysis examined alignment, complementarity, and potential areas of mutual support between the established frameworks and the emerging proposals from the Tauhokohoko project.

The comparison process involved mapping framework elements against the three central values of the Tauhokohoko project: mana motuhake, huanga, and waiora. This mapping exercise identified specific ways that existing framework approaches could inform and support the development of Indigenous trade frameworks.

Analytical Validation and Synthesis

The findings from both the individual framework analysis and the comparative analysis were synthesized into comprehensive reports that documented patterns, relationships, and implications for Indigenous trade development. These syntheses were reviewed and validated against the original source materials to ensure accuracy and completeness of the analysis.

The methodology employed both quantitative and qualitative analytical techniques, reflecting the mixed-methods nature of the frameworks themselves. Quantitative analysis focused on identifying patterns in indicator types and measurement approaches, while qualitative analysis examined the philosophical foundations and cultural grounding of different framework approaches.

Limitations and Considerations

This methodology acknowledges several important limitations. The selection of frameworks, while comprehensive, reflects the research team's knowledge and access to materials rather than a systematic survey of all possible frameworks. The availability and quality of documentation varied significantly across frameworks, affecting the depth of analysis possible for different cases.

The use of AI analysis tools, while enhancing the scope and consistency of the analysis, required careful validation against researcher understanding of Indigenous development contexts. The research team maintained oversight of the AI analysis process to ensure that cultural nuances and Indigenous perspectives were appropriately recognised and interpreted.

The comparative analysis with the Tauhokohoko project was necessarily limited by the early stage of that project's development, requiring some interpretation of how established framework approaches might apply to emerging Indigenous trade contexts.

Ethical Considerations

Throughout the research process, careful attention was paid to ensuring that the analysis respected the cultural integrity and intended purposes of each framework. The research approach recognized that these frameworks represent significant intellectual and cultural contributions by Māori communities and researchers, and the analysis was conducted with acknowledgment of this contribution.

The methodology was designed to support rather than critique the frameworks, focusing on understanding their contributions to Indigenous development measurement rather than evaluating their effectiveness or limitations. This supportive approach reflects the research team's commitment to advancing Indigenous development knowledge rather than imposing external evaluation criteria.

Māori Models and Frameworks

Our foundation for understanding ‘cultural dimensions of Indigenous trade’ in the modern economy is an examination of different models or frameworks for Māori well being and Māori economic development. The following section summarises each of the models or frameworks, outlines the key values they promote, identifies the intended outcomes and associated indicators.

The Economy of Mana

Mānuka Hēnare coined the concept of the ‘economy of mana’ (Henare, 2013) and extended his concepts in later work (Hēnare, 2014, 2016). The framework is based on the pre-colonisation context of the non-monetary system of the Māori economy. Central to the Māori economy was wealth distribution (Dell et al., 2018, p. 52). It draws on the theory of *The Gift* by Marcel Mauss (Mauss, 1990) and *The Economy of Affection* by Goran Hyden (Hyden, 2020). Yet, its principles and underpinning themes are based on traditional Māori values and understandings of the economy (Dell et al., 2018). According to Hēnare, the *Economy of Mana* has two significant understandings that underpin its notion of economy and productivity:

“First, the economy is embedded in society and the values of that society inform the economy. The Economy of Mana, also referred to as he whenua rangatira, is inspired by the worldview of the first Aotearoa New Zealanders and its four well-beings—spiritual, environmental, kinship, and economic. The second understanding is that the Economy of Mana is embedded in the ecological system that sustains it. These two beliefs integrate methods for understanding and promoting regional resilience and transformations relevant to the survival, sustainability, and productivity of the forests of Aotearoa” (Hēnare, 2016, p. 135).

The Economy of Mana concept has the following themes (Dell et al., 2018):

- a. it emanates from a Māori worldview and is informed by traditional Māori economics
- b. it is inspired by four well-beings—spiritual, ecological, kinship, economic
- c. it is embedded in the ecological system that sustains it
- d. it requires a multidisciplinary approach to its research
- e. it is a system that is capable of reorganising itself to create new futures and
- f. it manifests as reciprocity and gift exchange.

The core principles that are part of the Economy of Mana and the focus of the process in understanding and applying the framework as seen in Table 1 below:

Table 1: Principles of an Economy of Mana (Dell et al., 2018, p. 55).

Focus	Heading	Description
How people make decisions	Principle 1	increases the collective good
	Principle 2	intergenerational long-term outlooks
	Principle 3	mandated and authorised by the people
	Principle 4	guided by mana-enhancing behaviours
How people interact	Principle 5	relate through shared experiences
	Principle 6	desire to maintain a sense of belonging and connection with each other
How the economy works as a whole	Principle 7	interacts with the four well-beings: spiritual, ecological, kinship, and economic
	Principle 8	focus on wealth distribution (as opposed to wealth accumulation)
	Principle 9	the world provides abundance (as opposed to scarcity and competition)
	Principle 10	the entire world is a kinship network of all living things

The structure and relational underpinnings of traditional Māori society provide the foundation to the Economy of Mana (Dell et al., 2018, p. 55). These understanding of the underpinning values for the Economy of Mana are set out by Henare (2013):

- te ao mārama: the ethic of wholeness evolving, cosmos.
- te ao hurihuri: the ethic of change and tradition.
- tapu: the ethic of existence, being with potentiality, power, the sacred.
- mauri: the ethic of life essences, vitalism, reverence for life.
- mana: the ethic of power, authority and common good, actualisation of tapu.
- hau: the ethic of the spiritual power of obligatory reciprocity in relationships with nature, life force, the breath of life.
- wairua: the ethic of the spirit and spirituality.
- tika: the ethic of the distinctive nature of things, of the right way, of the quest for justice.
- whānau: the ethic of family, tangata – the human person.
- whanaungatanga: the ethic of belonging, reverence for the human person.
- tiakitanga: the ethic of guardianship of creation, land, seas, forests, environment.
- hohou rongo: the ethic of peace and reconciliation, restoration.
- kotahitanga: the ethic of solidarity with people and the natural world and common good.
- manaaki-atawhai: the ethic of love and honour, solidarity and reciprocity.

The Manahau Framework

Jason Mika et al. (2022) developed the Manahau Framework to formulate ‘a conceptualisation of value for entrepreneurship theory grounded in Indigenous knowledge from a Māori perspective capable of guiding entrepreneurs operating for sustainability and wellbeing’. They draw attention to several values in what is termed “the pantheon of te ao Māori” and for the Manahau Framework they define these values as:

- kotahitanga (unity) and the interrelatedness of all things
- whakapapa (genealogy), the value of unbroken lines of descent from the heavens to humanity
- mana (power), the value of vestiges of divine power, authority, and responsibility, which are imbued within all things, human and nonhuman
- kaitiakitanga (guardianship), protecting kin - people and planet - for all are kin whanaungatanga (kinship), establishing and maintaining familial relations as an organising principle
- manaakitanga (generosity), caring for others with kindness and
- wairuatanga (spirituality), the constant duality of all things (Mika et al., 2022, p. 450).

These values intimate what Māori value (identity, origins and purpose) which are defined in terms of relationality (Waitangi Tribunal, 2011a, 2011b). The definition of manahau as an axiological agent enables Māori entrepreneurs to employ and synergistically negotiate cultural and commercial imperatives while achieving multidimensional wellbeing, human potential, and relational balance in multiple sites, sectors, and scales (Mika et al., 2022). The dimensions of the Manahau Framework are set out below:

- Mana – the status, prestige and credibility is embodied in multiple states manifesting as mana-enhancing behaviour creating relational balance
- Hau – the intrinsic and ascribed ‘spirit of the gift’ exchange or the ethic of generosity imbued with taonga creating reciprocal obligations
- Manahau – theorised as an axiological agent Māori entrepreneurs use to synergistically negotiate cultural and commercial imperatives to achieve multi-dimensional wellbeing (Mika et al., 2022)

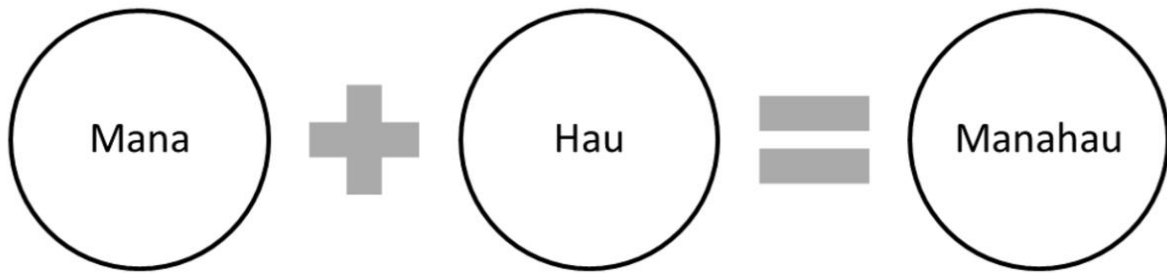


Figure 1: The Economy of Manahau (Mika et al., 2022)

Manahau orients entrepreneurship toward mana-enhancing behaviour, demonstrated by reciprocal exchanges of taonga as valued objects—material and immaterial. The success of manahau is indicated by the extent to which the mana of other entities is enhanced and is reciprocated (Mika et al., 2022).

The Whānau Ora Outcomes Framework

The Whānau Ora Framework was developed in the context of a broader push by the New Zealand government to develop a better approach to the delivery of public services to Māori communities (Te Puni Kōkiri, 2016). In 2009, the Minister for the Community & Voluntary Sector, Dame Tariana Turia, commissioned a taskforce led by Professor Mason Durie to create an evidence-based framework designed to help government agencies and community-based providers work together better to improve the well being of Māori whānau and to help whānau help themselves (Controller & Auditor-General, 2015; Te Puni Kōkiri, 2016; Turia, 2011).

The driver for this approach emerged from concerns over the fragmented government delivery of health and social services to Māori whānau and aimed to address large disparities in health, education, and economic outcomes relative to the wider population. The framework sought to inform this approach and enhance the well being and self-determination of Māori communities by placing whānau at the centre

of decision-making, participating in the design of the services alongside iwi providers (wider tribal entities), and address the needs of individuals within the context of their whānau.

It was developed with a specific purpose: to empower whānau as decision-makers and build their capability; to enable a holistic approach to well being; to strengthen whānau resilience and cohesion; and to promote outcomes for the collective rather than individuals. The bottom-up approach to service design and delivery aimed to support a different approach to funding, contracting, and policy arrangements by government and iwi to support whānau aspirations (Te Puni Kōkiri, 2016).

Whānau Ora sought to empower whānau to develop a plan for their future and to trust in their own solutions (Turia, 2011). The approach was focused on the whānau as a whole and address individual needs within the context of the whānau (Te Puni Kōkiri, 2016).

Whānau Ora Values

The foundational principles guiding the Whānau Ora approach include:

- Whānau-centred decision-making: Prioritising the collective needs and aspirations of whānau
- Cultural grounding: Emphasising Māori traditions, language (te reo Māori), and participation in te ao Māori
- Holistic wellbeing: Addressing physical, emotional, spiritual, and mental health within the whānau context
- Rangatiratanga: Supporting whānau to lead their own development and manage resources
- Collaboration: Building partnerships between whānau, iwi, government agencies, and service providers

- Sustainability: Stewardship of natural and living environments.

Whānau Ora Outcomes

The framework outlines short-term (1–4 years), medium-term (5–10 years), and long-term (11–25 years) outcomes across seven key dimensions:

a. Self-Managing & Empowered Leaders

- Long-term: Whānau exercise rangatiratanga, manage assets and contribute to community knowledge
- Medium-term: Whānau take responsibility for wellbeing, make informed choices, and participate in asset growth
- Short-term: Whānau develop pathways to independence and access personal data for planning.

b. Healthy Lifestyles

- Long-term: Whānau meet health goals, access culturally adept services and maintain positive relationships
- Medium-term: Model healthy behaviours (e.g., drug-free, active lifestyles) and engage in health screenings
- Short-term: Improve knowledge of healthy eating, manage chronic conditions, and advocate for services.

c. Full Societal Participation

- Long-term: Educational success, leadership roles, and equitable access to services
- Medium-term: Prioritize early childhood education, culturally adept schooling and rangatahi training
- Short-term: Increase school attendance, NCEA achievement and voter participation.

d. Confident Participation in Te Ao Māori

- Whānau are bilingual, culturally secure, and contribute to community vibrancy through language and traditions.

e. Economic Security & Wealth Creation

- Whānau achieve living wages, financial literacy, business growth, and asset management.

f. Cohesive, Resilient & Nurturing Whānau

- Safe, violence-free homes, strong interpersonal relationships, and support for rangatahi transitions.

g. Stewards of Natural & Living Environments

- Sustainable environmental management, safe housing, and land use for sustenance.

Key Indicators to Measure Whānau Ora Outcomes

The framework emphasises ‘collaborative governance’ (e.g., Whānau Ora Partnership Group) and ‘culturally responsive services’ to achieve these outcomes.

Provider collectives contracted to deliver Whānau Ora must therefore align all of their interactions to best support whānau wellbeing. The programmes of action outline a planned approach by provider collectives to respond to whānau aspirations, and, where necessary, to provide whānau-centered services (Turia, 2011).

The framework provides specific, measurable indicators categorized by timeframes (short, medium, long-term) for each outcome area. Table 2 consolidates the key indicators from the document.

Table 2: Key Indicators from the Whānau Ora Framework.

Outcome Area	Short-Term Indicators (1-4 years)	Medium-Term Indicators (5-10 years)	Long-Term Indicators (11-25 years)
Self-Managing & Leadership	<ul style="list-style-type: none"> - More whānau develop pathways to independence from government assistance. - Whānau tap into the capability within their own network. - Decision-making is informed by access to personal data held by agencies. - Whānau are aware of their rights and responsibilities for common assets. - Whānau plan for emergencies (e.g., insurance). 	<ul style="list-style-type: none"> - Whānau take responsibility for their own lives and wellbeing. - Whānau make informed choices about the support they access. - Whānau use their members' skills to advance collective interests. - Whānau participate in managing common assets. - Whānau use quantitative and qualitative data for decision-making. 	<ul style="list-style-type: none"> - Whānau exercise rangatiratanga. - Whānau are recognized as representatives of knowledge for their communities. - Whānau determine their own leadership according to their traditions. - Whānau are self-determining in managing their collective assets and resources.
Healthy Lifestyles	<ul style="list-style-type: none"> - Increased knowledge/practice of healthy eating and 	<ul style="list-style-type: none"> - Whānau model personal responsibility for health by: - Living drug and smoke- 	<ul style="list-style-type: none"> - Whānau have a quality of life that meets their health needs across their

	<p>physical activity.</p> <ul style="list-style-type: none"> - Whānau are managing chronic conditions (asthma, diabetes) and know how to access support. - Whānau choose services based on good information and advocate for themselves. 	<p>free.</p> <ul style="list-style-type: none"> - Maintaining a healthy weight. - Achieving exercise regimes. - Monitoring medicines with professionals. - Engaging in health screening. 	<p>lifespan.</p> <ul style="list-style-type: none"> - Whānau enjoy positive relationships that support health goals. - Whānau are health literate and access evidence-based information. - Whānau have timely access to exemplary and culturally adept health services.
Participation in Society	<ul style="list-style-type: none"> - Increased achievement of NCEA Level 2 (min.) and Level 3 by rangatahi. - Increased enrollment/attendance in early childhood education. - Increased number of whānau voting in elections. 	<ul style="list-style-type: none"> - Whānau articulate the importance of early childhood education. - Whānau choose culturally adept schools. - Whānau implement home habits that support educational success. - Rangatahi gain skills/qualifications for financial security. - More whānau trained as public, community & cultural leaders. - Access to quality, timely services responsive to whānau values 	<ul style="list-style-type: none"> - Demonstrated educational success with more Māori in higher learning and professional careers. - Access to formal learning for employment, advanced learning, or self-fulfillment. - Educational success across all ages. - Whānau recognise, value, and nurture their own leadership
Te Ao Māori Participation	<p>Note: Most indicators in the doc are stated as medium/long-term goals).</p>	<ul style="list-style-type: none"> - Whānau access opportunities for cultural and language immersion. - Whānau access cultural knowledge and engage in knowledge creation. 	<ul style="list-style-type: none"> - Whānau are secure in their cultural identity and participate in cultural events. - Whānau are confidently bi-lingual (Māori/English or Māori/NZ Sign) and transfer knowledge. - Whānau are major contributors to the cultural vibrancy of their communities. - Whānau participate using their language of choice.

<p>Economic Security & Wealth Creation</p>	<ul style="list-style-type: none"> - Increased financial literacy. - Engaged in savings and investment. 	<ul style="list-style-type: none"> - Increased uptake in business training, skills acquisition, and professional development. - Increased number of self-employed whānau and growing whānau businesses. 	<ul style="list-style-type: none"> - Whānau business leaders are innovative, entrepreneurial, and successful. - Whānau are employed in occupations that provide their aspired standard of living. - Whānau have the knowledge and skills to manage assets for lifelong aspirations. - Whānau engaged in business, entrepreneurship, and innovation. - Whānau own businesses and benefit from their improved productivity.
<p>Cohesive, Resilient & Nurturing</p>	<ul style="list-style-type: none"> - Increase in tamariki from vulnerable whānau attending school regularly. - Increased uptake of support services for violence, addiction, and substance abuse. 	<ul style="list-style-type: none"> - Whānau with disabilities participate equally in society. - Rangatahi are supported in their transition to adulthood. - Parents build skills to nurture and provide for children. - Relationships between partners are strong and supportive. - Whānau develop nurturing environments for wellbeing. 	<ul style="list-style-type: none"> - Whānau relationships are positive, functional, and uplifting. - Interpersonal skills and good parenting are demonstrated. - Whānau contribute to safe and nurturing environments for all. - All members of a whānau are valued. - Whānau live in homes free from abuse and violence. - Whānau are confident to address crises and challenges. - Whānau are stable, organized, and provide the best start for Tamariki.
<p>Stewards of Environment</p>	<ul style="list-style-type: none"> - Increased number of whānau accessing services to improve home health. - Increased opportunity to participate in 	<ul style="list-style-type: none"> - Whānau have choices about living arrangements; all environments are safe, secure, warm, and dry. - Whānau are active participants in sustainable environmental management. - Whānau access a range of 	<ul style="list-style-type: none"> - Whānau exercise mana whakahaere (authority and control) over their natural environment. - Whānau lead sustainable management of their natural environment. - Cultural, physical, and

	environmental management.	housing options and support. - Whānau are increasingly satisfied with their housing. - Whānau use their land for housing, sustenance, and food.	spiritual wellness is nurtured by engagement with the natural environment.
--	---------------------------	---	--

Important Note on Measurement: The document states that the Whānau Ora Partnership Group has set specific "indicators and measures" to monitor progress towards the short-term outcomes. While this framework lists the types of changes and outcomes expected, the precise quantitative metrics (e.g., specific targets for NCEA achievement or housing satisfaction rates) are likely defined in separate implementation and monitoring documents used by the Commissioning Agencies and government partners.

Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua

The Ngaa Rauru Kiitahi Climate Change Strategy was established as part of the *Climate Adaptation research project* of the *Deep South National Science Challenge*. Ngaa Rauru Kiitahi is an iwi from the southern Taranaki area who developed this climate strategy in partnership with the Ministry for the Environment in 2021 (Stephenson et al., 2023). Ngaa Rauru based their work around a whakatauki (proverb): ‘Ka mate kaainga tahi, ka ora kaainga rua’, that is, ‘When place of abode retires, another as prepared, emerges’. The whakatauki was relevant as in the context of climate it refers to notions of preparedness, agility, resilience and forward thinking (Te Kaahui o Rauru, 2021). It was a means to embrace change and forge pathways necessary for Ngaa Rauru’s future (Te Kaahui o Rauru, 2021).

The strategy accounts for potential impacts of climate change and enables informed decision-making for the future of the iwi. It provides cultural mechanisms that guide a process of cultural reclamation - Whakatipungia Ngaa Raurutanga/The revitalisation of Ngaa Raurutanga. The principle of balance is supported by a holistic understanding of existence, of working together, ‘Kia ngaatahi te hoe’ and harnessing ancestral teachings:

“ ‘Kei tupua kawa, kei tawhito kawa te maataapuna o te ora’. Ko tupua kawa, ko tawhito kawa, ko te matoe o te rangi, teenei hoki raa te taketake rongo ...Whakatupuria te kawa ora! [The principle of ancient law in the openness of space is the taproot of peace and equilibrium... Maintain the equilibrium of the sacred order of creation]” (Te Kaahui o Rauru, 2021, p. 3).

The iwi decision-making framework is represented as Te Kawa Ora, the sacred tree, shown in Figure 2.

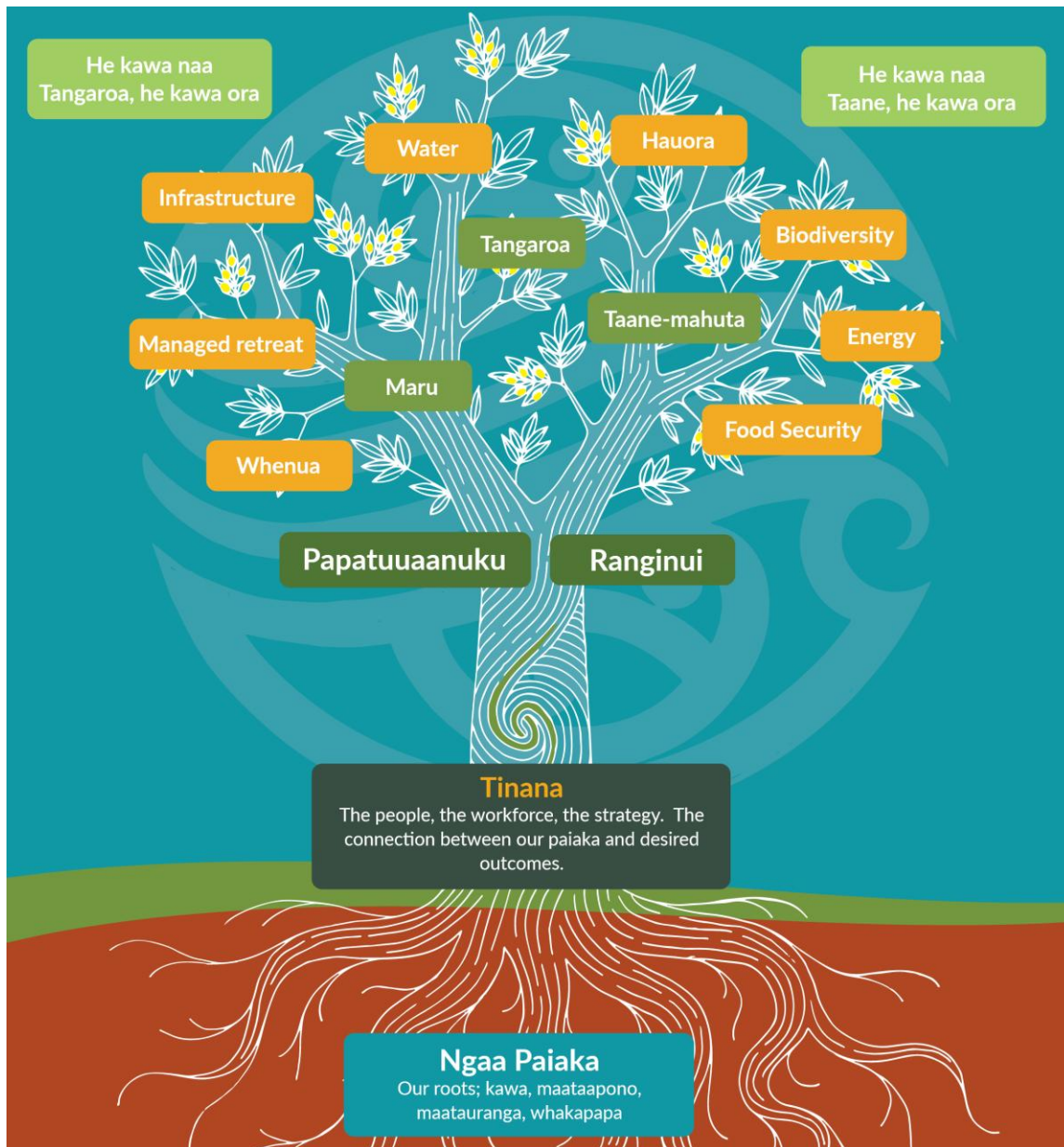


Figure 2: Te Kawa Ora Framework (Te Kaahui o Rauru, 2021).

Te Kawa Ora: components

The elements of Te Kawa Ora illustrate the Nga Rauru Kiitahi philosophical and metaphorical approach to their Climate Change Strategy and are deemed central to reclaiming a state of balance (Te Kaahui o Rauru, 2021).

In the domain of Ranginui (sky father), the sun conducts the seasons, Taawhirimaatea, (god of the winds), who influences our weather patterns and climate conditions, and the moon and stars who guide the patterns of all living things. Papatūānuku (earth mother) grows the life that sustains us and becomes the final resting place of our physical form. From her grow the forests of Taane-mahuta (god of the

forest), which are home to manu (birds) and other taonga (treasured items) and provide resources for our marae (ancestral houses), our homes, and our waka (canoes). Through Papatūānuku the waters of Maru (god of war, freshwater) flow, in which Ngaa Rauru Kiihahi drink and swim, and which they rely on for physical and spiritual sustenance before they eventually meet the realm of Tangaroa (god of the sea). Within the dominion of Tangaroa and Hinemoana (goddess of the ocean) live the kaimoana (seafood) which sustain us. This realm plays a critical role in keeping the temperature of Papatūānuku balanced. The sea, traversed by our tuupuna (ancestors) to reach Aotearoa, is also the connecting point to the whenua (land). Significantly, Ngaa Rauru Kiihahi acknowledge the domains of the atua (gods) as intricate and interconnected through whakapapa. To this end, a whole-system approach acknowledges our links and connections between and beyond (Te Kaahui o Rauru, 2021).

Te Kawa Ora – the sacred order of creation

The overarching canopy of the tree is Te Kawa Ora – the sacred order of creation. This order acknowledges a view of creation based on relativity, interconnectedness, collectivism and balance as outlined below (Te Kaahui o Rauru, 2021).

Kaupeka (the larger branches of te kawa ora) represent atua domains. Acknowledging that many atua domains are embraced by Papatūānuku and Ranginui, for the purposes of this strategy the following have been emphasised:

- Papatūānuku includes climate issues such as land-use change, soil health and erosion
- Ranginui includes all facets associated with the weather, the sun, and associated energies
- Tangaroa encompasses all matters regarding the ocean
- Maru encompasses matters related to freshwater
- Taane-mahuta includes the guardianship of the forests
- Hua: are the fruits or outcomes sought
- Peka: are the smaller branches representing key priority areas and individual projects
- Rau: are the leaves that require sustenance – represented in the resources required to produce the hua
- Tinana: the main trunk provides the people, the workforce, the support, the strategy, and the connection between the paiaka (roots) and the hua.

Paiaka: the roots refer to the kawa (protocols), maataapono (principles), maatauranga (traditional knowledge) and whakapapa of Ngaa Rauru Kiihahi. The paiaka must be strong and deep enough to withstand time, and to ground us through storms and other challenges. This component is the foundation of the strategy that sets Ngaa Rauru Kiihahi approaches and understandings as pertaining to their iwi apart from others.

There are not any explicit indicators outlined in the Ngaa Rauru kiihahi climate strategy documentation.

Te Whānau Rangatiratanga Frameworks

In 2016, these two frameworks were developed by the Families Commission, later called Social Policy Research and Evaluation Unit (“Superu”), which was a state sector entity of New Zealand. The frameworks sought to address the fact that: ‘the New Zealand household is frequently adopted as a unit of measurement, and there is virtually no quantitative data available about whānau. In the absence of whānau-level data, evidence based on New Zealand households and families is used to inform strategy development, planning, priority-setting, decision-making, policy and delivery.’ (Baker, 2016).

The development of the underlying conceptual model drew collectively on the Māori Statistics Framework (2001), particularly its focus on Māori collective aspirations; the Māori Plan for Tāmaki Makaurau developed by the Independent Māori Statutory Board (2011); and Superu’s own Whānau Rangatiratanga Outcome Strategy. Superu also established a Whānau Wellbeing Reference Group of Māori advisors with expertise in conceptual and measurement issues to assist them (Baker, 2016).

The conceptual framework presents high-level concepts and principles that, taken together, make up whānau rangatiratanga (whānau empowerment). The model sought to be guided by key principles from te ao Māori, and include capabilities values by Māori, placing its research, analysis and interpretation in the context of Māori values and principles. (Families Commission, 2015).



Figure 3: Te Whānau Rangatiratanga Conceptual Framework (Baker, 2016)

The framework provides a platform and a guide from within te ao Māori for collecting, analysing and using data about whānau wellbeing (Baker, 2016) and includes both principles and dimensions:

- Whānau Rangatiratanga principles: The conceptual framework presents the principles of whakapapa, manaakitanga, rangatiratanga, kotahitanga and wairuatanga (that is, spiritual embodiment).
- Capability dimensions: The whānau wellbeing capability dimensions were selected are Sustainability of te ao Māori, Social capability, human resource potential, and economic capability. Collectively, the principles and capabilities framed the approach to measures of whānau wellbeing (Baker, 2016).

The second framework, called the Whānau Rangatiratanga Measurement Framework, was developed to more specifically address and describe Māori-specific domains, indicators and measures. This measurement framework was further refined through developing an initial full set of aspirational outcome statements to evolve as the work progressed (Baker, 2016). This framework drew on both capability dimensions and whānau rangatiratanga (whānau empowerment) principles to measure and understand outcomes of whānau wellbeing, in order to provide a Māori lens to view trends in whānau wellbeing over time. Inside the framework there are also ‘areas of interest’ or ‘factors’ that contribute to or influence whānau wellbeing, such as that ‘whānau have a strong sense of belonging as Māori’ (Baker, 2016).

 CAPABILITY DIMENSIONS SUSTAINABILITY OF TE AO MĀORI (language, identity, culture, institutions)	Whānau have a positive relationship with Te Ao Māori	Whānau are able to foster and develop their connections to Te Ao Māori	Whānau exercise leadership in Te Ao Māori	Whānau are able to meaningfully engage with Māori culture and Māori institutions	Whānau can access and express their culture and identity in ways that are meaningful to them
 SOCIAL CAPABILITY (trust, volunteering, connectedness)	Whānau are connected and safe	Whānau care for themselves and for others	Whānau exercise leadership in Te Ao Whānui	Whānau are able to access and trust institutions	Whānau are able to express and embrace spiritually
 HUMAN RESOURCE POTENTIAL (health, education, quality of life)	Whānau wellbeing is enhanced	Whānau support each other to succeed	Whānau are able to live well	Whānau are able to achieve their aspirational goals	Whānau are resilient and able to overcome adversity
 ECONOMIC (employment, wealth, housing)	Whānau can manage and leverage collective resources	Whānau are able to support each other financially and to accumulate financial reserves	Whānau enjoy economic security	Whānau can navigate barriers to success	Whānau can access their material and non-material resources

Figure 4: Te Whānau Rangatiratanga Conceptual Framework’s Capability Dimensions (Baker, 2016)

Available data was mapped to the Whānau Wellbeing Capabilities in the 2014 Families and Whānau Status Report in order to be applied to a measurement framework (Superu, 2015), as summarised in Table 3.

Table 3: Mapping of Capabilities with Indicators (measures) from the Framework (Baker, 2016).

Capability dimension	Measure	Source of available data
Sustainability of te ao Māori	Māori language capacity	Census 1981-2006 ["Census"]
	Whānau participation and/or engagement in Māori education	Ministry of Education administration data 1992-2012 ["MOE"]
Social capability	Connectedness to whānau and friends	General Social Survey (2008, 2010, 2012) [GSS]
	Access to telecommunications	Census
	Contribution to community	GSS
Human resource potential	Education participation of tamariki and rangatahi	MOE
	Educational attainment of adults	Census
	Whānau health and wellbeing	Census, GSS
Economic self-determination	Engagement in employment	Census
	Financial capacity of whānau	Census, GSS
	Housing tenure and circumstances	Census

The Independent Māori Statutory Board Reports for Tāmaki Mākaurau 2019

The purpose of the Independent Māori Statutory Board (IMSB) is to assist the Auckland Council in its decision making by raising awareness of the cultural, social, economic and environmental issues for Māori. The IMSB has pursued this since 2012 by producing a measurement framework of five central values for Māori wellbeing, measuring progress against these by using a Māori values approach (te ao Māori). It has also sought to replace the 'deficit lens... focusing on individual performance', as instead it promotes the view that 'Māori empowerment and resilience stem from their collective entities such as whānau, marae and kura.' The aim is to increase the understanding of both Auckland Council and central government with regards to a Māori values approach for decision-making for the purpose of improving Māori wellbeing (Independent Māori Statutory Board, 2020b).

The IMSB produced a series of reports in 2019, each focusing on one the five central values they have identified in the Māori Plan for Tāmaki Mākaurau (Auckland): Rangatiratanga, Kaitiakitanga, Manaakitanga, Wairuatanga, and the Whanaungatanga. (Independent Māori Statutory Board, 2020a).

The key directions reflect the overarching goals or aspirations that Māori want for their own iwi, organisations and communities, which sit alongside Māori values to ensure that Māori worldviews are embedded and integral to the Māori Plan.

The central values define the key directions:

- Whanaungatanga – Developing vibrant communities
- Rangatiratanga – Enhancing leadership and participation
- Manaakitanga – Improving quality of life
- Wairuatanga – Promoting a distinctive Māori identity
- Kaitiakitanga – Ensuring sustainable futures.

Domains or wellbeing areas refer to the four pou (pillars) – social, cultural, economic and environmental. These connect to the Auckland Council's decision-making needs and functions. Māori outcomes are the high-level outcomes that Māori are seeking, such as 'Māori communities are culturally strong and healthy' and 'Māori businesses are uniquely identifiable, visible and prosperous'.

There are also focus areas identified by mana whenua (local iwi) and mataawaka (Māori living in Auckland) as important to them. Each focus area contains one or more Indicator(s) that measure progress or improvement in each specific issue. Although some of the focus areas could be applied in more than one domain, the focus areas are placed in the domain or wellbeing area most relevant to their associated indicators. The Māori Plan contains 49 focus areas. Indicators measure progress or improvement in each focus area and the outcome of a

specific domain or wellbeing pou. One of the purposes of the Māori Plan is to measure progress or change in Māori wellbeing and development over time. The Māori Plan contains 111 'state of wellness' indicators. The outcomes and indicators are seen in Table 4.

The reports measure progress in Māori wellbeing by using a Māori values approach. The aim is to increase the Auckland Council and central governments' understanding of a Māori values approach for decision making that can create positive changes to Māori wellbeing, while identifying data issues for Māori (Independent Māori Statutory Board, 2020a).

Table 4: Reports from the Māori Plan for Tamaki Makaurau connecting outcomes and indicators

KEY DIRECTIONS	WHANAUNGATANGA	RANGATIRATANGA	MANAAKITANGA	WAIRUATANGA	KAITIAKITANGA
Cultural (Outcomes/ Focus Areas)	Māori communities are culturally vibrant across Tāmaki Makaurau	Māori are actively participating and demonstrating leadership in the community	Māori communities are culturally strong and healthy	Māori heritage of Tāmaki Makaurau is valued and protected	Māori cultural wellbeing is future-proofed
Indicators	<ul style="list-style-type: none"> •The use and significance of marae •Accessibility to Māori culture 	<ul style="list-style-type: none"> •Mana Whenua as Treaty partners •Mataawaka as Treaty partners •Youth participation and leadership 	<ul style="list-style-type: none"> • The use of te reo Māori • Participation in wānanga, kura and kōhanga reo • Connection to Iwi 	<ul style="list-style-type: none"> • Māori cultural values and heritage • Sense of pride and belonging 	<ul style="list-style-type: none"> • Investment in Māori arts and culture • Mātauranga Māori and Mātauranga-ā-Iwi
Social (Outcomes/ Focus Areas)	Māori communities are connected and safe	Māori are decision-makers in public institutions	Māori enjoy a high quality of life	Māori social institutions and networks thrive	Whānau wellbeing and resilience is strengthened
Indicators	<ul style="list-style-type: none"> •Access to transport and public facilities •Safe and connected whānau and communities •Participation in communities 	<ul style="list-style-type: none"> •Māori representation in public institutions •Māori participation in decision making •Participation in elections 	<ul style="list-style-type: none"> •Health and wellness •Access to health services • Participation in mainstream education 	<ul style="list-style-type: none"> • Urban Māori authorities and Māori NGOs • Sport and leisure 	<ul style="list-style-type: none"> • Social equity •Whānau wellbeing • Papakāinga
Economic (Outcomes/ Focus Areas)	Māori have the skills to realise economic opportunities	Māori are active across all sectors of the economic community	Māori are earning income and returns that fulfil their lifestyle expectations	Māori businesses are uniquely identifiable, visible and prosperous	Māori businesses are improving and enhancing the quality of their people, asset and resource base
Indicators	<ul style="list-style-type: none"> •Māori in tertiary study •Māori workforce capability 	<ul style="list-style-type: none"> •Employment across businesses and sectors •Māori in management and leadership positions 	<ul style="list-style-type: none"> • Income – individuals and whānau • High quality and affordable housing • Māori land and assets 	<ul style="list-style-type: none"> •Māori businesses •Māori involvement in networks 	<ul style="list-style-type: none"> • Investment in Māori economic development •New opportunities and markets
Environment (Outcomes/ Focus Areas)	Te Taiao is able to support ngā uri whakatipu	Māori are actively involved in decision-making and management of natural resources	The mauri of Te Taiao in Tāmaki Makaurau is enhanced or restored for all people	Taonga Māori are enhanced or restored in urban areas	Māori are kaitiaki of the environment
Indicators	<ul style="list-style-type: none"> • Mahinga kai and wāhi rongoā • Wāhi tapu and wāhi taonga 	<ul style="list-style-type: none"> •Co-governance of natural resources •Resource management planning processes and activities •Mātauranga Māori and natural resources 	<ul style="list-style-type: none"> • Access to clean parks and reserves •Sustainable energy use • Water quality 	<ul style="list-style-type: none"> • Māori urban design principles •Indigenous flora and fauna 	<ul style="list-style-type: none"> • Investment in Māori environmental projects •Capacity of tangata whenua to support the environment

He Ara Waiora - A Pathway Towards Wellbeing

In 2022, the Treasury set up a process to evaluate policy and funding through “A wellbeing approach to cost benefit analysis” (The Treasury, 2023). The aim was to establish a framework around the four capitals – natural environment, financial and physical, social cohesion and human capability – to map a fit-for-purpose cost-benefit analysis according to wellbeing.

The Living Standards Framework (LSF) utilises the four capitals and seeks to capture many of the things that matter for New Zealanders’ wellbeing, now and into the future (The Treasury, 2022). It is a flexible framework that directs policy to consider the impacts across the different dimensions of wellbeing, as well as the long-term and distributional issues (The Treasury, 2022). The LSF sets out a pathway for treasury to map the wellbeing cost-benefit analysis. The idea was that budget bids could be assessed from a wellbeing perspective through the framework (The Treasury, 2023).

He Ara Waiora was developed to help the Treasury understand waiora (defined by the Treasury as a holistic intergenerational approach to wellbeing) to relate Māori perspectives on wellbeing with the living standards. It was first developed for the Tax Working Group to review taxation in New Zealand, through a process of engaging with iwi and Māori, Māori business and thought leaders. While its principles are derived from mātauranga Māori, many of its elements were seen to be relevant to lifting the intergenerational wellbeing of all New Zealanders (The Treasury, 2024).

The development of He Ara Waiora has evolved over two stages. The first stage (version 1.0) conceptualised a tikanga (principles) Māori framework that could guide tax policy. The second stage, version 2.0, conceptualised a mātauranga Māori approach to the concept of wellbeing that could operate as a macro framework that aligned in some way aligned to the LSF (McMeeking et al., 2019). The early version was considered a sound conceptual model but insufficient to fully reflect a Māori view of wellbeing.

In Version 2.0 of He Ara Waiora, the domains of wellbeing have been expanded, with a clearer conceptual relationship between the various elements of wellbeing. Version 2.0 endeavours to convey the following principles underpinning a mātauranga Māori approach to conceptualising wellbeing:

- That wairua should be at the centre of any approach to wellbeing
- That a model of wellbeing should not be human centric and recognise that the wellbeing of the taiao (environment) is a paramount and a predeterminant of human wellbeing
- That Māori approaches to wellbeing are inherently relational and the model needs to reflect that relationality, including between the ends and means of achieving wellbeing (McMeeking et al., 2019).

It assumes a process of implementation beginning with kawa, followed by tikanga, ritenga, and āhuatanga as shown in the Figure 5. This enables it to go from the moral imperatives through to the concrete measures by which to assess the extent of well-being.

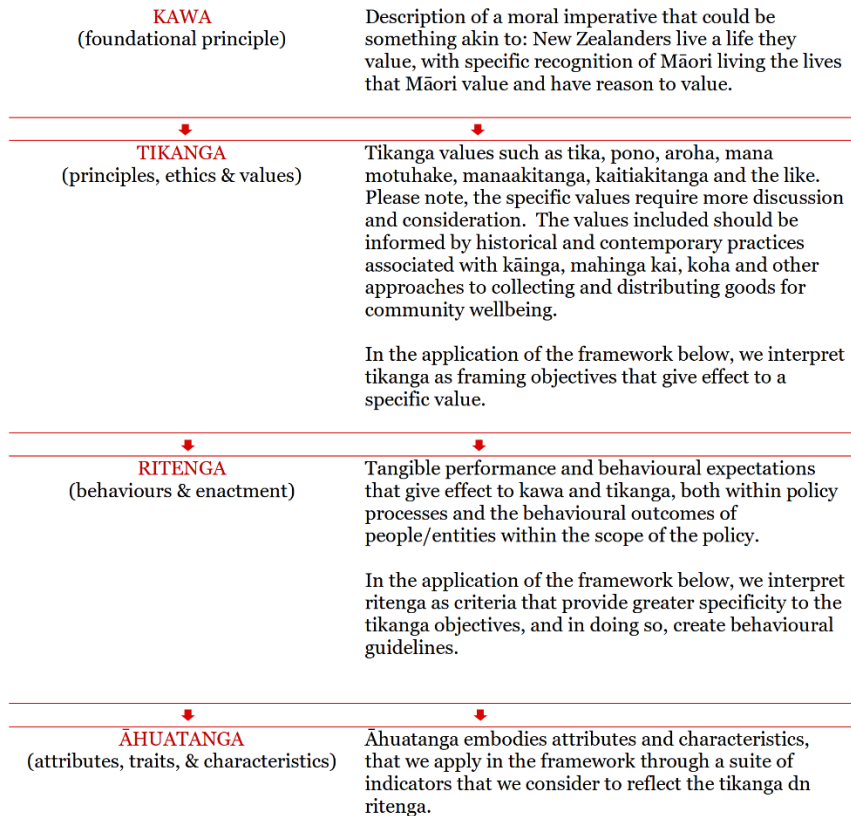


Figure 5: Four Levels of Implementation of Te Ara Waiora (McMeeking et al., 2019)

The principal point of evolution in Version 2.0 is that it incorporates and delineates between both ends and means, whereas Version 1.0 was less clear on the relationship between ends and means. The ends and means relationship in He Ara Waiora is as depicted below:

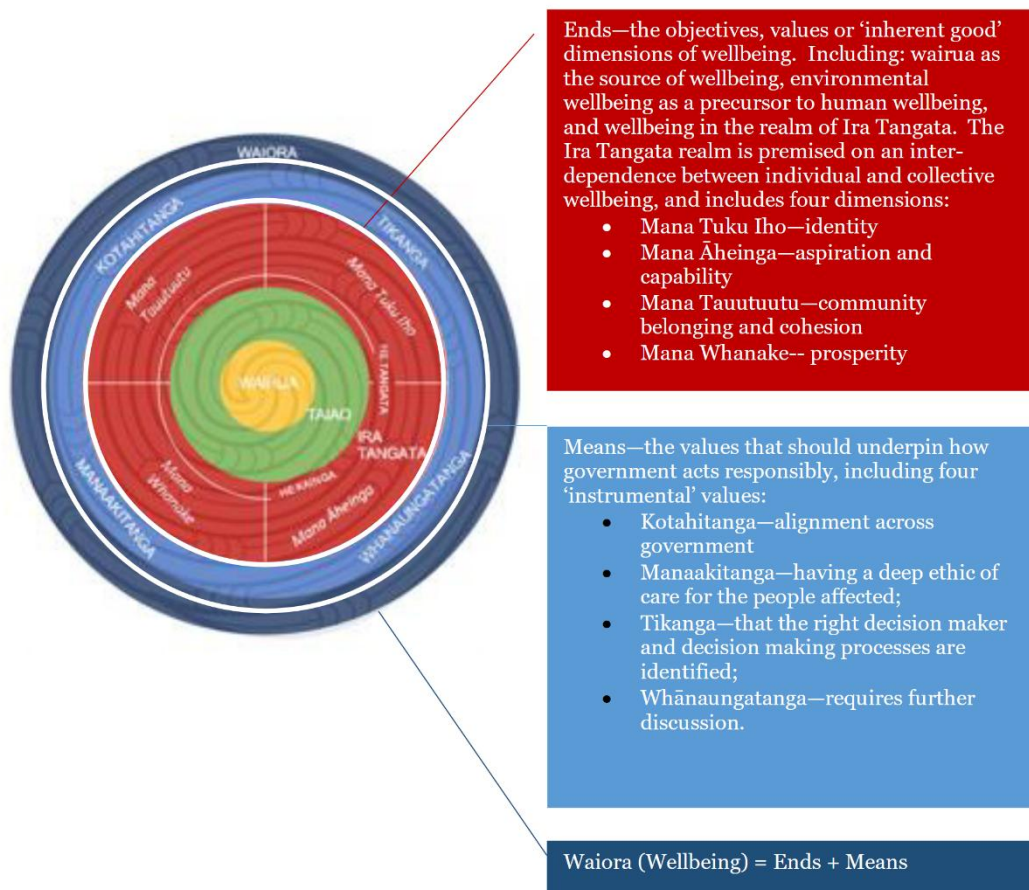


Figure 6: The Broader Framework of Te Ara Waiora (McMeeking et al., 2019)

The new version, version 2, includes the following dimensions of well being as ‘inherent goods’, including both the means and ends elements (i.e. wairua, taiao, ira tangata, mana tuku iho, mana āheinga, mana tauutuutu, mana whanake, kotahitanga, manaakitanga, tikanga, whanaungatanga).

The facets of wellbeing—these would be the more specified elements within each dimension of wellbeing that were drawn

- Tikanga—drawn from Mānuka Henare’s model, that would guide the application of HAW by identifying the objectives for policy development that give effect to each dimension of wellbeing;
- Ritenga—drawn from Mānuka Henare’s model, that would guide the application of HAW by identifying behavioural guidance for each dimension of wellbeing. We note that there are two distinct types of ritenga in this model: the ‘ends’ dimensions of the model have ‘outcome ritenga’ whereas the ‘means’ dimensions have ‘process ritenga’. The outcome ritenga would be theories of change/ intervention logic that is known to contribute to the objectives of the relevant dimension of wellbeing. The process ritenga

guide the conduct of government departments: how to embody those values in a practical way within each organisation.

- Ahuatanga—drawn from Mānuka Henare’s model, that would guide the application of HAW by identifying the indicators that would reflect success has been achieved, against each facet/dimension of wellbeing.

The dimensions and facets of wellbeing are summarised below, with a commentary on their alignment to existing wellbeing frameworks for ease of reference: (McMeeking et al., 2019).

Figure 5 endeavours to reflect these principles in the following ways:

- The positioning of wairua—taiao—ira tangata (human well being) endeavour to reflect the Māori view of the relationship between those three fundamental aspects of wellbeing: Wairua is at the centre to reflect that it is the foundation or source of wellbeing, with the environmental wellbeing being positioned as independent of, and prior to, human wellbeing
- There is relationality in the recognition that human wellbeing has individual and collective elements, through the inclusion of He Kāinga (collective) and He Tangata (individual)
- The model also includes ‘ends’ and ‘means’ components. The ends consist of wairua, taiao and ira tangata dimensions of wellbeing. The means consist of the four values kotahitanga, manaakitanga, tikanga and whanaungatanga (McMeeking et al., 2019).

Values:

- Tino rangatiratanga (self-determination)
- Whanaungatanga (family)
- Kaitiakitanga (stewardship).

Tikanga

- Kaitiakitanga – custodians for our future generations
- Manaakitanga – looking after people our way
- Whakapapa – our genealogy
- Whakatipuranga – prosperity for future generations.

The measures of outcomes and indicators are yet to be developed.

Ngā hono ōhanga oranga (Māori relational economies of well-being)

Wolfgramm et al. (2020) designed this framework to be a values-driven transformation in Māori economies of well being. The core question that underpins the research was “what constitutes transformative and prosperous Māori economies of well being?” Their research led to the focus on five interrelated concepts detailed below illustrated in Figure 7 and a framework of relational economies of well being.

in their 2020 paper:

1. Ngā hono: the linking principle that makes explicit relational interlinked and interconnected dimensions of wellbeing
2. Ōhanga: an eco-system of identities that underpin ohaoha—economic activity.
3. Oranga: economic activity focused on reinstating and enhancing mauri ora (health and wellness of one’s life) across a range of contexts
4. Ora—Māori values-driven transformation
5. Whakapapa—Māori relational pragmatics (Wolfgramm et al., 2020).

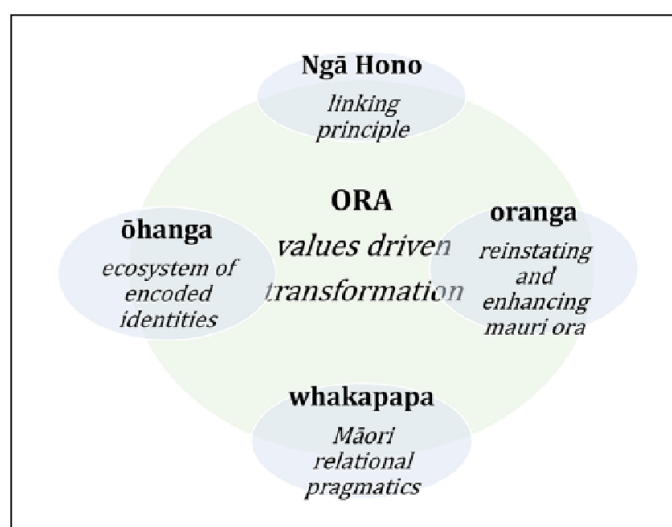


Figure 7: Ngā hono ōhanga oranga (Māori economies of well-being (Wolfgramm et al., 2020)

Figure 7 outlines the framework developed by Wolfgramm et al. representing Ngā Hono (interlinking, interconnecting, relational): Relational economies of well-being.

The framework draws on a wide variety of inter-disciplinary research including Indigenous ecological knowledge, Māori identity economics, ecological economics and Māori Indigenous entrepreneurship (Wolfgramm et al., 2020).

Ngā hono

The framework draws on a wide variety of inter-disciplinary research including Indigenous ecological knowledge, Māori identity economics, ecological economics and Māori Indigenous entrepreneurship, and others, to arrive at its foundational starting point: that a distinctive feature of Māori wellbeing is a focus on more than material wealth, and that Māori economies derive from a Māori worldview and ontology, one that references the interrelatedness of humanity, the natural world and the spiritual world. This is deemed to be the case at a cosmological level in mana atua (gods of humanity, nature and the senses), the Māori pantheon connecting mankind to the gods and guardians of nature (Wolfgramm et al., 2020).

Wolfgramm et al. indicate that Māori economies of wellbeing emphasise the enactment of principles and values such as tohatoha (the fair distribution of material effects and social responsibility), whakapapa (layering of relationships in the social and natural worlds), tatau (lineage), whakaheke (linking principle), ngā hono, manaaki (the principle of caring, expressing mana and generosity), hau (a fundamental principle for the life force that generates life and reciprocal exchanges between humans and nature), utu (principles of exchange), and aroha (compassion and peace). The guiding values of whanaungatanga (belonging), wairuatanga (spirituality), kotahitanga, tapu (sacredness), mauri (life force), tiakitanga (active guardianship) provide reference points in economic and social activity (Wolfgramm et al., 2020). Further relational dimensions of wellbeing are sourced from Durie's (2014) explanation of indigeneity as essentially relationship-based, such as the enduring relationship between populations, their territories and the natural environment; Henare's (2014) framework in which a Māori approach to economies of wellbeing is underpinned by a philosophy of vitalism including hau, manaaki (ethic of love, honour and care) and tiakitanga (guardianship, relational and reciprocal; and argued that Māori enterprises gravitate towards maximising community wellbeing and minimising externalities to the natural environment and social justice. Wolfgramm et al. (2020) produced a table of iwi vitality (Table 5. below) to highlight "recurring themes" of this relational nature of economic wellbeing.

Table 5: Iwi vitality outcomes framework (Wolfgramm et al., 2020, p. 22)

Outcomes	Characteristics
Secure identities	Te reo Māori use and proficiency
	Iwi knowledge
	Customary practices
	Access to natural environment
Intergenerational sustainability	Intergenerational planning
	Intergenerational transmission
	Capacity for care
	Succession planning
	Youth engagement
Collective cohesion	Maintain ahi ka
	Communicating systems
	Active participation
	Regular iwi events
	Representative structures
Environmental stewardship	Value natural resources
	Prioritisation of environmental concerns
	Retention of land
	Quality of natural resources
	Environmental management capacity
Self-determination	Strategic vision
	Decision making and accountability
	Human resource capacity and capability
	Service provisions
	Critical awareness
Economic prosperity	Financial planning
	Asset base
	Financial performance
	Sustainable economic development
	Financial investment
Whānau health and well-being	Whānau development
	Whānau decision-making
	Health status of whānau
	Socio-economic determinants
	Effective health and social services

Ora

Ora means to be well, healthy and flourishing, and in this framework represents the overall drive ‘fueled by Māori values to generate transformation through activity designed to deliver economies of wellbeing’ (Wolfgramm et al., 2020). One part of this ‘dynamic energy’ in Māori and Indigenous ecologies and communities of practice is said to be the ‘drive to enhance and

actively reinstate mauri ora (flourishing communities and societies)' as well as hauora, 'the state of being fit well, healthy, vigorous and in good spirits' (Wolfgramm et al., 2020).

In this model, the wellbeing of the individual is vital to the well being of the collective. This model is based on Mason Durie's Te Whare Tapa Whā model (Wolfgramm et al., 2020). Durie later expanded this model to Te Pae Mahutonga (the Southern Cross constellation) (Durie, 1999), which now includes leadership, autonomy and four key tasks of mauri ora (here defined as *access* to the Māori world): toiora (healthy lifestyles); waiora (environmental protection); and te oranga (participation in society).

Oranga

Developed from the 2006, Nga Pae o te Māramatanga Indigenous Knowledge Conference, the Indigenous well being indicators which are part of oranga of this framework include kotahitanga, whanaungatanga and maumahara (to remember, recall, recollect). Methods for strengthening these values within communities include mātauranga, whakamana (empower and validate) and rawa (resource). Oranga has strong foundations in the Te Wheke model which recognises mauri ora as connections between the mind, spirit, the human connection with whānau and the physical world in a way that is seamless and uncontrived (Pere, 1988). A focus on oranga is also evident in practical applications in Māori development, including pan-tribal models such as the 18 iwi from the Bay of Plenty who have combined to produce a model He Pou Oranga Tangata Whenua: Tangata Whenua Determinants of Health (Wolfgramm et al., 2020).

Ohanga

Ohanga is reflected in identities as expressed through interconnected aspirations including Māori economic self-sufficiency, social equity, cultural affirmation and political strength (Wolfgramm et al., 2020).

The system of interconnected relational economies derives from the term ohaoha. In Māori relational economies, social and cultural identities are encoded in the natural world through the heuristic narratives and genealogical recitals explicit in whakapapa. Hence, human well being is inseparable from the well being of the natural environment. For example, in considering wai (water) notions of living water and spiritual connections are encoded in words such as waiora and wairua. Māori relational economies are underpinned by mana and include mana o te wa (multidimensional perceptions of time and space), mana whenua (relationships with lands), mana moana (seas, oceans, rivers, springs), mana rangi (celestial lore; see, for example, the works of Professors Rangi Matamua, Dr Pauline Harris and Rereata Makiha on celestial lore, awhiorangi, tātai arorangi, kokorangi, and māramataka), as well as mana tangata (social groups) (Wolfgramm et al., 2020).

Whakapapa

Whakapapa as “Māori relational pragmatics” is added to the framework, as Māori principles and values are said to be motivated by intergenerational well being and driven by the desire to ensure next generations are left legacies of flourishing social and natural environments including land, seas, rivers, oceans and forests and so on; managing fisheries that thrive; creating enterprises/organisations that are sustainable; providing leadership where people are valued and acknowledged; and thriving communities are central priorities in a growth, and guardianship model is based on such principles (Wolfgramm et al., 2020).

In the context of institutions and decision-making, development is said to rely on coherent engagement with a wide range of stakeholders. In the context of whakapapa as Māori relational pragmatics, the idea is to ensure Indigenous Māori spatial and temporal dimensions will underpin decisions, answers and actions. In an example of water rights and responsibilities, this is said to lead to questions such as: “How will decisions made around water rights and responsibilities impact the well being of communities and related ecologies?” Will these decisions ensure flourishing communities and waterways over the next 500 years? What strategies on how to move forward could enable transformative results?

This framework does not include any explicit indicators to measure the success of the desired outcomes mentioned in Table 5.

He kai kei aku ringa – The Crown-Māori Economic Growth Partnership

The “He kai kei aku ringa – The Crown-Māori Economic Growth Partnership” is a strategy to create a partnership of the New Zealand government to work with Māori to foster economic growth, with key indicators to be achieved by 2040. The strategy was initially published in 2013 (Māori Economic Development Panel, 2012) and updated in 2023 in response to economic changes, citing the growing Māori economy, and the opportunity to consolidate and extend the growth for the benefit of Māori and for all of Aotearoa for the present and future generations (MBIE, 2023).

The overarching vision for Māori economic development is he kai kei aku ringa – literally, to provide the food you need with your own hands – whereby whānau, hapū, iwi and enterprises are actively seeking opportunities to sustainably develop their own resources (human and natural) to improve Māori economic performance. The strategy states that it will have fulfilled its vision when:

- Māori achieve transformational change in economic prosperity
- Māori achieves transformational change in well being
- New Zealand achieves transformational change in national economic prosperity (MBIE, 2023).

He kai kei aku ringa 2023 contains a vision and objectives that were refined following discussions with Māori stakeholders, which are:

- **Te Taiao:** A low emissions, circular and climate resilient Māori economy as a prerequisite for Māori wellbeing
- **Mana Tuku Iho:** Māori identity in the economy enables Māori success
- **Mana Tauutuutu:** Supporting economic prosperity as a key enabler of community and whānau sustainability
- **Mana Āheinga:** Māori are enabled to chart their own course for the future
- **Mana Whanake:** Building foundations for the future (MBIE, 2023).

The goals were developed in 2012 to achieve He kai kei aku ringa are set in a Crown-Māori economic growth partnership in which growing a more productive, innovative and internationally connected Māori economic sector is said to deliver prosperity to Māori:

- Greater educational participation and performance
- Skilled and successful workforce
- Increased financial literacy and savings
- Government, in partnership with Māori, enables growth
- Active discussions about development of natural resources
- Māori Inc as a driver of economic growth (Māori Economic Development Panel, 2012, p. 4).

The first five-year action plan (2012-2017) included three transformational changes outlined below:

1. Government and Māori work together to consider new models of compulsory schooling that better meet Māori needs.
2. Government and Māori accelerate discussions on the development of natural resources
3. Build relationships and manage logistics in export markets, particularly China

Figure 8 illustrates the Crown-Māori partnership for economic growth.

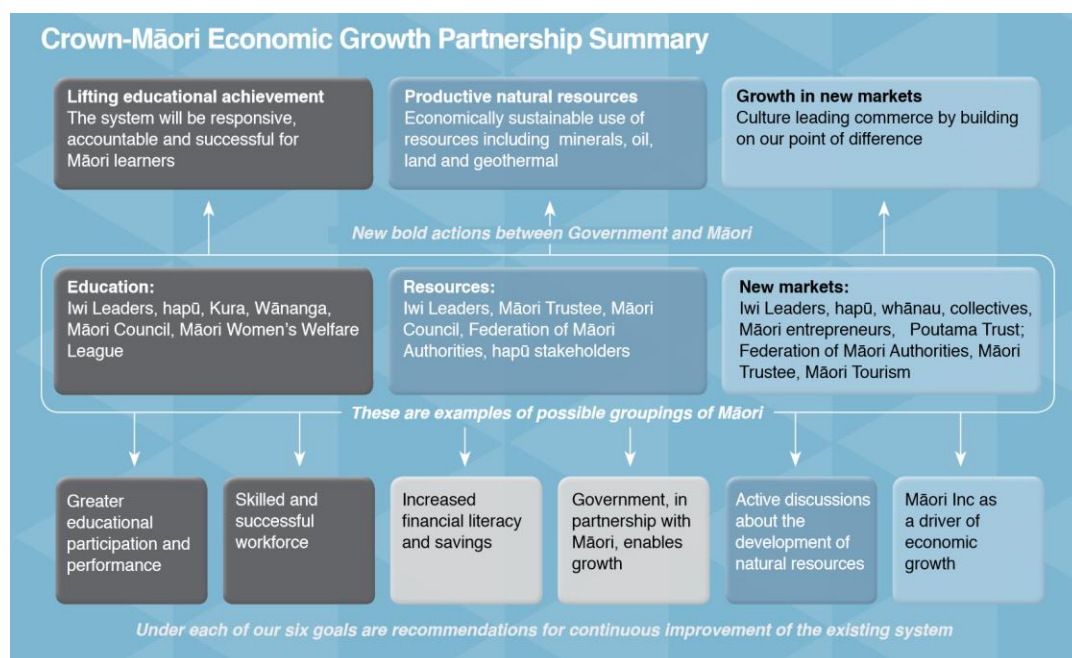


Figure 8: He Kai Kei Aku Ringa summary (Māori Economic Development Panel, 2012)

The recommendations of the first five-year action plan were grouped under three dimensions:

- Skills and participation: Education, workforce, financial literacy, management capability, governance
- Connectivity: Partnerships, joint ventures, science and innovation, Crown-Māori relations Recommendations
- New opportunities: Performance, overseas markets, resource use and development Recommendations (Māori Economic Development Panel, 2012).

Seven indicators are set out as thresholds to be achieved by 2040 under “How will we know if we are making progress?”, connecting the goals to the outcomes for the Māori economy in Figure 9. In all of these, the aim is that Māori statistics match the national average by 2040 in tertiary qualification, the median wage, unemployment, net tangible assets, productivity, growth rate of asset base and business success.

HOW WILL THE PANEL KNOW IF IT HAS MADE A DIFFERENCE?

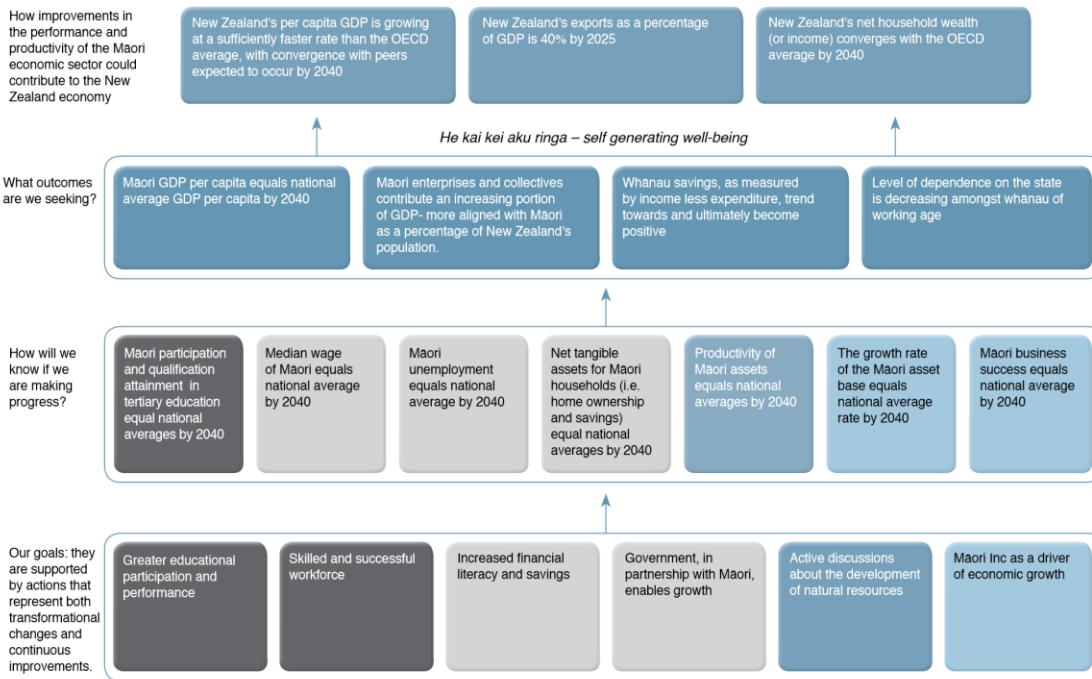


Figure 9: He Kai Kei Aku Ringa – making a difference (Māori Economic Development Panel, 2012)

Rangatiratanga (Narratives of Racism, Resistance and Well being)

This research sought to examine Māori wellbeing as rangatiratanga, and the creation of spaces where Māori can fully express and live their culture in a struggle against colonial governance and racism. Māori wellbeing is linked to the struggle for survival of Māori lands, mountains, rivers, and Māori 'world-being' is linked to that of other Indigenous relations. Building on 40 years of research of the impacts of racism in health, justice, socio-economic areas, business, statistics, housing and everyday experiences, the 'Rangatiratanga: Narratives of Racism, Resistance, and Well-being' project aimed to understand the experiences of racism through a Māori lens. This included a survey of 65 participants who had previously publicly spoken or written about rangatiratanga, as part of a four year project undertaken by an independent Māori research institute, Te Atawhai o Te Ao (Smith et al., 2021).

The project defines three aspects of rangatiratanga:

- A system of Māori leadership, extending through the many generations in Aotearoa, and understood in other Pacific nations. The rangatira system is connected to hapū and mana over specific areas of land and sea. At times, rangatira can exercise mana over large hapū collectives with affiliation to a single waka or iwi

- The term was used in the Declaration of Independence in 1835 and Te Tiriti o Waitangi in 1840, and is discussed as ‘tino rangatiratanga’, the translation of the English phrase ‘a most-high form of chieftainship’
- Rangatiratanga also encapsulates the political struggle fought by Māori to uphold sovereignty and self-determination as whānau, hapū, iwi and as a nation. It is commonly understood as the rights that Māori ‘should’ have received under Te Tiriti o Waitangi. (Smith et al., 2021, p. 5)

Rangatiratanga is here seen as a key pou in the state of Māori wellbeing, as it involves having the will and strength to assert, stand up, and fight for Māori space. It is reflected through the following values in the survey of Māori participants:

- Weaving Together: Whakakotahitanga
- Mana
- Tuku Iho, Tuku Iho: Intergenerational Responsibility
- Mana Whakahaere: Self-Determination and
- Leadership to Rangatiratanga (Smith et al., 2021).

Whakakotahitanga (weaving together): Most commonly rangatiratanga was described as a process of weaving people and groups together for a collective effort (Ranga-tira – raranga to weave, tira an ope or ensemble of people). A chief is someone that weaves people together to common purpose and goals while placing responsibilities on the group to act in the interests of the collective by fostering togetherness. That is, it invokes a dynamic and flexible ‘code of practice’ underpinned by Māori values and understandings. This notion has been inhibited through colonisation.

Mana: Rangatiratanga assumes the recognition of mana – personal, whānau, hapū, iwi and collective. Mana is recognised as mana tangata (in this report defines it as individual power), mana whakahaere (self-determination or as autonomy, agency). It is a state of being, an automatic aspect of being human, a state that originates not from the human world but from whakapapa, atua, and a deep sense of inherent being. From that state of being, actions would automatically occur, for example, mana requires the recognition and affirmation of others’ mana. Mana represents personal and collective sovereignty.

Tuku Iho, Tuku Iho: Intergenerational Responsibility: Māori are born into an intergenerational legacy of our tūpuna to carrying the hopes and dreams of ancestors into the future. That may also involve the accumulation of loss and trauma intergenerationally, what this means for generations who are disconnected, and whether the intergenerational legacy is able to be fulfilled.

Mana Whakahaere (Self-Determination): Self-determination is important for individuals as well as for collectives. It provides the ability to make decisions and then chart personal and collective destiny/futures. the individual was never isolated from wider responsibilities. It is a rejection of paternalism as the making of decisions for Māori.

Leadership to Rangatiratanga: The reduction of rangatiratanga through colonisation to 'leadership' has led to the loss of depth or complexity of the concept within Māori ways of knowing. De-colonising or re-indigenising the notion of rangatiratanga was seen as an important task to be undertaken (Smith et al., 2021).

In summary, the project sought to examine the notion of wellbeing for people living in a state of colonisation by tying it to leadership and collective wellbeing through rangatiratanga. Generational and collective wellbeing was seen to be upheld through traditional value systems centred around manaakitanga and whanaungatanga, as related to the ethos of whakapapa and connectedness to all of existence. Rangatiratanga required a decolonising effort to reconnect the individual to whānau, hapū and iwi, and whakakotahitanga, the work of weaving people together. It was linked to the ability to 'imagine self-determined futures for Māori as collectives, with individual rangatira contributing to collective aspirations' (Smith et al., 2021).

The framework highlighted some key values and why they are important. The work into Māori wellbeing recognised desirable aspirations and outcomes rather than indicators.

Māori Economic Development Strategy: He Mauri Ohooho Our People, Our Wealth, Our Future

He Mauri Ohooho is New Zealand's first regionally coordinated Māori Economic Development Strategy that was officially launched in 2014 in the Bay of Plenty with the input of more than 200 iwi and Māori business representatives (Rotorua Daily Post, 2014). The focus area covers the wider Bay of Plenty region including Eastern Bay of Plenty, Rotorua, Western Bay of Plenty and Taupō. Developed in partnership with Te Puni Kōkiri, the strategy identifies six strategic priorities contributing toward the vision of Māori creating wealth, job and prosperity across the region;

- Strategic Leadership
- Collective Asset Utilisation
- Business Networks
- High Value Business Growth
- Capital and Investment and
- Education and Skill Development.

The Strategy aimed to establish a point of coordination for existing activity at local, regional, iwi and trust levels, and provide a vehicle for enhancing or developing new ideas, connections and collaborations between Māori entities and others across the economy. Ultimately, it aimed to increase jobs, wealth and enhance wellbeing for Māori (Schulz et al., 2014). The goal was to have Māori individuals and households in the Bay of Plenty meet or exceed the New Zealand average on key wealth and wellbeing measures by 2030 (income, employment, health, education), which was to be achieved by a focus on the aforementioned strategic priorities whilst reflecting the following outcomes:

- Whai Oranga: enhancing well being for the community; recognising the key purpose driving the motivation to improve levels of wealth and prosperity
- Whai Rawa: wealth creation will be supported by increasing the level and quality of Māori participation in local, regional, national and international economies
- Whai Mahi: job creation represents a key strategic objective for Māori economic development. Job creation is a key pathway for distributing the benefits of increased activity in the Māori economy to people in communities, increasing the number of jobs and improving the quality of jobs (Schulz et al., 2014).

Schulz et al. (2014) state that the values that emerged during the project reflect unique Māori approaches to economic development, and are included to ensure that a Māori worldview underpins the Māori Economic Development Strategy. These values – rangatiratanga, wairuatanga, whanaungatanga, manaakitanga, kaitiakitanga – inform all aspects of the strategy and action plan. According to the framework, success will consider the following indicators:

- Successful for Māori people:

- Creating more jobs for Māori in the future labour market in the wider Bay of Plenty
- Māori household income is lifted by \$116 per week to be on par with the average weekly household income in the wider Bay of Plenty
- Increase Māori educational attainment from NCEA Level 3
- Thriving Māori Business:
 - Creating a thriving Māori business network
 - Creating investment opportunities for Māori Inc in the wider Bay of Plenty
 - Māori businesses increase exports
- Iwi/Collectives Leading Economic Growth:
 - Creating investment opportunities for Māori Inc in the wider Bay of Plenty
- Increased productivity of Māori assets (Schulz et al., 2014).

The link between the strategic priorities and their outcomes are shown in Table 6.

Table 6: Measuring Values and Outcomes for He Mauri Ohooho (Schulz et al., 2014).

Focus	Description
1.0 Strategic Leadership/Kia Arahi	1.1 Identifying and engaging committed leadership
	1.2 Celebrating success
	1.3 Improving management capability and capacity
	1.4 Increasing governance effectiveness
2.0 Collective Asset Utilisation/Kia Tipu	2.1 Understanding the economic potential of the assets in the BOP region
	2.2 Creating collaboration opportunities
	2.3 Reporting & measurement of progress
3.0 Business Networks/Kia Hono	3.1 Enhancing connections amongst Māori organisations
	3.2 Enhancing connections amongst Māori businesses
	3.3 Growing connections across key sectors industries
4.0 High Value Business Growth/Kia Piki	4.1 Growing Māori exporters
	4.2 Sharing innovation best practice
	4.3 Supporting new ventures
	4.4 Facilitating access to finance
5.0 Capital and Investment/Kia Pakari	5.1 Investor showcase or forum
	5.2 Connecting finance and investor expertise to support Māori business
6.0 Education and Skill Development	6.1 Improving rangatahi educational success
	6.2 Workforce development

Table 6 described the core focus areas of the framework and the descriptors that align with each of the focus areas. Appendix 1 has the full version of the Table which also includes the indicators for each of the descriptors.

Impact Collective: Equity & Wellbeing Framework

The Impact Collective took three frameworks – The UN17 Sustainable Development Goals, the Treasury Living Standards “Four Capitals”, and Whānau Ora – and showed the interconnections and the alignment between them. For example, Social Cohesion from the LSF is presented as aligning with Partnership, Peace, Gender Equality, Education and No Poverty from the SDGs and with “Whānau are self-managing and empowered leaders”, “Resilient Whānau are cohesive, resilient and nurturing” from the Whānau Ora framework.

The Impact Collective established an equity and well being framework (illustrated in Figure 10) to identify opportunities and measure outcomes based on a reproduction and purposeful alignment of the Whānau Ora goals (central ring), the Treasury Living Standards (on the next ring out), the Sustainable Development Goals of the United Nations (outer ring). In this way, it aligns three tiers of existing value frameworks at the global, national and local levels and positions these global and national frameworks in relation to the well being and self-determination of Māori communities, with whānau at the centre, to map out interventions, indicators and impacts on equity and wellbeing,



Figure 10: The Impact collective Framework (Impact Collective, 2024a).

The Impact Collective committed to the principles of Te Tiriti o Waitangi as defined by the Waitangi Tribunal, as well as five principles they ascribe to the 2019 Hauora report: Tino Rangatiratanga, Equity, Active Protection, Options and Partnership (Impact Collective, 2024b). This inspires their general approach as well as what they term a mana-enhancing approach to view the rohe in terms of health, wealth, access or vulnerability, recognising it as a whole person with a whānau (Impact Collective, 2024b). This approach aims to break down traditional organisational and territorial boundaries and provides a holistic focus by 'bringing

together data with the stories of the people to co-design pathways that create positive and enduring impact within the rohe' (Impact Collective, 2024b).

The Impact Collective states that it used its three-part framework as an equity and wellbeing benchmark against which they tracked over 150 individual indicators based on over 100 sources of data. They then cross-checked these with the stories and lived experiences of communities and organisations in order to identify insights and priorities for a given region (including existing successful methods and interventions), which iwi, government agencies or others could use to inform their activities. This process resulted in the highlighting of five complex community concerns: secondary education, financial health and employment, mental health and wellbeing, rental and emergency housing and family harm. For each of these, the Impact Collective wrote a Pathways to Equity & Wellbeing report, utilising their Framework to systematically assess how each area of concern 'touches on critical areas of human experience, highlighting its extensive impact on equity & wellbeing at various levels' (Impact Collective, 2024b). In this way they aim to show how 'addressing one of the areas of concern can positively impact diverse areas of equity and wellbeing', such as the impact of employment on "Whānau participating fully in society" (Whānau Ora); Financial & Physical Capital (Treasury Living Standards); and Sustainable Cities and Communities (SDGs); as well as, conversely, its lack of impact on some of the other areas (Impact Collective, 2024b).

Wellington Regional Economic Development Plan (REDP) 2022 – 2032

The Wellington Regional Leadership Committee (WRLC) is a union of councils, iwi and central government in the Wairarapa-Wellington-Horowhenua region. Its purpose is to work together to positively shape the regions future. The REDP aligns with Te Tirohanga Whakamua, a statement of iwi and hapū values and aspirations for urban development for the region, which was created in 2023 as part of the regional Future Development Strategy. This REDP was shaped with input and critique from partners and stakeholders through workshops and one-on-one meetings. Through implementation and continuous improvement, the plan aimed to ensure all partners worked towards the best possible outcomes for the region (Wellington Regional Leadership Committee, 2024).

The WRLC provides a platform to positively influence and drive the region’s future, unlock opportunities and address shared challenges with two interdependent areas of responsibility: 1. Regional spatial planning – the Future Development Strategy; and 2. Regional economic development (Wellington Regional Leadership Committee, 2024, p. 2). As part of the shaping of the region, they established the Wellington Regional Economic Development Plan in 2022. The vision of the plan was “to build a future focused thriving region for all to be proud of” (Wellington Regional Leadership Committee, 2024). At a regional level, they include Te Matarau a Māui, Destination Management Plans and the Regional Land Transport Plan as reflecting the scope of the whole region.

One of the strategic objectives (3) was:

Te Ahikāroa will enhance and empower the takiwā of Te Upoko o Te Ika. Ahikāroa are those who stoke the home fires, overseeing the cultural vibrancy of their respective takiwā. Initiatives including those led by Te Matarau a Māui, mana whenua and mātāwaka will support Māori to thrive and lead to greater outcomes for all in our region (Wellington Regional Leadership Committee, 2024).

The Wellington Regional Economic Development Plan included a *Māori Economic Development* section as an enabler. As the document states:

Māori, and in particular mana whenua, are determining their own future and the positive impact their leadership and identity provides Te Upoko o Te Ika. This chapter expands on the key issues and opportunities Māori face in our society and initiatives to create a better life for all our children and mokopuna (Wellington Regional Leadership Committee, 2024).

Five years ago, the Greater Wellington Regional Council’s mana whenua collective supported the development of a Māori economic development strategy to:

- Provide a point of co-ordination for the already significant economic activity under way within iwi/Māori communities
- Be a vehicle for enhancing and developing new ideas and collaborations
- Enable greater self-determination for Māori in developing prosperous communities across the region (Wellington Regional Leadership Committee, 2024).

Te Matarau a Māui, as the primary lead for Māori economic development, seeks to support the expression of rangatiratanga to drive outcomes for Māori in the region. Te Matarau a Māui focuses on key strategic priority areas or pou that seek to make a difference in Māori communities in the region. The framework identified the following opportunity areas:

- Māori communities are connected and capable
- Iwi organisations and Māori businesses are key drivers in the local, regional and national economy
- Across the region Māori know who, what, why and how to participate and collaborate in the Māori economy
- A skilled and successful Māori workforce that contributes to its community and pursues its aspirations
- Māori leadership and governance are engaged and collaborating to achieve impact.

The opportunity areas identified, the outcomes desired, connected to the overarching vision of Te Matarau a Māui, that Māori are uplifted to reflect, create and live with resilience, harvesting their capabilities for greater community economic outcomes. Te Matarau a Māui is built around the following values:

1. Tuku Ihotanga: Preparing for the future through intergenerational development and growth
2. Whānau: Healthy and prosperous whānau ensuring healthy and prosperous communities
3. Mātauranga Māori: Acknowledging and integrating te ao Māori knowledge and world views
4. Tino rangatiratanga: Māori self-determination to pursue a way of life that provides value and meaning and
5. Mana whakahaere: Empowering Māori through shared responsibility, accountability and leadership.

The plan aimed to support the Te Matarau a Māui strategy to connect with and reinforce their vision and values for Māori in Te Upoko o Te Ika. Through partnerships, shared visions and compelling combinations, the strategy, supported and resourced appropriately, sought to deliver more for Māori in the takiwā, in its regional communities and beyond (Wellington Regional Leadership Committee, 2024). The plan focused on two main initiatives: which support collaborations by and for Māori, and to improve access to procurement contract opportunities and Māori capacity building provisions and opportunities:

1. Regional economic development collaborations by and for Māori
 - Celebrate Māori businesses and entrepreneurs
 - Māori business-needs assessment - Develop a digital hub to provide lean Māori businesses with back-office support, opportunities to learn from each other and grow their businesses through technology and skills development in a virtual community. The hub will encourage Māori business growth and increased productivity and employment
2. Build capacity and capability of Māori enterprises in social procurement processes
 - Greater access to procurement contracts - A commitment to use procurement as a tool for building social and economic prosperity was signed by several councils across the region in 2021. Increasing the number of entities signed up will increase spending with diverse local suppliers, generate new employment, help to build local business capability, create a more agile and resilient supply chain, and grow the regional economy (Wellington Regional Leadership Committee, 2024, p. 47).

For example, Ngāti Toa leads the STEM mentorship programme initiative, and the Ōtaki and Porirua Trust Boards are undertaking the land use assessment initiative in Ōtaki.

Analysis of the Models and Frameworks

Each of the frameworks has its own character and purpose depending on the context in which it was established. While some of the frameworks focused primarily on wellbeing, and others are oriented towards economic development, each interacts with dimensions that have relevance to Indigenous trade.

Our analysis focused on identifying the common values, outcomes and indicators across each of the frameworks. As each of the frameworks was established for a particular context and to apply to a particular environment, there is not necessarily a common structure.

Table 7 provides a high-level overview of the 13 frameworks discussed in the source document, comparing their primary focus, core values and approach to measuring outcomes.

Table 7: Overview of the various frameworks analysed

Framework	Primary Focus	Core Values (Examples)	Outcomes (Primary Goal)	Indicators Approach
1. The Economy of Mana	Traditional Māori Economics & Wealth Distribution	Mana, Hau, Whanaungatanga, Kaitiakitanga, Tikanga	Four well beings: spiritual, ecological, kinship, economic	Conceptual; principles for decision-making (e.g., increases collective good)
2. The Manahau Framework	Indigenous Entrepreneurship	Mana, Hau, Kotahitanga, Whakapapa, Manaakitanga	Multi-dimensional wellbeing through synergistic cultural and commercial imperatives	Conceptual; success is mana enhancement of others
3. The Whānau Ora Outcomes Framework	Holistic Whānau Wellbeing & Service Delivery	Whānau-centrism, Rangatiratanga, Collaboration, Holistic Wellbeing	Seven outcome dimensions including self-management, health, economic security, etc.	Quantitative & Qualitative; specific short, medium and long-term indicators
4. Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua	Iwi-specific Climate Change Adaptation	Resilience, Balance (Te Kawa Ora), Whakapapa, Ancestral Knowledge	Revitalisation of Ngaa Raurutanga (iwi identity) and climate resilience	Philosophical/Strategic; success is the health of the Te Kawa Ora system
5. Te Whānau Rangatiratanga Frameworks	Whānau Empowerment & Data Measurement	Whakapapa, manaakitanga, rangatiratanga, kotahitanga and wairuatanga	Five domains of whānau Sustainability of te ao Māori, Social capability, human resource potential, and economic capability	Conceptual; designed to guide future development of quantitative indicators
6. IMSB Reports for Tāmaki Mākaurau	Urban Māori Wellbeing & Accountability	Whanaungatanga, Rangatiratanga, Kaitiakitanga, Manaakitanga	Seven outcome areas for Māori in Auckland (Whānau, Ōhanga, Taiao, etc.)	Comprehensive Quantitative; tracks specific metrics for each outcome area

7. He Ara Waiora	National Wellbeing Policy Guidance	Kotahitanga, Manaakitanga, Whanaungatanga, Rangatiratanga, Kaitiakitanga	Holistic wellbeing (waiora) across spiritual, mental, physical, social & environmental dimensions	Conceptual/Policy Principles; intergenerational wellbeing, sustainability, equity
8. Ngā hono ōhanga oranga	Relational Economies	Whanaungatanga, Manaakitanga, Kaitiakitanga, Rangatiratanga	Oranga (wellbeing) through relational, not transactional, economic practices	Conceptual; measured by quality of relationships and community wellbeing
9. He Kai kei aku ringa	Crown-Māori Economic Growth Partnership	Rangatiratanga, Whanaungatanga, Kaitiakitanga, Manaakitanga	Strategic goals: employment, enterprise, education, income, productivity	Quantitative; tracks metrics like unemployment rates, business growth, NCEA achievement
10. Rangatiratanga (Narratives)	Critical Analysis of Power & Racism	Rangatiratanga, Mana, Tino Rangatiratanga	Realization of self-determination and overcoming systemic racism	Qualitative/Narrative; assessed through stories of resistance and exercise of mana
11. Māori Economic Development Strategy (He Mauri Ohooho)	National Māori Economic Growth	Whanaungatanga, Rangatiratanga, Kaitiakitanga, Manaakitanga	A vibrant Māori economy (skilled people, growing wealth, future prosperity)	Quantitative; tracks metrics in education, employment, enterprise and assets
12. Impact Collective – Equity & Wellbeing Framework	Equity-focused Investment & Social Impact	Equity, Wellbeing, Collaboration, Community-led	Achieve equity and wellbeing for marginalized communities	Quantitative/Qualitative; measures social, environmental and equity impacts
13. Wellington REDP 2022–2032	Regional Economic Development	Collaboration, Sustainability, Inclusivity, Innovation	Four strategic priorities: low-carbon transition, business resilience, skilled workforce, connected places	Quantitative; tracks standard economic, environmental, and social indicators (GDP, GHG, etc.)

Values

The values discussed here refer to the tikanga values that the various frameworks have included to frame their evaluations. Table 8 provides a summary of the values associated with each framework and Table 9 highlights each value by frequency of use.

Table 8: Values by Framework.

Framework	Values
Economy of Mana	Whanaungatanga, Manaakitanga, Kotahitanga, Kaitiakitanga, Rangatiratanga, Wairuatanga

Manahau Framework	Manahau, Whanaungatanga, Manaakitanga, Rangatiratanga, Kaitiakitanga, Wairuatanga
Whānau Ora Outcomes Framework	Whānau-centred decision-making, Cultural grounding, Holistic wellbeing, Rangatiratanga, Collaboration, Sustainability
Ka Mate Kaainga Tahi (Te Kawa Ora)	Equilibrium, Whakapapa, Kaitiakitanga, Manaakitanga, Mana Motuhake, Collectivism, Kotahitanga
Te Whānau Rangatiratanga	Whakapapa, Manaakitanga, Kotahitanga, Wairuatanga, Rangatiratanga, Kaitiakitanga
Independent Māori Statutory Board Report (Tāmaki Mak.)	Kaitiakitanga, Rangatiratanga, Manaakitanga, Whanaungatanga, Wairuatanga
He Ara Waiora	Manaakitanga, Kotahitanga, Whanaungatanga, Tikanga, Tiakitanga
Ngā Hono Ōhanga Oranga	Whanaungatanga, Manaakitanga, Kotahitanga, Tiakitanga, Tino Rangatiratanga, Mauri Ora, Utu, Aroha, Tapu, Wairuatanga
He Kai Kei Aku Ringa	Whānau-Centric Approach, Māori Inc., Rangatiratanga, Kaitiakitanga, Manaakitanga, Innovation
Rangatiratanga Framework (Smith)	Rangatiratanga, Mana, Whakakotahitanga, Manaakitanga, Kaitiakitanga, Whanaungatanga, Tuku Iho
He Mauri Ohooho (Economic Strat.)	Rangatiratanga, Wairuatanga, Whanaungatanga, Manaakitanga, Kaitiakitanga, Kotahitanga
Impact Collective	(Not explicitly listed, but aligns with Whānau Ora values)
Wellington REDP	Future-focused, Creative, Sustainable, Inclusive & Thriving, Collaborative, Kaitiakitanga

Table 9: Frequency Analysis of Core Values.

Value	Frq.	Description
Manaakitanga	12	Hospitality, care and respect for others.
Kaitiakitanga	12	Guardianship and sustainable stewardship of resources.
Rangatiratanga	11	Self-determination, sovereignty and leadership.
Whanaungatanga	10	Kinship, relationships and community bonds.
Kotahitanga	8	Unity, collective action, solidarity, collectivism.
Wairuatanga	7	Spirituality, connectedness to the spiritual dimension & ancestral knowledge.
Whakapapa	2	Genealogy, interconnectedness and ancestral ties.
Tino Rangatiratanga	1	Absolute sovereignty, full authority (often seen as an emphasis of Rangatiratanga).
Tikanga	1	Custom, protocol, the right way of doing things.
Mana Motuhake	1	Self-determination (specific to iwi sovereignty).
Mauri Ora	1	Life force, vitality, holistic well-being.
Utu	1	Reciprocity, balance, repayment.
Aroha		Love, compassion, empathy.
Tuku Iho	1	Intergenerational legacy, cultural inheritance.
Tapu	1	Sacredness, restriction, spiritual prohibition.

The analysis counts each unique value (e.g., manaakitanga, kaitiakitanga) every time it appears in a framework's list. Synonyms or extremely similar concepts (like Kotahitanga and Collectivism) have been grouped together under the most common Māori term.

Table 10 illustrates non-Māori concepts that were incorporated into some of the frameworks. These have been separated so as to not confuse them with Māori values which are listed in the Table above.

Table 10: Frequency Table of Key English Conceptual Values.

Value	Frequency
Holistic Wellbeing / Holistic Value	3
Sustainability	2
Collaboration	2
Innovation	1
Inclusive	1
Thriving	1
Creative	1
Balance / Equilibrium	1

Values Analysis

A set of core values is consistently present across the majority of the frameworks, forming the ethical and philosophical backbone of each model. These recurring values are:

- Whanaungatanga (Relationships)
- Rangatiratanga (Self-determination)
- Kaitiakitanga (Guardianship)
- Manaakitanga (Care/Hospitality)
- Mana (Authority/Prestige)

Whanaungatanga is arguably the most central value that emphasizes the importance of kinship, connection and relationships as the foundation for all social and economic activity.

Rangatiratanga is the principle of autonomy, leadership, and the right of Māori to control their own destiny and resources. It is the active expression of a sovereign worldview. It is a universal theme running through the frameworks. Kaitiakitanga highlights the responsibility to protect and nurture people, culture and the natural environment reflecting an authority that is both earned through service and inherited through whakapapa. Manaakitanga upholds the ethic of care, generosity and mutual support is crucial, ensuring that economic and social activities benefit the collective and enhance the mana of all involved. Mana builds on the idea of enhancing the spiritual authority, prestige and power of individuals, whānau and the collective. These values represent a holistic worldview prioritising Māori concepts of relationality,

responsibility, leadership and unity. They are fundamentally built on care for people and custodianship over the environment.

Based on an analysis of the various Māori value frameworks presented in the document, there are several key lessons about the principles, priorities and structures that underpin a te ao Māori approach to economics, trade and well being.

1. Holistic and Interconnected Well being is Paramount: Well being is not solely economic. It is a multi-dimensional concept that integrates spiritual, environmental, social/cultural and economic domains. Frameworks like the Economy of Mana, He Ara Waiora and Whānau Ora explicitly include spiritual, ecological, kinship and economic well being as interconnected and equally important.

2. Relationality is Central: Relationships—between people, with the environment, and across generations—are foundational to value creation and exchange. Concepts like whanaungatanga, manaakitanga, and kaitiakitanga recur across frameworks (e.g., Manahau Framework, Ngā hono ōhanga orange, IMSB Reports).

3. Mana as a Core Economic and Social Driver: Mana is both a means and an end. Economic activity should enhance mana, not diminish it. The Economy of Mana and Manahau Framework centre on mana-enhancing behaviours and reciprocal exchanges that uphold and build prestige and authority.

4. Long-term, Intergenerational Thinking: Planning and decision-making are oriented toward long-term and intergenerational outcomes, not short-term gains. Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua and He Kai Kei Aku Ringa emphasise resilience, sustainability and legacy for future generations.

5. Self-Determination and Rangatiratanga: Empowerment, autonomy, and self-governance are critical for Māori well being and economic success. Rangatiratanga is a recurring theme in frameworks like the Whānau Ora Outcomes Framework, Te Whānau Rangatiratanga and the Rangatiratanga Narratives project.

6. Cultural Identity and Values as Economic Assets: Māori identity, language, knowledge, and cultural practices are not separate from the economy—they are integral to it. He Mauri Ohohoho, Te Matarau a Māui and IMSB Reports highlight cultural identity as a source of innovation, branding and competitive advantage.

7. Wealth Distribution Over Accumulation: The goal of economic activity is the equitable distribution of wealth and resources within the collective, rather than individual accumulation. The Economy of Mana explicitly prioritises wealth distribution and Whānau Ora focuses on collective whānau outcomes over individual success.

8. Environmental Stewardship is Non-Negotiable: The environment is not a resource to be exploited but a relative to be cared for. Environmental health is directly tied to human well being. Kaitiakitanga is a recurring value in nearly all frameworks, especially in Ka Mate Kaainga Tahī, He Ara Waiora and Ngā hono ōhanga oranga.

9. Practical Frameworks for Measurement and Implementation: Several frameworks provide structured ways to measure progress using both quantitative and qualitative indicators. Whānau Ora, Te Whānau Rangatiratanga and Impact Collective include detailed indicators across cultural, social, economic and environmental domains.

10. Collaboration and Collective Action: Success is often framed in terms of collective action, partnerships and shared leadership. He Kai Kei Aku Ringa, He Mauri Ohoho and Wellington REDP emphasise partnerships between Crown, iwi and Māori businesses.

11. Alignment with Global and National Frameworks is Possible: Indigenous values can align with and enrich global frameworks like the UN Sustainable Development Goals and national well being indicators. The Impact Collective explicitly maps Whānau Ora outcomes to the Treasury's Living Standards Framework and the UN SDGs.

12. Decolonising Economics and Well being: There is a conscious effort to resist Western, individualistic and extractive economic models and replace them with Indigenous, relational and regenerative approaches. The Rangatiratanga Narratives project and Ngā hono ōhanga oranga explicitly frame well being as a form of resistance to colonialism.

Some frameworks introduce unique values that refine their specific focus, such as utu in Ngā Hono Ōhanga Oranga or innovation in He Kai Kei Aku Ringa. Values such as utu, aroha, tapu, ōhanga, tuku ihotanga, mana whakahaere, tuku iho, tiakitanga, hohou rongo, balance, relativity, interconnectedness, collectivism, whakatipuranga, ngā hono, mana āheinga and mana whanake, were utilised in specific frameworks. For example, utu and tapu only appear in the Ngā Hono Ōhanga Oranga framework and emphasise reciprocity and sacredness in economic systems. Mana motuhake is specific to the Te Kawa Ora (climate sovereignty) and Rangatiratanga frameworks. Some of the frameworks, such as He Ara Waiora and Wellington REDP, were more policy-focused and included a focus on tikanga and sustainability, useful for informing governance.

There were some frameworks, like Wellington REDP and Impact Collective, that used more generic English terms (e.g., collaborative, sustainable, future-focused), in some cases to help connect Māori concepts to national or international frameworks. However, these concepts still aligned directly align with and are often interpreted through the core Māori values listed above (e.g., kotahitanga, kaitiakitanga).

Values Comparison

The frameworks are very diverse, each having a specific use or context. However, that does not mean we cannot draw some similarities and contrasts in that values that were used or emphasised by each of the frameworks.

A. Overwhelming Similarities: The Foundational Core

The analysis reveals a powerful consensus around a central cluster of values. This "core quartet" appears in the vast majority of frameworks:

- **Relationality & Self-Determination:** The most consistent pairing is whanaungatanga and rangatiratanga. This indicates a worldview where strong, collective relationships are the very foundation upon which autonomy and self-governance are built. You cannot have one without the other.
- **Guardianship & Care:** The values of kaitiakitanga and manaakitanga are almost equally prevalent. This frames the purpose of economic and social activity: to care for both the natural world and the people within it.

This core set of values presents a consistent, holistic model: Empowered communities built on strong relationships work to care for people and the environment.

B. Subtle Contrasts and Emphases

While the core values are shared, the frameworks differ in their emphasis and application based on their specific purpose:

Economic vs. Well being Focus:

Frameworks like He Kai Kei Aku Ringa and He Mauri Ohooho are explicitly economic development strategies. They heavily emphasize rangatiratanga and kaitiakitanga, framing them as essential for business success and managing economic assets. Values like hau from the Economy of Mana are particularly relevant to trade and exchange.

Frameworks like Whānau Ora and He Ara Waiora have a broader well being focus. They give significant weight to wairuatanga and holistic outcomes, placing the individual within the context of whānau.

The Centrality of the Spiritual:

He Ara Waiora is unique in its explicit and structural placement of wairuatanga at the very center of its framework, stating it is the "foundation or source of wellbeing."

While other frameworks (like the IMSB Reports and Manahau Framework) include wairuatanga, they often position it as one of several important domains rather than the ultimate foundation.

Specificity of Values:

The Economy of Mana and Ngā Hono Ōhanga Oranga offer the most detailed and philosophical breakdown of values, listing concepts like tikanga, mauri, hau, and utu. These provide a deep, theoretical underpinning.

In contrast, frameworks like the Wellington REDP and Impact Collective use values as guiding principles for action and partnership, focusing on high-level concepts like tino rangatiratanga and partnership.

Contextual Adaptation:

The Rangatiratanga Narratives Project provides a crucial contrast by framing rangatiratanga explicitly as a form of resistance to colonialism. This adds a critical political and historical dimension to the value that is less prominent in more prescriptive economic or well-being models.

Ka Mate Kaainga Tahī is distinct in its focus on balance and resilience in the specific context of climate change adaptation, using the metaphor of a tree (Te Kawa Ora) to structure its values around environmental domains.

Values and the Frameworks

The various frameworks are not contradictory but rather represent different applications of a shared, cohesive value system originating from te ao Māori. The remarkable consistency in the core values across frameworks developed by iwi, academics and government agencies underscores their fundamental importance.

For any initiative seeking to engage with Māori communities, especially in areas like trade and economic development, these values are not optional "add-ons" but are essential, non-negotiable foundations. A successful Indigenous Trade Framework must be built upon the pillars of rangatiratanga, whanaungatanga, manaakitanga, and kaitiakitanga, and should be implemented in a way that enhances mana and ensures reciprocal benefits for the collective.

Most of the frameworks had outcomes that indicated whether the frameworks were working and driving in the appropriate direction.

Values and the Relevance for Tauhokohoko project

The Tauhokohoko project seeks to explore "what is Indigenous trade and its potential to transform trade policy and enable mana motuhake for climate resilient outcomes and human

and environmental wellbeing." The project positions three values as its evaluative and ethical core:

- Mana Motuhake serves as the driver of Indigenous autonomy in trade, embedding Māori and Indigenous worldviews in policy design and measurement frameworks.
- Huanga captures benefits that extend beyond economics to include cultural, social and intergenerational gains, emphasizing reciprocity and collective flourishing.
- Waiora encompasses holistic wellbeing that integrates spiritual, environmental, cultural and social health with economic activity, ensuring trade maintains balance and harmony with people and the environment.

This analysis examines how the values embedded within 13 te ao Māori frameworks align with and support the three central values of the Tauhokohoko project. It reveals strong conceptual alignment and practical support mechanisms across all frameworks, demonstrating a consistent foundation in te ao Māori worldview that can inform Indigenous trade policy development.

Mana Motuhake (Autonomy and Self-Determination)

The concept of mana motuhake finds strong resonance across all examined frameworks, manifesting through the consistent emphasis on rangatiratanga as a core principle.

Direct Alignment

Whānau Ora Outcomes Framework explicitly identifies rangatiratanga as one of its foundational values, with specific outcomes focused on whānau exercising rangatiratanga daily, determining their own leadership according to traditions, and managing collective assets and resources independently. The framework's emphasis on whānau-centred decision-making directly supports the Tauhokohoko project's goal of Indigenous autonomy in trade policy.

IMSB Reports for Tāmaki Mākaurau positions rangatiratanga as one of five central values, with dedicated indicators measuring Māori representation in public institutions, participation in decision-making processes and youth leadership development. This framework provides concrete measurement approaches that could inform how mana motuhake is assessed in trade contexts.

He kai kei aku ringa incorporates self-determination through its "Mana Āheinga" objective, which focuses on enabling Māori to chart their own course for the future. While measured through economic indicators, this aligns with the Tauhokohoko project's emphasis on Indigenous-led trade frameworks.

Supporting Values

The Economy of Mana framework provides philosophical grounding through its principles of decision-making being "mandated and authorised by the people" and guided by "mana-

enhancing behaviours." These principles directly support the Tauhokohoko project's approach to embedding Indigenous worldviews in trade policy design.

Te Whānau Rangatiratanga Frameworks explicitly center on whānau empowerment and self-determination, providing conceptual models that could inform how mana motuhake operates at different scales within Indigenous trade ecosystems.

The Rangatiratanga (Narratives) framework offers critical analysis of how self-determination can be realised in practice, emphasizing the need to decolonise and re-indigenise concepts of leadership and autonomy—directly relevant to transforming trade policy.

Huanga (Beneficial Outcomes)

The concept of huanga, representing tangible and intangible benefits flowing from trade, aligns strongly with the holistic outcome approaches found across the frameworks.

Comprehensive Benefit Conceptualisation

Whānau Ora Outcomes Framework exemplifies the huanga approach through its seven outcome dimensions that extend far beyond economic measures to include cultural participation, environmental stewardship and social cohesion. The framework's recognition that benefits must be measured across short, medium and long-term timeframes aligns with huanga's emphasis on intergenerational gains.

IMSB Reports demonstrate huanga through their comprehensive approach to measuring outcomes across cultural, social, economic and environmental domains. The framework's 111 indicators capture the breadth of benefits that the Tauhokohoko project seeks to measure, moving beyond GDP to include cultural vibrancy, environmental health and community resilience.

Ngā hono ōhanga oranga directly supports the huanga concept by emphasizing that economic activities should generate wellbeing through relational rather than purely transactional approaches. This framework's focus on community wellbeing and relationship quality provides a model for how huanga could be operationalised in trade contexts.

Reciprocity and Collective Flourishing

The Economy of Mana framework's emphasis on wealth distribution rather than accumulation, and its principle that "the world provides abundance," directly supports the huanga focus on reciprocity and collective flourishing. The framework's concept of gift exchange and obligatory reciprocity provides theoretical grounding for trade practices that generate broad-based benefits.

The Manahau Framework contributes through its focus on "multi-dimensional wellbeing" achieved by synergistically negotiating cultural and commercial imperatives. This aligns with huanga in that benefits include both tangible and intangible gains.

Waiora (Wellbeing)

Waiora has an emphasis on holistic wellbeing finds the strongest alignment across all frameworks, as every examined model incorporates multidimensional approaches to wellbeing that integrate spiritual, environmental, cultural and social health.

Holistic Wellbeing Models

He Ara Waiora provides the most direct alignment, as it is explicitly designed as a pathway towards well being. The framework's integration of Te Whare Tapa Whā dimensions (spiritual, mental, physical, family/social wellbeing) with environmental well being directly supports the Tauhokohoko project's requirement that trade maintain balance and harmony with people and environment.

Whānau Ora Outcomes Framework operationalizes waiora through its holistic approach that addresses physical, emotional, spiritual and mental health within whānau contexts, while also including environmental stewardship as a core outcome dimension.

Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua demonstrates waiora through its Te Kawa Ora, which emphasizes balance, interconnectedness and the integration of spiritual, ecological, kinship and economic wellbeing.

Climate Resilience and Environmental Integration

Multiple frameworks directly support waiora climate resilience requirements. Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua was specifically developed as a climate change adaptation strategy, demonstrating how Indigenous frameworks can address environmental challenges while maintaining cultural integrity.

He kai kei aku ringa includes "te taiao" as one of its five objectives, focusing on a low emissions, circular and climate resilient Māori economy as a prerequisite for Māori wellbeing.

The IMSB Reports include comprehensive environmental indicators measuring everything from co-governance of natural resources to investment in Māori environmental projects, providing concrete measurement approaches for the environmental dimensions of waiora.

Outcomes Analysis

The outcomes are focus areas identified to meet the aspirations noted in the frameworks and form the basis for developing appropriate, measurable indicators.

Each of the specific frameworks that have been considered in this paper has specific goals it hopes to achieve when the framework is applied. Table 11 lists the outcomes identified in each framework.

Table 11: Outcomes by Framework.

Framework	Key Outcomes
Economy of Mana	Increases the collective good; intergenerational long-term outlooks; mandated and authorised by the people; guided by mana-enhancing behaviours; relate through shared experiences; desire to maintain a sense of belonging and connection with each other; focus on wealth distribution (as opposed to wealth accumulation); the world provides abundance (as opposed to scarcity and competition); the entire world is a kinship network of all living things.
Manahau Framework	Mana-enhancing behaviour; reciprocal exchanges of taonga as valued objects—material and immaterial.
Whānau Ora Outcomes Framework	Self-managing leaders, healthy lifestyles, full societal participation, confident te ao Māori engagement, economic security, cohesive whānau, environmental stewardship.
Ka Mate Kaainga Tahi (Te Kawa Ora)	Thriving ecosystems, food/water security, climate-resilient infrastructure, energy independence, cultural continuity, health/well being, economic resilience, managed retreat preparedness.
Te Whānau Rangatiratanga	Cultural affirmation, social well being, Economic self-sufficiency, Health/resilience, Environmental sustainability, Self-determination.
Independent Māori Statutory Board Report (Tāmaki Mak.)	CULTURAL: The use and significance of marae, accessibility to Māori culture, mana whenua as Treaty partners, mataawaka as Treaty partners, youth participation and leadership, the use of te reo Māori, participation in wānanga, kura and kōhanga reo, connection to iwi, Māori cultural values and heritage, sense of pride and belonging, investment in Māori arts and culture, mātauranga Māori and mātauranga-ā-iwi; SOCIAL: Access to transport and public facilities, safe and connected whānau and communities, participation in communities, Māori representation in public institutions, Māori participation in decision making, participation in elections, health and wellness, access to health services, participation in mainstream education, urban Māori authorities and Māori NGOs, sport and leisure, social equity, whānau well being, papakāinga; ECONOMIC: Māori in tertiary study, Māori workforce capability, employment across businesses and sectors, Māori in management and leadership positions,

	income – individuals and whānau, high quality and affordable housing, Māori land and assets, Māori businesses, Māori involvement in networks, investment in Māori economic development, new opportunities and markets; ENVIRONMENTAL: Mahinga kai and wāhi rongoā, wāhi tapu and wāhi taonga, co-governance of natural resources, resource management planning processes and activities, mātauranga Māori and natural resources, access to clean parks and reserves, sustainable energy use, water quality, Māori urban design principles, indigenous flora and fauna, investment in Māori environmental projects, capacity of tangata whenua to support the environment
He Ara Waiora	Wairua (spiritual well-being), taiao (environmental health), Ira Tangata (human dimension: identity, belonging, capabilities, agency).
Ngā Hono Ōhanga Oranga	Ora (holistic flourishing: language, health, environment), ōhanga, whakapapa.
He Kai Kei Aku Ringa	Economic performance (GDP parity), education/workforce development, financial resilience, natural resource development, global connectivity.
Rangatiratanga Framework (Smith)	Self-determination, cultural vitality, collective well being, intergenerational healing, resistance to racism.
He Mauri Ohooho (Economic Strat.)	Strategic leadership, collective asset utilisation, business networks, high-value business growth, capital/investment access, education/skill development
Impact Collective	Not explicitly listed,
Wellington REDP	Economic growth (jobs/GDP), resilient infrastructure, Māori economic development, skills/talent development, low-emission transition, regional equity.

Outcomes Analysis

The provided frameworks represent a collection of Māori and Māori-informed economic, social and well being models. While they have distinct names and may be applied in different contexts (e.g., specific to a region like Tāmaki Makaurau or a sector like health), they are united by a common use of distinctive collective outcomes.

The outcomes are generally holistic, rejecting the separation of economy, environment, social life and spirituality (Hēnare, 2016). They emphasise collectivism over individualism, long-term intergenerational legacies over short-term gains, reciprocity and relationship over transaction, and environmental stewardship over exploitation, which together could be seen to be in sharp contrast with neo-liberal capitalist values (Houkamau & Sibley, 2019; Reid et al., 2016; Wolfgramm et al., 2020).

1. Wellbeing is Inherently Multi-Dimensional and Integrated.

No framework defines success by a single metric (like GDP). True "success" requires

simultaneous progress across cultural, economic, social and environmental domains. You cannot have prosperity without cultural vitality, or environmental health without social wellbeing.

2. The Collective is the Primary Unit of Success.

While individual achievement is valued, it is almost always framed within the context of the collective—whānau, hapū, iwi, and community. Outcomes are phrased as "whānau are self-managing," "Māori communities are vibrant" and "iwi are leading growth." This contrasts sharply with individual-centric Western models.

3. "Development" is Synonymous with "Cultural Reclamation."

Economic and social development is not about assimilating into a mainstream system. The outcomes show that development is achieved through the strengthening of Māori identity, language and knowledge. A strong cultural foundation is the platform for all other forms of prosperity.

4. Sovereignty and Power are Fundamental to Wellbeing.

Rangatiratanga is not just a political goal; it is itself an *outcome* and a prerequisite for well being. The Rangatiratanga Narratives project makes this explicit, linking the struggle for sovereignty directly to mental, social and cultural health.

5. Long-Term, Intergenerational Resilience is the Goal.

Outcomes are not about short-term gains. They are focused on intergenerational sustainability, preparing for the future (Tuku Ihotanga), and creating legacies. This is most evident in Ka Mate Kaainga Rua (climate resilience) and the intergenerational focus of He Ara Waiora and Ngā Hono.

Outcomes Themes

The intended outcomes of these frameworks consistently extend beyond purely economic metrics. They aim for a state of holistic wellbeing, often described as waiora or oranga. This wellbeing is multi-dimensional and typically encompasses:

- Cultural Wellbeing: the health of te reo Māori, the ability to practice cultural traditions and a strong sense of identity.
- Social & Whānau Wellbeing: the strength, cohesion and resilience of families and communities.
- Environmental well being (te taiao): the health of the land, water and ecosystems, and the ability of people to connect with their natural environment.
- Economic Well being: financial security, wealth creation, and meaningful employment, but framed within the context of collective benefit rather than individual accumulation.

- Spiritual well being (wairuatanga): the connection to spiritual beliefs and the unseen world.

The following ten themes emerged as the most frequent:

1. Cultural vitality & continuity
2. Holistic health & well-being
3. Environmental stewardship & sustainability
4. Economic resilience & self-sufficiency
5. Self-determination & rangatiratanga
6. Intergenerational outlook
7. Social cohesion & participation
8. Māori workforce & leadership development
9. Reciprocity & relational exchange
10. Wealth Distribution & Equity

Outcomes Comparison

A. Overwhelming Similarities: A Unified Vision of Flourishing

The similarities are far more pronounced than the differences, pointing to a coherent vision of what constitutes a ‘good life’ in te ao Māori.

- The ‘well being quartet’: almost every framework aims for a combination of:
 1. A strong cultural core
 2. A prosperous, self-determined economy
 3. Healthy, cohesive whānau
 4. A protected and healthy environment
- From deficit to aspiration: The frameworks uniformly move away from a deficit lens (e.g., ‘reducing Māori unemployment’) to an aspirational and strengths-based lens (e.g., ‘Māori businesses are key drivers of the economy’, ‘whānau are self-managing’)

The similarities of the outcomes across the frameworks include:

- Holism: The most significant similarity is the rejection of siloed thinking. Frameworks like He Ara Waiora and Ngā Hono Ōhanga Oranga are explicitly designed to show the interconnectedness of spiritual, environmental, social and economic well being. This is reflected in nearly all other frameworks, which list outcomes across all these domains.

- **Collective and Intergenerational Focus:** Every framework prioritizes the well-being of the collective over the individual. Likewise, a long-term, intergenerational time horizon is a foundational principle, most explicitly stated in the Economy of Mana.
- **Culture as a Foundation:** Cultural identity, language and knowledge are not separate "sectors" but are viewed as the essential foundation for achieving success in all other areas (economic, health, environmental).
- **Rangatiratanga:** The desire for autonomy and control over one's own destiny is a powerful recurring theme, from the Rangatiratanga Framework itself to outcomes in Whānau Ora, Te Whānau Rangatiratanga and the Independent Māori Statutory Board Report.

B. Key Differences in Emphasis and Scope

The differences arise from the specific context and purpose of each framework.

1. Scale of Focus:

- **Whānau & Individual Level:** Whānau Ora and Te Whānau Rangatiratanga have the most detail in terms of outcomes for individual and family health, education and social well being.
- **Iwi & Regional Level:** He Mauri Ohoooho and Wellington REDP focus on regional economic development, business networks and iwi asset growth.
- **National & Systemic Level:** He Kai Kei Aku Ringa and He Ara Waiora aim for transformational change at a national level, influencing Crown policy and macroeconomic settings.

2. Primary Entry Point:

- **Economy-First:** *He Kai Kei Aku Ringa* and *He Mauri Ohoooho* use economic development as the primary lever to achieve broader wellbeing outcomes.
- **Wellbeing-First:** *Whānau Ora* and *He Ara Waiora* start with holistic wellbeing, within which a healthy economy is a vital component.
- **Sovereignty-First:** The *Rangatiratanga Narratives* and *Ka Mate Kaainga Rua* frames start with the foundational need for self-determination and cultural sovereignty as the non-negotiable precondition for all other outcomes.

3. Temporal Orientation:

- Present-Future Balance: Most frameworks balance immediate needs (e.g., Whānau Ora's short-term health outcomes) with long-term goals.

Explicitly Future-Focused: Ka Mate Kaainga Rua is uniquely focused on future climate resilience, while He Ara Waiora and the Wellington REDP are explicitly intergenerational in their outlook.

The contrasts of the outcomes across the frameworks include:

Scope and Specificity:

- Broad & Philosophical: Frameworks like the Economy of Mana and He Ara Waiora provide a high-level, philosophical foundation for understanding a Māori worldview. Their outcomes are broad principles.
- Comprehensive & Policy-Focused: The Independent Māori Statutory Board Report is the most detailed, breaking outcomes into cultural, social, economic, and environmental categories with highly specific, measurable indicators (e.g., participation in elections, water quality). This is likely designed for monitoring and policy development.
- Strategic & Action-Oriented: Frameworks like He kai kei aku ringa and He Mauri Ohooho use the broader philosophical base but focus more concretely on economic and enterprise development strategy (e.g., GDP parity, high-value business growth, capital access).

Some frameworks explicitly include outcomes aligned with mainstream economic measures but seek to achieve them on Māori terms. He kai kei aku ringa (Economic performance through GDP parity and Wellington REDP through economic growth by jobs/GDP) are examples of this.

In contrast, the Economy of Mana explicitly contrasts itself with this view, focusing on wealth distribution (as opposed to wealth accumulation) and abundance (as opposed to scarcity and competition). The Rangatiratanga Framework includes resistance to racism, highlighting a barrier not explicitly mentioned in the more economically-focused lists.

While all are holistic, their starting points differ. Whānau Ora begins with the well being of the family unit. Ka Mate Kaainga Tahi starts from an environmental and climate resilience perspective. He Mauri Ohooho begins from a strategic economic development standpoint. They all inevitably lead to the other interconnected domains, but their framing reflects their specific application.

Outcomes and the Relevance for Tauhokohoko Project

Despite these contextual nuances, a set of priority outcome areas remains consistent across the frameworks. These are central to any consideration of collective economic or holistic well being. Measuring these outcomes requires a flexible approach; some (e.g., employment rates, GDP)

demand quantitative metrics, while others (e.g., cultural security, cohesion) are qualitative in nature. Many benefit from a hybrid method to fully capture their progress over time.

This analysis reveals that the frameworks are unified by a set of interdependent, foundational values rooted in a Māori worldview. These are not discrete traits but interconnected practices: manaakitanga (the reciprocal ethic of uplifting others' dignity and spiritual authority), kaitiakitanga (the obligation to actively protect the life force of ecosystems and resources for future generations), rangatiratanga (the legitimate authority to exercise self-determination, grounded in one's responsibility to the collective), and whanaungatanga (the active creation and maintenance of kinship-based relationships that bind the community together).

The Tauhokohoko project centred on three values that guide its vision. It was important to view whether the outcomes from the various frameworks were generally aligned with the projects values. We analysed the outcomes for each framework to see if their outcomes aligned with those of the Project. Table 12 shows how each framework's outcomes were clear in the alignment (for background work on the table see Appendix 2).

Table 12: Outcomes by Framework aligning with Tauhokohoko Project Values.

Framework	Mana Motuhake	Huanga	Waiora
Economy of Mana	3	3	5
Manahau Framework	1	2	2
Whānau Ora Outcomes Framework	3	2	2
Ka Mate Kaainga Tahi (Te Kawa Ora)	0	5	3
Te Whānau Rangatiratanga	1	2	3
Independent Māori Statutory Board Report (Tāmaki Makaurau)	6	9	5
He Ara Waiora	0	0	0
Ngā Hono Ōhanga Oranga	1	1	1
He kai kei aku ringa	1	4	0
Rangatiratanga Framework (Smith)	1	1	3
He Mauri Ohooho (Economic Strat.)	2	4	0
Impact Collective	0	0	0
Wellington REDP	3	3	0
Total	22	36	24

They all showed alignment in that there was a representation across each of the of the values that the Project focused on. He Ara Waiora has not yet developed outcomes and the impact collective was similar.

The outcomes analysed show that for trade to be truly "Indigenous" and successful from a Māori perspective, it must generate benefits that are measured **not just in revenue, but in cultural, social, and environmental capital.**

A successful Indigenous Trade Framework would need to track outcomes such as:

- Does this trade enhance our cultural identity and allow us to export our values?
- Does it strengthen the capabilities and decision-making power of our whānau and iwi?
- Does it create wealth that is distributed equitably and improves whānau wellbeing?
- Is it conducted in a way that protects and restores the environment for future generations?

Together, these questions form a cohesive foundation that redefines development priorities. They ensure that economic, environmental and social goals are pursued not as separate categories, but as integrated outcomes of cultural integrity. This allows the framework to address contemporary challenges – such as infrastructure resilience – not by simply adding them on, but by interpreting and responding to them through this distinct cultural lens.

Indicators

The frameworks provide a ready-made set of outcome domains and indicators that can be adapted to ensure trade becomes a vehicle for holistic, intergenerational flourishing.

Most of the frameworks had indicators to measure the success of the outcomes that indicated whether the frameworks were working and driving in the appropriate direction. However, not all frameworks had explicit indicators in their documentation. Table 13 lists the various indicators noted in the various frameworks.

Table 13: Summary of frameworks indicators

Framework	Key Indicators
Economy of Mana	Not specified
Manahau Framework	Not specified
Whānau Ora	Pathways to independence; utilising internal whānau capabilities; informed decision-making using personal data; awareness of rights/responsibilities for assets; emergency planning; taking responsibility for wellbeing; using data for choices; advancing collective interests; daily exercise of rangatiratanga (autonomy, self-determination); self-determined leadership and asset management; Managing chronic conditions

Framework	Key Indicators
	<p>(asthma, diabetes); improved knowledge/practice of nutrition and exercise; informed choice and self-advocacy in accessing services; modelling smoke-free/drug-free living; maintaining healthy weight; following exercise regimes; medicine monitoring; health screening; achieving a quality of life that meets health goals; having positive, functional relationships; being health literate; accessing culturally adept health services; Increased NCEA Level 2 & 3 achievement; early childhood education enrolment/attendance; voter participation; articulating the value of education; choosing culturally adept schools; implementing home habits for educational success; rangatahi (youth) gaining qualifications for financial security; training as community leaders; accessing responsive services; educational success across all ages; pursuing chosen career paths; nurturing whānau leadership; Accessing cultural and language immersion opportunities; engaging in cultural knowledge creation and transfer; having a secure cultural identity; actively participating in cultural events; being confidently bi-lingual (Te Reo Māori/English or NZ Sign); being a major contributor to community cultural vibrancy; Increased financial literacy; engagement in savings/investment; uptake in business training and professional development; growth in self-employment and whānau businesses; successful, innovative whānau entrepreneurship; employment providing a living wage and aspired standard of living; effective management of assets and resources for intergenerational benefit; Regular school attendance for vulnerable children; uptake of support services for violence/addiction; whānau with disabilities participating equally; rangatahi supported into adulthood; strong partner relationships; developed parenting skills; nurturing environments; positive, functional, and uplifting relationships; safe homes free from abuse and violence; valued members; stability; confidence to address crises; Accessing services to improve home health; participating in environmental management; living in safe, secure, warm, dry homes; accessing a range of housing options; using land for housing and sustenance; increased housing satisfaction; exercising mana whakahaere (authority, control) and leading sustainable management of the natural environment; having wellness nurtured by engagement with the environment.</p>
Te Kawa Ora	Native species populations; workshop participation; iwi representation in policy; sustainable businesses; land restoration; digital archives; climate-related illnesses
Te Whānau Rangatiratanga	Te Reo fluency; whānau contact frequency; household income; self-reported health; sustainable land use; leadership representation
Tāmaki Makaurau Report	<p>The use and significance of marae, accessibility to Māori culture, mana whenua as Treaty partners, mataawaka as Treaty partners, youth participation and leadership, the use of te reo Māori, participation in wānanga, kura and kōhanga reo, connection to iwi, Māori cultural values and heritage, sense of pride and belonging, investment in Māori arts and culture, mātauranga Māori and Mātauranga-ā-lwi</p> <p>Access to transport and public facilities, safe and connected whānau and communities, participation in communities, Māori representation in public institutions, Māori participation in decision making, participation in elections, health and wellness, access to health services, participation in mainstream education, urban Māori authorities and Māori NGOs, sport and leisure, social equity, whānau wellbeing, papakāinga</p> <p>Māori in tertiary study, Māori workforce capability, employment across businesses and sectors, Māori in management and leadership positions, income – individuals and whānau, high quality and affordable housing, Māori land and assets, Māori businesses,</p>

Framework	Key Indicators
	Māori involvement in networks, investment in Māori economic development, new opportunities and markets. Mahinga kai and wāhi rongoā, wāhi tapu and wāhi taonga, co-governance of natural resources, resource management planning processes and activities, mātauranga Māori and natural resources, access to clean parks and reserves, sustainable energy use, water quality, Māori urban design principles, Indigenous flora and fauna, investment in Māori environmental projects, capacity of tangata whenua to support the environment
He Ara Waiora	Not specified
Ngā Hono Ōhanga Oranga	Te Reo proficiency; native ecosystem restoration; Māori business growth; Whānau Ora metrics; Governance representation
He Kai Kei Aku Ringa	Māori GDP contribution; NCEA Level 2+ achievement; unemployment rates; under-utilised land reduction; Māori-branded exports
Rangatiratanga Framework	% Māori-led governance; te reo fluency rates; Incarceration/poverty reduction; life expectancy; Treaty rights victories
He Mauri Ohooho	Health disparities reduction; household income parity; skilled occupation employment; NCEA Level 3 attainment; sustainable land management
Wellington REDP	GDP per capita; Job growth; quality of life surveys; carbon neutrality progress; Māori business procurement
Impact Collective	Not specified

The indicators were also wide ranging through all of the frameworks. However, many frameworks had outcomes, but no indicators, so the consideration was based on those with indicators. In considering the key observations across those frameworks that included indicators, there were some thematic groups used in all of them. These include the economic metrics, cultural vitality, health and education. The use of indicators for governance or environmental factors was not universal, but they were still notably mentioned in a majority of the frameworks.

Table 13 presents a diverse ecosystem of frameworks aimed at measuring Māori wellbeing and development. They range from highly specific and targeted frameworks to broad, holistic models. A key contrast is between frameworks that are explicitly and comprehensively holistic (for example Whānau Ora) and those that are domain-specific (like many of the economic or environmental frameworks). Despite their differences, they are united by a common goal of advancing Māori aspirations, often encapsulated by concepts like rangatiratanga and ora.

After analysing the provided frameworks, here are the 10 most common indicators or thematic categories that appear across them. The following themes are the most frequently occurring, listed in a general order of prevalence as seen in Table 14:

Table 14: Summary of frameworks indicators

Framework	Key Indicators
Educational Achievement & Engagement	NCEA Level 2 and 3 attainment is a direct, quantifiable indicator in multiple frameworks (Whānau Ora, He kai kei aku ringa, He Mauri Ohoho)
Te Reo Māori Proficiency & Cultural Vitality	Fluency, use, and promotion of the Māori language is a core indicator of cultural well-being and identity. It appears explicitly in Te Whānau Rangatiratanga, Tāmaki Makaurau Report, Ngā Hono Ōhanga Oranga, and the Rangatiratanga Framework.
Economic Self-Determination & Business Growth	This includes indicators like the growth of Māori-owned businesses, self-employment, Māori GDP contribution and engagement in professional development. It's a focus in He kai kei aku ringa, Ngā Hono Ōhanga Oranga, Tāmaki Makaurau Report, Wellington REDP and Whānau Ora.
Health & Well being Outcomes	This broad category includes both specific health metrics (life expectancy, managing chronic conditions, health disparities reduction) and broader concepts of wellness. It is central to Whānau Ora, He Ara Waiora, He Mauri Ohoho, the Rangatiratanga Framework and the Tāmaki Makaurau Report
Employment Quality & Outcomes	This goes beyond just having a job to include meaningful employment, skilled occupations, a living wage, and reducing unemployment rates. It is a key indicator in He Mauri Ohoho, He kai kei aku ringa, Wellington REDP, Tāmaki Makaurau Report and Whānau Ora.
Leadership, Governance & Representation	The measure of Māori leadership and representation in decision-making bodies, public institutions and policy forums is a critical indicator of rangatiratanga. It is explicitly mentioned in Te Kawa Ora, Te Whānau Rangatiratanga, Tāmaki Makaurau Report, Ngā Hono Ōhanga Oranga and the Rangatiratanga Framework.
Environmental Stewardship & Land Management	The sustainable management, restoration and co-governance of land and natural resources is a vital theme. It appears in Te Kawa Ora, Te Whānau Rangatiratanga, He Mauri Ohoho, Tāmaki Makaurau Report and Whānau Ora.
Income & Financial Security	Measures of household income, income parity, reduction of poverty, and financial literacy are common economic well being indicators. They are found in Te Whānau Rangatiratanga, He Mauri Ohoho, Tāmaki Makaurau Report and Whānau Ora.
Housing Security & Quality	Access to safe, secure, healthy and affordable housing is a foundational social indicator. It is a major component of Whānau Ora and the Tāmaki Makaurau Report.
Asset Management & Control	This refers to the effective management and intergenerational growth of Māori assets, both financial and land-based. It is a key theme in Whānau Ora, Tāmaki Makaurau Report and He kai kei aku ringa (re: under-utilised land).

The approach to measuring these outcomes varies significantly, falling into three broad categories:

1. **Conceptual and Philosophical:** Frameworks like The Economy of Mana, He Ara Waiora, and Ngā hono ōhanga oranga are primarily high-level guides for thinking and decision-making. They do not prescribe specific quantitative indicators, but rather provide principles and values to inform policy and practice. Success is measured more qualitatively, through the adherence to these principles.
2. **Comprehensive and Quantitative:** Frameworks such as the Whānau Ora Outcomes Framework, the IMSB Reports, and He kai kei aku ringa employ detailed sets of measurable indicators. These track specific data points across various domains (e.g.,

NCEA pass rates, household income, te reo Māori fluency rates) to provide a quantitative picture of wellbeing and progress against set targets.

3. Hybrid and Strategic: Some frameworks, like the Wellington REDP and the Māori Economic Development Strategy, blend high-level strategic goals with a set of key performance indicators (KPIs) that are a mix of traditional economic metrics and broader wellbeing measures.

Two of the frameworks have a vast number of indicators for their outcomes in comparison to the majority of the frameworks. These have been brought together separately and grouped under thematic category.

Table 15: Summary of frameworks indicators

Theme	Whānau Ora	IMSB
Theme 1: Education and Skills Development	<ul style="list-style-type: none"> •NCEA Level 2 & 3 achievement rates •Early childhood education enrollment and attendance •Tertiary education participation •Educational success across all ages •Rangatahi gaining qualifications for financial security 	<ul style="list-style-type: none"> •Māori in tertiary study •Participation in mainstream education •Participation in wānanga, kura and kōhanga reo •Workforce capability
Theme 2: Business/Employment	<ul style="list-style-type: none"> •Financial literacy rates •Savings and investment engagement •Business training uptake •Self-employment and whānau business growth •Employment providing living wage •Asset management effectiveness 	<ul style="list-style-type: none"> •Employment across businesses and sectors •Māori in management and leadership positions •Income levels for individuals and whānau •Māori business ownership and visibility •Māori land and asset management
Theme 3: Health and Well being	<ul style="list-style-type: none"> •Health screening rates •Chronic disease management (asthma, diabetes) •Smoking cessation rates •Healthy eating and physical activity knowledge/practice •Access to culturally adept health services •Quality of life meeting health needs 	<ul style="list-style-type: none"> •Health and wellness indicators •Access to health services •Whānau well being measures
Theme 4: Cultural Identity and Participation	<ul style="list-style-type: none"> •Te reo Māori fluency rates •Engagement in cultural events •Cultural and language immersion opportunities •Contribution to community cultural vibrancy 	<ul style="list-style-type: none"> •Use of te reo Māori •Use and significance of marae •Accessibility to Māori culture •Connection to iwi •Participation in cultural practices
Theme 5: Leadership and Self-Determination	<ul style="list-style-type: none"> •Exercise rangatiratanga •Whānau recognized as knowledge representatives 	<ul style="list-style-type: none"> •Māori representation in public institutions •Participation in decision making •Youth participation and leadership

	<ul style="list-style-type: none"> •Self-determined leadership according to traditions •Participation in managing collective assets 	<ul style="list-style-type: none"> •Mana whenua and mataawaka as Treaty partners
Theme 6: Environmental Stewardship	<ul style="list-style-type: none"> •Participation in environmental management •Participation in sustainability practices •Housing quality improvements •Exercise of mana whakahaere over natural environment 	<ul style="list-style-type: none"> •Co-governance of natural resources •Investment in Māori environmental projects •Capacity of tangata whenua to support environment •Enhancement of mahinga kai and wāhi rongoā
Theme 7: Social Cohesion and Safety	<ul style="list-style-type: none"> •Reduction in family violence •School attendance rates •Access to safe housing •Uptake of support services for violence/addiction •Strong partner relationship 	<ul style="list-style-type: none"> •Safe and connected whānau and communities •Access to transport and public facilities •High quality and affordable housing •Social equity measures

The thematic groupings of indicators from the Whānau Ora and IMSB frameworks reveal seven critical domains that collectively form a comprehensive foundation for understanding Indigenous wellbeing and development. When analyzed through the lens of international trade, these thematic groupings provide essential insights into how Māori trade engagement should be structured, measured and evaluated to ensure alignment with Indigenous values and aspirations. The analysis reveals that successful Māori international trade must be grounded in educational capability, economic participation, health and wellbeing, cultural identity, self-determination, environmental stewardship and social cohesion.

Indicators Analysis

Nearly all frameworks, directly or indirectly, measure progress toward core Māori concepts with an overarching theme of Māori aspiration:

- Rangatiratanga: This is the most prominent theme. It appears explicitly in the Whānau Ora and Te Whānau Rangatiratanga frameworks and is implied in others through indicators like Māori-led governance, iwi representation in policy, and self-employment.
- Mātauranga Māori: The preservation and application of Māori knowledge is a key indicator, mentioned in Tāmaki Makaurau Report and Te Kawa Ora.
- Cultural Vitality: Fluency and use of te reo Māori, participation in cultural events and a secure cultural identity are common indicators across Whānau Ora, Tāmaki Makaurau, Te Whānau Rangatiratanga and Ngā Hono Ōhanga Oranga.

The frameworks also expressed a strong theme of integrating environmental and human wellbeing. Many frameworks recognise the intrinsic link between the health of the people and the health of the land.

- Te Kawa Ora and He Mauri Ohooho focus directly on environmental metrics like land restoration and sustainable management.
- Whānau Ora includes "leading sustainable management of the natural environment" and "wellness nurtured by engagement with the environment."
- Tāmaki Makaurau Report has an entire section on the natural environment, including co-governance and access to natural resources.

There were some frameworks that were more urban focused, such as the Tāmaki Makaurau Report (focused on Auckland) which included indicators like access to transport, urban Māori authorities, and Māori urban design principles.

Economic development was viewed from a Māori lens. The consideration of economic success is a common goal, but it is framed within a Māori context.

- Māori-led business: growth of Māori businesses, self-employment, and Māori-branded exports (He kai kei aku ringa) are key indicators.
- Beyond GDP: While economic output is measured (e.g., Māori GDP contribution), frameworks also value meaningful employment (living wage, skilled occupations), asset management (for intergenerational benefit), and workforce capability.

There were some significant contrasts in the various indicators of the frameworks. These were in three areas categorized as highly holistic, domain-specific and unspecified.

- Highly Holistic: Whānau Ora is the most comprehensive, covering health, education, finance, relationships, housing, and culture in immense detail. The Tāmaki Makaurau Report is similarly broad but is structured more by domain (cultural, social, economic, environmental).
- Domain-Specific: Frameworks like He kai kei aku ringa (economy), Te Kawa Ora (environment) and Wellington REDP (regional economic development) have a much narrower, focused set of indicators.
- Unspecified: Economy of Mana and Manahau Framework, He Ara Waiora, and the Impact Collective are noted as having 'None identified', which contrasts sharply with the detail provided by others.

The landscape of these frameworks is not monolithic but a tapestry of complementary approaches. The Whānau Ora framework stands as a foundational, holistic model that seeks to encompass Māori wellbeing in its fullness. The other frameworks can be seen as specialised lenses that zoom in on particular domains (economy, environment, governance, health) essential for achieving the broader vision of Whānau Ora.

Key indicators across the frameworks consistently centre on cultural, economic, health and educational dimensions. These core areas are present in the majority of frameworks, suggesting a shared foundation of concern. Governance-related metrics further indicate that self-determination is a significant priority, even if not always explicitly labeled as an outcome.

The next two sections consider the thematic categories drawn from the frameworks. A particular focus here is on the Independent Māori Statutory Board (IMSB) and the Whānau Ora frameworks which had extensive range of indicators in their frameworks.

Analysis of Thematic Groupings

Theme 1: Education and Skills Development

The education and skills development theme encompasses indicators ranging from early childhood education enrollment to tertiary education participation, workforce capability development and rangatahi (youth) gaining qualifications for financial security. This theme reveals the foundational importance of knowledge and capability building in Indigenous development approaches.

Pattern Analysis: The frameworks emphasise education as a pathway to empowerment rather than merely individual advancement. That is, there is recognition of education as important for individual flourishing, but improving education has positive impacts to advance the community overall. The indicators focus on culturally appropriate education (wānanga, kura, kōhanga reo) alongside mainstream education, suggesting that Indigenous trade success requires both traditional knowledge systems and contemporary skills.

Trade Implications: For Māori international trade, this theme suggests that trade engagement must be built upon a foundation of educational capability that includes both Indigenous knowledge systems and contemporary trade skills. Trade initiatives should incorporate capacity building components that strengthen both cultural knowledge and technical expertise.

Theme 2: Economic Participation and Prosperity

This theme includes comprehensive indicators covering financial literacy, business development, employment, asset management and wealth creation. The indicators demonstrate a holistic approach to economic development that extends beyond simple income generation to include business ownership, leadership positions and asset management effectiveness.

Pattern Analysis: The frameworks emphasise collective economic advancement through individual capability building. Indicators focus on sustainable wealth creation, business ownership and leadership development rather than merely employment or income levels. This suggests an approach to economic development that builds long-term capacity and autonomy.

Trade Implications: Māori international trade should prioritise building Indigenous business capacity, developing trade-related skills and creating sustainable economic opportunities that benefit communities rather than just individuals. Trade initiatives should focus on developing Māori-owned enterprises that can compete internationally while maintaining cultural integrity.

Theme 3: Health and Wellbeing

The health and wellbeing theme encompasses physical health indicators (health screening, chronic disease management), lifestyle factors (smoking cessation, healthy eating) and access to culturally appropriate health services. This theme demonstrates the integral relationship between health and overall community wellbeing.

Pattern Analysis: The frameworks treat health as both an individual and collective responsibility, with emphasis on culturally appropriate services and community-wide wellbeing measures. The indicators suggest that health is understood as foundational to all other forms of development and prosperity.

Trade Implications: Māori international trade engagement must consider health impacts on communities and individuals. Trade activities should enhance rather than compromise community health and wellbeing. This includes ensuring that trade-related work environments are healthy, that trade benefits support improved health outcomes and that trade activities do not negatively impact community health systems.

Theme 4: Cultural Identity and Participation

This theme focuses on te reo Māori fluency, cultural event engagement, marae significance, cultural accessibility and connection to iwi. The indicators demonstrate the central importance of cultural identity and participation in Indigenous wellbeing and development.

Pattern Analysis: Cultural indicators are treated as essential rather than supplementary to development. The frameworks suggest that cultural strength is both a prerequisite for and an outcome of successful development. Cultural participation is measured through both individual capability (language fluency) and collective engagement (cultural events, marae participation).

Trade Implications: Māori international trade must strengthen rather than compromise cultural identity and participation. Trade activities should provide opportunities for cultural expression, support te reo Māori use and maintain connections to iwi and cultural institutions. International trade engagement should be seen as an extension of cultural practice rather than separate from it.

Theme 5: Leadership and Self-Determination

This theme encompasses rangatiratanga exercise, self-determined leadership, participation in decision-making and Treaty partnership arrangements. The indicators demonstrate the fundamental importance of Indigenous autonomy and self-determination in all development activities.

Pattern Analysis: Leadership and self-determination are treated as both means and ends in Indigenous development. The frameworks emphasise collective leadership development, institutional representation and autonomous decision-making authority. Self-determination is measured through both individual capability and collective authority.

Trade Implications: Māori international trade must be led by Māori and structured to enhance rather than compromise self-determination. Trade partnerships should recognise Māori authority and decision-making processes. International trade engagement should strengthen rather than weaken Indigenous governance systems and leadership capacity.

Theme 6: Environmental Stewardship

This theme includes environmental management participation, sustainability practices, natural resource governance and environmental project investment. The indicators demonstrate the integral relationship between environmental health and Indigenous wellbeing.

Pattern Analysis: Environmental stewardship is treated as both a responsibility and a right in Indigenous development. The frameworks emphasize both individual environmental practices and collective environmental governance. Environmental health is understood as foundational to all other forms of wellbeing and prosperity.

Trade Implications: Māori international trade must enhance rather than compromise environmental stewardship and sustainability. Trade activities should support environmental restoration and protection. International trade should be structured to strengthen rather than weaken Indigenous environmental governance and kaitiakitanga practices.

Theme 7: Social Cohesion and Safety

This theme encompasses family violence reduction, community safety, housing quality, social equity, and community connection. The indicators demonstrate the importance of strong social foundations for Indigenous development and wellbeing.

Pattern Analysis: Social cohesion is treated as both a prerequisite for and an outcome of successful development. The frameworks emphasise both individual safety and collective social strength. Social indicators focus on relationship quality and community resilience rather than just individual outcomes.

Trade Implications: Māori international trade must strengthen rather than compromise social cohesion and community safety. Trade activities should support strong whānau and community relationships. International trade engagement should enhance community resilience and social equity rather than creating division or inequality.

Cross-Thematic Analysis and Patterns

Holistic Integration

The seven themes are not treated as separate domains but as interconnected aspects of Indigenous wellbeing. The frameworks demonstrate that success in one theme supports and is supported by success in others. This holistic integration suggests that Māori international trade cannot focus on economic outcomes alone but must consider impacts across all seven themes.

Collective and Individual Balance

Each theme includes indicators that address both individual capability and collective strength. This pattern suggests that Māori international trade must balance individual opportunity with collective benefit, ensuring that trade engagement strengthens both personal capacity and community resilience.

Cultural Grounding

All themes are grounded in Indigenous values and worldviews, with specific attention to culturally appropriate approaches and outcomes. This pattern suggests that Māori international trade must be authentically Indigenous rather than simply Indigenous participation in mainstream trade systems.

Long-term Sustainability

The indicators across all themes emphasise sustainable, long-term outcomes rather than short-term gains. This pattern suggests that Māori international trade must prioritise intergenerational benefit and sustainability over immediate economic returns.

Measurement of Indicators

Te ao Māori frameworks demonstrate sophisticated approaches to measuring Indigenous development that extend far beyond conventional economic indicators. Through careful analysis of their measurement methodologies, five key characteristics emerge that distinguish these frameworks from mainstream development models and reveal their potential for informing Indigenous trade development.

The frameworks employ diverse measurement approaches that reflect different philosophical orientations toward what constitutes meaningful progress. This variation creates a spectrum of measurement sophistication that serves different purposes within the broader Indigenous development ecosystem.

Quantitative and hard metrics form the foundation of several frameworks, providing concrete, statistically measurable indicators that can demonstrate progress to government partners and funders. He kai kei aku ringa exemplifies this approach with specific indicators such as "NCEA Level 2+ achievement" and "unemployment rates." Similarly, He Mauri Ohoho focuses on measurable outcomes like "NCEA Level 3 attainment" and "household income parity," while the Wellington Regional Economic Development Plan emphasizes traditional economic indicators including "GDP per capita" and "job growth."

Qualitative and process-oriented metrics represent the other end of the spectrum, capturing the deeper cultural and relational dimensions that quantitative measures often miss. Whānau Ora demonstrates particular strength in this area with indicators such as 'daily exercise of rangatiratanga', 'informed decision-making' and 'confidence to address crises'. These indicators

recognize that meaningful Indigenous development involves transformations in relationships, decision-making processes and cultural practice that cannot be easily quantified but are essential to authentic progress.

The tension between these approaches reflects a fundamental challenge in Indigenous development - the need to demonstrate progress in terms that mainstream institutions recognize while simultaneously measuring the cultural and relational outcomes that Indigenous communities value most highly.

Specificity Spectrum: From Actionable Precision to Aspirational Vision

The frameworks also vary significantly in their level of specificity, creating a spectrum from highly actionable indicators to broad aspirational categories that require further development for practical implementation.

Highly specific frameworks like Te Kawa Ora provide concrete, actionable indicators such as "climate-related illnesses" and "digital archives" that can be directly measured and tracked over time. This specificity enables clear accountability and progress monitoring, making these frameworks particularly valuable for operational planning and implementation.

Broad and aspirational frameworks such as He Ara Waiora operate at a higher conceptual level with categories like 'policy changes' and 'well-being data' that require further definition to become operationally useful. While these frameworks provide important philosophical guidance and vision, they represent a frontier for development in terms of creating specific, measurable indicators that can guide practical action.

This variation in specificity reflects different stages of framework development and different intended purposes, from high-level strategic guidance to operational implementation tools.

Collective Focus: Beyond Individual Metrics to Community Wellbeing

A distinguishing characteristic of te ao Māori frameworks is their consistent emphasis on collective rather than individual measures of success. This reflects fundamental Māori values that prioritise the health of relationships and communities over individual achievement.

The frameworks systematically measure the wellbeing of whānau, hapū, and iwi as collective entities. Whānau Ora exemplifies this approach by centring the entire framework on family unit wellbeing rather than individual outcomes. The Tāmaki Makaurau Report reinforces this collective focus through dedicated sections for "whānau wellbeing" and "connected whānau and communities."

Indicators such as "whānau businesses" and "intergenerational benefit" appear across multiple frameworks, demonstrating the consistent prioritisation of collective prosperity over individual advancement. This collective orientation represents a fundamental departure from mainstream

development approaches that typically focus on individual metrics such as personal income, individual educational achievement or individual health outcomes.

Multi-Level Measurement: Creating Chains of Evidence

The frameworks demonstrate sophisticated understanding of how change occurs across different scales, creating measurement systems that track progress from individual transformation through to systemic change. This multi-level approach recognizes that sustainable Indigenous development requires coordinated progress across all levels of society.

Individual and Whānau Level Indicators capture personal and family-level changes through measures such as ‘medicine monitoring’, ‘parenting skills’ and ‘household income’. These indicators, prominent in Whānau Ora, recognize that broader social change must be grounded in improved outcomes for individuals and families.

Population and system level indicators track macro-level changes through measures such as ‘life expectancy’, ‘percentage of Māori-led governance’, ‘policy changes’ and ‘unemployment rates’. Frameworks like the Rangatiratanga Framework and He Ara Waiora emphasize these system-level indicators, while Te Kawa Ora measures the health of the environment through indicators like ‘native species populations’.

This multi-level approach creates chains of evidence that demonstrate how individual and family-level improvements contribute to broader social transformation, while system-level changes create conditions that support individual and family wellbeing.

Strategic Integration: Balancing Mainstream Recognition with Indigenous Values

The frameworks demonstrate pragmatic sophistication in their strategic use of both mainstream and uniquely Māori indicators. This integration reflects the complex reality of Indigenous development within settler colonial contexts, where Indigenous communities must demonstrate progress in terms that mainstream institutions recognise while maintaining authentic connection to Indigenous values and priorities.

Mainstream statistical indicators such as NCEA passes, income levels and employment rates provide benchmarks that enable comparison with national averages and demonstrate validity to government partners and funders. These indicators serve the crucial function of ‘speaking the language’ of policy-makers and enabling Indigenous communities to access resources and support from mainstream institutions.

Unique Māori indicators such as te reo fluency, marae use and mahinga kai access capture dimensions of wellbeing that are invisible to mainstream measures but essential to Māori community health. These indicators ensure that development efforts strengthen rather than compromise cultural identity and traditional practices.

The strategic integration of both types of indicators enables Indigenous communities to demonstrate progress in terms that mainstream institutions recognize while ensuring that development efforts remain grounded in Indigenous values and priorities.

Equity and Parity: Transforming Historical Disparity into Measurable Justice

Several frameworks explicitly use parity with national averages as key indicators, transforming historical patterns of disparity into clear, measurable targets for justice. He kai kei aku ringa exemplifies this approach by establishing parity indicators that frame success in terms of equity and closing gaps between Māori and non-Māori outcomes.

This parity approach serves multiple functions: it provides clear, quantifiable targets for improvement; it makes visible the extent of historical disadvantage; and it creates accountability for addressing systemic inequities. By establishing parity as a minimum standard, these frameworks assert that anything less than equality represents ongoing injustice that requires systematic address.

The Measurement Challenge: Quantifying the Intangible

The frameworks reveal a persistent challenge in Indigenous development measurement: the most easily measured indicators are often the most tangible (education, income, employment), while the deeper, more profound outcomes—such as rangatiratanga, wairuatanga, and whanaungatanga - prove much more difficult to quantify.

This challenge represents both a limitation and an opportunity. While frameworks like He Ara Waiora acknowledge this difficulty by creating structural approaches to measurement (Kawa → Tikanga → Ritenga → Āhuatanga) without yet populating them with specific indicators, they point toward the frontier for development in Māori-centred measurement.

The challenge of measuring intangible outcomes reflects deeper questions about what constitutes valid knowledge and meaningful progress. Indigenous frameworks must navigate between the quantitative demands of mainstream accountability systems and the qualitative realities of cultural and spiritual transformation that lie at the heart of authentic Indigenous development.

Implications for Indigenous Trade Development

This analysis of measurement approaches in te ao Māori frameworks reveals several crucial implications for Indigenous trade development. The frameworks demonstrate that successful Indigenous development requires measurement systems that integrate quantitative precision with qualitative depth, balance mainstream recognition with Indigenous values, operate across multiple levels simultaneously and maintain focus on collective rather than individual outcomes.

For Indigenous trade development, these insights suggest that success cannot be measured through conventional trade metrics alone. Instead, Indigenous trade frameworks must develop comprehensive measurement systems that track economic performance alongside cultural

preservation, environmental stewardship, community well being and self-determination enhancement.

The frameworks provide a foundation for developing Indigenous trade measurement systems that are both practically effective and culturally authentic, offering pathways for Indigenous communities to demonstrate trade success in terms that reflect Indigenous values while meeting the accountability requirements of contemporary economic and political systems.

Concluding the Measuring of the Indicators

The measurement approaches employed across the Māori frameworks reveal sophisticated understanding of how to capture the multidimensional nature of Indigenous development. Through their strategic integration of quantitative and qualitative indicators, multi-level measurement systems, collective focus and balance between mainstream and Indigenous metrics, these frameworks provide valuable guidance for developing comprehensive approaches to Indigenous trade measurement.

Most significantly, the frameworks demonstrate that Indigenous development measurement must go beyond technical considerations to address fundamental questions about what constitutes meaningful progress and how Indigenous communities can maintain authentic connection to their values while engaging effectively with mainstream economic and political systems. This insight is crucial for developing Indigenous trade frameworks that support genuine self-determination while achieving practical economic success.

Indicators Comparison - Similarities and Differences

There were some notable similarities and differences between the various frameworks. These provided some interesting highlights as seen below.

A. Striking Similarities: A Consensus on What is Measurable

The overlap in indicators across diverse frameworks is significant and points to a shared understanding of key milestones.

- The 'core four' measurables: a strong consensus exists around tracking:
 1. Educational Success (especially NCEA and tertiary)
 2. Economic Participation (income, employment, business)
 3. Cultural Continuity (te reo proficiency)
 4. Health & Wellbeing

- Use of Official Data Sources: There is a common dependency on Stats NZ, Ministry of Education and Ministry of Health, creating a consistent (though sometimes limited) evidence base.

B. Key Differences in Scope and Granularity

The differences often reflect a framework's specific audience and purpose.

1. Level of Granularity:

- Highly Granular: Whānau Ora provides the most detailed set of indicators, with short, medium, and long-term targets for very specific outcomes (e.g., 'managing chronic conditions', 'accessing services to improve home health').
- High-Level & Strategic: He kai kei aku ringa uses only seven high-level, parity-based indicators, suitable for a national-level strategy report card.

2. Focus on Collective vs. Individual Metrics:

- Individual/Household Focus: Te Whānau Rangatiratanga and parts of Whānau Ora use data that is often collected about individuals (Census data on income, education) but interpret it to understand whānau wellbeing.
- Explicitly Collective Focus: Ngā Hono Ōhanga Oranga and the IMSB reports include indicators that are inherently collective, such as 'regular iwi events', 'representative structures' and 'co-governance of natural resources'.

3. Leading vs. Lagging Indicators:

- Mostly Lagging Indicators: The vast majority of indicators are lagging—they measure outcomes after the fact (e.g., graduation rates, income levels).
- Emerging Leading Indicators: Some frameworks hint at leading indicators that predict future success. For example, Ngā Hono includes 'intergenerational planning' and 'youth engagement' and the Wellington REDP focuses on 'building networks' and 'digital hubs', which are enablers of future economic activity.

Overall, it is clear that the choice of framework depends entirely on the purpose:

- For a comprehensive, family-centred social service program, Whānau Ora is ideal.
- For an iwi resource management agency, Te Kawa Ora provides more relevant indicators.
- For a regional economic development agency, He kai kei aku ringa or Wellington REDP would be more applicable.

Ultimately, these frameworks together provide a useful and multifaceted toolkit for understanding and advancing Māori development across many dimensions of life.

Indicators and Relevance for Tauhokohoko Project

As with the outcomes, the authors compared the indicators of each of the frameworks with the values of the Tauhokohoko Project (for an extended understanding of how these were analysed, see Appendix 3).

The analysis of indicators shows that measuring the success of Indigenous trade requires a balanced scorecard that goes far beyond traditional trade metrics like export volume and revenue. A robust measurement framework for Indigenous trade would need to include indicators of advancement for:

- Economy: Revenue generated for Māori businesses; number of Māori jobs created/sustained; parity in profit margins for Māori exporters.
- Culture: Proportion of trade involving culturally identified products/services; use of te reo Māori and mātauranga in branding and IP; strengthened international relationships with other Indigenous peoples.
- Society: Contributions of trade revenue to whānau, hapū and iwi social programmes; improved wellbeing outcomes in communities involved in the trade.
- Environment: Adherence to and investment in circular and regenerative practices; measurement of the health of natural resources used in production.

By adopting this multi-faceted approach to measurement, an Indigenous Trade Framework can ensure that it is truly driving toward the holistic, intergenerational flourishing that all these Māori frameworks aspire to achieve.

There are some interesting these regarding Indigenous trade that come from the analysis of the indicators. These can be seen as follows.

Trade Readiness Assessment

The thematic groupings offer a comprehensive framework for assessing Māori readiness to engage in international trade. Communities and enterprises should consider their capability across all seven themes, ensuring that trade activity builds on existing strengths while addressing areas for development.

Education and Skills: Readiness depends on the integration of traditional knowledge systems with contemporary trade capabilities. Communities should evaluate their capacity for trade-related learning and skills development prior to entering international markets.

Economic Participation: A strong economic base is essential, including business capability, financial literacy, and asset management. International trade should complement, not displace, existing economic development initiatives.

Health and Wellbeing: Trade engagement should support, rather than undermine, community health and wellbeing. Communities need to consider whether they can sustain wellbeing while participating in international trade.

Cultural Identity: A secure cultural foundation is critical for trade readiness. International engagement should reinforce cultural practices, values, and connections, not compromise them.

Leadership and Self-Determination: Effective participation in international trade relies on robust Indigenous governance, leadership, and decision-making structures. Communities should assess the strength of these systems before proceeding.

Environmental Stewardship: Readiness requires sound environmental governance and sustainable practices. Trade opportunities should contribute positively to environmental outcomes.

Social Cohesion: Strong social relationships and community resilience underpin successful trade engagement. Communities should reflect on their levels of cohesion, safety, and collective strength when considering international trade.

Trade Impact Evaluation

The thematic groupings provide a comprehensive framework for evaluating the impacts of Māori international trade engagement. Trade initiatives should be assessed for their impacts across all seven themes, ensuring that trade activities enhance rather than compromise Indigenous wellbeing.

Positive Impact Requirements: to be successful Māori international trade should demonstrate positive impacts across all seven themes. Trade activities that compromise any theme should be reconsidered or restructured to ensure holistic benefit.

Integrated Assessment: Evaluation would consider the interconnections between themes, recognising that impacts in one area affect outcomes in others. Assessment approaches should be holistic rather than focused on single outcomes.

Long-term Monitoring: Long-term monitoring evaluation would cover all themes, ensuring that initial benefits are sustained and that negative impacts are identified and addressed over time.

Trade Policy Development

The thematic groupings provide essential guidance for developing Māori international trade policy that aligns with Indigenous values and aspirations.

Holistic Policy Framework: address all seven themes rather than focusing solely on economic outcomes. Policy development should ensure that trade engagement enhances Indigenous wellbeing across all dimensions.

Cultural Integration: grounded in Indigenous values and worldviews, ensuring that policy approaches are authentically Indigenous rather than adaptations of mainstream approaches.

Community-Centered Approach: prioritise community benefit and collective wellbeing over individual advancement or national economic indicators.

Sustainability Focus: prioritise long-term sustainability and intergenerational benefit over short-term economic gains.

Trade Partnership Structures

The thematic groupings provide guidance for structuring international trade partnerships that align with Indigenous values and support Indigenous wellbeing.

Partnership Principles: partnerships should enhance Indigenous self-determination, cultural identity, environmental stewardship and social cohesion. Partnerships that compromise these values should be avoided or restructured.

Capacity Building Integration: components should be integrated to strengthen Indigenous capability across all seven themes. Partnerships should be developmental rather than purely transactional.

Cultural Respect Requirements: Indigenous culture and values are genuinely respected, including recognition of Indigenous knowledge systems, governance structures and decision-making processes.

Environmental Responsibility: There is commitment to environmental sustainability and support for Indigenous environmental stewardship practices.

Strategic Recommendations for Māori International Trade

Based on the above summary, the following are some strategic recommendations in the consideration of international trade:

- **Integrated Development Approach:** Māori international trade development should adopt an integrated approach that addresses all seven thematic areas simultaneously. Trade initiatives should be designed to strengthen education and skills, economic participation, health and wellbeing, cultural identity, leadership and self-determination, environmental stewardship, and social cohesion.
- **Community-Led Development:** Trade development should be led by Māori communities and enterprises, with external support structured to enhance rather than

replace Indigenous leadership and decision-making. Development approaches should strengthen Indigenous governance systems and leadership capacity.

- **Cultural Authenticity:** Trade development should be authentically Indigenous, grounded in te ao Māori values. Development approaches should strengthen rather than compromise cultural identity and participation.
- **Sustainability Priority:** Trade development should prioritise long-term sustainability and intergenerational benefit over short-term economic gains. Development approaches should enhance rather than compromise environmental stewardship and community resilience.
- **Holistic Success Measurement:** Trade success should be measured across all seven thematic areas, with success defined as enhancement of Indigenous wellbeing rather than purely economic outcomes. Measurement approaches should be holistic, integrated and long-term.

Concluding thoughts on Indicators and Relevance for Tauhokohoko and Trade

The thematic groupings of indicators from the Whānau Ora and IMSB frameworks provide essential guidance for developing Māori international trade approaches that align with Indigenous values and support Indigenous wellbeing. The seven themes demonstrate that successful Indigenous trade engagement must be holistic, culturally grounded, community-led and sustainability-focused.

The analysis reveals that Māori international trade cannot be understood or developed as a purely economic activity but must be approached as an integrated aspect of Indigenous development that enhances wellbeing across all dimensions of community life. Trade initiatives that focus solely on economic outcomes while ignoring impacts on education, health, culture, leadership, environment and social cohesion are likely to compromise rather than enhance Indigenous wellbeing.

Most significantly, the thematic groupings demonstrate that Indigenous approaches to trade must be fundamentally different from mainstream trade models. Rather than adapting existing trade systems to include Indigenous participation, the analysis suggests that Indigenous trade requires entirely different approaches that prioritise collective wellbeing, cultural authenticity, environmental sustainability and community resilience over purely economic outcomes.

The implications for Māori international trade development are profound, suggesting that successful Indigenous trade engagement requires comprehensive community development, strong cultural foundations, effective Indigenous governance and integrated approaches that address all aspects of Indigenous wellbeing simultaneously.

In conclusion, the document presents a rich tapestry of frameworks that, while diverse in their specific application, are united by a common Māori worldview. They collectively advocate for a

paradigm shift away from purely extractive and individualistic economic models towards a more relational, holistic and sustainable vision of prosperity and wellbeing.

Conclusion

The comprehensive analysis of thirteen distinct Māori value frameworks reveals a deeply consistent and robust philosophical foundation for constructing an Indigenous trade model grounded in te ao Māori. Despite their varied origins—spanning government, academia and iwi-specific initiatives—the frameworks collectively articulate a worldview that fundamentally challenges the premises of conventional global economic systems. Where mainstream models often prioritise profit maximization, competition, and transactional efficiency, te ao Māori perspectives offer a paradigm centred on holistic well being, relationality and intergenerational responsibility.

A recurring and central theme is the principle of rangatiratanga, or self-determination. This concept is not merely about political autonomy but extends to the right and responsibility of Māori to define their own economic, social and cultural pathways. Frameworks such as the Whānau Ora Outcomes Framework and the IMSB Reports for Tāmaki Mākaurau provide tangible pathways for embedding this principle into governance and measurement, ensuring that trade policies are led by and for Māori. This directly supports the Tauhokohoko research project's core objective of enabling mana motuhake.

Furthermore, the reviewed frameworks consistently define value and success in terms far broader than simple economic metrics. The concept of huanga, or beneficial outcomes, is exemplified through multi-dimensional models that encompass cultural vibrancy, social cohesion, environmental health and spiritual well being alongside economic prosperity. The Economy of Mana, with its focus on wealth distribution and reciprocity, and Ngā hono ōhanga oranga, which emphasises relational economies, illustrate that the purpose of economic activity is to enhance the collective good and strengthen kinship networks. This contrasts sharply with the individualistic and accumulative logic of mainstream capitalism.

The principle of kaitiakitanga is another cornerstone, embedding the economy within its ecological context. Frameworks like Te Kawa Ora present a powerful metaphor of the economy as being intrinsically linked to the natural world, where human activity must maintain balance and respect for the environment. This positions sustainability not as an externality to be managed, but as an ethical imperative at the core of any economic practice, including trade.

In synthesising these findings, it is clear that a truly Indigenous trade framework must be built upon this values-based foundation. It requires moving beyond transactional relationships to foster respectful, long-term partnerships. It necessitates the development of new measurement systems that can capture the diverse benefits that flow to communities and the environment. Most importantly, it must be driven by Māori, for Māori, actualising the principle of mana

motuhake to create a trade system that is not only economically viable but also culturally affirming and environmentally sustainable.

The collected frameworks provide more than just a set of values; they offer proven models, practical indicators and a coherent philosophical guide for the Tauhokohoko project. They demonstrate that an alternative to the dominant economic paradigm is not only possible but has been articulated and practiced within te ao Māori for generations. The challenge and opportunity now lie in translating this rich body of knowledge into a transformative trade policy that can deliver on the promise of holistic well being for both for Indigenous peoples and for the world.

Glossary

• āhuatanga	attributes, traits and characteristics
• aroha	love, compassion & peace
• atawhai	show kindness, care for
• atua	gods
• GDP	gross domestic product
• hapū	subtribe, kinship group, clan
• hau	life force & reciprocal exchanges between humans & nature
• hauora	well being
• he kāinga	collective
• he whenua rangatira	governors of the land
• Hinemoana	goddess of the ocean
• hōhou rongo	make peace
• hua	fruits, outcomes
• huanga	benefits
• IMSB	Independent Māori Statutory Board
• ira tangata	human wellbeing
• iwi	tribal groups
• kaimoana	seafood
• kaitiakitanga	guardianship
• kaupeka	larger branches
• kawa	foundation principle/ protocols
• kotahitanga	collective unity
• KPI	key performance indicator
• kura	school
• LSF	Living Standards Framework
• mātāpono	principles
• mana atua	gods of humanity, nature and the senses
• mana moana	seas, oceans, rivers, springs
• mana motuhake	Indigenous autonomy/self-determination
• mana o te wa	multidimensional perceptions of time and space
• mana rangi	celestial lore
• mana tangata	social groups
• mana whakahaere	empowerment by shared responsibility, accountability & leadership.
• mana whenua	local iwi who have the relationship with the land
• mana	power/authority
• manaaki	the principle of caring, expressing mana and generosity
• manaakitanga	generosity/duties & expectations of care & reciprocity
• manahau	mana enhancing behaviours through reciprocal exchanges
• manu	birds
• marae	ancestral courtyard and surrounding buildings
• Maru	god of war, freshwater, war
• mataawaka	Māori living in an area but identify with another iwi

• mātauranga Māori	te ao Māori knowledge and world views
• mātauranga	traditional knowledge
• maumahara	remember
• mauri	life force
• ngā hono	linking principle of relational dimensions of well being
• ngo ōhanga	aspirations/prosperity (or ecosystem of economic activity)
• ohaoha	a system of economies
• ora	health & wellness
• oranga	economic activity
• paiaka	roots
• Papatūānuku	earth mother
• peka	smaller branches
• pou	pillar
• rangatahi	youth
• rangatiratanga	governance and leadership
• Ranginui	sky father
• rau	the leaves
• raua	resource
• REDP	Reginal Economic Development Plan
• ritenga	behaviours, enactment)
• SDGs	sustainable development goals
• SME	small and medium enterprises
• Taawhirimaatea	god of the winds
• taiao	environment
• takarangi	double spiral
• takiwā	district/region, season, period
• Tāmaki Makaurau	Auckland
• tamariki	children
• Tāne-mahuta	god of the forest
• Tangaroa	god of the sea
• tangata	individual
• taonga	treasures
• taonga tukuiho	treasures handed down
• tapu	sacredness
• te ao hurihuri	the changing or adapting world
• te ao Māori	Māori worldview
• te ao mārama	the natural world
• tatai	lineage
• te oranga	participation in society
• Te Pae Mahutonga	the southern cross constellation
• tiakitanga	active guardianship
• tika	the right thing/to be correct
• tikanga	principles, ethics, values
• tinana	main trunk
• tino rangatiratanga	Māori self-determination

- tohatoha the fair distribution of material effects & social responsibility
- toiora healthy lifestyles
- tuku ihotanga future preparation by intergenerational development & growth
- tūpuna ancestors
- utu principles of exchange
- wāhi rongā sacred traditional medicine
- wāhi taonga treasured places, sites, or resources
- wāhi tapu sacred place/site
- wai water
- waiora wellbeing
- wairua spirit, soul
- wairuatanga spiritual embodiment/ spirituality
- waka canoes
- whakaheke linking principle
- whakamana empower, validate
- whakapapa descent, kinship/genealogical layering of relationships
- whakatauki proverb
- whānau rangatiratanga whānau empowerment/governance and leadership
- whānau family/kin
- whanaungatanga belonging/the connections between us
- whenua land
- WRLC Wellington Regional Leadership Committee

References

- Baker, K. (2016). *The Whānau Rangatiratanga Frameworks: Approaching whānau wellbeing from within Te Ao Māori*. Social Policy Evaluation and Research Unit.
<http://rgdoi.net/10.13140/RG.2.2.28459.44325>
- Controller & Auditor-General. (2015). *Whānau Ora: The first four years* (No. B.29[15g]). Office of the Auditor-General. <https://oag.parliament.nz/2015/whanau-ora/docs/whanau-ora.pdf>
- Dell, K., Staniland, N., & Nicholson, A. (2018). Economy of Mana: Where to next? *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 7(1).
<https://doi.org/10.20507/MAIJournal.2018.7.1.5>
- Durie, M. (1999). Te Pae Mahutonga: A model for Māori health promotion. *Health Promotion Forum of New Zealand Newsletter*, 49, 2–5.
- Families Commission. (2015). *Families and Whānau Status Report*. Social Policy Evaluation and Research Unit. <https://thehub.sia.govt.nz/assets/Uploads/Families-and-Whanau-status-report-2015.pdf>
- Henare, M. (2013). Lasting Peace and the Good Life: Economic Development and the ‘Āta noho’ Principle of Te Tiriti o Waitangi. In V. Tawhai & K. Gray-Sharp (Eds.), *Always Speaking: The Treaty of Waitangi and Public Policy*. Huia (NZ) Ltd.
- Hēnare, M. (2014). The economy of mana. In D. Cooke (Ed.), *Beyond the free market: Rebuilding a just society in New Zealand*. Dunmore Publ.

Hēnare, M. (2016). In search of harmony: Indigenous traditions of the Pacific and ecology. In W.

Jenkins, M. E. Tucker, & J. Grim (Eds.), *Routledge Handbook of Religion and Ecology* (0 ed.).

Routledge. <https://doi.org/10.4324/9781315764788>

Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. *Online Readings in*

Psychology and Culture, 2(1). <https://doi.org/10.9707/2307-0919.1014>

Houkamau, C. A., & Sibley, C. G. (2019). The role of culture and identity for economic values: A

quantitative study of Māori attitudes. *Journal of the Royal Society of New Zealand*, 49(sup1),

118–136. <https://doi.org/10.1080/03036758.2019.1650782>

Hyden, G. (2020). Economy of affection in Africa: The informal basis of development. In *Rethinking*

African Agriculture. Routledge.

Impact Collective. (2024a). Our Equity and Wellbeing Framework. *Impact Collective*.

<https://impactcollective.org.nz/framework/>

Impact Collective. (2024b). *Pathways to Equity and Wellbeing: Taking Action for Systemic*

Change—Financial Health and Employment: Part 1. Impact Collective.

[https://impactcollective.org.nz/wp-content/uploads/2024/12/Pathways-to-Equity-](https://impactcollective.org.nz/wp-content/uploads/2024/12/Pathways-to-Equity-Wellbeing_Employment-with-cover.pdf)

[Wellbeing_Employment-with-cover.pdf](https://impactcollective.org.nz/wp-content/uploads/2024/12/Pathways-to-Equity-Wellbeing_Employment-with-cover.pdf)

Independent Māori Statutory Board. (2020a). *The Kaitiakitanga Report for Tāmaki Makaurau 2019*.

Auckland Council. [https://knowledgeauckland.org.nz/media/1606/kaitiakitanga-report-](https://knowledgeauckland.org.nz/media/1606/kaitiakitanga-report-tamaki-makaurau-2019-imsb-march-2020.pdf)

[tamaki-makaurau-2019-imsb-march-2020.pdf](https://knowledgeauckland.org.nz/media/1606/kaitiakitanga-report-tamaki-makaurau-2019-imsb-march-2020.pdf)

Independent Māori Statutory Board. (2020b). *The rangatiratanga report for Tāmaki Makaurau 2019*.

Auckland Council. <https://knowledgeauckland.org.nz/publications/the-rangatiratanga-report-for-tamaki-makaurau-2019/>

Māori Economic Development Panel. (2012). *He kai kei aku ringa – The Crown-Māori Economic Growth Partnership*. Te Puni Kōkiri Ministry of Māori Development.

<https://www.tpk.govt.nz/en/o-matou-mohiotanga/maori-enterprise/he-kai-kei-aku-ringa-the-crownmaori-economic-grow#:~:text=The%20M%C4%81ori%20Economic%20Development%20Strategy,jobs%20and%20higher%20living%20standards.>

Mauss, M. (1990). *The Gift: The Form and Reason for Exchange in Archaic Societies* (2nd ed.).

Routledge. <https://doi.org/10.4324/9781003572350>

MBIE. (2023, August 28). *He Kai Kei Aku Ringa: Strategy and action plan | Ministry of Business,*

Innovation & Employment. <https://www.mbie.govt.nz/business-and-employment/economic-growth/maori-economic-development/he-kai-kei-aku-ringa-strategy-and-action-plan>

McMeeking, S., Kururangi, K., & Kahi, H. (2019). *He Ara Waiora: Background Paper on the development and content of He Ara Waiora*. University of Canterbury.

<https://ir.canterbury.ac.nz/server/api/core/bitstreams/03068ee7-50c2-4cea-8b18-ef82281c5ce3/content>

Mika, J. (2022, October 16). *A unique Kiwi twist on how we can trade with the world*. Stuff.

<https://www.stuff.co.nz/business/opinion-analysis/300714128/culture-and-commerce-a-unique-kiwi-twist-on-how-we-can-trade-with-the-world>

- Mika, J. P., Dell, K., Newth, J., & Houkamau, C. (2022). Manahau: Toward an Indigenous Māori theory of value. *Philosophy of Management*, 21(4), 441–463.
<https://doi.org/10.1007/s40926-022-00195-3>
- Pere, R. R. (1988). Te Wheke: Whaia te Maramatanga me te Aroha. In S. Middleton (Ed.), *Women and education in Aotearoa*. Allen & Unwin : Port Nicholson Press ; Allen & Unwin.
- Reid, J., Varona, G., Fisher, M., & Smith, C. (2016). Understanding Maori ‘lived’ culture to determine cultural connectedness and wellbeing. *Journal of Population Research*, 33(1), 31–49.
<https://doi.org/10.1007/s12546-016-9165-0>
- Rotorua Daily Post. (2014, February 20). Major Maori economic strategy launched. *NZ Herald*.
<https://www.nzherald.co.nz/rotorua-daily-post/news/major-maori-economic-strategy-launched/D3PFCXCVRVOVYVWLXFYQLVGQ4U/>
- Schulz, H., Wai, J.-L., Stuart, S., Hudso, M., & Tahana, T. (2014). *Māori Economic Development Strategy: He Mauri Ohooho Our People, Our Wealth, Our Future*. Bay of Connections.
<https://www.toikairawa.co.nz/contents/downloads/hmo-strategy.pdf>
- Smith, C., Tinirau, R., Mana, H. R.-T., Barnes, H. M., Cormack, D., & Fitzgerald, E. (2021). *Rangatiratanga: Narratives of racism, resistance, and well-being*. Whanganui: Te Atawhai o Te Ao. <https://whakatika.teatawhai.maori.nz/wp-content/uploads/2021/03/Rangatiratanga-Chapter.pdf>
- Stephenson, J., Kawharu, M., Bond, S., Diprose, G., Rereatukahia Marae Komiti, Maketu Iwi Collective, Te Kaahui o Rauru, Kati Huirapa ki Puketeraki, & Aukaha. (2023). *Adaptation by Mana Whenua: Initiatives, challenges, and working with councils*. Centre for Sustainability

Kā Rakahau o Te Ao Tūroa. <https://deepsouthchallenge.co.nz/wp-content/uploads/2023/11/Adaptation-by-Mana-Whenua-initiatives-challenges-and-working-with-councils.pdf>

Superu. (2015). *Families and Whānau Status Report 2015*. Families Commission,.

Te Kaahui o Rauru. (2021). *Ka Mate Kaainga Tahī, Ka Ora Kaainga Rua The Ngaa Rauru Kiiitahi Climate Change Strategy*. Te Kaahui o Rauru and Ministry for the Environment. <https://environment.govt.nz/assets/publications/ngaa-rauru-kiitahi-climate-change-strategy.pdf>

Te Puni Kōkiri. (2016). *The Whānau Ora outcomes framework*. Te Puni Kōkiri. <https://www.tpk.govt.nz/docs/tpk-wo-outcomesframework-aug2016.pdf>

The Treasury. (2022, April 12). *Our Living Standards Framework | The Treasury New Zealand*. Te Tai Ōhanga | The Treasury. <https://www.treasury.govt.nz/information-and-services/nz-economy/higher-living-standards/our-living-standards-framework>

The Treasury. (2023, June 28). *A wellbeing approach to cost benefit analysis*. Te Tai Ōhanga | The Treasury. <https://www.treasury.govt.nz/information-and-services/nz-economy/higher-living-standards/our-living-standards-framework/wellbeing-approach-cost-benefit-analysis>

The Treasury. (2024, September 2). *He Ara Waiora*. Te Tai Ōhanga | The Treasury New Zealand. <https://www.treasury.govt.nz/information-and-services/nz-economy/higher-living-standards/he-ara-waiora>

Turia, T. (2011). Whānau Ora: The theory and the practice. *Best Practice Journal*, 37, 10–17.

https://bpac.org.nz/BPJ/2011/august/whanau_ora.aspx

Waitangi Tribunal. (2011a). *Ko Aotearoa tēnei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity*. (No. WAI 262 Volume 1).

https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68356416/KoAotearoaTeneiTT2Vol1W.pdf

Waitangi Tribunal. (2011b). *Ko Aotearoa tēnei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity*. (No. WAI 262 Volume 2).

https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68356606/KoAotearoaTeneiTT2Vol2W.pdf

Wellington Regional Leadership Committee. (2024). *Wellington Regional Economic Development Plan 2022 – 2032*. WellingtonNZ.

<https://wellingtonnz.bynder.com/m/fb6645918904b6e/original/Wellington-Regional-Economic-Development-Plan-2024-refresh.pdf>

Wolfgramm, R., Spiller, C., Henry, E., & Pouwhare, R. (2020). A culturally derived framework of values-driven transformation in Māori economies of well-being (Ngā hono ōhanga oranga). *AlterNative: An International Journal of Indigenous Peoples*, 16(1), 18–28.

<https://doi.org/10.1177/1177180119885663>

Appendices

Appendix 1 - Measuring Outcomes and Indicators for He Mauri Ohooho

Table 5: Measuring Outcomes and Indicators for He Mauri Ohooho (Schulz et al., 2014).

1.0 Strategic Leadership/Kia Arahi	
“1.1 Identifying and engaging committed leadership”	A leadership team is appointed. Advisory panel established. Employment and outcome targets for the strategy are agreed and then monitored annually and strategy reviewed every three years. Governance and funding arrangements determined/agreed. Further sub-regional, sectoral and Māori organisation engagement has created leadership across these levels as well as more specific plans relevant to these.
1.2 Celebrating success	Raise awareness of Māori Economic Development in sub-regions. A regional forum is held presenting activity, progress and successes. Communication channels developed
1.3 Improving management capability and capacity	Addressing the gap around management capability by identifying programmes to deliver education around management
1.4 Increasing governance effectiveness	Co-ordinate training and mentoring opportunities that are relevant to Māori organisations in the Bay of Connections. Case studies of best practice governance approaches undertaken and disseminated. Workshops to share and discuss best practice areas.
2.0 Collective Asset Utilisation/Kia Tipu	
2.1 Understanding the economic potential of the assets in the BOC region	BOC Māori Assets and Land Scoping Study. Economic Potential Report. Better analysis and benchmarking of specific opportunities and assets. Success stories of collaboration in collective asset utilisation
2.2 Creating collaboration opportunities	Create opportunities for asset owners to collaborate with each other or industry to maximize the value of their assets with focus on key BOC strategy areas. Collaborative project underway. Collaborative opportunities identified. Greater Māori participation in BOC Sector Strategies. Working collectively as a BOP region coming together as industry and business. Information about positive change in income measures for all Māori.
2.3 Reporting & measurement of progress	Regular reporting processes and systems of progress against KPIs like asset growth.
3.0 Business Networks/Kia Hono	
3.1 Enhancing connections amongst Māori organisations	BOP Māori business form for sharing progress on Māori Economic Development continues and enhancing linkages.
3.2 Enhancing connections amongst Māori businesses	Membership of existing networks grow. Increased opportunities result from networking.
3.3 Growing connections across key sectors industries	Greater Māori participation in mainstream business activities. Increased impact and influence of Māori in BOC to drive economic growth.

	Māori actions incorporated into BOC strategies - Energy, Aquaculture, Forestry.
4.0 High Value Business Growth/Kia Piki	
4.1 Growing Māori exporters	Identifying, encouraging and supporting Māori businesses with potential to grow exports by compiling a database of Māori exporting businesses. Hands-on support and resource kit for potential exporters
4.2 Sharing innovation best practice	Increase engagement of BOP Māori organisations with leading innovators in the region. Identifying and developing joint opportunities. Knowing who are Māori business owners and using each other. Investing in best practice, market research.
4.3 Supporting new ventures	Increase support for Māori in the region undertaking entrepreneurial ventures (new business, business growth and development, moving into export).
4.4 Facilitating access to finance	Training opportunities relevant to BOC organisations and proactively encourage participation through collaboration. Review and collate available sources of funding for Māori businesses and entities. Identify whether there are real impediments/gaps including whether there is value in a regional VC fund for Māori. Creating wealth and transfer by active investment.
5.0 Capital and Investment/Kia Pakari	
5.1 Investor showcase or forum	Create connections/relationships and build awareness of different options available for capital in the region and beyond. • Aligns with passive to direct and regional development above.
5.2 Connecting finance and investor expertise to support Māori business	Information and understanding: business people know what's available, what it means and what's required. Develop financial skills – cashflow analysis, risk analysis and capital raising. Access: business people and entrepreneurs have access to investor funds and (just as importantly) expertise. Investor knowledge: investors – Māori and non-Māori – are aware of and can support Māori business opportunities.
1.0 Education and Skill Development	
6.1 Improving rangatahi educational success	Support initiatives in place to improve NCEA attainment levels. Support financial literacy through potential programmes and areas of need; Core education and skill sets; transition to work programmes.
6.2 Workforce development	Align training to regional market needs. Linking into other sector strategies to offer work opportunities for educated and skilled people in the region. Discussions with sectors to identify specific needs now and in the future. Align iwi organisation needs and current capability of young people. Engagement with existing work transition and employer engagement programmes in schools. Input into, and collaboration with, major education developments e.g. via BOP Tertiary Partnership and key providers.

Appendix 2 - Key Outcomes per Framework

Table 8: Outcomes by Framework. (H=huanga; M=mana motuhake; W=waiora)

Framework	Key Outcomes
Economy of Mana	Sustainable economic development (H), Cultural revitalization (W), Community well-being (W), Environmental stewardship (M) Equitable access (W) Strengthened governance (M)
Manahau Framework	Holistic well-being (W) Sustainable/ethical economic practices (H) Community resilience (W) Intergenerational prosperity (H) Balanced decision-making (M)
Whānau Ora Outcomes Framework	Self-managing leaders (M) Healthy lifestyles (W) Full societal participation (H) Confident Te Ao Māori engagement (M) Economic security (H) Cohesive whānau (W) Environmental stewardship (M)
Ka Mate Kaainga Tahi (Te Kawa Ora)	Thriving ecosystems (W) Food/water security (H) Climate-resilient infrastructure (H) Energy independence (H) Cultural continuity (W) Health/well-being (W) Economic resilience (H) Managed retreat preparedness (H)
Te Whānau Rangatiratanga	Cultural affirmation (W) Social well-being (W) Economic self-sufficiency (H) Health/resilience (W) Environmental sustainability (H) Self-determination (M)
Independent Māori Statutory Board Report (Tāmaki Mak.)	Māori communities are culturally vibrant across TM (H) Māori are actively participating and demonstrating leadership in the community (M) Māori communities are culturally strong and healthy (W) Māori heritage of Tāmaki Makaurau is valued and protected (W)

	<p>Māori cultural wellbeing is future-proofed (W)</p> <p>Māori communities are connected and safe (H)</p> <p>Māori are decision-makers in public institutions (M)</p> <p>Māori enjoy a high quality of life (W)</p> <p>Māori social institutions and networks thrive (H)</p> <p>Whānau wellbeing and resilience is strengthened (H)</p> <p>Māori have the skills to realise economic opportunities (H)</p> <p>Māori are active across all sectors of the economic community (M)</p> <p>Māori are earning income and returns that fulfil their lifestyle expectations (H)</p> <p>Māori businesses are uniquely identifiable, visible & prosperous (M)</p> <p>Māori businesses are improving and enhancing the quality of their people, asset and resource base (H)</p> <p>Te Taiao is able to support ngā uri whakatipu (H)</p> <p>Māori are actively involved in decision-making and management of natural resources (M)</p> <p>The mauri of Te Taiao in Tāmaki Makaurau is enhanced or restored for all people (W)</p> <p>Taonga Māori are enhanced or restored in urban areas (W)</p> <p>Māori are kaitiaki of the environment (M)</p>
He Ara Waiora	None described
Ngā Hono Ōhanga Oranga	<p>Ora (holistic flourishing: language, health, environment) (W)</p> <p>Ōhanga (relational economies) (H)</p> <p>Whakapapa (intergenerational legacies) (M)</p>
He Kai Kei Aku Ringa	<p>Economic performance (GDP parity) (H)</p> <p>Education/workforce development (H)</p> <p>Financial resilience (H)</p> <p>Natural resource development (H)</p> <p>Global connectivity (M)</p>
Rangatiratanga Framework (Smith)	<p>Self-determination (M)</p> <p>Cultural vitality (W)</p> <p>Collective well-being (W)</p> <p>Intergenerational healing (H)</p> <p>Resistance to racism (W)</p>
He Mauri Ohoho (Economic Strat.)	<p>Strategic leadership (M)</p> <p>Collective asset utilization (H)</p> <p>Business networks (H)</p> <p>High-value business growth (H)</p> <p>Capital/investment access (M)</p> <p>Education/skill development (H)</p>
Impact Collective	Not explicitly listed,
Wellington REDP	Economic growth (jobs/GDP) (M)

Resilient infrastructure (M)
Māori economic development (H)
Skills/talent development (M)
Low-emission transition (H)
Regional equity (H)

Appendix 3 – Indicators per Framework

Table 9: Framework indicators. (H=huanga; M=mana motuhake; W=waiora)

Framework	Key Indicators
Economy of Mana	Participation in culturally aligned economic activities (H) Social trust/community engagement (M) Health/education standards (W) Environmental sustainability practices (H) Representation in decision-making (M) Traditional knowledge systems (M)
Manahau Framework	Strength of whānau/community bonds (W) Sustainable resource use (H) Māori-led economic initiatives (M) Cultural knowledge transmission (W) Well-being metrics (W)
Whānau Ora	Pathways to independence (M); utilising internal whānau capabilities (H); informed decision-making using personal data (M); awareness of rights/responsibilities for assets (H); emergency planning (H); taking responsibility for wellbeing (W); using data for choices (H); advancing collective interests; daily exercise of rangatiratanga (autonomy, self-determination); self-determined leadership and asset management; Managing chronic conditions (asthma, diabetes); improved knowledge/practice of nutrition and exercise; informed choice and self-advocacy in accessing services; modelling smoke-free/drug-free living; maintaining healthy weight; following exercise regimes; medicine monitoring; health screening; achieving a quality of life that meets health goals; having positive, functional relationships; being health literate; accessing culturally adept health services; Increased NCEA Level 2 & 3 achievement; early childhood education enrolment/attendance; voter participation; articulating the value of education; choosing culturally adept schools; implementing home habits for educational success; rangatahi (youth) gaining qualifications for financial security; training as community leaders; accessing responsive services; educational success across all ages; pursuing chosen career paths; nurturing whānau leadership; Accessing cultural and language immersion opportunities; engaging in cultural knowledge creation and transfer; having a secure cultural identity; actively participating in cultural events; being confidently bi-lingual (Te Reo Māori/English or NZ Sign); being a major contributor to community cultural vibrancy; Increased financial literacy; engagement in savings/investment; uptake in business training and professional development; growth in self-employment and whānau businesses; successful, innovative whānau entrepreneurship; employment providing a living wage and aspired standard of living; effective management of assets and resources for intergenerational benefit; Regular school attendance for vulnerable children; uptake of support services for violence/addiction; whānau with disabilities participating equally; rangatahi supported into adulthood; strong partner relationships; developed parenting skills; nurturing environments; positive,

	functional, and uplifting relationships; safe homes free from abuse and violence; valued members; stability; confidence to address crises ; Accessing services to improve home health; participating in environmental management; living in safe, secure, warm, dry homes (W); accessing a range of housing options; using land for housing and sustenance (H); increased housing satisfaction (H); exercising mana whakahaere (authority, control), leading sustainable management of the natural environment (M); wellness nurtured by engagement with the environment (W).
Te Kawa Ora	Native species populations (W) Workshop participation (H) Iwi representation in policy (M) Sustainable businesses (H) Land restoration (H) Digital archives (M) Climate-related illnesses (W)
Te Whānau Rangatiratanga	Te Reo fluency (W) Whānau contact frequency (W) Household income (H) Self-reported health (W) Sustainable land use (H) Leadership representation (M)
Tāmaki Makaurau Report	The use and significance of marae (M) Accessibility to Māori culture (W) Mana Whenua as Treaty partners (M) Mataawaka as Treaty partners (M) Youth participation and leadership (H) The use of te reo Māori (W) Participation in wānanga, kura and kōhanga reo (H) Connection to Iwi (W) Māori cultural values and heritage (W) Sense of pride and belonging (W) Investment in Māori arts and culture (W) Mātauranga Māori and Mātauranga-ā-Iwi (M) Access to transport and public facilities (H) Safe and connected whānau and communities (W) Participation in communities (H) Māori representation in public institutions (H) Māori participation in decision making (M) Participation in elections (M) Health and wellness (W) Access to health services (W) Participation in mainstream education (H) Urban Māori authorities and Māori NGOs (M) Sport and leisure (W) Social equity (W) Whānau wellbeing (W) Papakāinga (W) Māori in tertiary study (H) Māori workforce capability (H) Employment across businesses and sectors (H)

	<p>Māori in management and leadership positions (M) Income – individuals and whānau (H) High quality and affordable housing (W) Māori land and assets (H) Māori businesses (H) Māori involvement in networks (M) Investment in Māori economic development (H) New opportunities and markets (H) Mahinga kai and wāhi rongoā (W) Wāhi tapu and wāhi taonga (W) Co-governance of natural resources (M) Resource management planning processes and activities (M), Mātauranga Māori and natural resources (M) Access to clean parks and reserves (H) Sustainable energy use (H), Water quality (W) Māori urban design principles (H) Indigenous flora and fauna (H) Investment in Māori environmental projects (H) Capacity of tangata whenua to support the environment (H)</p>
He Ara Waiora	None described
Ngā Hono Ōhanga Oranga	<p>Te Reo proficiency (W) Native ecosystem restoration (H) Māori business growth (H) Whānau Ora metrics (W) Governance representation (M)</p>
He Kai Kei Aku Ringa	<p>Māori GDP contribution (H) NCEA Level 2+ achievement (H) Unemployment rates (W) Under-utilised land reduction (H) Māori-branded exports (H)</p>
Rangatiratanga Framework	<p>% Māori-led governance (M) Te Reo fluency rates (W) Incarceration/poverty reduction (W) Life expectancy (W) Treaty rights victories (M)</p>
He Mauri Ohooho	<p>Health disparities reduction (W) Household income parity (H) Skilled occupation employment (M) NCEA Level 3 attainment (H) Sustainable land management (M)</p>
Wellington REDP	<p>GDP per capita (H) Job growth (H) Quality of life surveys (W) Carbon neutrality progress (H) Māori business procurement (H)</p>