workingpaper

Identifying the Shared Goals of Six Māori Organisations

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Authors Wendy McGuinness and Miriam White

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About the Authors

Wendy McGuinness is the founder and Chief Executive of the Sustainable Future Institute. Originally from the King Country, Wendy completed her secondary schooling at Hamilton Girls' High School and Edgewater College, Pakuranga. She then went on to study at Manukau Technical Institute (NZCC), Auckland University (BCom), Otago University (MBA), as well as completing additional papers at Massey University. As a chartered accountant (CA) specialising in risk management, Wendy has worked in both the public and private sectors. In 2004 she established the Sustainable Future Institute as a way to contribute to creating a space to consider New Zealand's long-term future. Wendy also sits on the boards of Futures Thinking Aotearoa and the Katherine Mansfield Birthplace.

Miriam White is originally from Tauranga and has recently completed a Bachelor of Design (Honours) at Massey University in Wellington. She has worked for the Sustainable Future Institute for the past four years. In addition to *Project 2058*, Miriam has worked on *Project Genetic Modification*. In April 2008, Miriam co-authored two reports: *The History of Genetic Modification in New Zealand* and *The Review of the Forty-Nine Recommendations of the Royal Commission on Genetic Modification.*

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1. Purpose

The purpose of this working paper is to look at existing strategies developed by iwi, hapū and other Māori organisations in order to gain a deeper understanding of the extent to which shared Māori goals might exist, and if they do, what they might look like. This working paper will contribute to *Project 2058's* Report 7: *Exploring the Shared Goals of Māori: Working towards a National Sustainable Development Strategy* (SFI, in press), and specifically to Objective 1: To investigate whether shared Māori goals exist.

The strategic aim of *Project 2058* is to promote integrated long-term thinking, leadership and capacity-building so that New Zealand can effectively seek and create opportunities, and explore and manage risks, over the next 50 years. In order to achieve this aim, the *Project 2058* team will work to:

1. Develop a detailed understanding of the current national planning landscape, and in particular the government's ability to deliver long-term strategic thinking;
2. Develop a good working relationship with all parties that are working for and thinking about the 'long-term view';
3. Recognise the goals of iwi and hapū, and acknowledge te Tiriti o Waitangi;
4. Assess key aspects of New Zealand's society, asset base and economy in order to understand how they may shape the country's long-term future, such as government-funded science, natural and human-generated resources, the state sector and infrastructure;
5. Develop a set of four scenarios to explore and map possible futures;
6. Identify and analyse both New Zealand's future strengths and weaknesses, and potential international opportunities and threats;
7. Develop and describe a desirable sustainable future in detail, and
8. Prepare a *Project 2058* National Sustainable Development Strategy.

(SFI, 2009a: 3)

Project 2058's seventh report, known as Report 7: *Exploring the Shared Goals of Māori: Working towards a National Sustainable Development Strategy* (SFI, in press), is a direct response to the third point above: 'recognise the goals of iwi and hapū, and acknowledge te Tiriti o Waitangi'. This working paper fits underneath Report 7, and has the aim of meeting Objective 1 of Report 7, which is to investigate whether shared Māori goals exist (SFI, in press).

The methodology for this paper sits within a wider methodological framework, which is discussed in *Project 2058 Methodology: Version 3* (SFI, 2009a). Consequently, the wider methodological framework of *Project 2058* informs the methodology of Report 7, which in turn informs the methodology underlying this working paper.

2. Method

While completing our preliminary research for Report 7, we were unable to find a comprehensive, up-to-date perspective that provided a national overview of shared Māori goals in New Zealand. We very quickly appreciated that such a broad and fully comprehensive review was beyond our resources. In view of this, we are not attempting to be rigorous or comprehensive, rather to compile a snapshot of the current landscape based upon published sources available either in bookshops or on websites. We do not have the resources or mandate to facilitate a wide discussion on the development of a shared set of goals; therefore we have used information already published in order to gain a deeper understanding of the extent to which shared Māori goals might exist, and if they do, what they might look like.

Selection of Organisations

In order to complete this task it was decided to review the goals of six organisations. The six were selected because they had not only articulated their over-arching goals on their websites or in a strategic document, but they had also shown considerable foresight, in that their goals reflected a long-term view. The organisations selected were four iwi (Te Rūnanga o Te Rarawa, Te Rūnanga ā Iwi o Ngāpuhi, Te Rūnanga o Ngāi Tahu, and Te Rūnanga o Raukawa), one Māori Trust Board (Hauraki Māori Trust Board), and one Ministry (Te Puni Kōkiri).

Classification of Goals

Section 3 lists the goals of each of the six organisations. From this initial research, 41 relevant goals were found; these are listed in Section 4. Three iterations then occurred. Firstly, a tally was taken of similar goals, and then the common goals were given a letter of the alphabet (a–n); see Table 2 (page 12). In the second and third iterations, goals have been further streamlined to produce four high-level goals. Each of these three iterations is depicted in Table 2. This process is also shown in Table 1 below.

Terminology

The use of te reo Māori has been promoted by the writers throughout this working paper as a means of communicating Māori concepts appropriately. In many cases there is no precise equivalent term in English, therefore to ensure that over-translation does not occur, resulting in meanings being changed or lost, definitions have not been included within the body of the report. Terminology is instead explained in a glossary, which can be found at the end of the report (see page 17).

In addition, for the purpose of this paper it is useful to explain the difference between shared and specific goals. Shared goals are those high-level goals that are seen as being held by the majority of the six organisations studied. In contrast, specific goals are more explicit, being derived from a particular context, and often expressed in relation to managing a resource, solving an environmental problem or optimising a social outcome.

Table 1 Process for Achieving Final Shared Goals

Part 1: List of 41 Māori goals

A list of 41 relevant goals was taken from the lists in Section 3.

↓

Part 2: First iteration of Table 2

A tally was taken of each time a goal was repeated in the list of 41; each then became a goal (a–n) in this first iteration.

↓

Part 3: Second iteration of Table 2

Goals a–n were further combined to create six goals shared by Māori.

↓

Part 4: Third iteration of Table 2

The six goals from the second iteration were further combined to achieve four high-level shared goals of Māori.

Limitations

There are at least three limitations to this paper: the small size of the sample, the degree of personal judgement when interpreting the terms used in each goal, and the level of judgement required to then group the 41 goals into four high-level goals. The first limitation is self-explanatory; the latter two are discussed below.

While completing this working paper, it became apparent that for Māori the meanings associated with words and concepts may not compare directly with the English interpretation of those same words and concepts. An example of this may be the use of the term economic, which from a Western perspective is primarily associated with financial, material and commercial value, whereas a Māori perspective may have a different scope of meaning and therefore a different

practical application. To fully investigate and make allowance for these nuances of meaning would have required a discussion with each of the authors to establish their intended meaning, and then develop a method to take into account any differences. As this is outside the scope of this paper and our available resources, we have assumed the conventional English meanings for the terms used in the published goals of the six organisations.

To minimise the level of personal judgement required to group specific goals, we were guided by the number of times key words and phrases were repeated. However, during this iteration process it became apparent that we were losing a high level of detail by summarising the goals. For example, Te Rūnanga o Ngāi Tahu has a very comprehensive list of social goals within its document *Ngāi Tahu 2025* (TRONT, 2001); it was not possible to include all of these goals in our table, so we incorporated only the summary from the rūnanga's *Annual Report 2008* (TRONT, 2008). Our solution was, where possible, to be as transparent as possible (see Table 2).

3. The Goals of Six Organisations

This section lists the vision and specific goals of each of the six organisations.

Organisation 1: Te Rūnanga o Te Rarawa

Te Rūnanga o Te Rarawa[1] is the tribal council for 23 marae throughout Northland. It brings together the collective voices of the marae, and provides support and leadership to promote their well-being. Its vision is to have:

> Ko nga whanau o Te Rarawa, kei te tukaha ki to ratou tuakiri tangata, kei te piri pumau ki to ratou marae, kei te mau tonu te manawa ki nga mahi awhina.
>
> Te Rarawa whānau strong in their identity, active with their marae, and making a contribution. (TROTR, 2008: 1)

The rūnanga's *2008 Strategic Plan* sets out the following five-year strategy goals:

1. Te Rarawa whānau and hapū have a strong identity grounded in our history, culture, and tikanga.
2. Our marae and hapū develop their potential.
3. To grow a sustainable economic base that will support Te Rarawa whānau, hapū, and iwi.
4. That we look after our environment so that it sustains our communities.
5. Te Rarawa people are educated to achieve their potential and support the development of the iwi.

[1] For more information on Te Rarawa see http://www.terarawa.co.nz/

6. To enhance whānau well-being and build strong communities.
7. That Te Rarawa shows leadership and ensures our voice is heard where issues concern us. (TROTR, 2008: 5)

Organisation 2: Te Rūnanga ā Iwi o Ngāpuhi

In 1989, when the Department of Māori Affairs was restructured, Ngāpuhi established Te Rūnanga ā Iwi o Ngāpuhi.[2] The entity was incorporated in 1991 under the Charitable Trusts Act 1957. Te Rūnanga ā Iwi o Ngāpuhi represents and looks after the Ngāpuhi iwi, whose people are spread throughout Northland. The governance board of Te Rūnanga ā Iwi o Ngāpuhi consists of representatives from eight takiwā within Te Whare Tapu o Ngāpuhi and two taurahere situated in Auckland.

The vision of Te Rūnanga ā Iwi o Ngāpuhi is:

> Kia tū tika ai te whare tapu o Ngāpuhi
>
> that the sacred house of Ngāpuhi stand firm. (TRAION, 2007: 5)

In 2004 a draft five-year strategic plan was established, and this was reviewed and modified in 2007. Particular emphasis is placed on knowledge enhancement and development, with the aim of identifying key diversification models. The plan identifies the following seven strategies, which we have interpreted as high-level goals:

1. Hapu Development - Mana motuhake of our hapū, by providing assistance and support planning processes that develop sustainable management plans and practices for whānau, hapū and marae.
2. Communications and Identity - Developing positive and effective relationships between the Rūnanga, whānau, hapū and marae to meet current and future aspirations.
3. Mātauranga - Promoting among whānau, hapū and marae, the retention of tūturu knowledge and the acquisition of new knowledge.
4. Natural Resource Management - Whānau and hapū are able to exercise mana and kaitiakitanga over their sacred sites and other taonga while sustaining and protecting resources for current and future generations.
5. Social Development - Ngāpuhitanga and the dynamics of whanaungatanga are actively promoted to enhance the development of positive social outcomes for Ngāpuhi.
6. Ngāpuhi Policy Development - Strategically working to influence and fully participate in policy development within the private and public sectors.

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[2] For more information on Te Rūnanga ā Iwi o Ngāpuhi see http://www.ngapuhi.iwi.nz/index.php

7. Economic Development - The wealth and self determination for Ngāpuhi is realised through sustainable economic growth and development. (TRAION, 2009: 13)

Organisation 3 Te Rūnanga o Ngāi Tahu

Te Rūnanga o Ngāi Tahu[3] is the governing body that oversees Ngāi Tahu, managing their collective assets and promoting their interests and aspirations. It was established by the Te Rūnanga o Ngāi Tahu Act 1996, and is comprised of elected representatives from each of 18 local rūnanga situated throughout the South Island. In 2001, Te Rūnanga o Ngāi Tahu published a document entitled *Ngāi Tahu 2025*, which contained the opening statement:

> Tino Rangatiratanga – 'Mō tātou, ā, mō kā uri ā muri ake nei'
>
> Tino Rangatiratanga – 'For us and our children after us'. (TRONT, 2001: 3)

In this document, future goals are extensively discussed under nine categories, including social, environmental and cultural (TRONT, 2001). These goals were too many to include in full here, so instead, we have paraphrased the summary of the 2025 goals contained in the rūnanga's *Annual Report 2008*:

1. Influence external decision-makers.
2. Have a vibrant Ngāi Tahu culture.
3. Effective tribal communications and participation in tribal activities.
4. The development and support of our Papatipu Rūnanga.[4]
5. Preserve our natural environment for us and future generations.
6. Improve whānau well-being through targeting resources to meet needs and aspirations.
7. Ngāi Tahu whānui to be well-educated, trained and strong in their knowledge of Ngāi Tahutanga.
8. Effective investment planning for the future.
9. To continue to increase the effectiveness of our governance. (Adapted from TRONT, 2008: 10)

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3 For more information on Te Rūnanga o Ngāi Tahu see http://www.ngaitahu.iwi.nz/

4 Papatipu Rūnanga are the constituent areas of Te Rūnanga o Ngāi Tahu. Under the Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001, 18 Paptipu Rūnanga were named (NZ Govt, 2001). Each has an elected board, from which a representative is elected to Te Rūnanga o Ngāi Tahu (TRONT, n.d.).

Organisation 4 Te Rūnanga o Raukawa

Te Rūnanga o Raukawa[5] originated with the Raukawa Marae Trustees (1936) which led to the development of Te Kōmiti Whakatinana (1985), later known as Te Rūnanga o Raukawa (1988). Te Rūnanga Whāiti, the governing body of the organisation, consists of four members from each of its 24 hapū. The rūnanga offers initiatives in areas such as health, education and social services to contribute to the well-being of its whānau, hapū, iwi and others who reside within the tribal boundary.

The vision of Te Rūnanga o Raukawa is:

> A thriving state of existence where our people are proud to be descendants of Ngāti Raukawa. (TROR, 2009)

Under the strategic plan found on its website, Te Rūnanga o Raukawa identifies the following key strategies, which we have interpreted as high-level goals:

1. Strong, Vibrant and Healthy Whānau and Hapū – The good health and well-being of our people is achieved through strengthening taha hinengaro, taha tinana, taha wairua, taha Whānau.[6]
2. Capacity & Capability – Build the capacity (people power) and capability (effectiveness) of our Whānau, Hapū & Iwi.
3. Culturally Strong – Preserve & maintain the cultural taonga of Ngāti Raukawa.
4. Expansive Networks – Enhance and expand our relationships and networks with Hapū, other Iwi, Government and Non-Government agencies.
5. Strong Infrastructures – Strengthen the infrastructures (structures, systems, policies and procedures, planning and monitoring) of Ngāti Raukawa.
6. Effective Representation – Represent Ngāti Raukawa interests effectively and efficiently at all times.
7. Protecting and enhancing our Environment – Research, investigate and participate in environmental revitalization projects within Ngāti Raukawa tribal region.
8. Economically Strong – Pursue commercial and non-commercial opportunities that enhance the well-being of Ngāti Raukawa.
9. Making our Mark – Brand & Market Ngāti Raukawa as a Leader and Role Model.

(TROR, 2009)

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5 For more information on Te Rūnanga o Raukawa see http://www.raukawa.info/index.php

6 Durie describes the concept of health as an interaction of 'taha wairua (the spiritual side), taha hinengaro (thoughts and feelings), taha tinana (the physical side) [and] taha whānau (family)' in *Whaiora: Māori Health Development* (Durie, 1998: 69).

Organisation 5: Hauraki Māori Trust Board

The Hauraki Māori Trust Board[7] brings together the collective strength of 12 iwi of the Hauraki region with a view to effectively influencing decisions being made about their future and environment. The Board operates under the Māori Trust Boards Act. The Trust Board states that its 'kaupapa… is: Building the Hauraki Nation, together' (HMTB, 2009).

In addition:

> The Board is committed to strengthening, enhancing, protecting and promoting the cultural, social, economic and political integrity of its people. (ibid.)

In the Hauraki Māori Trust Board's *Annual Plan 2008–2009*, the goals of the *Strategic Blueprint 2006–2012* are stated as:

1. Healthy & Educated Whānui.
2. Informed & Participating Whānui.
3. Culturally Vibrant Whānui.
4. Economically Vibrant Whānui.
5. Effective Governance & Leadership. (HMTB, 2008: 3)

Organisation 6: Te Puni Kōkiri

Te Puni Kōkiri,[8] the Ministry for Māori Development, guides Māori public policy and advises the government on policy affecting Māori well-being. Te Puni Kōkiri was established in 1992 under the Ministry of Māori Development Act 1991, which states its responsibilities as:

> (a) Promoting increases in the levels of achievement attained by Māori with respect to – (i) Education, (ii) Training and employment, (iii) Health [and] (iv) Economic resource development
>
> (b) Monitoring, and liaising with, each department and agency that provides or has a responsibility to provide services to or for Māori for the purpose of ensuring the adequacy of those services. (Ministry of Māori Development Act, 1991 s5)

The Ministry's *Statement of Intent 2009–2012*:

> … recognises the following strategic objectives: (i) Maintaining an overview of government policy initiatives pertaining to Māori and ensuring they are responsive to their needs, (ii) Interventions and investments to be responsive to areas of Māori potential and (iii) Stakeholder relationships to be driven off outcomes, and messages and behaviours to be consistent. (TPK, 2009: 29)

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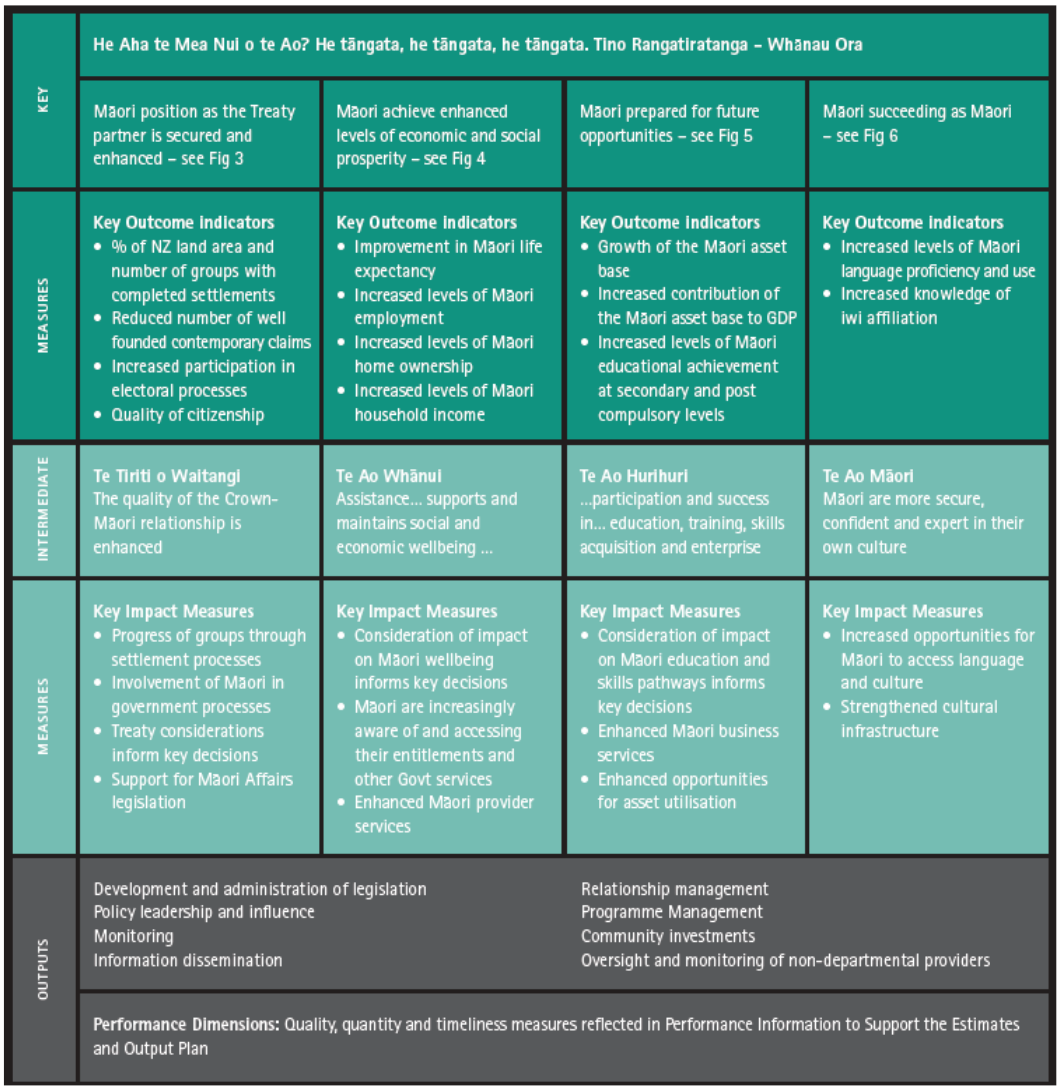
7 For more information on the Hauraki Māori Trust Board see http://www.hauraki.iwi.nz/

8 For more information on Te Puni Kōkiri see http://www.tpk.govt.nz/en/

The key goals identified in the Te Puni Kōkiri Performance Framework (see Figure 1) are:

1. Māori position as the Treaty partner is secured and enhanced.
2. Māori achieve enhanced levels of economic and social prosperity.
3. Māori prepared for future opportunities.
4. Māori succeeding as Māori. (TPK 2009: 15)

Figure 1 Te Puni Kōkiri Performance Framework 2009–2012
Source: TPK 2009: 15



4. List of 41 Specific Goals

The following is the list of 41 goals taken directly from the sources discussed in Section 3. At this stage the original wording and references have been retained; Table 2 shows how these individual goals have been streamlined and combined. The letter shown in brackets after each goal corresponds to its position in the first tier of Table 2.

Te Rūnanga o Te Rarawa

1. Te Rarawa whānau and hapū have a strong identity grounded in our history, culture, and tikanga. (d)
2. Our marae and hapū develop their potential. (d)
3. To grow a sustainable economic base that will support Te Rarawa whānau, hapū, and iwi. (k)
4. That we look after our environment so that it sustains our communities. (l)
5. Te Rarawa people are educated to achieve their potential and support the development of the iwi. (a)
6. To enhance whānau well-being and build strong communities. (b)
7. That Te Rarawa shows leadership and ensures our voice is heard where issues concern us. (g)

Te Rūnanga ā Iwi o Ngāpuhi

8. Hapu Development - Mana motuhake of our hapū, by providing assistance and support planning processes that develop sustainable management plans and practices for whānau, hapū and marae. (l)
9. Communications and Identity - Developing positive and effective relationships between the Rūnanga, whānau, hapū and marae to meet current and future aspirations. (e)
10. Mātauranga - Promoting among whānau, hapū and marae, the retention of tūturu knowledge and the acquisition of new knowledge. (n)
11. Natural Resource Management - Whānau and hapū are able to exercise mana and kaitiakitanga over their sacred sites and other taonga while sustaining and protecting resources for current and future generations. (f)
12. Social Development - Ngāpuhitanga and the dynamics of whanaungatanga are actively promoted to enhance the development of positive social outcomes for Ngāpuhi. (h)
13. Ngāpuhi Policy Development - Strategically working to influence and fully participate in policy development within the private and public sectors. (k)
14. Economic Development - The wealth and self determination for Ngāpuhi is realised through sustainable economic growth and development. (b)

Te Rūnanga o Ngāi Tahu

15. Influence external decision-makers. (g)
16. Have a vibrant Ngāi Tahu culture. (d)
17. Effective tribal communications and participation in tribal activities. (f)

18. The development and support of our Papatipu Rūnanga. (g)
19. Preserve our natural environment for us and future generations. (m)
20. Improve whānau well-being through targeting resources to meet needs and aspirations. (b)
21. Ngāi Tahu whānui to be well-educated, trained and strong in their knowledge of Ngāi Tahutanga. (c)
22. Effective investment planning for the future. (k)
23. To continue to increase the effectiveness of our governance. (g)

Te Rūnanga o Raukawa

24. Strong, Vibrant and Healthy Whānau and Hapū – The good health and well-being of our people is achieved through strengthening taha hinengaro, taha tinana, taha wairua, taha Whānau. (a)
25. Capacity & Capability – Build the capacity (people power) and capability (effectiveness) of our Whānau, Hapū & Iwi. (c)
26. Culturally Strong – Preserve & maintain the cultural taonga of Ngāti Raukawa. (d)
27. Expansive Networks – Enhance and expand our relationships and networks with Hapū, other Iwi, Government and Non-Government agencies. (g)
28. Strong Infrastructures – Strengthen the infrastructures (structures, systems, policies and procedures, planning and monitoring) of Ngāti Raukawa. (g)
29. Effective Representation – Represent Ngāti Raukawa interests effectively and efficiently at all times. (g)
30. Protecting and enhancing our Environment – Research, investigate and participate in environmental revitalization projects within Ngāti Raukawa tribal region. (l)
31. Economically Strong – Pursue commercial and non-commercial opportunities that enhance the well-being of Ngāti Raukawa. (j)
32. Making our Mark – Brand & Market Ngāti Raukawa as a Leader and Role Model. (g)

Hauraki Māori Trust Board

33. Healthy & Educated Whānui. (a)
34. Informed & Participating Whānui. (h)
35. Culturally Vibrant Whānui. (d)
36. Economically Vibrant Whānui. (j)
37. Effective Governance & Leadership. (g)

Te Puni Kōkiri

38. Māori position as the Treaty partner is secured and enhanced. (i)
39. Māori achieve enhanced levels of economic and social prosperity. (j)
40. Māori prepared for future opportunities. (c)
41. Māori succeeding as Māori. (d)

Table 2 Sorting and Combining Goals
Numbers in brackets indicate the number of times a goal was repeated in the list of 41 goals.

	First iteration	Second iteration	Third iteration
a	Māori are healthy and educated to achieve their potential and support the development of the iwi (x 3)	Māori are healthy and educated to achieve their potential and support the development of the iwi (x 3)	Māori live long and live well (x 9)
b	Enhance Māori well-being and build strong communities (x 3)	Māori are strong and prepared for future opportunities (x 6)	
c	Participation and success in education, training, skills acquisition and enterprise (x 3)		
d	Māori have a strong identity grounded in their history, culture and tikanga (x 6)	Māori are secure, confident and expert in their own culture (x 9)	Māori succeed as Māori (x 21)
e	To retain old knowledge and gain new knowledge (x 1)		
f	Information shared and opportunities provided to participate in cultural activities (x 2)		
g	Effective governance and leadership (x 9)	Effective governance and leadership ensure Māori voices are heard where issues concern them (x 11)	
h	Māori are informed and participating (x 2)		
i	The Māori position as a Treaty partner is secured and enhanced (x 1)	The Māori position as a Treaty partner is secured and enhanced (x 1)	
j	Māori achieve enhanced levels of economic and social prosperity (x 3)	The sustainable economic development of iwi and hapū is encouraged and progressed (x 6)	Sustainable Economic development of iwi and hapū is encouraged and progressed (x 6)
k	Māori grow a strong, supportive, sustainable economic base (x 3)		

	First iteration	Second iteration	Third iteration
l	Look after our environment so that it sustains our communities (x 3)	Protect and enhance the natural environment so that it sustains communities and is preserved for current and future generations (x 4)	The natural environment is protected and enhanced by iwi and hapū so that it sustains current and future generations (x 5)
m	Preserve our natural environment for current and future generations (x 1)		
n	Whānau and hapū are able to exercise mana whenua and kaitiakitanga over their sacred sites and other taonga (x 1)	Whānau and hapū are able to exercise mana whenua and kaitiakitanga over their sacred sites and other taonga (x 1)	

5. Four Shared Goals

To find a final set of shared Māori goals, we have analysed the goals of the six organisations. Through a process of review, synthesis and reflection we have refined those 41 specific goals into four high-level shared goals, which are listed below. We have also gone back through all the contributing goals and compiled a list of key words, in order to help describe the essence of each goal in more detail. Each of the four shared goals is briefly described below, and is further discussed in Report 7: *Exploring the Shared Goals of Māori: Working towards a National Sustainable Development Strategy* (SFI, in press).

The four shared goals are listed below. [9] Importantly, good practice requires goals to be explicit, realistic, attainable, measurable, and ideally specified in terms of a timeframe. The detailed descriptions below aim to meet all but the last characteristic, in that the timeframe is not specified, but implied to be based on a long-term view.

1. Māori succeed as Māori. (21)
2. Māori live long and live well. (9)
3. Sustainable economic development of iwi and hapū is encouraged and progressed. (6)
4. The natural environment is protected and enhanced by iwi and hapū so that it sustains current and future generations. (5)

Goal 1: Māori succeed as Māori

Key words: Culture, history, land, knowledge, leadership, te Tiriti o Waitangi, participation, governance, engagement and voices being heard.

Success is essentially about survival. To be attained, success requires Māori to both sustain and develop their cultural identity and to participate and engage in shaping New Zealand society. These two factors are not considered to exist in isolation; rather, they develop simultaneously. This goal covers a wide range of areas, including culture, history, land, knowledge, leadership and te Tiriti o Waitangi, all of which contribute to 'Māori succeeding as Māori'.

'Māori succeed as Māori' is a phrase that we have adopted from Te Puni Kōkiri which we feel very succinctly communicates the overall intent of all the individual components. Indicators of success in this area could include increased use of te reo Māori; increased knowledge of iwi and hapū and affiliation; increased participation in cultural activities; provision of social services by Māori for their communities; and robust relationships between Māori organisations and government (TPK, 2009: 18, 27; TRAION, 2009: 23, TRONT, 2001: 14 - 23).

[9] The figures in brackets show the number of specific goals that have been woven into each of the shared goals.

Goal 2: Māori live long and live well

Key words: Health, education, community, enterprise, development, employment

Success is attained if Māori live long and live well. This requires the effective and efficient allocation of current and future resources and the development of those resources to enhance the well-being of Māori. The term 'resource' has a wide scope and could apply to health, education, community, enterprise, development and employment. Notably, recent statistics in these areas continue to indicate disparity between Māori and non-Māori New Zealanders.[10] In order to assess progress of this goal, it will be necessary to understand the preferences and aspirations of iwi and hapū, as Māori must define their own success.

Te Puni Kōkiri suggests as possible indicators for success in this area: increased life expectancy and increased levels of educational achievement for Māori. However, there are issues with collecting individual data on such areas and it could be beneficial to develop more whānau-orientated methods of measuring these things (TPK, 2009: 19).

Goal 3: Sustainable economic development of iwi and hapū is encouraged and progressed

Key words: Planning, economics, sustainability, stability

Success is attained if whānau, hapū and iwi achieve independent economic development. In particular, this goal focuses on increasing capability so as to optimise strategic planning, legal and commercial expertise and sustainable development. This in turn will maximise economic outcomes, sustainability and long-term stability for Māori. This goal also directly impacts on the ability of the other three goals to be achieved.

This includes identifying areas where Māori are uniquely positioned to achieve. For example, Te Rūnanga o Ngāi Tahu has identified that fisheries, forest estates, property and tourism are key areas for investment (TRONT, 2001: 40–41). Indicators of success in this area could include increased employment and income for Māori, new business opportunities, and strong commercial relationships being entered into (TPK, 2009: 19–20). Success in economic development is also likely to allow Māori to express traditional values such as generosity, and to a greater extent have the time, energy and skills to engage with the communities in which they live and work.

Goal 4: The natural environment is protected and enhanced by iwi and hapū so that it sustains current and future generations

Key words: Mana whenua, kaitiakitanga, taonga, natural resources, sustainability

Success is attained for iwi and hapū if their ancestral land, including the flora and fauna which exists in unison with the land, is both protected and enhanced for future generations. The

[10] See Sustainable Future Institute Working Paper 2009/04 - *Statistics: A selection of available data associated with shared Māori goals* (SFI, 2009b).

natural environment and the powerful relationships between people, places and history hold special significance for Māori, as does their ability to preserve and exercise traditional practices such as kaitiakitanga and mahinga kai. The whakapapa of each whānau, hapū and iwi is woven into their landscape and thus they are sustained by the landscape. This goal is to ensure that Māori practices continue to contribute to the well-being of the natural environment in turn, allowing the environment to continue to contribute to the well-being of Māori.

It is this very special relationship with the land that makes this goal so important to Māori. Many iwi and hapū seek the opportunity to sustain and protect their natural resources and environment in a manner that is in keeping with their cultural practices and that will provide for future generations. The practical application of this may include gaining rights through legislation and policy; establishing strong and influential relationships with government agencies; iwi and hapū continuing to develop sustainable environmental management plans and policies, and ensuring that communities are well-informed about these plans and practices (TRONT, 2001: 8–11).

6. Conclusion

To conclude, all four goals are discussed further in *Project 2058*'s Report 7, *Exploring the Shared Goals of Māori: Working towards a National Sustainable Development Strategy* (SFI, in press). These four shared goals, combined with the findings of a sub-report that explores environmental goals in practice (Report 7a, *Environmental Goals of Iwi and Hapū: Six case studies*) will be used to inform a discussion on the creation of a National Sustainable Development Strategy for New Zealand.

As these goals are a key building block for *Project 2058*, any feedback on the quality or wording of these goals would be welcomed.

Glossary

Note: We have primarily used the online version of the *Te Aka Māori-English, English-Māori Dictionary and Index* to source these definitions (Moorfield, 2009). Where this was not possible we have used alternative sources, which are referenced within the glossary.

Glossary	
hapū	kinship group, clan, tribe, subtribe – section of a large kinship group
iwi	extended kinship group, tribe, nation, people, race – often refers to a large group of people descended from a common ancestor
kaitiakitanga	guardianship, trusteeship, resource management (Kawharu, 2002: 399)
Māori	aboriginal inhabitant
mahinga kai	seafood gardens and other traditional sources of food (Mead, 2003: 362)
mana whenua	customary authority over lands (Kawharu, 2002: 399)
marae	courtyard – the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae
mātauranga	education, knowledge, wisdom, understanding, skill
papatipu	ancestral land - Māori land not having a European title
rūnanga	council, tribal council, assembly, board, boardroom
taha hinengaro	mental [aspect of Māori health] (Durie, 1998: 69)
taha tinana	physical [aspect of Māori health] (ibid.)
taha wairua	spiritual [aspect of Māori health] (ibid.: 69)
taha Whānau	[health of the] extended family (ibid.)
takiwā	district, area, territory, vicinity, region, time, period, season, space
taonga	property, goods, possessions, effects, treasure, something prized
taurahere	an organisation constituted of [iwi] members living outside of the [rohe of the iwi] and established for the purpose of maintaining links to their hapū (TROTR, 2006: 45)
te ao Māori	Māori world view (MAI Review, n.d.)
te reo Māori	the Māori language
te Tiriti o Waitangi	the Māori version of the Treaty of Waitangi
tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, reason, plan, practice, convention
tino rangatiratanga	self-determination
whakapapa	genealogy (Mead, 2003: 370)
whānau	extended family, family group; a familiar term of address to a number of people
whānui	wider community (Kawharu, 2002: 400)

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