



30 May 2013

Members
Māori Affairs Committee

Inquiry into how rangatahi see the role of iwi in supporting the development of a next generation in a post-settlement environment

The Māori Affairs Committee has been asked to conduct an inquiry into “how rangatahi see the role of iwi in supporting the development of the next generation as more iwi move towards a post-settlement environment.” This paper has been prepared to assist the Committee with its examination. The paper identifies issues and provides possible lines of inquiry for the Committee to consider. The Committee may also wish to raise these matters with the witnesses who have been asked to appear before the Committee to give evidence on this inquiry.

Background

Historical context - the significance of iwi

The most significant political unit in pre-European Māori society was the hapū. Hapū ranged in size from one hundred to several hundred people, and consisted of a number of whānau (families). Many hapū existed as independent colonies spread over a wide area and interspersed with groups from other iwi.

Māori social organisation changed upon contact with Europeans. Some tribes migrated to coastal regions in order to benefit from trade. Those groups able to reap the greatest benefits came to dominate others. The musket wars of the 1820s and 1830s caused further disruption. Some tribes migrated long distances, resettled and displaced other tribes.

The arrival of European settlers after 1840 resulted in more change. Between 1840 and 1900, dubious government land purchases, the New Zealand wars, land confiscation and the operation of the Native Land Court resulted in large-scale loss of land by Māori. The effect was to destabilise Māori social organisation. Some groups dispersed or departed from their homelands. The Māori population decreased significantly: from an estimated 70,000 to 90,000 in 1840, to just 42,000 in 1891.

During the 19th and 20th centuries, iwi began to replace hapū as the main political body.¹ Māori had increasingly sought pan-tribal unity in order to oppose government measures that were not in Māori interests. Government policy favoured the shift from hapū to iwi, as the Crown preferred to deal with a small number of regional iwi groups rather than numerous hapū. After 1945, tribal trust boards were formed on an iwi basis in order to settle historical Māori grievances under the Treaty of Waitangi. This process continues today.

¹ Refer to Appendix one for a map of iwi in New Zealand.

Urbanisation has also changed the shape of Māori social organisation. Many Māori lost contact with their original hapū and iwi - the 2006 census reported that 16 per cent of Māori people no longer knew which tribe they came from. However, the institution of the whānau remains intact in many places, and many urban Māori retain links with their homeland iwi and hapū.²

Post-settlement context

In the past 30 years, iwi or tribal organisations have consolidated their position and taken a central role in a wide range of dealings with the Crown. Today, iwi authorities such as rūnanga are legally mandated bodies established to negotiate, settle and manage the assets resulting from settlements under the Treaty of Waitangi. In a post-settlement environment, iwi authorities work on behalf of their members to manage assets, assert the rights of their members, and promote the interests and aspirations of their collective membership. In managing these responsibilities, rūnanga may establish a range of subsidiary entities to monitor and deliver social and cultural programmes or commercial activities.

Waikato–Tainui was the first iwi to reach a historical settlement with the Crown for past injustices in 1995, receiving \$170 million in cash and land assets. Tainui suffered investment setbacks in the years following settlement, before adopting a commercial framework to manage tribal assets.

In 1998, Ngāi Tahu reached a settlement with the Crown receiving \$170 million in cash or land. Ngāi Tahu has separate governance and investment arms to provide clarity on roles and functions. Ngāi Tahu Holdings Corporation is the commercial arm of Te Rūnanga o Ngāi Tahu. It manages a diverse portfolio of investments that includes equities, property, seafood and tourism. In 2008, 10 years after settlement with the Crown, Ngāi Tahu had total assets of \$644 million less debt of \$118 million, and an operating surplus of \$31 million. Many iwi, Ngāi Tahu included, have developed beyond corporate and governance functions, to provide programmes and services for the benefit of their members.

A total of 62 Deeds of Settlement have been signed, with approximately 60 settlements yet to be negotiated. With the signing of the Deed of Settlement with Ngati Tama ki Te Tau Ihu on 20 April 2013, historical Treaty settlements have now concluded with the entire South Island. The legislation for these Deeds is shortly to be introduced into the House as the Te Tau Ihu Omnibus Bill. A map detailing current progress on historical Treaty settlements is attached as Appendix Three.

Settlements have also been achieved with Ngati Porou, Ngati Whatua Orakei, Ngati Raukawa, Te Aupouri, Te Rarawa, and Ngati Pukenga. Settlement with Ngai Tuhoe is likely to be achieved in June 2013. A table detailing all settlements along with their financial values is attached as Appendix Four.

A much larger set of on-account settlements and/or Agreements in Principle were also reached during the 2000s, including with Waikato River groups, Ngāti Manawa and Ngāti Whare, Ngāti Raukawa, Whanganui, Ngāti Makino and Waitaha, Te Tau Ihu groups, Ngāti Porou, and Ngāti Pahauwera. By 2010 legislation had been passed for settlements with a total value of about \$950 million and more than 2,000 claims have been lodged with the Waitangi tribunal.³

² Since the 1991 census, residents of Māori descent have been asked to indicate the iwi they are affiliated to. Refer to Appendix two for full statistics.

³ Refer to Appendix three for iwi settlements by map and Appendix four for a list of iwi settlements by value and year settled.

The Crown-Māori relationship is at a point where it has been through a productive but difficult period of grievance resolution. New Zealand is now coming to the end of this chapter and the focus on grievance, and entering the era where we will focus on development. The focus for iwi and relevant stakeholders is how to move forward in a post-settlement environment, for the benefit of individual iwi members and the nation as a whole.

Snapshot of Māori youth today

The young Māori population is growing. The median age for Māori was 23.1 years in 2011, while the median for the total population was 36.8 years. The number of rangatahi⁴ has grown by 34.7 per cent from 93,822 in 1986, to an estimated 126,410 in 2011.⁵ This makes up 18 per cent of the total Māori population and 19.7 per cent of the total youth population. By 2026, the rangatahi population is projected to grow to 142,600.

Rangatahi are increasingly participating in secondary school and staying in education for a longer period. The proportion of rangatahi between the ages of 15 to 19 years at school increased from 37 per cent in 2000 to 47 per cent in 2010. This remains lower than the participation rates for non-Māori youth. One in four 16 year old rangatahi left school by the age of 16 in 2010.

Fewer rangatahi leave school with qualifications compared to their non-Māori peers. Although the achievement rate for rangatahi is comparatively low, the rates are improving. For example, from 2007 to 2010 the proportion of rangatahi who obtained Level 1, 2, and 3 NCEA qualifications increased. Māori students in bilingual and immersion schools in 2010 were twice as likely to attain University Entrance compared to all Māori school leavers, and just as likely as non-Māori students in English medium schools.

The total number of rangatahi enrolled in tertiary education increased by 19 per cent, from 27,756 in 2002 to 33,056 in 2010. Rangatahi are more likely to enrol in lower level qualifications (rather than tertiary level) compared to non-Māori youth. Rangatahi are less likely to continue their studies beyond the first year, and therefore are less likely to complete a qualification.

The total number of rangatahi employed in the labour market has remained steady between 2006 to 2011 (from 51,249 to 50,450). However, the proportion of employed rangatahi has fallen from 50.6 per cent to 40.2 per cent. Compared with all youth, rangatahi are disproportionately represented in low skilled occupations such as labourers and machine operators. While there has been a clear shift of young Māori women towards more highly skilled occupations, the occupational distribution of male rangatahi has had limited change.

The most common source of income for rangatahi is wages and salaries, which remained stable between 1996 and 2006 (from 61 per cent to 63 per cent). During this period, the proportion of rangatahi receiving government support declined from 45 per cent to 29 per cent, while the proportion receiving no income increased from 14 per cent to 19 per cent. Compared to non-Māori youth, rangatahi are more likely to receive government support.

A group of interest is youth who are not in employment, education or training (NEET). In 2011, rangatahi made up over one third of all youth who were NEET. NEET rates are higher for all youth in their twenties (30.6 per cent for rangatahi and 12.5 per cent for non-Māori) compared to youth aged 15 to 19 (15.9 per cent for rangatahi and 5.4 per cent for non-Māori). A large proportion of females who are classified as NEET are also unpaid caregivers.

⁴ Rangatahi are defined as those aged 15 – 25 years of age.

⁵ Young people aged 12 to 24 as a percentage of the total population.

Many health issues faced by all New Zealand youth today are closely related to risk-taking behaviour and connected to the use of alcohol, drugs and tobacco. Some key statistics include:

- alcohol is the most common drug for all youth. In 2003, 69 per cent of rangatahi reported that they were regular drinkers.
- Overall, rangatahi tend to be more sexually active than the national average. In 2001, young Māori women were more active than the national average (70 per cent compared with 64 per cent). Māori women aged 20–24 also had the highest fertility rate (156 births per 1,000 women).

Support for Māori youth – selection of initiatives by some iwi

Māori youth are playing a more active role in Māori affairs and making choices that impact significantly on their future. In recent years, iwi have been establishing programmes that engage with Māori earlier, particularly rangatahi.

The types of support offered to rangatahi through their iwi are varied. This can depend on how long the iwi has been established for and operating as an entity, the level of funds the iwi has access to and the identified needs within their areas. Ngāi Tūhoe and Te Hiku o Te Ika are examples of iwi and government working together to support their members, while Ngāi Tahu, Waikato-Tainui and Ngāi Kahungunu are examples of iwi-based initiatives. These examples provide insight into initiatives some iwi are taking to support the future generation of iwi, hapū and whanau.

Recently, government and iwi have been working together to provide better outcomes for Māori, to support future generations. One example of this is the Service Management Plan (SMP) between the Government and Ngāi Tūhoe. The SMP is an undertaking by various government agencies to work with Ngāi Tūhoe to improve the delivery of social services in Te Urewera. The SMP initiates a long-term relationship of cooperation between the Crown and Ngāi Tūhoe to bring about better outcomes for iwi. It sets out how parties and Ngāi Tūhoe will work together to improve the housing, health, education, and social support and development of iwi members.

Another example of collaboration of government agencies and iwi is the social development and wellbeing accord between Te Hiku o Te Ika Iwi and the Crown. This Accord commits the Crown and government agencies to work with Te Hiku to improve social outcomes for iwi, hapū and whanau. It aims to see improvements in educational achievements, workforce participation and employment. One area of particular importance to Te Hiku o Te Ika Iwi is tackling the increasing suicide rate, particularly youth suicide. Te Hiku are committed to investing Treaty settlements to combat this issue. One solution Te Hiku are considering is to build on the collaboration between Northland District Health Board, Child Youth and Family, Ngati Wai, Ngati Hine and Group Special Education Service. This collaboration will help come up with solutions and practical steps to help prevent youth suicide.

As an example of a well-established iwi, Ngāi Tahu has established a number of direct programmes to support their members, all of which have a youth focus:

- *Whai Rawa* is a future-focused savings scheme established by Ngāi Tahu to support its members to achieve increased personal financial wealth. Whai Rawa supports its members to increase their level of understanding of financial and investment matters through education and training programmes. There are currently an estimated 16,700 members involved.

- *Ngāi Tahu Fund* is an initiative to provide resources to Ngāi Tahu whānui, rūnanga, hapū and whānau groups to strengthen Ngāi Tahu cultural excellence.
- *Ngāi Tahu Education* is focused on whānau and social development and empowerment. In education they support rūnanga and individual whānau to achieve their aspirations by assisting individuals to access educational tuition, scholarships and grants. Ngāi Tahu Education is also charged with supporting Ngāi Tahu reo and culture, specifically through the Kotahi Mano Kāika strategy and Culture and Identity initiatives
- *First Nations' Futures Programme* is an international alliance between Kamehameha Schools (Hawai'i), Te Rūnanga o Ngāi Tahu, Stanford University, and the University of Hawai'i at Mānoa. The First Nations' Futures Programme partners each select four or more fellows to enter into the programme to create a cohort of emerging leaders.

Waikatio-Tainui is another well-established iwi which is reconnecting with their rangatahi. Waikato-Tainui, comprising of 33 hapū and 65 marae, has begun a focus on young Māori realising that rangatahi are the future iwi leaders. Their initiatives include the following:

- *Whakatupuranga 2050* is the blueprint for the cultural, social and economic advancement of Waikato-Tainui people. It is a fifty-year long development approach to building the capacity of iwi, hapū and marae
- *Rangatahi Summit* is an ongoing programme designed to motivate and inspire the next generation of iwi leaders and re-engage with their iwi to play an active and positive role in helping them deliver the outcomes in the Whakatupuranga 2050
- *A memorandum of understanding with Careers New Zealand* is an initiative to raise the engagement and achievement levels of Māori youth. This partnership is an opportunity for Careers New Zealand to support Waikati-Tainui young people in becoming competent career decision makers and planners for the rest of their lives, bringing benefits to Waikato-Tainui.

Ngāi Kahungunu has also been actively taking steps to engage with rangatahi with programmes that support rangatahi and whānau. These affairs are administered by Ngāi Kahungunu Iwi Incorporated and include the following:

- *Ngāti Kahungunu cultural standards project* was developed with the purpose that history and culture are an integral part of the teachings and learnings in Ngāti Kahungunu rohe. The project aims to contribute to student achievement outcomes by supporting iwi, hapū and whānau to develop and strengthen their knowledge and ability to have greater involvement in education and engagement in mainstream education
- *Violence free production/Whakamoe Patu* was launched in 2007 and continues to have a great effect in Wairoa, Wairarapa and Te Upoko o Te Ika. Rangatahi are given the opportunity to participate in several wananga to learn about violence and its effects in schools, homes and communities. Rangatahi are offered an insight into how violence can destroy a person and therefore a whole whānau, hapū and generation
- *Ngāti Kahungunu Tobacco Strategy* attempts to lead iwi in reducing smoking prevalence and tobacco consumption rates within a ten year period. A specific focus is on rangatahi to reduce then eliminate smoking initiation promoting awareness of pressure from whānau and peers and developing refusal skills.

Options for iwi to engage with rangatahi

As discussed, there are many ways that iwi are engaging with rangatahi. Iwi have identified that early engagement with rangatahi has a positive influence on broader socio-economic outcomes, future opportunities and future development of iwi. There are two initiatives that iwi could consider: the youth summit and Māori Youth Council.

The youth summit, run by Waikato-Tainui, includes presentations and workshops by influential Tainui leaders. Participants also have the opportunity to be involved in forums on social development, education, health and the environment – areas where iwi would like to see more of its rangatahi involved. This type of initiative is an opportunity for other iwi to provide their rangatahi with a cultural and historical experience, allowing them to learn about the past and think about building a stronger future.

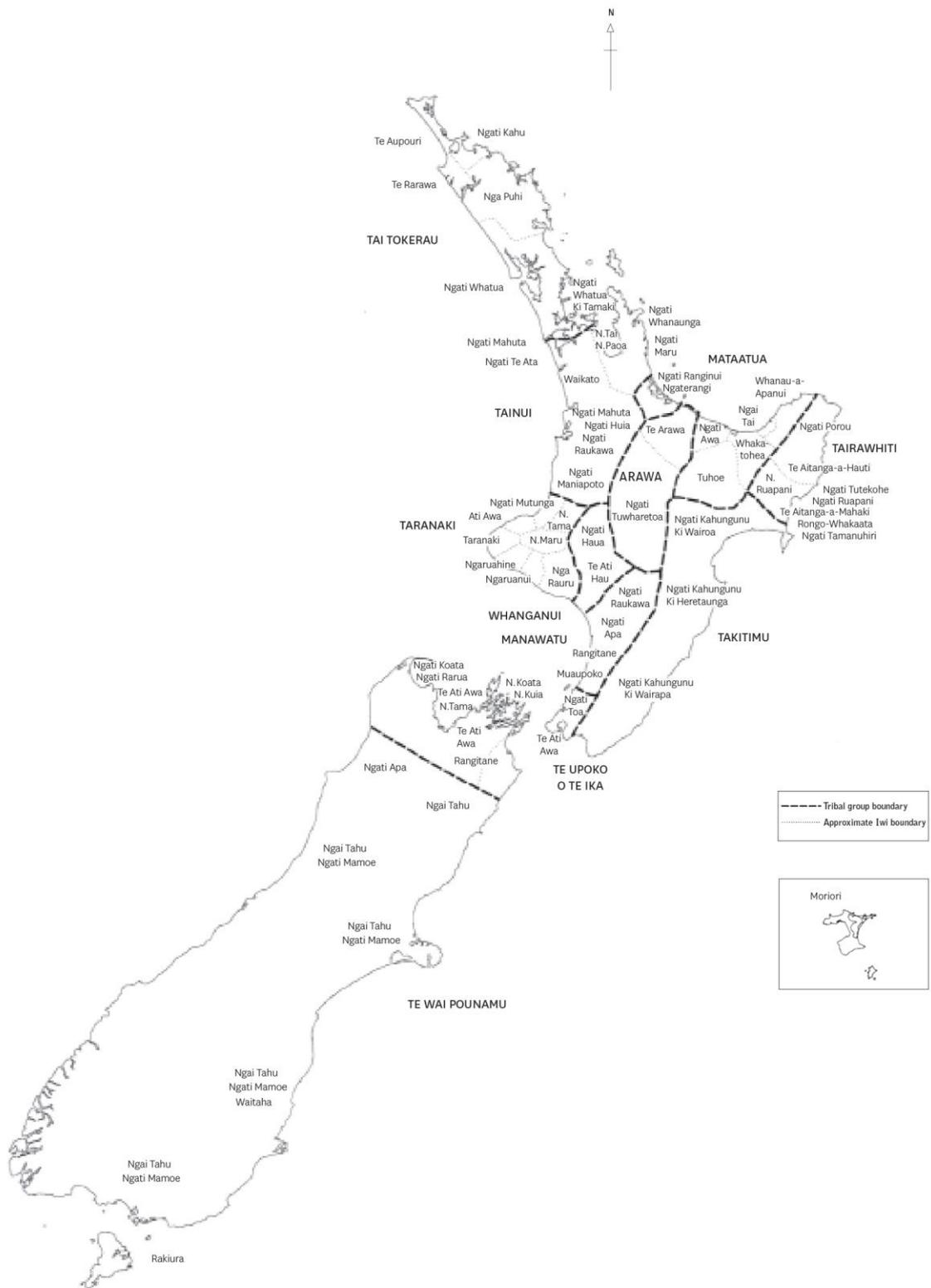
The Māori Youth Council was established in September 2010 to provide practical advice and feedback on relevant public policy and initiatives that have a significant impact on rangatahi. The primary focus of the Council is on achieving the best outcomes for rangatahi through the development of youth leadership. Iwi could use this example and establish youth councils within their own executive boards, providing an insight for rangatahi to see how matters are administered, while also hearing directly from young people.

Report to the House

The Committee is required to report its findings on this inquiry to the House. The purpose of your report is first to inform the House and stimulate debate. In doing so your report should reflect both the oral and written evidence the Committee received, the issues the Committee considered in-depth, and the views of the members. From these the Committee should develop conclusions and recommendations to the Government.

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Appendix One: iwi map⁶



⁶ Creative New Zealand, "Tribal and Iwi boundaries" <http://www.creativenz.govt.nz/en/getting-funded/funding-forms/map-tribal-and-iwi-boundaries>

Appendix two: iwi identification⁷

In the New Zealand censuses since 1991, residents of Māori descent were asked to indicate the tribe to which they were affiliated. The figures below show the number who indicated their iwi (including those who indicated more than one tribe).

Iwi	Census			
	1901 ⁸	1991	2001	2006
Ngā Rauru Kīahi		2,187	3,090	4,047
Ngāi Tai		96	177	342
Ngāti Hako		453	924	1,377
Ngāti Hei		177	363	558
Ngāti Pūkenga		6	273	477
Ngāti Rāhiri		57	93	195
Ngāti Tara Tokanui		204	330	492
Te Patukirikiri		15	60	63
Moriori	35	105	585	945
Ngāpuhi	6,361	92,973	102,981	122,214
Ngāti Kahungunu	5,064	43,614	51,552	59,229
Ngāti Raukawa (Horowhenua/Manawatū)		1,014	11,088	13,233
Ngāti Raukawa (Waikato)	2,084	912	5,175	8,166
Ngāti Raukawa (unspecified)		16,509	8,781	8,022
Ngāti Toarangatira		177	2,766	3,462
Rangitāne (Hawke's Bay/Wairarapa)		156	1,197	1,566
Rangitāne (Manawatū)		330	822	1,281
Rangitāne (unspecified)		3,003	1,689	1,569
Ngāi Te Rangī		6,321	9,561	12,201
Ngāti Pūkenga		576	1,137	1,788
Ngāti Ranginui		4,476	6,120	7,644
Te Āti Awa (Te Whanganui- a-Tara)		45	1,233	1,728
Te Āti Awa (unspecified)		11,028	4,929	4,644
Te Whānau-ā-Apanui		7,182	9,951	11,808
Waikato	4,542	22,227	35,781	33,429
Muaūpoko		1,407	1,836	2,499
Ngāi Tahu	1,549 (indicated as Ngatikahung unu in the census)	20,304	39,180	49,185
Ngāti Apa		1,701	3,021 (includes Ngāti Apa ki Te Rā Tō: 375)	4,152 (includes Ngāti Apa ki Te Rā Tō: 741)
Ngāti Maniapoto	1,572	21,936	27,168	33,627
Ngāti Rongomaiwahine			2,322	4,254
Ngāti Tūwharetoa		24,066	29,301	34,674

⁷ Te Ara Encyclopaedia of New Zealand, "Iwi" <http://www.teara.govt.nz/en/iwi>

⁸ The only previous census asking Māori to indicate tribal affiliation – but not of multiple tribes – was that of 1901. Data is not available for all iwi from 1901.

Iwi	Census			
	1901 ⁸	1991	2001	2006
Ngāi Tai		96	177	342
Ngāti Pāoa		1,695	2,397	3,375
Ngāti Whātua	356	9,360	12,105	14,721
Te Kawerau-a-Maki			228	123
Te Arawa		33,135	44,964	51,048
Ngāti Apa			375	741
Ngāti Koata		390	765	1,062
Ngāti Kuia		522	1,224	1,551
Ngāti Rārua		312	699	954
Ngāti Tama			393	381
Ngāti Toarangatira		24	138	180
Rangitāne		54	756	966
Te Āti Awa		9	1,377	2,433
Ngāi Tāmanuhiri		546	1,173	1,662
Rongowhakaata		2,358	3,612	4,710
Te Aitanga-a-Māhaki		2,742	4,365	5,877
Ngāti Hāua		144	618	822
Ngāti Hauiti			1,002	1,038
Te Āti Haunui-a-Pāpārangi	2,339 (Whanganui)	4,458	8,820	10,437
Ngāti Maru	1,350	384	2,604	3,375
Ngāti Pāoa		1,695	2,397	3,375
Ngāti Tamaterā		903	1,866	2,460
Ngāti Whanaunga		177	399	588
Ngāi Takoto		186	489	774
Ngāti Kahu		4,275	6,957	8,313
Ngāti Kurī		1,395	4,647	5,757
Te Aupōuri		6,720	7,848	9,333
Te Rarawa		5,919	11,526	14,895
Ngāi Tūhoe	1,094 (indicated as Urewera in the census)	24,522	29,259	32,670
Ngāti Awa	1,701 (includes Te Āti Awa)	9,795	13,044	15,258
Ngāti Porou	4,164	48,525	61,701	71,907
Ngāti Ruanui	853	3,303	5,286	7,035
Ngāti Whātua	356	9,360	12,105	14,721
Te Roroa			966	1,170
Te Uri-o-Hau			732	1,071
Taranaki tribe	640	4,275	5,940	5,352
Te Āti Awa (Taranaki)		222	10,152	12,852
Te Āti Awa (unspecified)		11,028	4,929	4,644
Te Whakatōhea	599	5,637	9,948	12,069
Ngāti Wai		3,009	3,966	4,866

Appendix four: list of iwi settlements by value and year settled

GROUP	YEAR DEED OF SETTLEMENT EXPENSED	VALUE OF SETTLEMENT (\$)	notes
Waikato-Tainui Raupatu	1994/95	170,000,000	
Waimakuku	1995/96	375,000	
Rotomā	1996/97	43,931	
Te Maunga	1996/97	129,032	
Ngāi Tahu	1996/97	170,000,000	
Ngāti Tūrangitukua	1998/99	5,000,000	
Pouakani	1999/00	2,000,000	1
Te Uri o Hau	1999/00	15,600,000	
Ngāti Ruanui	2000/01	41,000,000	
Ngāti Tama	2001/02	14,500,000	
Ngāti Awa (and ancillaries)	2002/03	43,390,000	
Ngāti Tūwharetoa (Bay of Plenty)	2002/03	10,500,000	
Ngaa Rauru Kiitahi	2003/04	31,000,000	
Te Arawa Lakes	2004/05	2,700,000	2
Ngāti Mutunga (Taranaki)	2005/06	14,900,000	
Te Roroa	2005/06	9,500,000	5
Affiliate Te Arawa Iwi and Hapū	2007/08	38,600,000	
CNI Forests on-account settlements	2007/08	67,282,380	3
Taranaki Whānui ki te Upoko o te Ika	2007/08	25,025,000	
Ngāti Apa (North Island)	2008/09	16,000,000	
Waikato River	2008/09	n/a	4
Ngāti Manawa	2009/10	12,207,780	
Ngāti Whare	2009/10	9,568,260	
Raukawa/Te Pūmautanga o Te Arawa Upper Waikato River Co-Management	2009/10	n/a	6
Rangitane o Wairau	2010/11	24,830,388	
Ngāti Kuia	2010/11	24,330,388	
Ngāti Apa ki te Ra To	2010/11	27,830,388	
Ngāti Pāhauwera	2010/11	20,000,000	
Ngāti Porou	2010/11	90,000,000	
Ngai Tamanuhiri	2010/11	11,070,000	
Maraeroa	2010/11	1,800,000	
Ngāti Makino	2010/11	9,600,000	
Ngāti Manuhiri	2010/11	9,000,000	
Ngāti Whatua o Kaipara	2010/11	22,100,000	
Rongowhakaata	2011/12	22,240,000	
Waitaha	2011/12	7,500,000	
Raukawa	2011/12	50,000,000	
Ngāti Whatua o Orakei	2011/12	18,000,000	
Ngāti Koata	2011/12	11,760,000	
Ngāti Rarua	2011/12	12,260,000	
Ngāti Tama (Tainui Taranaki ki te Tonga)	2011/12	12,560,000	
Te Atiawa (Tainui Taranaki ki te Tonga)	2011/12	12,260,000	
Te Aupouri	2011/12	21,040,000	
Te Rarawa	2011/12	33,840,000	
Ngāi Takoto	2011/12	21,040,000	
Ngāti Ranginui	2011/12	38,027,555	
Tāmaki Makaurau collective settlement	2011/12	n/a	7
Ngāti Toa	2012/13	70,610,000	
Ngāti Rangiteaorere	2012/13	750,000	
Ngāti Rangiwewehi	2012/13	6,000,000	
Tapuika	2012/13	6,000,000	
Tauranga Moana iwi Collective	2012/13	n/a	
Ngāti Koroki Kahukura	2012/13	3,000,000	
Ngāti Pukenga	2012/13	5,915,000	
Maungaharuru Tangitu Hapu	2012/13	23,000,000	
Ngāi Tuhoē	2012/13	168,923,000	
Total Settlement Redress		1,484,608,102	8

1. Includes \$650,000, which was paid in advance of settlement in 1990.

2. Excludes \$7.3 million paid in to capitalise the annuity Te Arawa received from the Crown and address any remaining annuity issues.

3. The Central North Island settlement provides on-account redress for a collective of groups, including the Affiliate Te Arawa Iwi and Hapū. As each of these groups concludes comprehensive settlements, their share of the CNI settlement will be listed separately, and the total value listed against the CNI settlement will be reduced accordingly. Ngāti Rangitahi joined the CNI Collective on 4 November 2008, increasing the value of the CNI settlement.

4. The Waikato River settlement provides funding for co-management, clean up of the Waikato River and other initiatives. These payments are not redress in settlement of Waikato-Tainui's historical claims.

5. Excludes ex gratia payments and redress provided through other appropriations.

6. Provides for co-management of Upper Waikato River. This is not redress in settlement of historical claims.

7 Financial redress is to be provided in the comprehensive settlements for the individual iwi.

8. Total Settlement Redress is defined as Financial and Commercial Redress and generally doesn't include the value of gifted and cultural redress.

Members may wish to ask:

- What is/should be the role of iwi in the lives of Māori youth?
- How important is it for rangatahi to have a sense of cultural connectedness/identity and belonging?
- How can iwi respond to the young and growing Māori population?
- Where can iwi add the best value in supporting Māori youth?
- In turn, how can Māori youth support iwi for the benefit of future generations?
- Are iwi supporting the development of rangatahi enough and is there room for improvement?
- Is the Government doing enough to support Māori youth?
- Should the Government have a direct role in supporting the development of the next generation?
- If the Government should have a direct role, what role can it play in the future generations of rangatahi?

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- Rangatahi
- Māori Youth
- Iwi support Rangatahi