Horizon Research

Māori Wellbeing

Tūhono Research Service

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EXECUTIVE SUMMARY

This report summarises the results of an online survey on Māori Wellbeing. It was conducted using the Tūhono Research Service panel, augmented by "Expert" respondents and Iwi representatives from Māori regions: Taitokerau, Tainui, Mataatua, Porourangi, Te Arawa, Hauauru, Takitimu, Raukawa, Waipounamu and Maata Waka.

The original report covered 900 respondents in total who responded to the survey between 29 June and 28 August, 2020. To give "Expert" respondents and Iwi representatives further time to respond, the survey was kept open from 29 August to 31 December 2020. There were a further 24 responses to the survey in that period. This report covers responses received during the whole survey period from 29 June to 31 December.

The sample is weighted on age and gender to match the Māori population in New Zealand at the 2018 Census. It has a maximum margin of error of ±3.3% overall at a 95% confidence level.

Ngā Whetū Oranga Wellbeing Matrix

There are ten "domains" defined in the Ngā Whetū Oranga Wellbeing Matrix:

- Tangata/Individuals
- Kāinga/households
- Whānau/family group
- Tikanga/culture
- Marae and Waahi Tapu
- Hapū and Iwi affiliations
- Whenua ancestral lands
- Taiao/Environment
- Hapori/Community
- Te Tiriti/Treaty partner

Asked whether they considered that these 10 domains were key aspects of Māori wellbeing, 81% of respondents overall agreed that they were and only 6% disagreed. 13% were unsure.

Respondents rated their overall personal wellbeing at an average of 7.0 out of 10. Average personal wellbeing scores increased with increasing age, from 6.3 out of 10 for 18-24-year olds, to 7.6 and 7.7 out of 10 respectively for 65-74-year olds and those aged 75 years or more.

Kāinga

92% of respondents agreed with the statement "*A positive nurturing kāinga environment influences the wellbeing and quality of life of the whānau and its individual members*". 5% disagreed and 4% selected "Neither agree nor disagree".

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Respondents rated their own kāinga wellbeing at an average of 7.6 out of 10: higher than the average personal wellbeing score. Average kāinga wellbeing scores increased with increasing age, from 7.3 out of 10 for 18-24-year-olds, to 8.4 out of 10 for those aged 75 years or more.

Whānau/extended family groups

93% of respondents agreed with the statement *"Whakapapa connects us to tūpuna and our tūpuna/tipuna, therefore whakapapa knowledge should be maintained and passed on to future generations"*, with 64% strongly agreeing. 4% disagreed and 3% selected "Neither agree nor disagree".

91% of respondents agreed with the statement *"Regular whānau interaction between generations is important to develop and foster positive relationships and build both individual and whānau values, attitudes and behaviour"*, with 60% strongly agreeing. 3% disagreed and 6% selected "Neither agree nor disagree".

55% of respondents were satisfied with the opportunities for and the level of interaction between generations in their whānau. 35% were not satisfied and 10% were unsure.

Respondents rated the overall wellbeing in their whānau at an average of 6.6 out of 10 – the lowest of all the wellbeing scores. Average whānau wellbeing scores increased with increasing age, from 6.1 out of 10 for 18-34-year-olds, to 7.9 out of 10 for those aged 75 years or more.

Tikanga

78% of respondents agreed with the statement *"Tikanga Māori is a key part of people's lives, it influences their beliefs, values, attitudes and behaviours"*, with 29% strongly agreeing. 6% disagreed and 16% selected "Neither agree nor disagree".

88% of respondents agreed with the statement *"Māori identity provides a sense of who you are, who you belong to, where you come from and how you whakapapa to others",* with 46% strongly agreeing. 4% disagreed and 8% selected "Neither agree nor disagree".

40% overall were satisfied with their level of confidence and ability to participate in formal tikanga Māori ceremonies and activities, while **52% were not satisfied**. 9% selected "Unsure"[1].

41% were confident that their current level of knowledge of whakapapa and tikanga Māori was sufficient to pass on to others, while **51% were not**. 8% were unsure.

Marae and Waahi Tapu

66% of respondents agreed with the statement *"Marae and waahi tapu are important to me, my whānau, hapū and iwi"*, with 29% strongly agreeing. 8% disagreed and 27% selected "Neither agree nor disagree".

[1] Percentages do not sum to 100% owing to rounding.

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Respondents rated the customary use and whānau engagement at their marae at an average of 5.5 out of 10 – the lowest average rating.

Hapū and Iwi or tribal affiliations

82% of respondents agreed with the statement *"Hapū and Iwi affiliations are a key aspect of Māori identity and wellbeing* ", with 36% strongly agreeing. 4% disagreed and 14% selected "Neither agree nor disagree".

Whenua

84% of respondents overall agreed with the statement *"Retention and sustainability of Māori land enables and reinforces the exercise of Mana whenua and tangata whenua"*, with 46% strongly agreeing. 4% disagreed and 12% selected "Neither agree nor disagree".

Respondents rated the importance of whenua ownership in contributing to the wellbeing of their whānau at an average of 7.5 out of 10. This demonstrates a strong connection between the land and perceived wellbeing.

Taiao

94% of respondents overall agreed with the statement *"Protection and sustainability of the environment is essential for individual and collective wellbeing"*, with 64% strongly agreeing. 2% disagreed and 4% selected "Neither agree nor disagree".

This was the strongest overall response to any of the statements measured.

Respondents rated the importance of taiao or the environment to them and to their whānau at an average of 8.5 out of 10. This was the highest of all average scores.

Hapori – local community

80% of respondents said that serving their local community was important to them, with 59% strongly agreeing. 8% said it wasn't important to them and 12% were unsure.

Te Tiriti ~ Mana partnership

Respondents were asked how they thought the Government and Māori, as treaty partners, should share responsibility for achieving desired wellbeing outcomes for Māori across the ten Ngā Whetū Oranga wellbeing domains.

A majority of respondents overall (55%) wanted responsibility shared 50% Government and 50% Māori. 25% overall wanted responsibility shared 25% Government and 75% Māori and 10% said it should be 100% Māori. Only 2% wanted the responsibility to be 100% devolved to the Government; 8% wanted 75% Government and 25% Māori.

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78% of respondents overall agreed that the Treaty of Waitangi was important in achieving individual and/or collective wellbeing, while 6% thought that it was not important. 17% selected "Neither agree nor disagree"[2].

[2] Percentages do not sum to 100% owing to rounding.

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REPORT

There were three identified groups of respondents for this survey:

- Tūhono Research Service panel members.
- "Expert" respondents who were invited by Tūhono to participate via a dedicated link to the survey.
- "Region" respondents who were associated with Iwi organisations invited to participate via their dedicated links set up of each region.

Although the numbers of "Expert" and "Region" respondents are relatively small, there was sufficient difference in their responses to give indications for these groups. These differences are commented on in this report.

Note that throughout the report, percentages may not sum to 100% owing to rounding.

Illustrative comments have been included in this report, but no structured analysis of them has been completed. The full list of verbatim comments can be accessed from the Horizon Research results system.

1. Tangata – individuals

1.1 Ngā Whetū Oranga Wellbeing Matrix

Respondents were given the following summary of the Ngā Whetū Oranga Wellbeing Matrix:

"Key wellbeing factors:

The responses to the first survey confirmed a very high level of consensus for the issues raised and have been used to inform development of a "Ngā Whetū Oranga" Wellbeing Matrix, which comprises the following ten key Te Ao Māori domains:

Tangata/Individuals
Kāinga/households
Whānau/family group
Tikanga/culture
Marae and Waahi Tapu
Hapū and Iwi affiliations
Whenua ancestral lands
Taiao/Environment
Hapori/Community
Te Tiriti/Treaty partner

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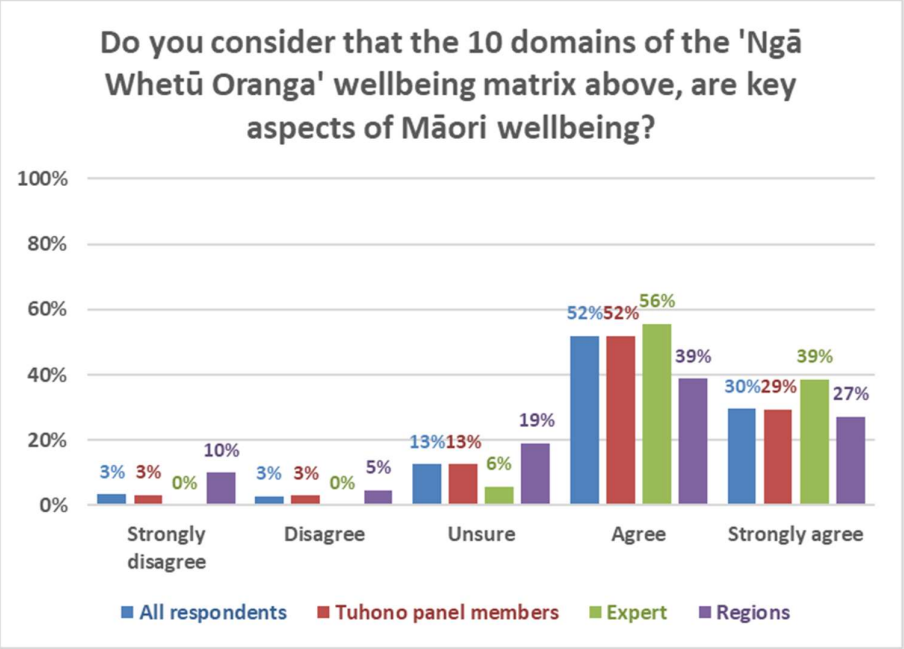
This second survey is based on the ten key domains of "Ngā Whetū Oranga" as summarised above with a specific focus on some key aspects of Te Ao Māori wellbeing.

Some regard tangata or the individual as a fundamental to determining wellbeing because individuals are depended upon to provide their personal perspectives of both individual and collective wellbeing.

Respondents were asked whether they considered that the 10 domains as shown in the preamble to the question were key aspects of Māori wellbeing. As shown in the following chart, 81% of respondents overall agreed that they were and only 6% disagreed. 13% were unsure.

Note that while the "Expert" respondents were even more strongly in agreement, 15% of the "Region" respondents disagreed (10% strongly) and 66% agreed.



Note that percentages shown in the charts may not sum to 100% owing to rounding.

Total agreement ("Agree" plus "Strongly agree") declines with increasing age.

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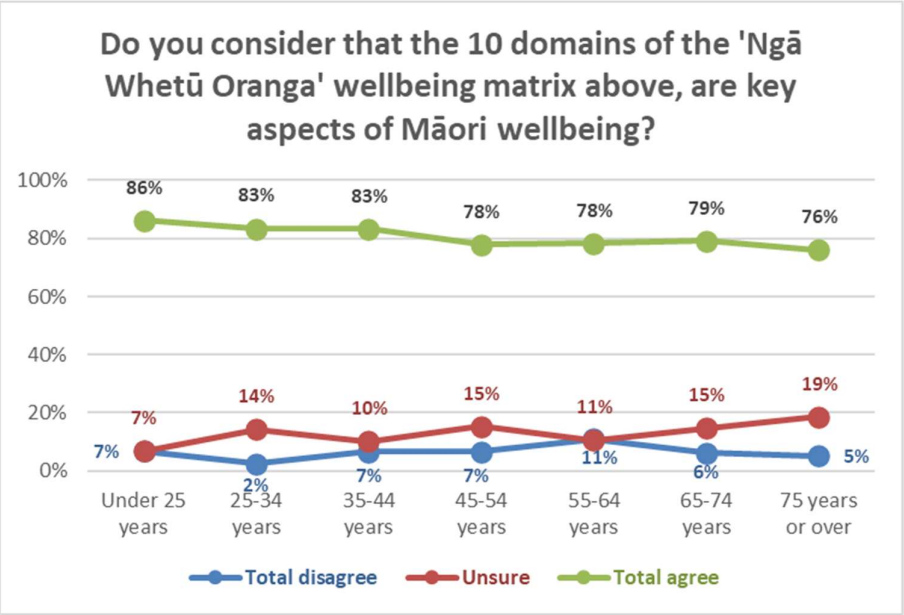
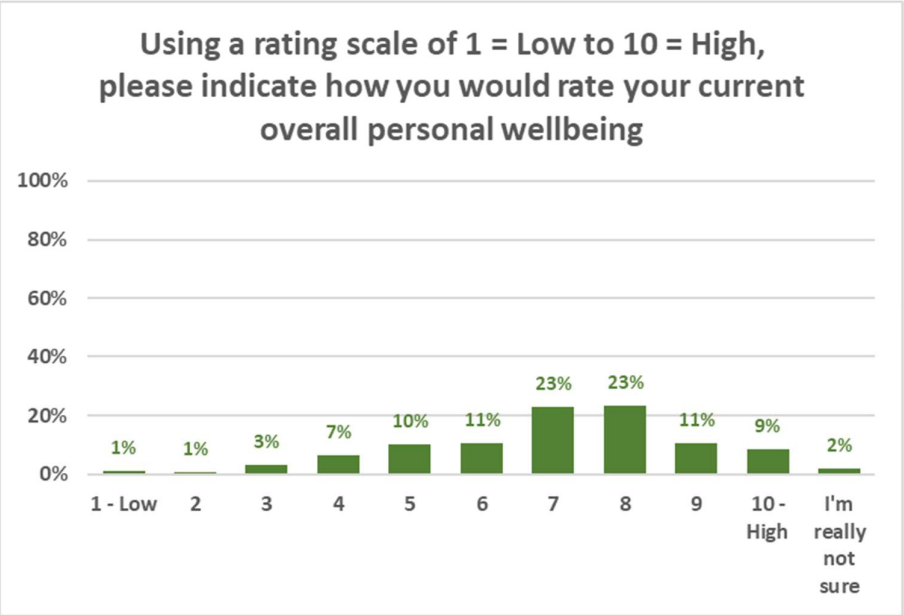


1.2 Self-rating: Personal wellbeing

Using a 10-point scale (1=Low to 10=High), respondents were asked to rate their overall personal wellbeing.

Overall and on average, respondents rated their wellbeing at 7.0 out of 10.

12% rated their wellbeing at 4 or below, 21% at 5 or 6, 46% at 7 or 8 and 19% at 9 or 10. 2% were unsure.



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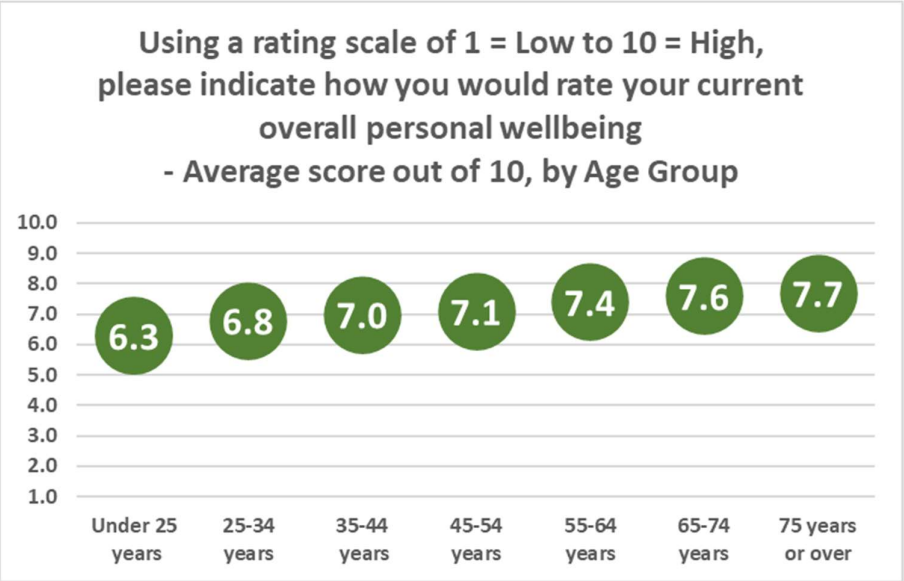
Note that self-rated average personal wellbeing scores increased with increasing age. 22% of those under 25 years of age rated their wellbeing at 4 or below, compared with 12% overall.



1.3 Comments

Respondents were asked for comments in respect of the Ngā Whetū Oranga wellbeing matrix. Illustrative comments are:

"Whenua ancestral lands are the most important of all. We are just visitors here for a short time."

"My employment is no longer stable and feel anxious about gaining new employment that will pay me a wage on which I can pay my debts and live."

"Concerned about ageing and future access to timely care."

"With regards to the 10 domains of well being, there is no mention of work, financial, etc which, whether you like it or not, is a huge factor in today's world. You can have cultural identity coming out of your ears, but if you can't stand strong by paying your bills or feeling like you are progressing, this can be hugely detrimental to everything."

"The need to add individuals/whānau/iwi/hapū health status and perspective is required to the list above."

"Māori education, te reo Māori, mental health, social worker, mid wife, doctors, lawyers, government, marae training, all other areas housing, land to be looked at for Māori to be strong in their culture and uphold mana within Māori."

"I acknowledge that these 10 concepts contribute towards wellbeing. But I also believe due to colonisation and injustice many of these concepts elude a large portion of the Māori population. Many are somewhere along a journey, of self-discovery. Others are so far detached they may never connect. It's sad. And it's sad that many of their voices will not be

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heard because they probably will not be surveyed. It's hard to connect to the whānau when you are detached and do not look Māori. You have to fight to feel like you belong. There are more facets to this than this survey covers."

"In the wellbeing matrix I would have included wairuatanga."

"Te Reo should be a stand-alone indicator or part of the matrix. So should rangatiratanga and kaitiakitanga."

2. Kāinga or households

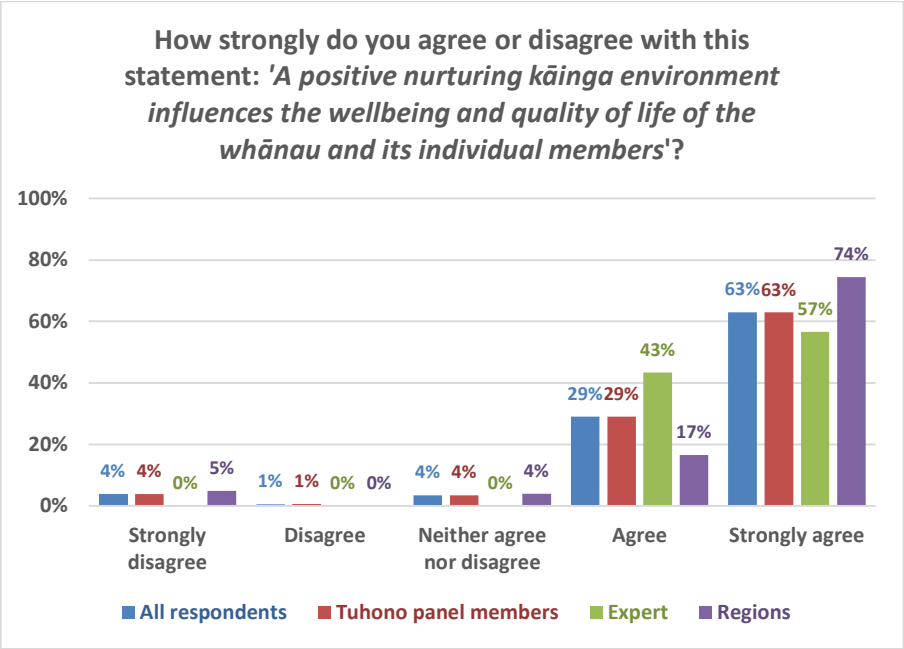
Respondents were told:

"*The kāinga or household can be regarded as a fundamental and common collective unit in any society. Many consider the household to be very important for providing a positive, nurturing, secure and safe place to develop key relationships, beliefs, values, attitudes and behaviour*."

2.1 Agreement with statement on kāinga influence

Respondents were asked how strongly they agreed or disagreed with the statement "*A positive nurturing kāinga environment influences the wellbeing and quality of life of the whānau and its individual members*".

As shown in the following chart, 92% agreed with the statement and 5% disagreed. 4% selected "Neither agree nor disagree".



In general, agreement was stronger among younger respondents and lowest among those aged 75 years or over.

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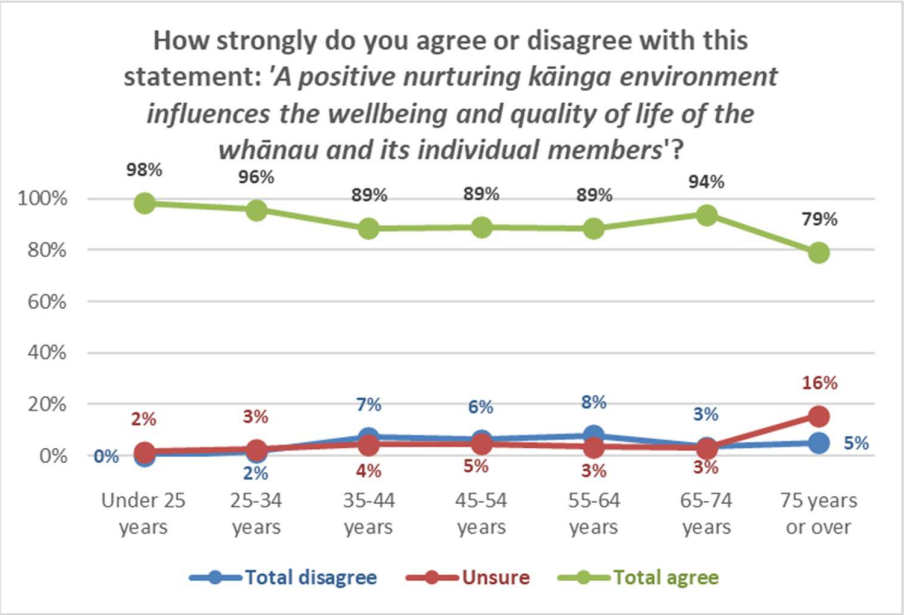

2.2 Self-rating: Kāinga wellbeing

Using a 10-point scale (1=Low to 10=High), respondents were asked to rate the current overall wellbeing of their own kāinga.

Overall and on average, respondents rated their kāinga wellbeing at 7.6 out of 10: higher than the average personal wellbeing rating.

6% rated their kāinga wellbeing at 4 or below, 16% at 5 or 6, 46% at 7 or 8 and 32% at 9 or 10. 1% were unsure.

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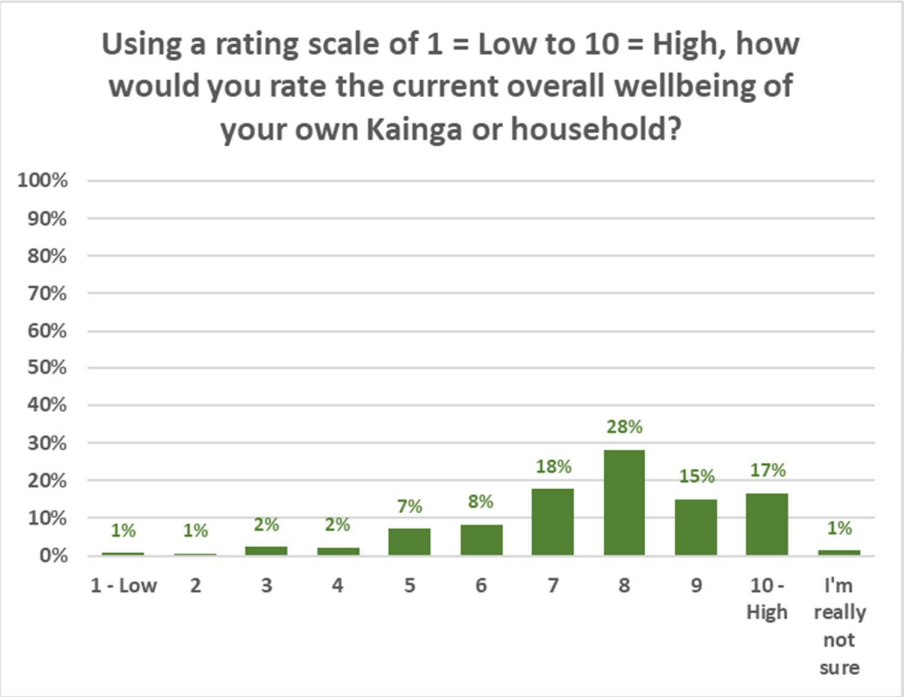
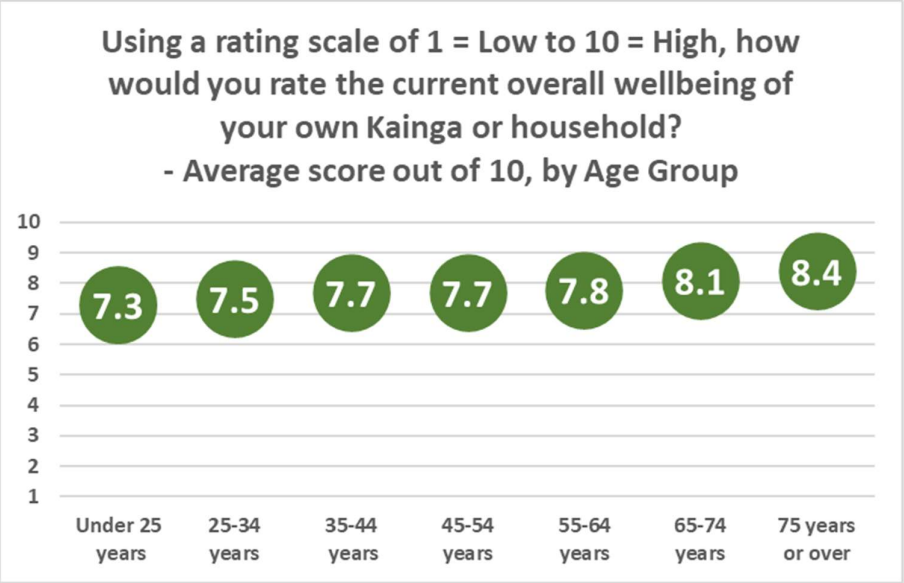


Average ratings still increase with increasing age, with each of them greater than the average score for personal wellbeing. However, note that 17% of those under 25 rate their kāinga wellbeing at 9 or 10, around half the overall rate.



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2.3 Comments

Respondents were asked for comments in respect of the kāinga topic. Illustrative comments are:

"Education is the key, changing the way you think /behave in terms of creating better relationships."

"Mental illness is a key element of health & wellbeing in our home & extended whānau. Outside influences do change the dynamics of a person's perception of self and life goals. Home creates the safety zone for comfort & security."

"I am currently living alone. No whānau around me. So often felt alone."

"Low income causes family stresses."

""Mai te mamaetanga o mua ka puta mai te maramatanga o te mamae". I feel that many urban Māori who moved into the suburbs could not cope with the pressures of trying to stay Māori or learn to be Pākehā. In the end it was forced on them and they did not cope so well. Forced to leave you whenua, kāinga, marae and your whānau, hapū and Iwi has played a major role in creating havoc amongst Māori. So that was the beginning of the breakdown."

"Living tikanga in personal interaction on daily basis - whānaungatanga, manaakitanga, ngākau mahaki, Tino rangatiratanga. Approaching life hurdles from a broader perspective of past / present / future - considering things unseen, unsaid, undone."

"Work pressures dominate and separate our whānau."

"Let's be real here. Without income (at least minimum wage) there wouldn't be a positive, nurturing, secure and safe place. Anyone can have a household however, if it is cold, damp and no means of creating that positive environment then the kāinga can fail to deliver."

"I say 9 because I had my moko and her partner living with me for a few months this year. Both are 24 but were of no help .I thought it would be good so they could find employment. Help around the house. Do basic chores like mowing lawns keep maintenance of grounds etc. It didn't work out. They slept more than they helped. They were more used to the City environment. I sent them back to Palmerston North. The atmosphere and climate in my whare weren't good after I got annoyed and spoke up."

"All busy, lots of stress."

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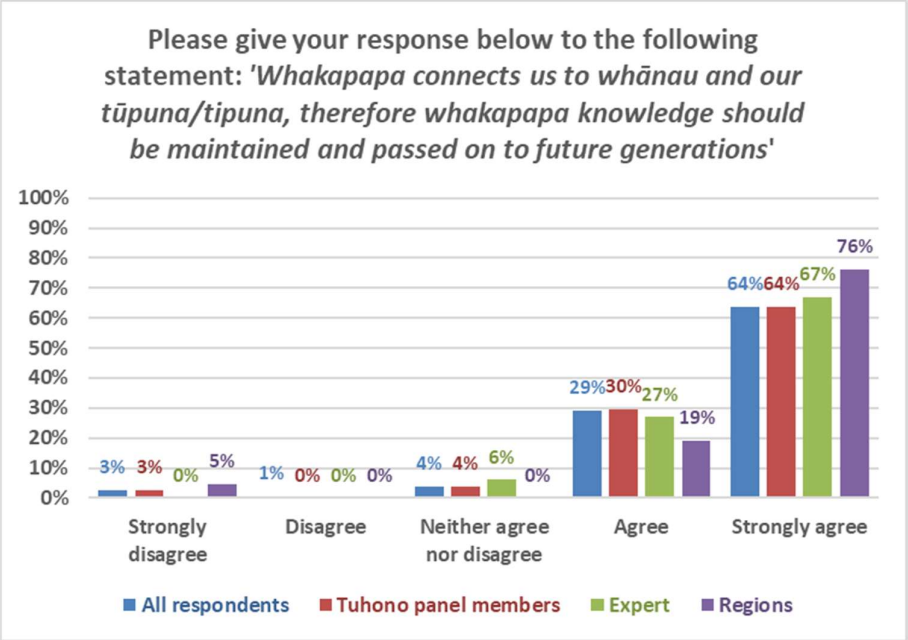
3. Whānau or extended family groups

Respondents were told: "*The concept of whānau generally relates to an intergenerational group of people who share a common whakapapa or genealogy. However, the concept of whānau can be variable, with some regarding whānau as a small well defined or limited group, while others adopt a more extensive perception of whānau that might be better described as a network of people who share a common whakapapa and/or relationships*."

3.1 Agreement with statement on whakapapa

Respondents were asked to give their response to the following statement:
"Whakapapa connects us to tūpuna and our tūpuna/tipuna, therefore whakapapa knowledge should be maintained and passed on to future generations"

93% of respondents overall agreed with this statement, with 64% strongly agreeing. 4% disagreed with the statement and 3% selected "Neither agree nor disagree".



Note: Percentages may not add to 100% owing to rounding

More females (96%) agreed with this than males (89%).

Note that total agreement tends to decline with increasing age, as shown in the following chart. Strong agreement tends to plateau to an average of 56% from age 35 years.

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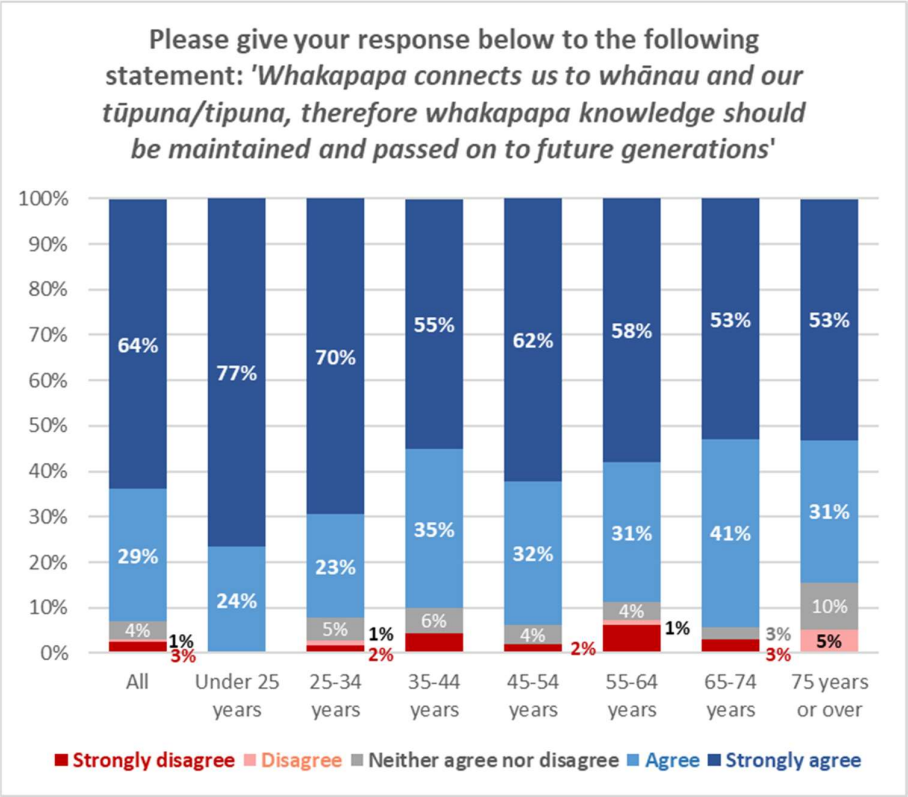

3.2 Agreement with statement on regular whānau interaction

Respondents were asked to give their response to the following statement:

"Regular whānau interaction between generations is important to develop and foster positive relationships and build both individual and whānau values, attitudes and behaviour."

91% of respondents agreed with this statement, with 60% strongly agreeing. 3% disagreed with the statement and 6% selected "Neither agree nor disagree".

Note that the "Expert" and "Region" respondents had greater strong agreement (77% and 79%).

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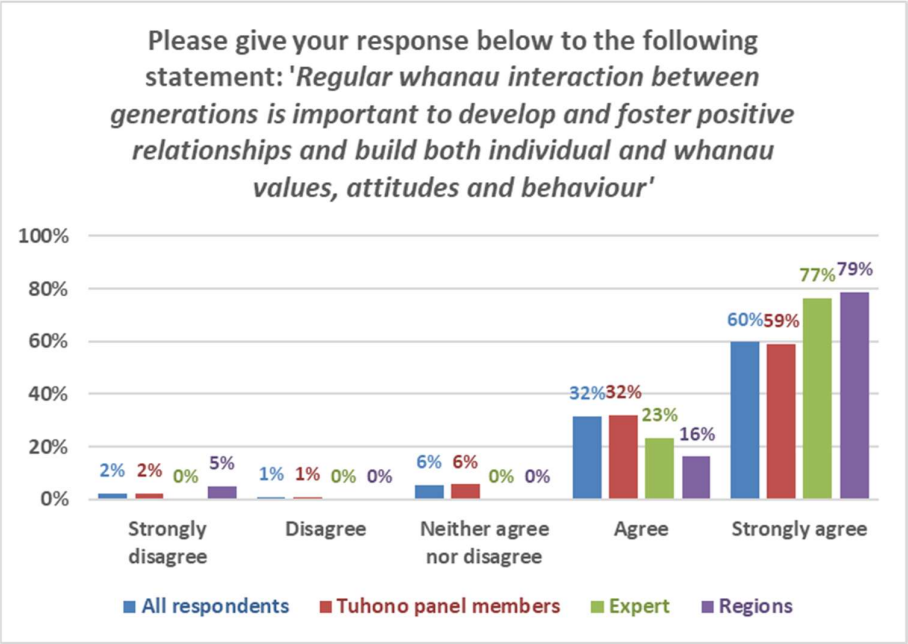

Female respondents were more likely to agree (95%) than male respondents (88%). There was little difference in agreement/disagreement by age.

3.3 Satisfaction with interaction between generations in whānau

Respondents were asked whether they were "satisfied with the opportunities for and the level of interaction between generations" in their whānau.

55% were satisfied, but 35% were not. 10% were unsure.

Note that 51% of "Expert" respondents were "Almost" satisfied with the opportunities for and the level of interaction between generations in their whānau, the highest of all groups.

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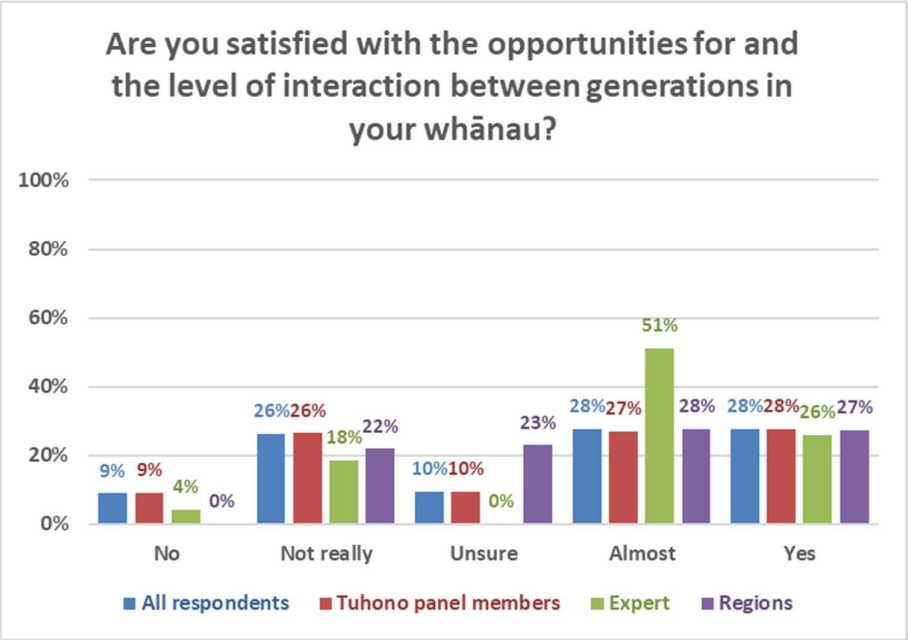
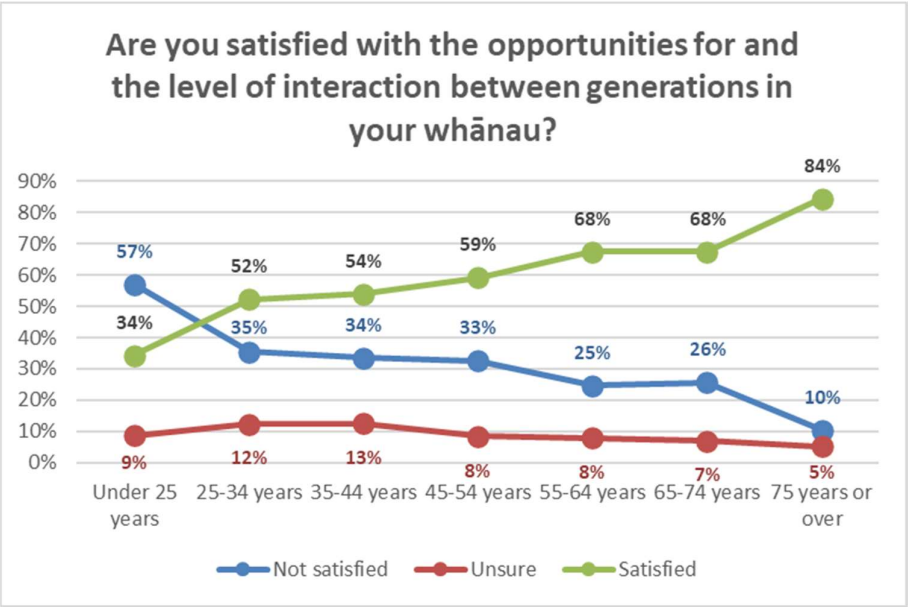


Note: Percentages may not add to 100% owing to rounding

A majority of 18-24-year olds were dissatisfied with the opportunities for ands level of interaction between generations in their whānau. As shown in the following chart, satisfaction increased and dissatisfaction decreased with increasing age.



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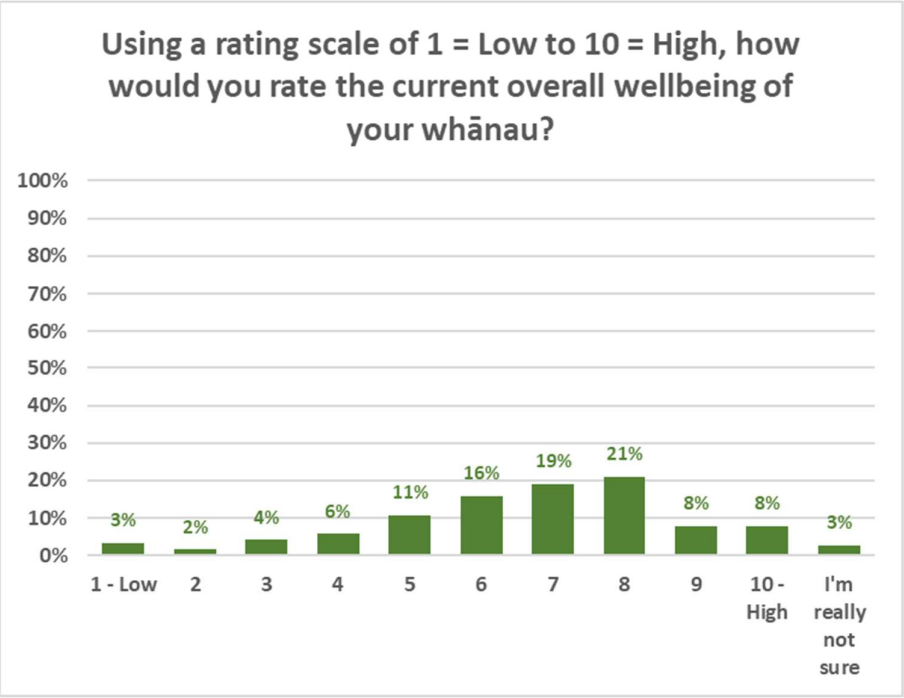
3.4 Rating the overall wellbeing in their whānau

Using the 10-point scale (1=Low to 10=High) system, respondents were asked to rate the current overall wellbeing of their whānau.

Overall and on average, respondents rated the overall wellbeing of their whānau at 6.6 out of 10: lower than the average personal wellbeing rating.

15% rated their whānau wellbeing at 4 or below, 27% at 5 or 6, 40% at 7 or 8 and 16% at 9 or 10. 3% were unsure.



Average ratings increased with increasing age. The low ratings for the first two age groups related to the higher percentages who rated their whānau wellbeing at 1 to 4 (19% and 20% respectively versus an average of 15%) and the lower percentages who rated their whānau wellbeing at 9 or 10 (7% and 10% respectively versus an average of 16%).

Average ratings for "Expert" and "Region" respondents were 7.7 and 6.5 respectively[3].

[3] Indication only, small sub-sample size.

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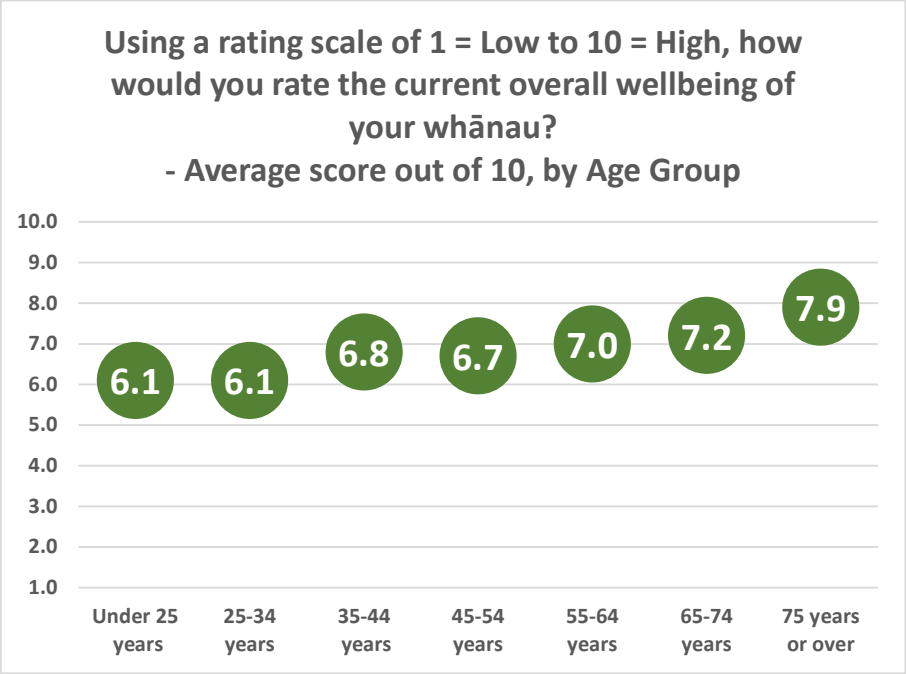

3.5 Comments

Respondents were asked for comments in respect of the whānau topic. Illustrative comments are:

"Time pressures, external whānau commitments based on floored introduced beliefs steal time and energy away from wider whānau connection."

"Those of us in my whānau who live in the cities, we get bogged down with urban living. We try to get back home at least once or twice a year. My generation have all jumped into our parents' former roles on our whānau trust to try and ensure we meet regularly and get home more regularly; we try to have the hui back home (a 6-hour journey for some of us). The benefits are tremendous and we all know that, but it's not always easy to make it a priority. There's nothing more joyous than being together."

"It is not feasible to seize every opportunity to interact with extended whānau, so we are forced to be selective with for example, Tangihanga. Multiple Iwi affiliations don't help."

"My whānau only want to know me when they want money. I receive no support or any passed down knowledge from them. I have had to minimise any contact with them to help my own whānau otherwise they would have to go without in order to help extended whānau. Really sad it's something I don't want to do but I have no choice."

"Whakapuputia mai o Manuka, kia kore ai e whati - developing strong whakapapa ties relates to strong relations within the whānau which may help sustain ngā whakatipuranga i heke mai nei."

"For some reason, our younger generation seem more fragile than we were. I'm talking about young adults, the mokopuna seem okay at this stage."

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4. Tikanga or culture

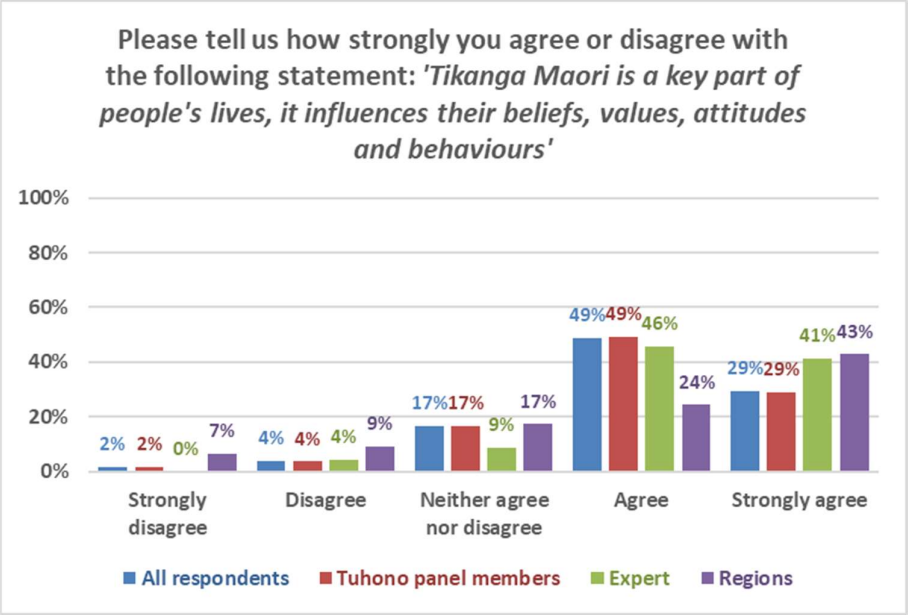
Respondents were told: "*There are many aspects of Tikanga Māori. Some key wellbeing factors for tikanga Māori include sustainability and participation in shared cultural knowledge, practices, beliefs and values* ".

4.1 Agreement that tikanga is a key part of people's lives

Respondents were asked how strongly they agreed or disagreed with the following statement: *"Tikanga Māori is a key part of people's lives, it influences their beliefs, values, attitudes and behaviours."*

78% of respondents overall agreed with this statement, with 29% strongly agreeing. 6% disagreed with the statement and 16% selected "Neither agree nor disagree". 87% of "Expert" respondents agreed with the statement, as did 67% of "Regions" respondents (below the overall average)[4].

Female respondents had greater and stronger agreement (86% in total with 36% strong agreement) than male respondents (71% in total with 22% strong agreement). There was little difference across age groups.



Note: Percentages may not add to 100% owing to rounding

[4] Indication only, small sub-sample size.

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4.2 Agreement with statement on Māori identity

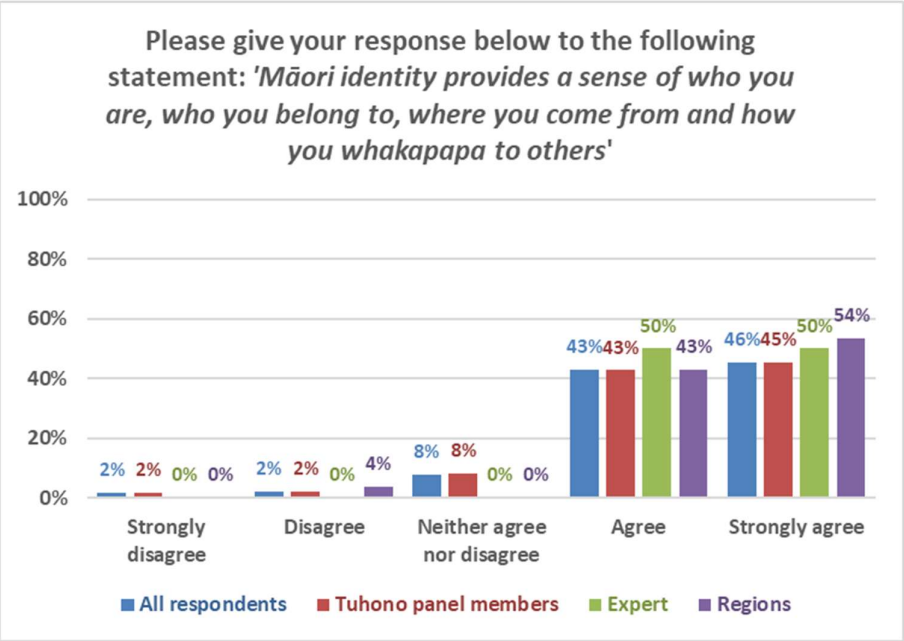
Respondents were asked how strongly they agreed or disagreed with the following statement: *"Māori identity provides a sense of who you are, who you belong to, where you come from and how you whakapapa to others."*

88% of respondents overall agreed with this statement, with 46% strongly agreeing. 4% disagreed with the statement and 8% selected "Neither agree nor disagree".

Female respondents had greater and stronger agreement (93% in total with 53% strong agreement) than male respondents (83% in total with 37% strong agreement).

Note that the "Expert" and "Region" respondents had greater strong agreement (59% and 80% respectively) than Tūhono Research Service panel members (45%).

98% pf 18–24-year-olds agreed with the statement; otherwise, there was little variation by age group.



4.3 Satisfaction with confidence and ability in formal tikanga occasions

Using a semantic scale (*"Yes"/"Almost"/"Unsure"/"Not really"/"No"*), respondents were asked how satisfied they were with their level of confidence and ability to participate in formal tikanga Māori ceremonies and activities.

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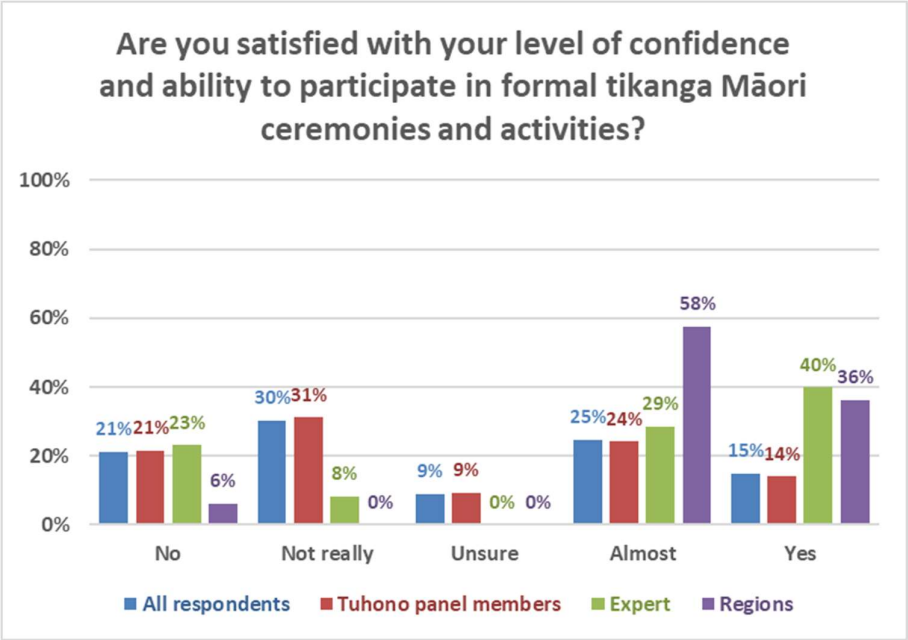
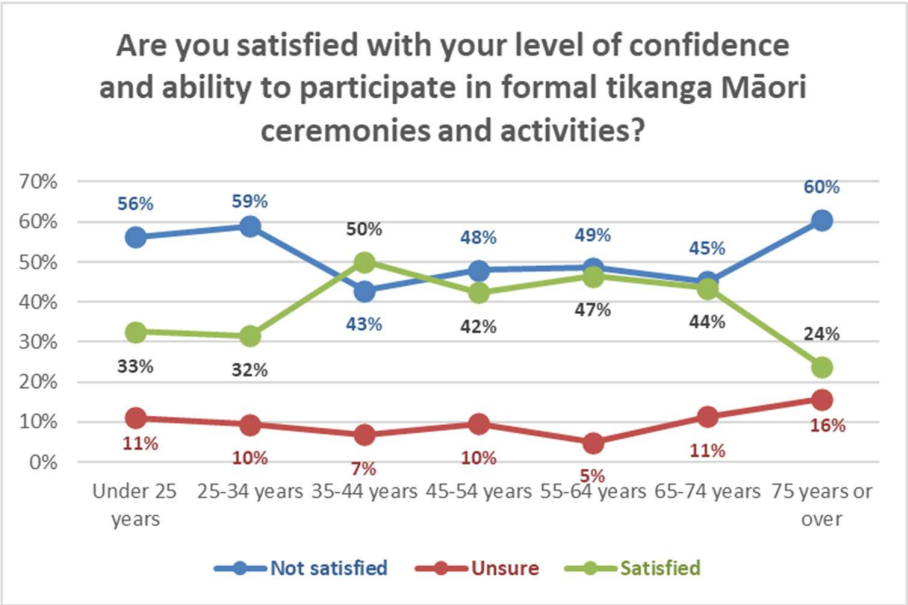
40% overall were satisfied ("Almost" plus "Yes"), while 52% were not satisfied ("Not really" plus "No"). 9% selected "Unsure"[5].



Note the variation by age as shown in the chart below. Those under 35 years of age are more dissatisfied than satisfied, as are those 75 years of age or over. Satisfaction is highest among those aged 35 to 74 years, who are marginally more dissatisfied than satisfied, with the gap between satisfaction and dissatisfaction at 1% to 7%.



[5] Percentages do not add to 100% owing to rounding

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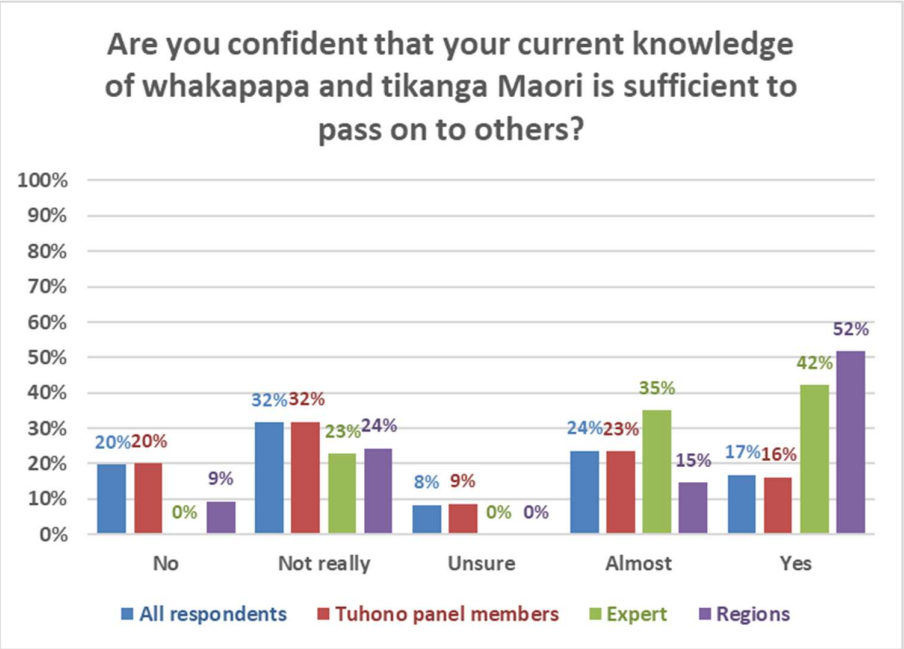
4.4 Confidence that current knowledge is sufficient to pass on to others

Using the same semantic scale (*"Yes"/"Almost"/"Unsure"/"Not really"/"No"*), respondents were asked how confident they were that their current level of knowledge of whakapapa and tikanga Māori was sufficient to pass on to others.

41% were confident in their knowledge, while 51% were not. 8% were unsure.

Note that 77% of the "Expert" respondents were confident that their knowledge was sufficient. 67% of the "Region" respondents were also confident, but only 39% of Tūhono panel members expressed confidence.



By age, only those aged 65-74 years were more confident than not confident.

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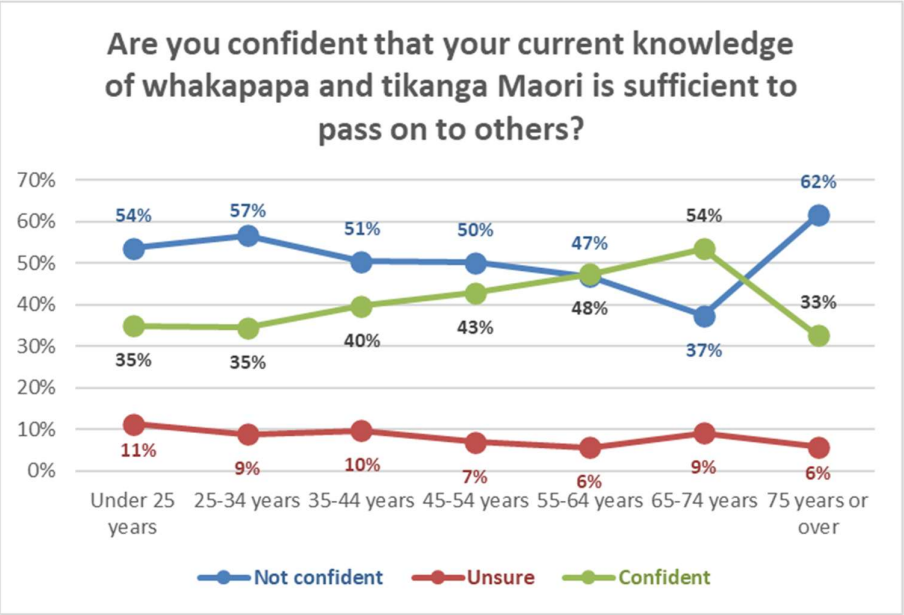

4.5 Comments

Respondents were asked for comments in respect of tikanga. Illustrative comments are:

"I haven't had any interaction with Māori culture in a very long time. I have no idea even how to source any help regarding my culture."

"I am already running monthly wānanga at my marae for my hapū - have been for the last 2 years. I am by no means a matatau, but I have identified a weakness in our hapū I have some small ability to correct. I cannot expect of others that which I am not prepared to do myself. It does get intimidating when I am all of 26 and having to speak up to my kuia and koroua and teach them and my parent's generations kōrero. However, this is a team effort, and so my whānau and I each have our roles to ensure everything is a success, such as my aunt cooking on our behalf and my sisters being my backbone of support and then of course the regular attendees that make it all worthwhile."

"Formal tikanga - I can participate as part of a group but wouldn't want to lead anything."

"I'm a long way from my ancestral home to go to wānanga so makes it hard; also, wouldn't know where to start with getting in contact. Will be good when Ngāpuhi settle with Te Tiriti as I can see area for more outreach in education for our youth and plan urban Māori as well."

"I did not grow up in Te Ao Māori and have competence but not depth, i.e., don't know old moteatea and have a small collection of waiata."

"Although I am at a good level of knowledge and confidence, I am the only one in my closer extended whānau, which creates a risk."

"Tikanga is a gift to pass on to those that are willing to use it for betterment of your whānau and uri tipuranga."

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5. Marae and Waahi Tapu or places of cultural significance

Respondents were told: "*Marae and Waahi Tapu are generally regarded as places of cultural and spiritual significance which, for many Māori, are the primary physical or tangible places at which the collective or shared customary practices of Māori can be exercised in a traditional or customary setting*."

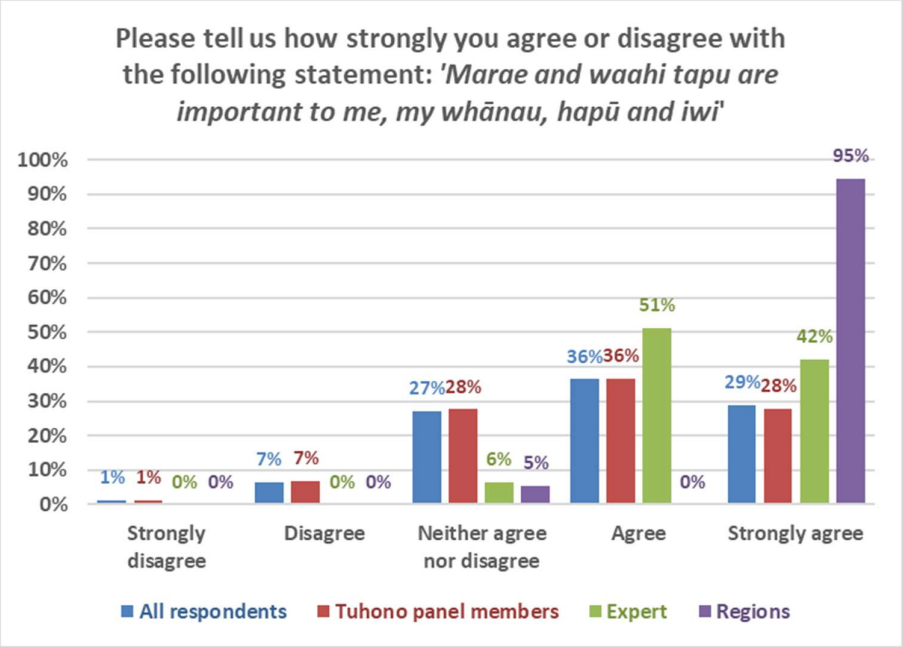
5.1 Agreement that marae and waahi tapu are important

Respondents were asked how strongly they agreed or disagreed with the following statement: *"Marae and waahi tapu are important to me, my whānau, hapū and iwi".*

66% of respondents overall agreed with this statement, with 29% strongly agreeing. 8% disagreed with the statement and 27% selected "Neither agree nor disagree".

Female respondents had greater agreement (69%) than male respondents (61%). Agreement was highest among 35 to 64-year olds.

Note that the "Expert" and "Region" respondents had greater overall agreement (93% and 95% respectively) than Tūhono Research Service panel members (65%).



Note that the young and the old are more unsure of the importance of marae and waahi tapu to them, their whānau, hapū and iwi.

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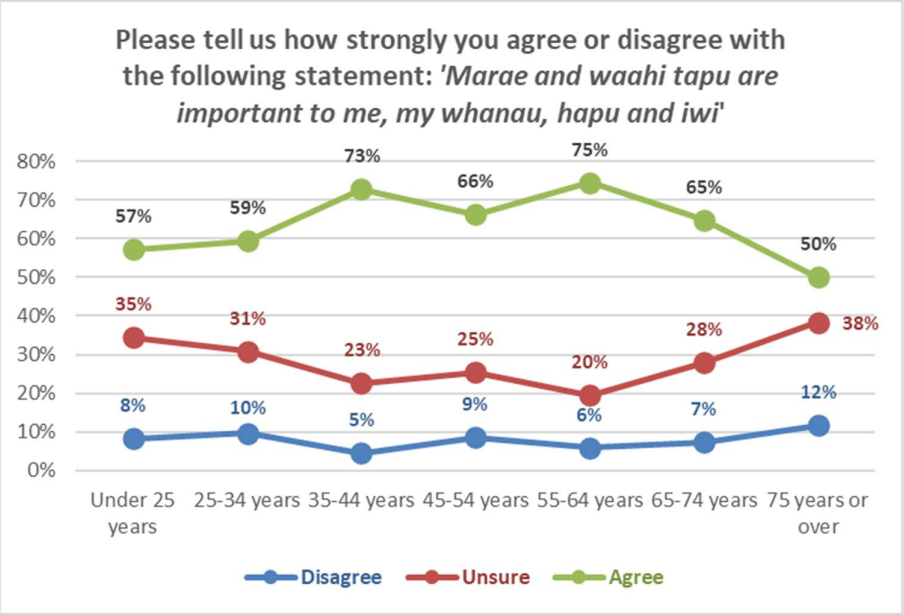

5.2 Rating of customary use and whānau engagement at respondent's marae

Using the 10-point scale (1=Low to 10=High) system, respondents were asked to rate the customary use and whānau engagement at their marae.

Overall and on average, respondents rated the customary use and whānau engagement at 5.5 out of 10. This was the lowest rating recorded in the survey.

28% rated the customary use and whānau engagement at 4 or below, 17% at 5 or 6, 16% at 7 or 8 and 15% at 9 or 10. 24% were unsure.

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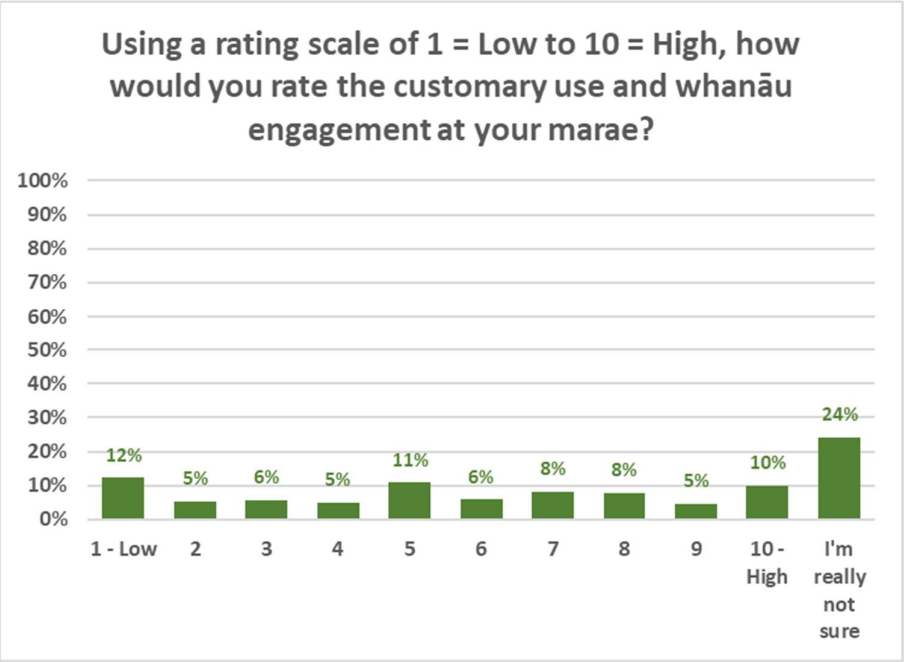

Respondent under 35 years of age and those aged 75 years or over had the lowest average ratings and also had the highest "I'm really not sure" responses.

As shown in the following chart, average ratings plateaued from 35-64 years of age and peaked among the 65-74-year olds.

The low ratings for the first two age groups and the oldest age group related to the higher percentages who rated the customary and whānau engagement at their marae at 1 to 4 (31%, 30% and 34% respectively versus an average of 28%) and the lower percentages who selected a rating at 9 or 10 (9%, 8% and 8% respectively versus an average of 15%).

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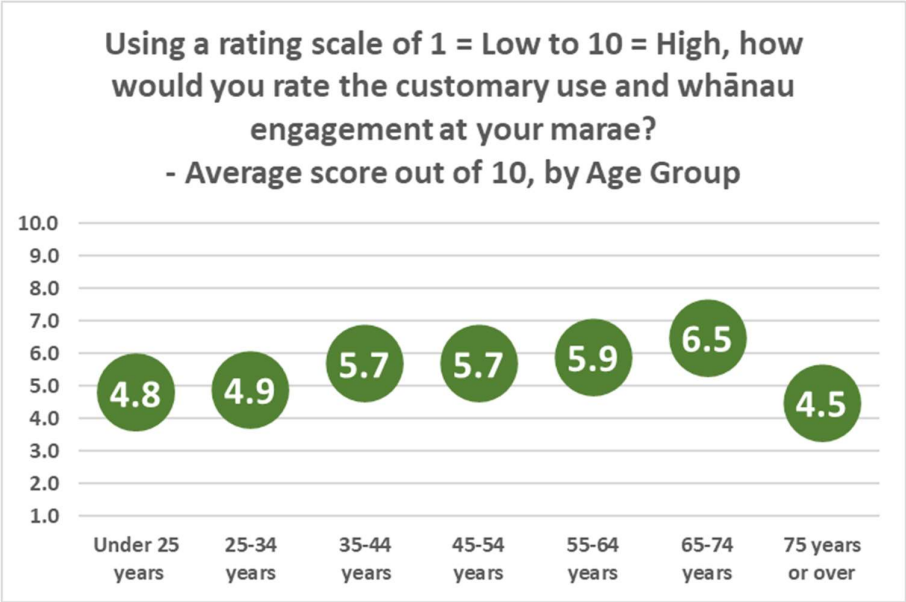

5.3 Comments

Respondents were asked for comments in respect of marae and waahi tapu. Illustrative comments are:

"Waahi tapu and marae oranga are a huge area to develop and to embrace. This is a taonga that needs serious support and time."

"I haven't been to my whānau marae in over 20 years."

"Connection to our Marae was lost a few generations ago and has not yet been re-established."

"I do not engage, am embarrassed about my lack of knowledge."

"Although my responses look diametrically opposed, it's because at a value level I believe marae and waahi tapu are important. However, as most of my whānau (including myself) live far away from our kāinga tuturu, I do not exercise a lot of customary use and whānau engagement at my marae."

"My employment obligations and my geographical distance are barriers for me."

"Our Marae is rural with little community around it. This makes it difficult to engage. We rarely use our Marae for social or happy occasions, just tangihanga. I visit my whānau buried in the urupa across the road from the Marae more than going to the Marae itself."

"My local marae is strong in this area, however, as my whānau marae is out of the area and due to past disconnection by my direct tupuna, my immediate whānau remain disconnected from our own marae. To some extent, it seems we are not welcome due to past issues that occurred 3 generations back. I believe, however, that it is up to myself to research and reconnect and that's on me if I don't."

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6. Hapū and Iwi or tribal affiliations

Respondents were told: "*Hapū and Iwi affiliations are a common way in which Māori can express or proclaim their identity and link to their whānau and associated hapū and iwi groups.*"

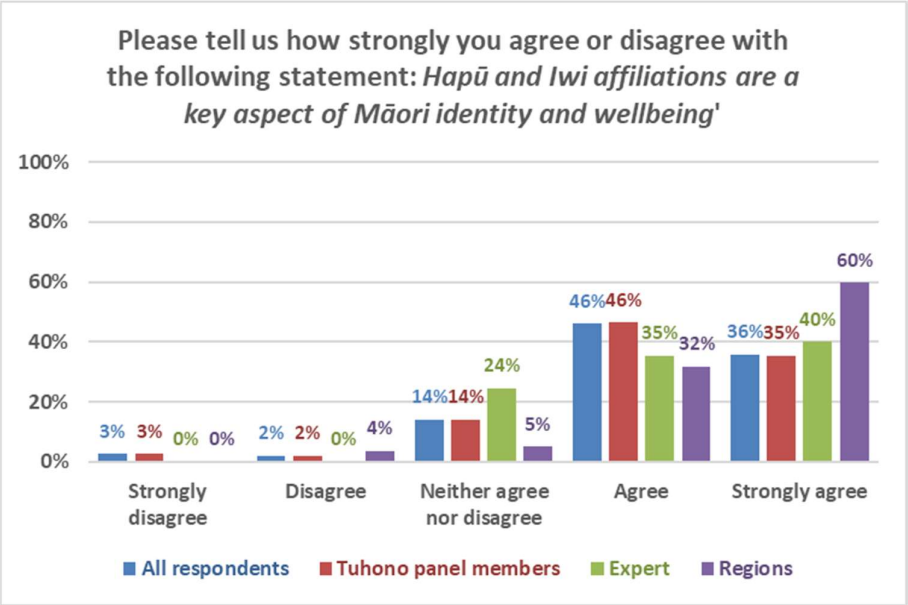
6.1 Agreement with statement on hapū and iwi affiliations

Respondents were asked how strongly they agreed or disagreed with the following statement: *"Hapū and Iwi affiliations are a key aspect of Māori identity and wellbeing"*.

82% of respondents overall agreed with this statement, with 36% strongly agreeing. 4% disagreed with the statement and 14% selected "Neither agree nor disagree".

Female respondents had greater agreement (87%) than male respondents (77%). Agreement was highest among 35 to 64-year olds.

"Region" respondents had much greater strong agreement (60%) than other respondents, while "Expert" respondents had similar views to the Tūhono Research Service panel members – although 24% of the "Expert" respondents chose "Neither agree nor disagree".



Note that agreement significantly declined among those aged over 75 years.

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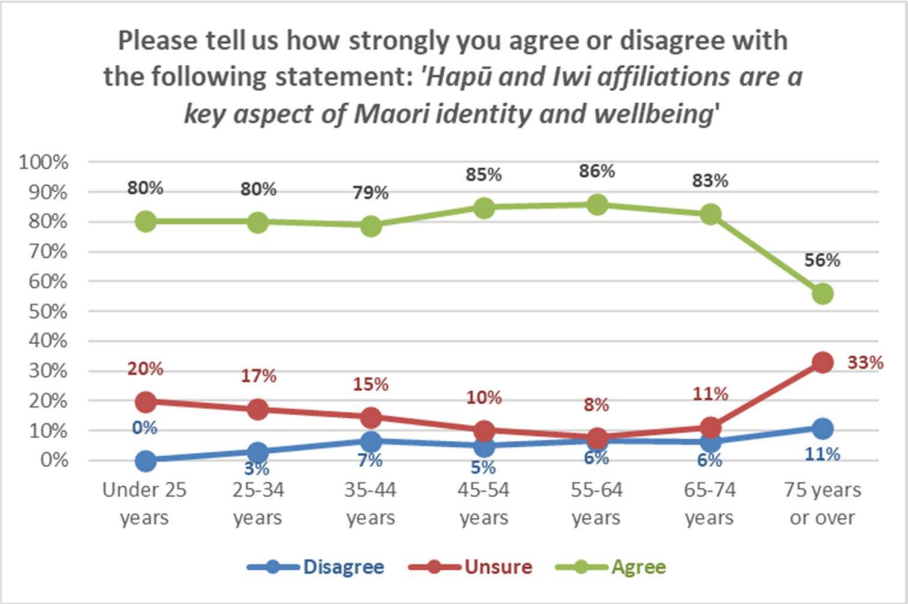

6.2 Comments

Respondents were asked for comments in respect of hapū and iwi affiliations. Illustrative comments are:

"Do you need to stoke the fires to believe? I don't think so, maybe I need to come home to sort it out for my whānau who also live in Oz but who assimilate once home with cousins, aunties & uncles!"

"You can't pick your family but you can your friends who often look after you and treat you better. My family is fabulous. Not so much my husband's…"

"Hapū and iwi affiliations are full of our relations, so I would say this is a key aspect to Māori identity and wellbeing. Being in Dunedin and mentioning Pikitu, Maketu, Whakaaratamaiti, Ngawha, or Matawaia usually those that respond are related in some way which is so cool! "

"It is essential that we know our whakapapa if possible but also important that we can assimilate to local group if living away. Auckland is the first place I have lived in NZ that I have struggled to find a group that I felt welcomed into without whakapapa."

"Knowing your Iwi/hapū isn't enough."

"I see that wrongfully too much power is deferred to Iwi authorities."

"That statement may not pertain to some Māori people."

"I identify more with my hapū - my Iwi is more of a political oversight body."

"Coming from a loving, warm, happy whānau (grandparents, mum, dad, siblings, children, grandchildren is the key to who you are and how you feel about life - not hapū and Iwi affiliations. They are extras."

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7. Whenua (land)

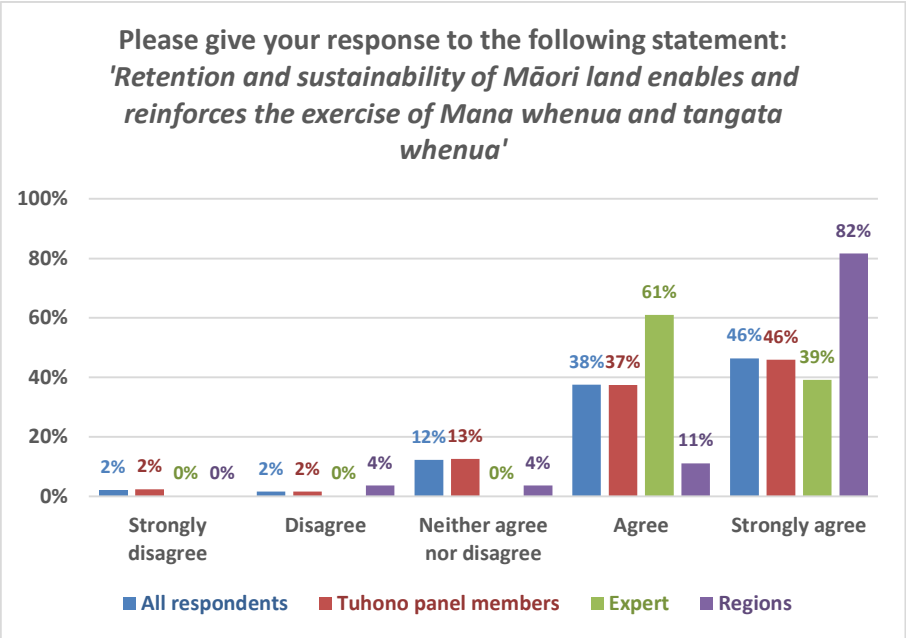
7.1 Agreement with statement on retention and sustainability of Māori land

Respondents were asked to give their response to the statement: *"Retention and sustainability of Māori land enables and reinforces the exercise of Mana whenua and tangata whenua".*

84% of respondents overall agreed with this statement, with 46% strongly agreeing. 4% disagreed with the statement and 12% selected "Neither agree nor disagree".

Female respondents had greater agreement (86%) than male respondents (81%).

"Region" respondents had much greater strong agreement (82%) than other respondents. While 100% of "Expert" respondents agreed with the statement, they were more likely to "Agree" than "Strongly agree".



Note that those aged 75 years or over have much lower agreement and were more likely to select "Neither agree nor disagree" than other age groups.

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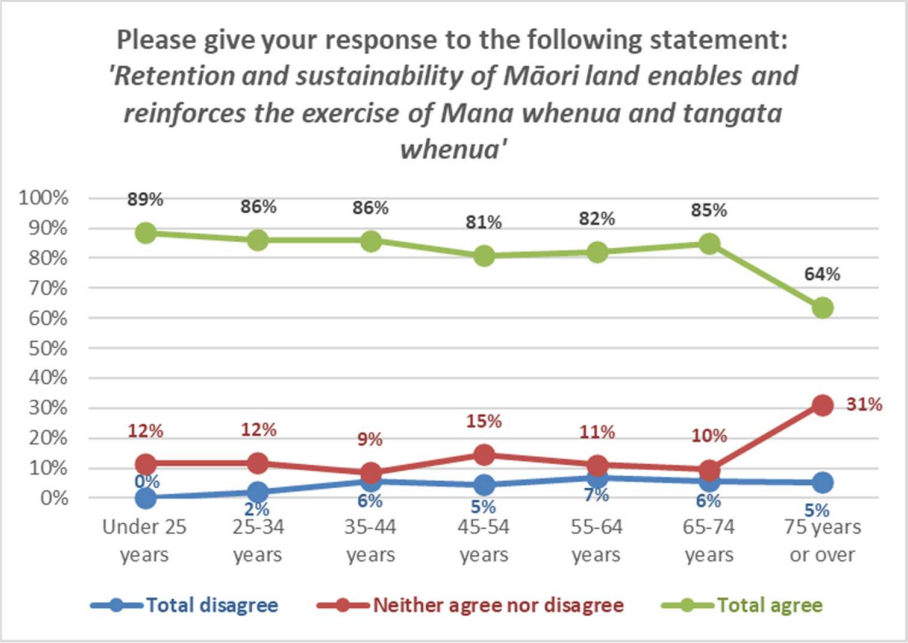

7.2 Rating of whenua ownership in contributing to wellbeing

Using the 10-point scale (1=Low to 10=High) system, respondents were asked to rate the importance of whenua ownership in contributing to the wellbeing of their whānau.

Overall and on average, respondents rated the importance of whenua ownership in wellbeing at 7.5 out of 10.

12% rated the importance of whenua ownership in contributing to the wellbeing of whānau at 4 or below, 14% at 5 or 6, 28% at 7 or 8 and 37% at 9 or 10. 9% were unsure.

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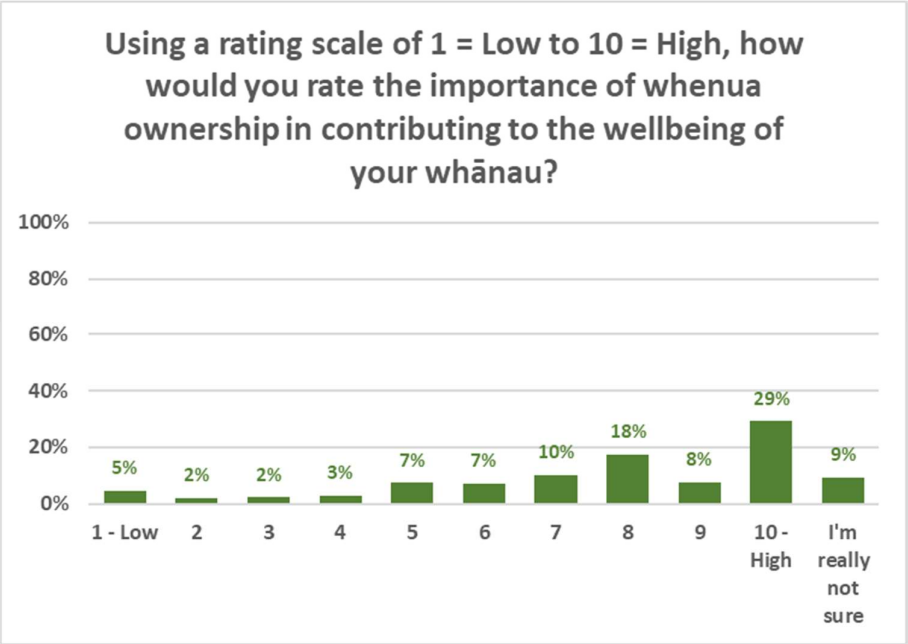
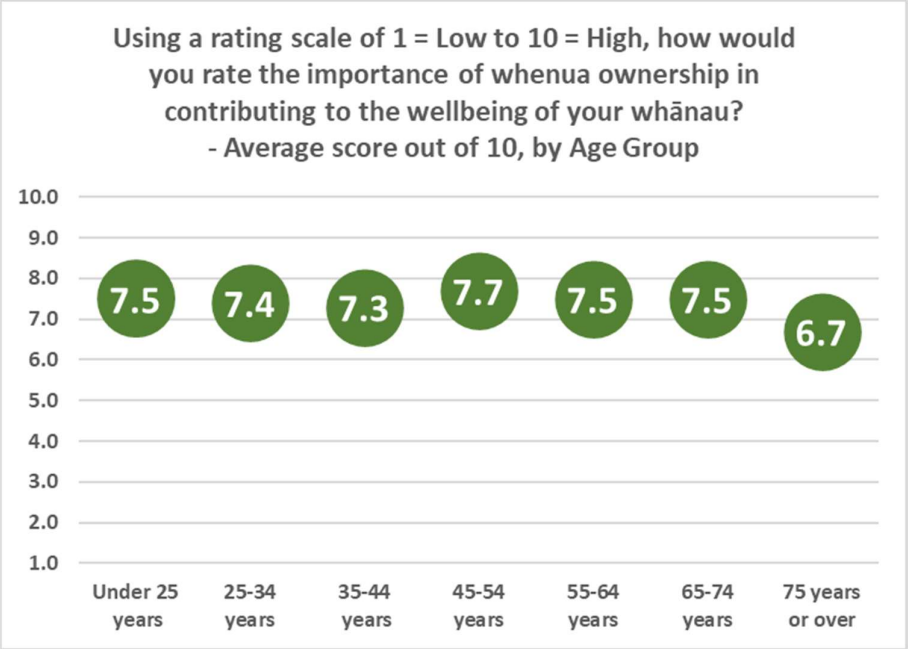


Reflecting the lower level of agreement with the statement shown in Section 7.1, those aged 75 years or over had the lowest average score. As shown in the following chart, average ratings were relatively consistent below that age group.



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7.3 Comments

Respondents were asked for comments in respect of whenua. Illustrative comments are:

"There's a lot of unused Māori land because of ownership and share issues. Something needs to be done to ensure it is utilised and everyone benefits, not just the people 'in the know'."

"Retention of our lands is so important and definitely reinforces mana whenua. I think if we were a nomadic people it wouldn't be so ingrained to return home so often. Homesickness for me has always been a 'real' thing with me when I was living overseas and not coming home as often."

"There has been major dispute between whānau over their share of ancestral hapū land, namely the governance of that land and the benefits which may accrue from whenua ownership as governed by the hapū Trust. The Trust was eventually dissolved."

"Not all have access to the land or benefit from ownership."

"Our papakāinga is being habitated by other whānau who are returning to, or sold their land off. We have maintained ahi ka and now have to share with others, aue taukiri e."

"Not just Māori-owned land. All ancestral whenua and other natural taonga (awa, maunga, moana etc) are important. Having a relationship with these places is as important to wellbeing and identity as is Te Reo."

"Some of our marae are cold. The leadership at these Marae are kūware and arrogant and colonised. Put down young ones. Now empty pae etc".

8. Taiao (or the environment)

Respondents were told: "*'Te Rangi e tu, Te Papa takoto nei' are often the opening words uttered in formal whaikorero or oratory, and serve to remind us of the embedded cultural importance of te taiao or the environment incorporating Te Rangi, the sky father or heavens above and Papa, mother earth below and all things nurtured between them.*"

8.1 Agreement with statement on environmental protection and sustainability

Respondents were asked to give their response to the statement: *"Protection and sustainability of the environment is essential for individual and collective wellbeing".*

94% of respondents overall agreed with this statement, with 64% strongly agreeing. 2% disagreed with the statement and 4% selected "Neither agree nor disagree".

Female respondents had greater agreement (96%) than male respondents (91%). Agreement was lowest among 35-44-year olds.

"Region" respondents had much greater strong agreement (87%) than other respondents. "Expert" respondents were more likely to choose "Agree" than other respondents.

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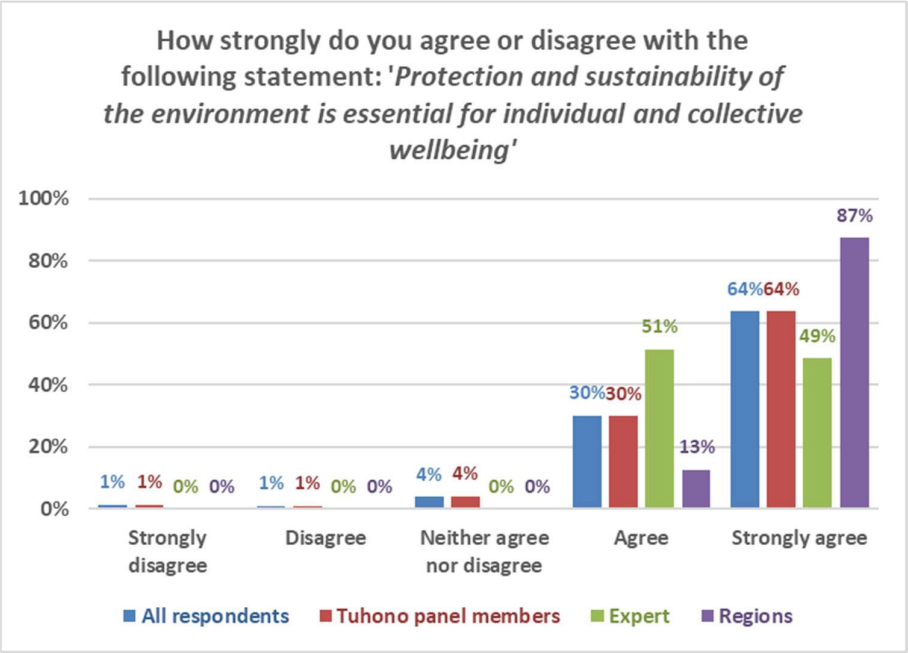
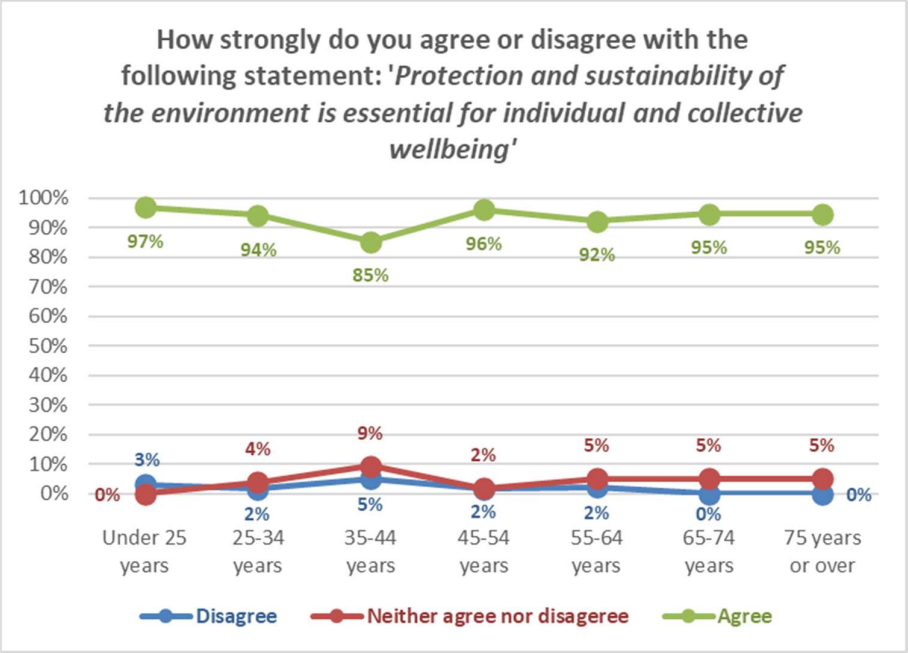


There was minimal variation by age.



8.2 Rating of importance of taiao, or the environment

Using the 10-point scale (1=Low to 10=High) system, respondents were asked to rate the importance of taiao, or the environment, to them and their whānau.

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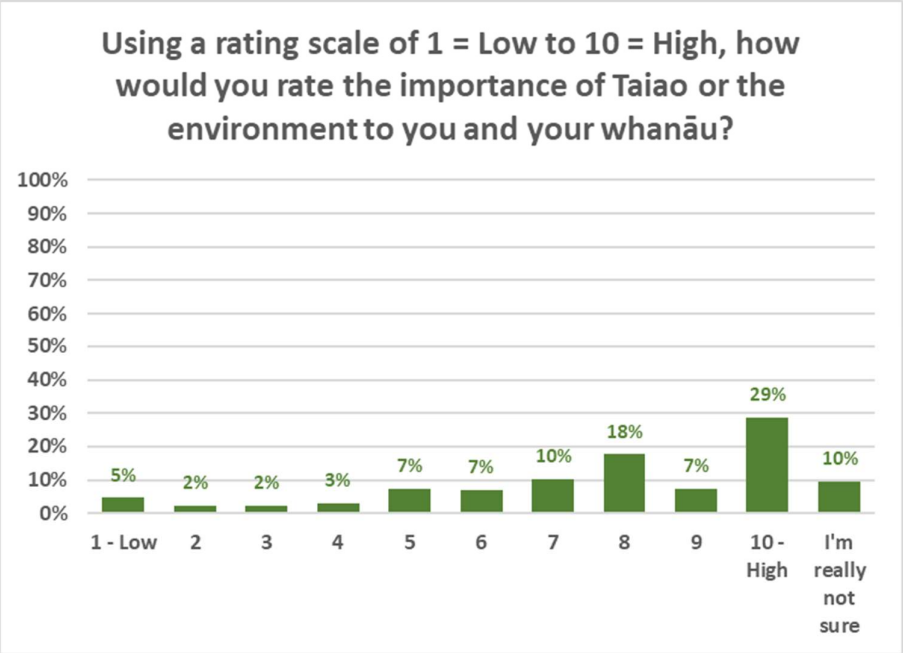
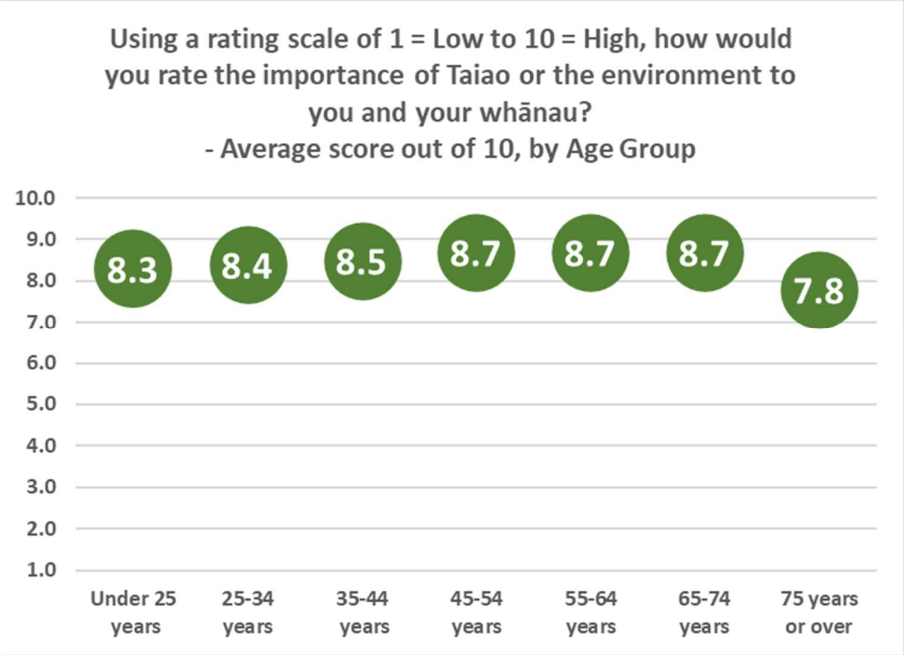
Overall and on average, respondents rated the importance of taiao at 8.5 out of 10.

3% rated the importance of taiao to them and their whānau at 4 or below, 9% at 5 or 6, 28% at 7 or 8 and 57% at 9 or 10. 3% were unsure.



Again, those aged 75 years or over had the lowest average score. As shown in the following chart, average ratings below that age group rose slightly with increasing age.



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8.3 Comments

Respondents were asked for comments in respect of taiao. Illustrative comments are:

"This is connected to the importance of land to Māori - preserving and giving back to the land is equally important."

"Very important, respect for the land the sea etc, as they provide us with a life and the food we need to eat."

"To me there is a struggle between "European" (which equals no history or care for our land) and Māori who want to prove at all costs that we are right and have the right to trample over everything else. The beautiful old trees for example, planted in Mt Eden which are being cut down and destroyed because they're not native. You can't say it's OK to decimate land and plant it in pine because it earns the particular iwi money but not ok to have trees from all the world, ancient in their own way, because our maunga will look more pleasing, completely naked until the natives grow. I love and respect our environment but there had to be a halfway point of agreement. Māori are the ones who directly made moa extinct and bought other species to the same, or very close end so I don't accept that we know best for our Taiao."

"Makes me sad seeing what is happening to the quality of our wai and whenua. Zero waste living needs to be adopted by all ASAP and governments need to prioritise the taiao over economics!"

"The environment sustains us - whenua (like the placenta) nourishes and sustains us. What we put in, we get back."

"The environment is important in terms of being environmentally friendly, being sustainable and being conscious consumers. We understand intellectually and culturally that the environment is a really important thing to our family."

"It's the relationship that's important. Our having a relationship to the taiao is one of the most important indicators of wellbeing. Ko au te moana, ko te moana ko au isn't just an abstract saying."

9. Hapori or local community

Respondents were told: "*Hapori or local community can be regarded as a collective that is based on shared or common interests, cultural or community facilities and services. From this and common experiences they contribute to and shape the relationships and roles of Māori within their respective communities*."

9.1 Importance of serving local community

Respondents were asked whether serving their local community was important to them.

80% of respondents overall said that serving their local community was important to them, with 59% strongly agreeing. 8% said that it wasn't important to them and 12% were unsure.

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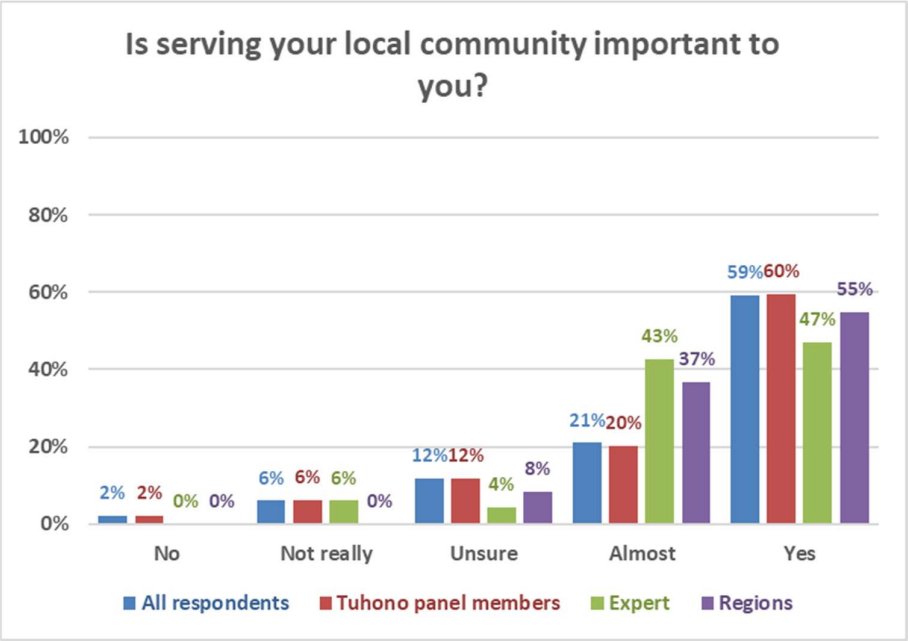
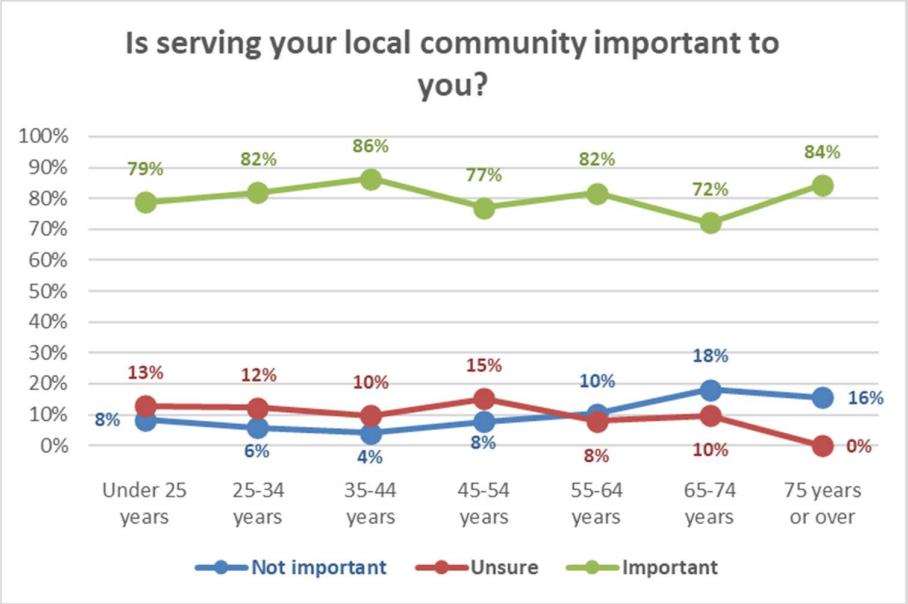
Serving their local community was more important to female respondents (82%) than male respondents (77%). Agreement was highest among 35 to 64-year olds.

"Expert" and "Region" respondents had greater agreement (90% and 92% respectively) than the result overall.



Note that those under 55 years of age were more likely to be unsure than those 55 years or more. Importance peaked among 35-44-year olds.



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9.2 Comments

Respondents were asked for comments in respect of serving their local community. Illustrative comments are:

"Our local community, school communities, church communities and local neighbourhood are really important to our family. We feel it necessary to serve and be available to support others in our community. It is an important part of being a Māori, to put your hand up and help, as much as possible, in whatever way we can. If we have no money, we give time. If we have money, then we give it without question."

"Get out of communities what you put into it."

"I have lived my life serving or aiding others, predominantly in Māori / iwi business or personal development. My Grandfather taught me, we are the Kaitiaki; it is our obligation, our role to provide, care, preserve for our people and our environment: from helping in the marae kai, kitchen to class room or boardroom - it all matters."

"Giving back and engaging with our local community is personally fulfilling."

"Community engagement - whether Māori, Pakeha, Chinese, Swahili - a combined community approach respecting all law-abiding values and traditions is important for the success of any community."

"I don't feel as if I belong in a community."

"I feel an obligation (as manuhiri) to contribute as a way to say 'thank you'."

"I would like to be able to serve my Tainui community but don't know how other than to support my own whānau as well as I can and remind them where they are from. Maybe I can in the future."

10. Te Tiriti ~ Mana partnership

Respondents were told: "*The Treaty of Waitangi provided a guarantee of equity and wellbeing for Māori as well as protection of Mana Māori Motuhake and Rangatiratanga. For this reason, Te Tiriti o Waitangi is considered a potential key domain of Māori wellbeing for inclusion in the 'Ngā Whetū Oranga' wellbeing matrix. The expressed intent of the Treaty suggests a shared responsibility for maintaining and enhancing the wellbeing and interests of Māori."*

10.1 Sharing of responsibility for Māori wellbeing

Respondents were asked how they thought the Government and Māori, as treaty partners, should share responsibility for achieving desired wellbeing outcomes for Māori across the ten Ngā Whetū Oranga wellbeing domains.

A majority of respondents overall (55%) wanted responsibility shared 50% Government and 50% Māori. That was also the dominant result for "Expert" (62%) and "Regions" (53%) respondents.

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25% overall wanted responsibility shared 25% Government and 75% Māori.

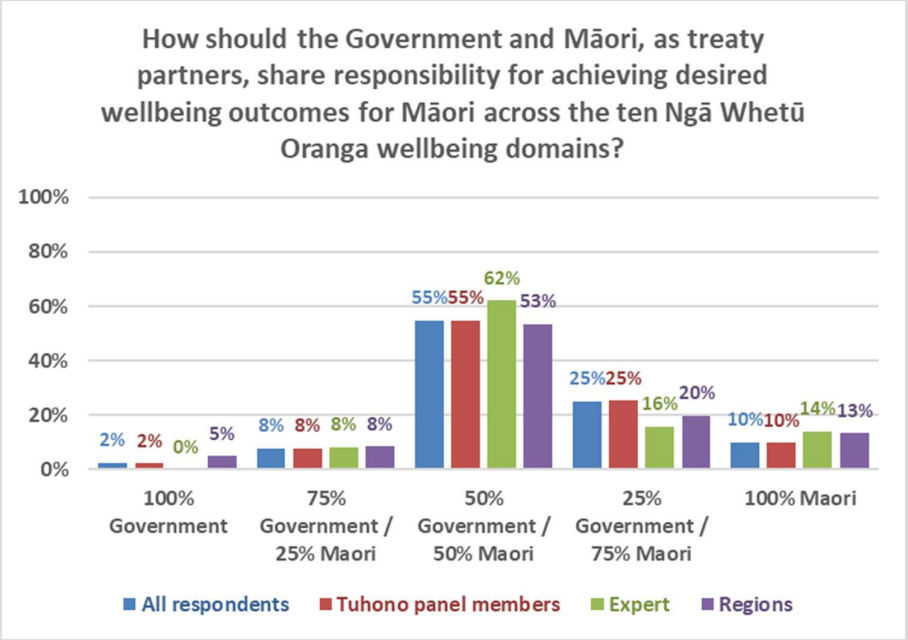
10% overall said it should be 100% Māori – note that "Expert" and "Regions" have a higher indicated response to this.

8% overall wanted 75% Government and 25% Māori.

Only 2% wanted the responsibility to be 100% devolved to the Government.

Note that:

- The 50/50 majority opinion tended to decline with increasing age
- Opinion for 75% Government responsibility, 25% Māori responsibility trended up with increasing age, as did the 100% Māori opinion.
- Opinion for 25% Government responsibility, 75% Māori responsibility trended down with increasing age.



10.2 Importance of the Treaty of Waitangi in achieving wellbeing

Respondents were asked whether they considered that the Treaty of Waitangi was important in achieving individual and/or collective wellbeing.

78% of respondents overall agreed that the Treaty of Waitangi was important, while 6% thought that it was not important. 17% selected "Neither agree nor disagree".

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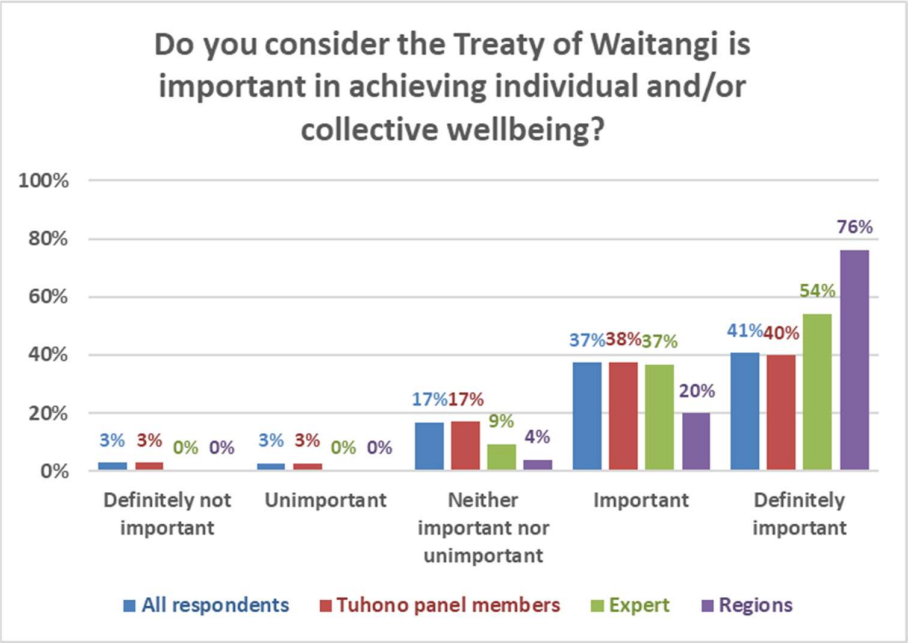
Female respondents attributed slightly more importance to the Treaty (80%) than male respondents (76%).

54% of "Expert" respondents said that the Treaty was "Definitely important", with 37% saying it was "Important". 76% of "Region" respondents said that the Treaty was "Definitely important", with 20% saying it was "Important".



Note: Percentages may not add to 100% owing to rounding

Importance tended to decline with increasing age, as shown in the following chart.

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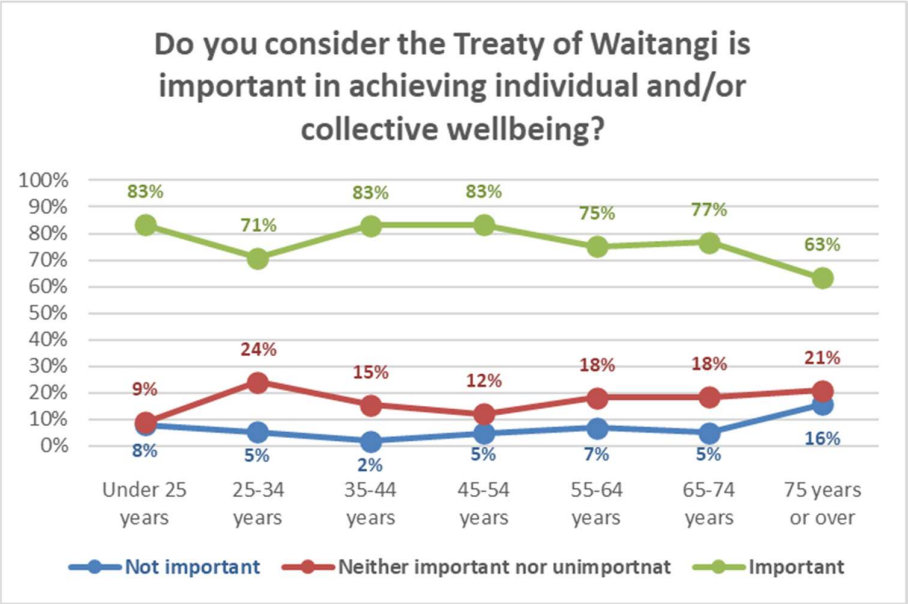

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10.3 Comments

Respondents were asked for comments in respect of sharing responsibility for Māori Wellbeing and the role of Te Tiriti. Illustrative comments are:

"In an ideal world the word partnership should be 50, 50."

"As we grow in our roles within Government, I would hope to see that percentage increase for Māori."

"We learn about the Te Tiriti o Waitangi at university and how those principles apply to our provision of health care. They are important to maintain anyone's wellbeing. Māori and non-Māori."

"Principles of the treaty are important but unrealistic to expect will happen. Experience has shown there are some people who work well and many that don't. If we spend more energy educating and negotiating, we lose energy for making things happen. It is better to have full rangatiratanga so that we can direct things better."

"If we cannot look after our own, don't expect the Government to really buy into feel good claims."

"Crown needs to acknowledge and change the way they view Māori and their right to mana whenua etc. and Māori need to take the lead within their own whānau, etc., to ensure their own well-being as best they can."

"TOW needs to be entrenched in stature, problem with this country is that parliament has always assumed absolute sovereignty, and basically does whatever it likes."

"Equity and sharing - all contributing - power sharing."

"New world with old world beliefs are difficult pathways."

"We need to stop using the past as an excuse and rather focus on getting better results as we move forward."

"Working together, Yes. But Māori issues are just that - for the benefit of Māori - but work together to better Māori."

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APPENDIX 1 – SAMPLE

This is an online survey of 924 respondents overall consisting of 21 “Expert” respondents, 26 drawn from regional Iwi organisations (referred to in the report as “Region”) and 877 members of the Tūhono Research Service panel. Respondents answered the survey between 29 June and 31 December, 2020.

The sample is weighted on age and gender to match the Māori population in New Zealand at the 2018 Census. It has a maximum margin of error of ±3.3% overall at a 95% confidence level.

Contact

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APPENDIX 2 – TABLES

Do you consider that the 10 domains of the 'Ngā Whetū Oranga' wellbeing matrix above, are key aspects of Māori wellbeing?	ALL	GENDER	
		Male	Female
Strongly disagree	3%	3%	3%
Disagree	3%	4%	2%
Unsure	13%	14%	11%
Agree	52%	54%	50%
Strongly agree	30%	24%	35%
N (unweighted)	921	355	555

Do you consider that the 10 domains of the 'Ngā Whetū Oranga' wellbeing matrix above, are key aspects of Māori wellbeing?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	3%	3%	1%	5%	5%	5%	4%	5%
Disagree	3%	4%	2%	2%	2%	6%	3%	0%
Unsure	13%	7%	14%	10%	15%	11%	15%	19%
Agree	52%	57%	54%	53%	46%	51%	52%	63%
Strongly agree	30%	29%	30%	31%	33%	28%	27%	14%
N (unweighted)	921	53	95	153	262	223	98	20

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Using a rating scale of 1 = Low to 10 = High, please indicate how you would rate your current overall personal wellbeing?	ALL	GENDER	
		Male	Female
1 - Low	1%	1%	2%
2	1%	1%	1%
3	3%	3%	4%
4	7%	5%	8%
5	10%	8%	12%
6	11%	11%	10%
7	23%	22%	24%
8	23%	28%	20%
9	11%	13%	9%
10 - High	9%	8%	9%
I'm really not sure	2%	2%	2%
N (unweighted)	920	355	558

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Using a rating scale of 1 = Low to 10 = High, please indicate how you would rate your current overall personal wellbeing?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
1 - Low	1%	3%	2%	1%	1%	1%	1%	0%
2	1%	0%	2%	1%	1%	1%	0%	0%
3	3%	4%	2%	3%	4%	4%	3%	0%
4	7%	15%	8%	3%	6%	3%	3%	10%
5	10%	8%	13%	13%	9%	9%	9%	0%
6	11%	14%	9%	12%	11%	8%	10%	5%
7	23%	30%	25%	31%	19%	19%	11%	16%
8	23%	17%	27%	18%	22%	26%	31%	45%
9	11%	7%	6%	8%	17%	14%	15%	14%
10 - High	9%	2%	7%	9%	10%	13%	17%	10%
I'm really not sure	2%	2%	1%	2%	2%	4%	1%	0%
N (unweighted)	920	53	96	153	263	223	99	20

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How strongly do you agree or disagree with this statement: 'A positive nurturing kāinga environment influences the wellbeing and quality of life of the whānau and its individual members'	ALL	GENDER	
		Male	Female
Strongly disagree	4%	4%	4%
Disagree	1%	1%	0%
Neither agree nor disagree	4%	4%	3%
Agree	29%	31%	27%
Strongly agree	63%	59%	66%
N (unweighted)	873	337	532

How strongly do you agree or disagree with this statement: 'A positive nurturing kāinga environment influences the wellbeing and quality of life of the whānau and its individual members'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	4%	0%	0%	7%	6%	8%	3%	5%
Disagree	1%	0%	2%	0%	1%	0%	0%	0%
Neither agree nor disagree	4%	2%	3%	4%	5%	3%	3%	16%
Agree	29%	25%	24%	31%	27%	35%	49%	40%
Strongly agree	63%	73%	72%	58%	62%	53%	45%	40%
N (unweighted)	873	47	88	145	254	215	95	20

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Using a rating scale of 1 = Low to 10 = High, how would you rate the current overall wellbeing of your own Kāinga or household?	ALL	GENDER	
		Male	Female
1 - Low	1%	1%	1%
2	1%	0%	1%
3	2%	3%	2%
4	2%	1%	4%
5	7%	5%	9%
6	8%	10%	7%
7	18%	17%	19%
8	28%	32%	25%
9	15%	15%	16%
10 - High	17%	16%	17%
I'm really not sure	1%	1%	1%
N (unweighted)	872	338	530

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Using a rating scale of 1 = Low to 10 = High, how would you rate the current overall wellbeing of your own Kāinga or household?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
1 - Low	1%	0%	1%	1%	1%	0%	2%	0%
2	1%	0%	1%	1%	0%	1%	0%	0%
3	2%	3%	1%	1%	3%	4%	3%	0%
4	2%	2%	2%	1%	4%	3%	1%	0%
5	7%	7%	9%	8%	6%	7%	3%	0%
6	8%	15%	7%	6%	9%	4%	10%	10%
7	18%	24%	19%	28%	13%	16%	4%	10%
8	28%	30%	30%	24%	29%	26%	26%	40%
9	15%	3%	16%	17%	18%	14%	27%	8%
10 - High	17%	13%	13%	13%	17%	24%	24%	31%
I'm really not sure	1%	3%	2%	2%	1%	0%	0%	0%
N (unweighted)	872	47	88	145	255	214	94	20

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Please give your response below to the following statement: 'Whakapapa connects us to whānau and our tūpuna/tipuna, therefore whakapapa knowledge should be maintained and passed on to future generations'	ALL	GENDER	
		Male	Female
Strongly disagree	3%	4%	2%
Disagree	1%	0%	1%
Neither agree nor disagree	4%	7%	1%
Agree	29%	34%	25%
Strongly agree	64%	55%	72%
N (unweighted)	864	332	528

Please give your response below to the following statement: 'Whakapapa connects us to whānau and our tupuna/tipuna, therefore whakapapa knowledge should be maintained and passed on to future generations'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	3%	0%	2%	4%	2%	6%	3%	0%
Disagree	1%	0%	1%	0%	0%	1%	0%	5%
Neither agree nor disagree	4%	0%	5%	6%	4%	4%	3%	10%
Agree	29%	24%	23%	35%	32%	31%	41%	31%
Strongly agree	64%	77%	70%	55%	62%	58%	53%	53%
N (unweighted)	864	47	85	145	252	211	95	20

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Please give your response below to the following statement: 'Regular whānau interaction between generations is important to develop and foster positive relationships and build both individual and whānau values, attitudes and behaviour'	ALL	GENDER	
		Male	Female
Strongly disagree	2%	3%	2%
Disagree	1%	0%	1%
Neither agree nor disagree	6%	9%	3%
Agree	32%	33%	31%
Strongly agree	60%	55%	64%
N (unweighted)	839	322	513

Please give your response below to the following statement: 'Regular whānau interaction between generations is important to develop and foster positive relationships and build both individual and whānau values, attitudes and behaviour'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	2%	0%	0%	3%	3%	6%	5%	0%
Disagree	1%	0%	2%	1%	1%	0%	0%	0%
Neither agree nor disagree	6%	5%	8%	6%	4%	6%	2%	6%
Agree	32%	36%	25%	38%	30%	29%	45%	47%
Strongly agree	60%	59%	65%	52%	63%	59%	49%	47%
N (unweighted)	839	46	82	140	248	203	92	19

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Are you satisfied with the opportunities for and the level of interaction between generations in your whānau?	ALL	GENDER	
		Male	Female
No	9%	9%	9%
Not really	26%	26%	26%
Unsure	10%	10%	10%
Almost	28%	24%	31%
Yes	28%	32%	24%
N (unweighted)	851	329	519

Are you satisfied with the opportunities for and the level of interaction between generations in your whānau?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
No	9%	16%	11%	8%	6%	6%	8%	5%
Not really	26%	41%	25%	26%	26%	19%	18%	5%
Unsure	10%	9%	12%	13%	8%	8%	7%	5%
Almost	28%	18%	32%	27%	29%	28%	26%	42%
Yes	28%	16%	21%	27%	30%	39%	41%	43%
N (unweighted)	851	47	83	142	251	207	93	20

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Using a rating scale of 1 = Low to 10 = High, how would you rate the current overall wellbeing of your whānau?	ALL	GENDER	
		Male	Female
1 - Low	3%	3%	3%
2	2%	1%	2%
3	4%	5%	4%
4	6%	6%	6%
5	11%	8%	14%
6	16%	18%	14%
7	19%	20%	18%
8	21%	22%	20%
9	8%	7%	8%
10 - High	8%	9%	7%
I'm really not sure	3%	2%	4%
N (unweighted)	851	329	519

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Using a rating scale of 1 = Low to 10 = High, how would you rate the current overall wellbeing of your whānau?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
1 - Low	3%	3%	7%	0%	4%	0%	4%	0%
2	2%	2%	1%	1%	2%	3%	2%	0%
3	4%	3%	6%	6%	3%	5%	2%	0%
4	6%	11%	7%	5%	4%	4%	1%	5%
5	11%	13%	13%	10%	10%	8%	11%	5%
6	16%	22%	19%	16%	15%	13%	4%	5%
7	19%	18%	18%	22%	19%	19%	20%	16%
8	21%	20%	17%	19%	22%	23%	30%	29%
9	8%	4%	5%	8%	9%	12%	10%	14%
10 - High	8%	3%	6%	9%	9%	9%	15%	21%
I'm really not sure	3%	2%	2%	5%	3%	3%	2%	5%
N (unweighted)	851	47	83	143	250	205	95	20

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Please tell us how strongly you agree or disagree with the following statement: 'Tikanga Māori is a key part of people's lives, it influences their beliefs, values, attitudes and behaviours'	ALL	GENDER	
		Male	Female
Strongly disagree	2%	3%	1%
Disagree	4%	7%	1%
Neither agree nor disagree	17%	20%	13%
Agree	49%	48%	49%
Strongly agree	29%	22%	36%
N (unweighted)	843	327	515

Please tell us how strongly you agree or disagree with the following statement: 'Tikanga Māori is a key part of people's lives, it influences their beliefs, values, attitudes and behaviours'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	2%	0%	0%	3%	2%	4%	2%	5%
Disagree	4%	3%	7%	1%	4%	3%	2%	5%
Neither agree nor disagree	17%	5%	22%	18%	18%	13%	18%	21%
Agree	49%	61%	45%	49%	45%	47%	50%	50%
Strongly agree	29%	31%	26%	29%	32%	33%	27%	19%
N (unweighted)	843	47	82	142	250	203	93	20

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Please give your response below to the following statement: 'Māori identity provides a sense of who you are, who you belong to, where you come from and how you whakapapa to others'	ALL	GENDER	
		Male	Female
Strongly disagree	2%	3%	1%
Disagree	2%	4%	1%
Neither agree nor disagree	8%	10%	6%
Agree	43%	46%	40%
Strongly agree	46%	37%	53%
N (unweighted)	832	323	508

Please give your response below to the following statement: 'Māori identity provides a sense of who you are, who you belong to, where you come from and how you whakapapa to others'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	2%	0%	0%	4%	3%	3%	0%	11%
Disagree	2%	0%	4%	0%	3%	4%	1%	0%
Neither agree nor disagree	8%	2%	11%	8%	8%	6%	12%	6%
Agree	43%	46%	46%	43%	40%	35%	48%	58%
Strongly agree	46%	52%	39%	45%	47%	53%	39%	25%
N (unweighted)	832	47	82	141	249	197	91	19

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Are you satisfied with your level of confidence and ability to participate in formal tikanga Māori ceremonies and activities?	ALL	GENDER	
		Male	Female
No	21%	24%	19%
Not really	30%	30%	31%
Unsure	9%	12%	6%
Almost	25%	22%	28%
Yes	15%	13%	17%
N (unweighted)	837	327	509

Are you satisfied with your level of confidence and ability to participate in formal tikanga Māori ceremonies and activities?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
No	21%	22%	26%	16%	19%	21%	19%	24%
Not really	30%	34%	33%	27%	29%	28%	27%	37%
Unsure	9%	11%	10%	7%	10%	5%	11%	16%
Almost	25%	28%	26%	33%	20%	23%	22%	16%
Yes	15%	5%	5%	17%	22%	23%	22%	8%
N (unweighted)	837	47	81	140	248	201	94	20

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Are you confident that your current knowledge of whakapapa and tikanga Māori is sufficient to pass on to others?	ALL	GENDER	
		Male	Female
No	19%	19%	20%
Not really	32%	33%	30%
Unsure	8%	9%	8%
Almost	24%	22%	25%
Yes	17%	17%	18%
N (unweighted)	833	324	508

Are you confident that your current knowledge of whakapapa and tikanga Māori is sufficient to pass on to others?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
No	19%	20%	25%	19%	18%	15%	14%	22%
Not really	32%	35%	31%	30%	32%	32%	24%	36%
Unsure	8%	11%	9%	11%	7%	6%	9%	6%
Almost	24%	25%	24%	22%	25%	20%	27%	17%
Yes	17%	10%	11%	18%	18%	27%	26%	20%
N (unweighted)	833	47	81	141	247	198	94	19

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Please tell us how strongly you agree or disagree with the following statement: 'Marae and waahi tapu are important to me, my whānau, hapū and iwi'	ALL	GENDER	
		Male	Female
Strongly disagree	1%	2%	0%
Disagree	6%	8%	5%
Neither agree nor disagree	27%	29%	25%
Agree	37%	34%	39%
Strongly agree	29%	27%	31%
N (unweighted)	836	326	509

Please tell us how strongly you agree or disagree with the following statement: 'Marae and waahi tapu are important to me, my whānau, hapū and iwi'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	1%	0%	0%	3%	1%	2%	1%	6%
Disagree	6%	8%	10%	1%	7%	4%	6%	6%
Neither agree nor disagree	27%	34%	31%	22%	25%	20%	28%	36%
Agree	37%	31%	39%	42%	32%	36%	38%	50%
Strongly agree	29%	27%	20%	32%	34%	39%	27%	3%
N (unweighted)	836	47	80	141	248	203	92	19

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Using a rating scale of 1 = Low to 10 = High, please indicate below how you would rate the customary use and whānau engagement at your marae?	ALL	GENDER	
		Male	Female
1 - Low	12%	9%	15%
2	5%	4%	6%
3	6%	7%	5%
4	5%	5%	5%
5	11%	11%	11%
6	6%	7%	5%
7	8%	7%	10%
8	8%	7%	9%
9	5%	5%	5%
10 - High	10%	10%	10%
I'm really not sure	24%	28%	21%
N (unweighted)	836	325	510

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Using a rating scale of 1 = Low to 10 = High, please indicate below how you would rate the customary use and whānau engagement at your marae?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
1 - Low	12%	10%	13%	12%	13%	12%	7%	14%
2	5%	9%	6%	4%	6%	3%	1%	0%
3	6%	8%	6%	5%	5%	5%	2%	21%
4	5%	5%	5%	8%	4%	5%	6%	0%
5	11%	8%	16%	8%	10%	9%	13%	16%
6	6%	8%	4%	8%	5%	8%	7%	0%
7	8%	12%	7%	9%	7%	10%	8%	5%
8	8%	0%	7%	10%	11%	8%	12%	5%
9	5%	3%	1%	6%	6%	7%	9%	8%
10 - High	10%	6%	7%	11%	12%	14%	12%	0%
I'm really not sure	24%	32%	28%	20%	21%	18%	25%	31%
N (unweighted)	836	47	80	141	247	203	92	20

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How strongly do you agree or disagree with the following statement: 'Hapū and Iwi affiliations are a key aspect of Māori identity and wellbeing'	ALL	GENDER	
		Male	Female
Strongly disagree	3%	4%	1%
Disagree	2%	2%	2%
Neither agree nor disagree	14%	17%	11%
Agree	46%	46%	46%
Strongly agree	36%	30%	41%
N (unweighted)	831	324	506

How strongly do you agree or disagree with the following statement: 'Hapū and Iwi affiliations are a key aspect of Māori identity and wellbeing'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	3%	0%	2%	4%	3%	4%	2%	11%
Disagree	2%	0%	1%	2%	2%	3%	4%	0%
Neither agree nor disagree	14%	20%	17%	15%	10%	8%	11%	33%
Agree	46%	46%	47%	43%	48%	44%	48%	36%
Strongly agree	36%	34%	33%	36%	37%	42%	35%	20%
N (unweighted)	831	46	80	140	248	200	92	19

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Please give your response below to the following statement: 'Retention and sustainability of Māori land enables and reinforces the exercise of Mana whenua and tangata whenua'	ALL	GENDER	
		Male	Female
Strongly disagree	2%	3%	2%
Disagree	2%	2%	1%
Neither agree nor disagree	12%	14%	11%
Agree	38%	40%	35%
Strongly agree	46%	41%	51%
N (unweighted)	828	325	502

Please give your response below to the following statement: 'Retention and sustainability of Māori land enables and reinforces the exercise of Mana whenua and tangata whenua'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	2%	0%	1%	3%	3%	5%	3%	0%
Disagree	2%	0%	1%	2%	2%	2%	3%	5%
Neither agree nor disagree	12%	12%	12%	9%	15%	11%	10%	31%
Agree	38%	33%	38%	45%	37%	33%	41%	40%
Strongly agree	46%	55%	48%	41%	44%	49%	44%	24%
N (unweighted)	828	46	80	140	246	200	90	20

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Using a rating scale of 1 = Low to 10 = High, how would you rate the importance of whenua ownership in contributing to the wellbeing of your whānau?	ALL	GENDER	
		Male	Female
1 - Low	5%	5%	4%
2	2%	3%	2%
3	2%	2%	3%
4	3%	4%	2%
5	7%	7%	8%
6	7%	9%	5%
7	10%	11%	10%
8	18%	20%	15%
9	8%	7%	8%
10 - High	29%	25%	33%
I'm really not sure	9%	9%	10%
N (unweighted)	828	324	503

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Using a rating scale of 1 = Low to 10 = High, how would you rate the Hap importance of whenua ownership in contributing to the wellbeing of your whānau?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
1 - Low	5%	2%	5%	4%	4%	5%	7%	5%
2	2%	0%	4%	2%	2%	2%	1%	0%
3	2%	2%	1%	2%	3%	3%	3%	5%
4	3%	6%	2%	3%	1%	4%	1%	5%
5	7%	8%	5%	11%	7%	8%	5%	16%
6	7%	8%	7%	8%	5%	8%	8%	10%
7	10%	12%	12%	11%	8%	9%	6%	10%
8	18%	13%	21%	17%	18%	16%	19%	10%
9	8%	7%	5%	9%	10%	5%	10%	6%
10 - High	29%	27%	27%	25%	31%	37%	28%	21%
I'm really not sure	9%	15%	10%	7%	9%	4%	11%	10%
N (unweighted)	828	46	79	140	245	201	91	20

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How strongly do you agree or disagree with the following statement: 'Protection and sustainability of the environment is essential for individual and collective wellbeing'	ALL	GENDER	
		Male	Female
Strongly disagree	1%	2%	1%
Disagree	1%	2%	0%
Neither agree nor disagree	4%	5%	3%
Agree	30%	31%	29%
Strongly agree	64%	60%	67%
N (unweighted)	818	323	494

How strongly do you agree or disagree with the following statement: 'Protection and sustainability of the environment is essential for individual and collective wellbeing'	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Strongly disagree	1%	0%	0%	5%	2%	2%	0%	0%
Disagree	1%	3%	2%	0%	0%	0%	0%	0%
Neither agree nor disagree	4%	0%	4%	9%	2%	5%	5%	5%
Agree	30%	25%	29%	28%	32%	25%	43%	55%
Strongly agree	64%	72%	65%	57%	64%	67%	52%	40%
N (unweighted)	818	46	79	136	241	200	90	20

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Using a rating scale of 1 = Low to 10 = High, how would you rate the importance of Taiao or the environment to you and your whānau?	ALL	GENDER	
		Male	Female
1 - Low	1%	1%	1%
2	1%	1%	0%
3	1%	0%	1%
4	1%	2%	1%
5	4%	5%	3%
6	4%	5%	4%
7	11%	15%	8%
8	17%	15%	19%
9	14%	13%	15%
10 - High	43%	42%	45%
I'm really not sure	3%	2%	4%
N (unweighted)	819	323	495

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Using a rating scale of 1 = Low to 10 = High, how would you rate the importance of Taiao or the environment to you and your whānau?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
1 - Low	1%	0%	1%	0%	1%	1%	0%	0%
2	1%	3%	0%	1%	0%	0%	0%	0%
3	1%	0%	1%	0%	1%	0%	1%	5%
4	1%	5%	0%	1%	1%	1%	1%	0%
5	4%	5%	5%	8%	2%	4%	4%	5%
6	4%	2%	7%	3%	3%	5%	4%	10%
7	11%	11%	13%	12%	12%	10%	6%	10%
8	17%	14%	15%	20%	17%	16%	22%	26%
9	14%	12%	15%	12%	14%	14%	19%	19%
10 - High	43%	43%	39%	43%	48%	49%	42%	19%
I'm really not sure	3%	5%	5%	2%	1%	1%	1%	5%
N (unweighted)	819	46	80	137	241	200	89	20

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Is serving your local community important to you?	ALL	GENDER	
		Male	Female
No	2%	3%	1%
Not really	6%	7%	5%
Unsure	12%	12%	11%
Almost	21%	17%	25%
Yes	59%	60%	58%
N (unweighted)	819	322	496

Is serving your local community important to you?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
No	2%	3%	3%	0%	1%	3%	2%	5%
Not really	6%	5%	3%	4%	7%	8%	16%	10%
Unsure	12%	13%	12%	10%	15%	8%	10%	0%
Almost	21%	24%	28%	16%	20%	18%	10%	21%
Yes	59%	55%	54%	70%	57%	64%	62%	64%
N (unweighted)	819	46	80	137	242	197	91	20

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How should the Government and Māori, as treaty partners, share responsibility for achieving desired wellbeing outcomes for Māori across the ten Ngā Whetū Oranga wellbeing domains?	ALL	GENDER	
		Male	Female
100% Government	2%	3%	1%
75% Government / 25% Māori	8%	8%	8%
50% Government / 50% Māori	55%	55%	55%
25% Government / 75% Māori	25%	23%	27%
100% Māori	10%	11%	9%
N (unweighted)	804	319	485

How should the Government and Māori, as treaty partners, share responsibility for achieving desired wellbeing outcomes for Māori across the ten Ngā Whetū Oranga wellbeing domains?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
100% Government	2%	3%	3%	0%	3%	2%	4%	0%
75% Government / 25% Māori	8%	4%	6%	11%	7%	11%	11%	28%
50% Government / 50% Māori	55%	49%	47%	62%	61%	56%	61%	34%
25% Government / 75% Māori	25%	32%	36%	19%	21%	19%	12%	22%
100% Māori	10%	13%	8%	8%	9%	12%	12%	17%
N (unweighted)	804	46	79	134	235	198	88	19

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Do you consider the Treaty of Waitangi is important in achieving individual and/or collective wellbeing?	ALL	GENDER	
		Male	Female
Definitely not important	3%	4%	1%
Unimportant	3%	3%	2%
Neither important nor unimportant	17%	17%	17%
Important	37%	36%	39%
Definitely important	41%	40%	41%
N (unweighted)	803	317	486

Do you consider the Treaty of Waitangi is important in achieving individual and/or collective wellbeing?	ALL	AGE GROUP						
		Under 25 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75 years or over
Definitely not important	3%	5%	1%	1%	3%	4%	3%	5%
Unimportant	3%	3%	4%	1%	2%	2%	2%	10%
Neither important nor unimportant	17%	9%	24%	15%	12%	18%	18%	21%
Important	37%	40%	39%	38%	40%	33%	28%	29%
Definitely important	41%	43%	32%	45%	43%	42%	49%	34%
N (unweighted)	803	46	79	134	235	195	89	20

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APPENDIX 3 – QUESTIONNAIRE

Tangata - individuals

Key wellbeing factors:

The responses to the first survey confirmed a very high level of consensus for the issues raised and have been used to inform development of a "Ngā Whetū Oranga" Wellbeing Matrix, which comprises the following ten key Te Ao Māori domains:

Tangata/Individuals
Kāinga/households
Whānau/family group
Tikanga/culture
Marae & Waahi Tapu
Hapū & Iwi affiliations
Whenua ancestral lands
Taiao/Environment
Hapori/Community
Te Tiriti/Treaty partner

This second survey is based on the ten key domains of "Ngā Whetū Oranga" as summarised above with a specific focus on some key aspects of Te Ao Māori wellbeing.

Some regard tangata or the individual as a fundamental to determining wellbeing because individuals are depended upon to provide their personal perspectives of both individual and collective wellbeing.

Q1. Do you consider that the 10 domains of the 'Ngā Whetū Oranga' wellbeing matrix above, are key aspects of Māori wellbeing?

A. Strongly disagree
B. Disagree
C. Unsure
D. Agree
E. Strongly agree

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Q2. Using a rating scale of 1 = Low to 10 = High, please indicate how you would rate your current overall personal wellbeing?

A. 1 - Low
B. 2
C. 3
D. 4
E. 5
F. 6
G. 7
H. 8
I. 9
J. 10 - High
K. I'm really not sure

Q3. Please provide any related brief comments here which will be analysed with other comments received

Open response

Kāinga or households

The kāinga or household can be regarded as a fundamental and common collective unit in any society. Many consider the household to be very important for providing a positive, nurturing, secure and safe place to develop key relationships, beliefs, values, attitudes and behaviour.

Q4. How strongly do you agree or disagree with this statement:
'A positive nurturing kāinga environment influences the wellbeing and quality of life of the whānau and its individual members'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

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Q5. Using a rating scale of 1 = Low to 10 = High, how would you rate the current overall wellbeing of your own Kāinga or household?

A. 1 - Low
B. 2
C. 3
D. 4
E. 5
F. 6
G. 7
H. 8
I. 9
J. 10 - High
K. I'm really not sure

Q6. Please provide any related brief comments here which will be analysed with other comments received

Open response

Whānau or extended family groups

The concept of whānau generally relates to an intergenerational group of people who share a common whakapapa or genealogy. However, the concept of whānau can be variable, with some regarding whānau as a small well defined or limited group, while others adopt a more extensive perception of whānau that might be better described as a network of people who share a common whakapapa and/or relationships.

Q7. Please give your response below to the following statement:
'Whakapapa connects us to whānau and our tupuna/tipuna, therefore whakapapa knowledge should be maintained and passed on to future generations'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

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Q8. Please give your response below to the following statement:
'Regular whānau interaction between generations is important to develop and foster positive relationships and build both individual and whānau values, attitudes and behaviour'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

Q9. Are you satisfied with the opportunities for and the level of interaction between generations in your whānau?

A. No
B. Not really
C. Unsure
D. Almost
E. Yes

Q10. Using a rating scale of 1 = Low to 10 = High, how would you rate the current overall wellbeing of your whānau?

Results for 837 total responses (format: Multichoice)
A. 1 - Low
B. 2
C. 3
D. 4
E. 5
F. 6
G. 7
H. 8
I. 9
J. 10 - High
K. I'm really not sure

Q11. Please provide any related brief comments here which will be analysed with other comments received
Open response

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Tikanga or culture

There are many aspects of Tikanga Māori. Some key wellbeing factors for tikanga Māori include sustainability and participation in shared cultural knowledge, practices, beliefs and values.

Q12. Please tell us how strongly you agree or disagree with the following statement:
'Tikanga Māori is a key part of people's lives, it influences their beliefs, values, attitudes and behaviours'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

Q13. Please give your response below to the following statement:
'Māori identity provides a sense of who you are, who you belong to, where you come from and how you whakapapa to others'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

Q14. Are you satisfied with your level of confidence and ability to participate in formal tikanga Māori ceremonies and activities?

A. No
B. Not really
C. Unsure
D. Almost
E. Yes

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Q15. Are you confident that your current knowledge of whakapapa and tikanga Māori is sufficient to pass on to others?

A. No
B. Not really
C. Unsure
D. Almost
E. Yes

Q16. Please provide any related brief comments here which will be analysed with other comments received

Open response

Marae and Waahi Tapu or places of cultural significance

Marae and Waahi Tapu are generally regarded as places of cultural and spiritual significance which, for many Māori, are the primary physical or tangible places at which the collective or shared customary practices of Māori can be exercised in a traditional or customary setting.

Q17. Please tell us how strongly you agree or disagree with the following statement:
'Marae and waahi tapu are important to me, my whānau, hapū and iwi'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

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Q18. Using a rating scale of 1 = Low to 10 = High, please indicate below how you would rate the customary use and whānau engagement at your marae?

A. 1 - Low
B. 2
C. 3
D. 4
E. 5
F. 6
G. 7
H. 8
I. 9
J. 10 - High
K. I'm really not sure

Q19. Please provide any related brief comments here which will be analysed with other comments received

Open response

Hapū and Iwi or tribal affiliations

Hapū and Iwi affiliations are a common way in which Māori can express or proclaim their identity and link to their whānau and associated hapū and iwi groups.

Q20. How strongly do you agree or disagree with the following statement:
'Hapū and Iwi affiliations are a key aspect of Māori identity and wellbeing'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

Q21. Please provide any related brief comments here which will be analysed with other comments received

Open Response

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Whenua (land)

Q22. Please give your response below to the following statement:
'Retention and sustainability of Māori land enables and reinforces the exercise of Mana whenua and tangata whenua'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

Q23. Using a rating scale of 1 = Low to 10 = High, how would you rate the importance of whenua ownership in contributing to the wellbeing of your whānau?

A. 1 - Low
B. 2
C. 3
D. 4
E. 5
F. 6
G. 7
H. 8
I. 9
J. 10 - High
K. I'm really not sure

Q24. Please provide any related brief comments here which will be analysed with other comments received

Open response

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Taiao (or the environment)

'Te Rangi e tu, Te Papa takoto nei' are often the opening words uttered in formal whaikorero or oratory, and serve to remind us of the embedded cultural importance of te taiao or the environment incorporating Te Rangi, the sky father or heavens above and Papa, mother earth below and all things nurtured between them.

Q25. How strongly do you agree or disagree with the following statement:
'Protection and sustainability of the environment is essential for individual and collective wellbeing'

A. Strongly disagree
B. Disagree
C. Neither agree nor disagree
D. Agree
E. Strongly agree

Q26. Using a rating scale of 1 = Low to 10 = High, how would you rate the importance of Taiao or the environment to you and your whānau??

A. 1 - Low
B. 2
C. 3
D. 4
E. 5
F. 6
G. 7
H. 8
I. 9
J. 10 - High
K. I'm really not sure

Q27. Please provide any related brief comments here which will be analysed with other comments received

Open response

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Hapori or local community

Hapori or local community can be regarded as a collective that is based on shared or common interests, cultural or community facilities and services. From this and common experiences they contribute to and shape the relationships and roles of Māori within their respective communities.

Q28. Is serving your local community important to you?

A. No
B. Not really
C. Unsure
D. Almost
E. Yes

Q29. Please provide any related brief comments here which will be analysed with other comments received

Open response

Te Tiriti ~ Mana partnership

The Treaty of Waitangi provided a guarantee of equity and wellbeing for Māori as well as protection of Mana Māori Motuhake and Rangatiratanga. For this reason, Te Tiriti o Waitangi is considered a potential key domain of Māori wellbeing for inclusion in the 'Ngā Whetū Oranga' wellbeing matrix. The expressed intent of the Treaty suggests a shared responsibility for maintaining and enhancing the wellbeing and interests of Māori.

Q30. How should the Government and Māori, as treaty partners, share responsibility for achieving desired wellbeing outcomes for Māori across the ten Ngā Whetū Oranga wellbeing domains?

A. 100% Government
B. 75% Government / 25% Māori
C. 50% Government / 50% Māori
D. 25% Government / 75% Māori
E. 100% Māori

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Q31. Do you consider the Treaty of Waitangi is important in achieving individual and/or collective wellbeing?

A. Definitely not important
B. Unimportant
C. Neither important nor unimportant
D. Important
E. Definitely important

Q32. Please provide any related brief comments here which will be analysed with other comments received

Open response

About you...

Just two questions about you...

Q33. Which of these age groups are you in?

A. Under 18 years
B. 18-24 years
C. 25-34 years
D. 35-44 years
E. 45-54 years
F. 55-64 years
G. 65-74 years
H. 75 years or over

Q34. Are you...

A. Male
B. Female
C. Gender diverse

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Thanks!

Those are all our questions for now. We hope to seek your views again as we move forward on our approach to measuring and improving Māori wellbeing.

Q35. Are there any comments you would like to make on this survey and the issues raised in it?

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