

TE HAU TAPUWAE O TE ATIWA



Findings Report – Surveys

24th August – 11th October 2025

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1. Introduction

This paper provides the findings and approach for our staged *Te Hau Tapuwae o Te Atiawa* engagement. Developed with the Board’s guidance and advisory, our approach is to capture and reflect the aspirations of our whānau and the mauri of Te Atiawa to inform the refresh of the *Te Kotahitanga o Te Atiawa 2026–2031 Strategy*.

The following summarises the kōrero gathered through the two surveys conducted as part of Te Hau Tapuwae o Te Atiawa, the **Whānau Survey** and the **Rangatahi Survey**. The surveys were open from **24 August to 11 October 2025**. This paper provides a summary of the key themes that emerged, ensuring whānau and Rangatahi are able to see how their whakaaro has been shaped toward a refreshed strategic vision.

We encouraged whānau to complete the Whānau Survey both as individuals and collectively as a whānau, to capture a wide range of perspectives and shared whakaaro. Alongside this, we developed the Rangatahi Survey to hear directly from our young people, recognising the importance of their voices in shaping Te Kotahitanga o Te Atiawa’s future.

The method of delivery for these surveys, along with the process for collating and analysing the findings, is outlined from Section 5.

2. Purpose

The Te Hau Tapuwae engagement was designed to:

- Reflect on the previous strategy period *Te Atatū (2021–2026)*
- Gather insights to guide the new 2026–2031 Strategy
- Create space for whakawhānaungatanga and transparent kōrero
- Ground the engagement in our three pou: *Te Iho Tū, Te Iho Whenua, Te Iho Tangata*

3. Engagement Overview

Whakaroro ki tai tonga, ki tai ma’uru

Engagement	Date	Format	Participants
Whanau Survey	24 th August 2025 to 11 th October 2025	Survey	115
Rangatahi Survey	24 th August 2025 to 11 th October 2025	Survey	76

As part of *Te Hau Tapuwae o Te Atiawa*, we ran two surveys: a **Whānau Survey** and a **Rangatahi Survey**. The Whānau Survey was designed to be completed both **individually** and **collectively as a whānau**, encouraging reflection and kōrero together. The Rangatahi Survey was developed to ensure the perspectives of our younger uri were heard directly, recognising the importance of their voices in shaping our collective future.

Each set of questions was intentional and aligned to the pou of *Te Hau Tapuwae o Te Atiawa*, while being tailored to the audience of each survey. The design combined **Likert-scale questions**, which helped measure whānau views and priorities, with **open-ended questions** that created space for whānau to share their own whakaaro, experiences and aspirations in their own words. The full survey questions are attached – please see appendix.

4. Summary of Key Themes (FINDINGS)

The following section presents a high-level summary of the Major Themes, Sub-Themes, and Insights across each of the pou, as well as emerging themes. Alongside the themed tables, selected quantitative data and insights are also shared through infographics to illustrate key trends and patterns in whānau and rangatahi responses. For a more detailed view, whānau can also look at the raw, clean, and themed data in the **DATA SPREADSHEET (links below)**.

For most of the survey pātai, kōrero was thematically analysed into Major Themes, Sub-Themes, and Insights to give a clear and structured view of whānau priorities. In some cases, whānau provided responses that contained multiple layers of whakaaro, spanning several kaupapa at once. To ensure consistency, each response was themed to the most dominant kaupapa that came through in the feedback. For example, if a response touched on a range of issues but was weighted heavily toward environmental outcomes, it was placed within one of the environmental themes. This approach ensured that the strongest intent of whānau voices was reflected, while still recognising the breadth of whakaaro offered.

Responses that were brief statements, unclear, or lacked context were categorised as **‘Other’** and are recorded transparently in the DATA SPREADSHEET for completeness.

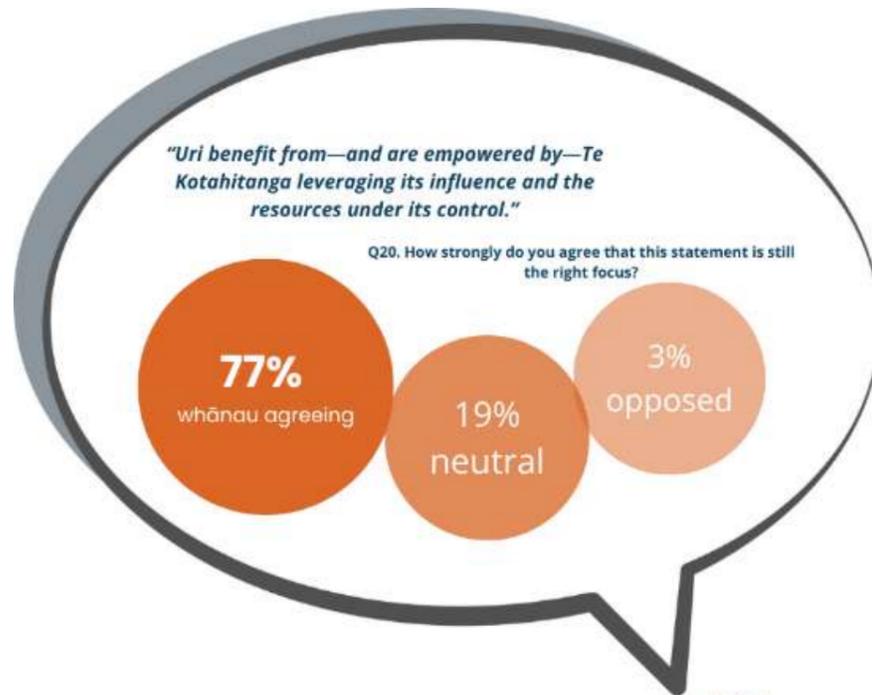
For the questions *“What does Te Atiawa look like in 100 years?”* and *“Do you have any final thoughts, ideas, or pātai you’d like to share with us”* (across both surveys), a different approach was taken. These responses were wide-ranging and deeply personal, making it difficult to group them into themes without losing their richness. Instead, the kōrero was collated in full, and overarching insights were drawn out to capture the aspirations, concerns, and long-term visions expressed by whānau.

[CLICK HERE TO ACCESS THE WHĀNAU SURVEY DATA SPREADSHEET](#)

[CLICK HERE TO ACCESS THE RANGATAHI SURVEY DATA SPREADSHEET](#)

Te Iho Tū - Whanau Survey Quantative and Qualitative combined data and insight

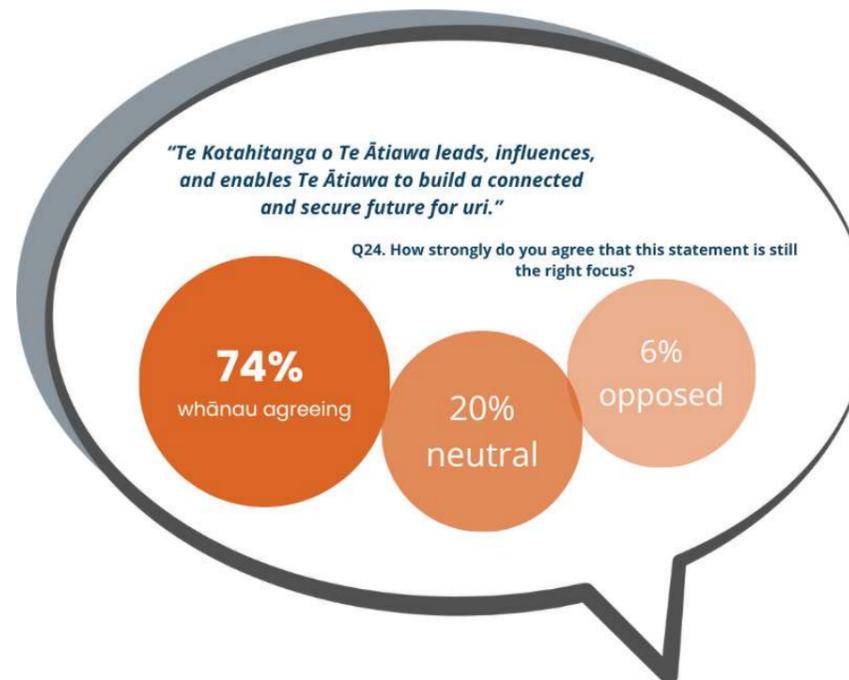
Te Iho Tū celebrates the strength, independence, and long-term wellbeing of Te Atiawa whānau, hapū, and marae. The data shows that our people strongly support the direction Te Kotahitanga is taking, reaffirming a shared belief in collective empowerment. Whānau kōrero adds depth to this picture — showing that true empowerment is about more than economics; it's about creating affordable homes, growing sustainable investments, and building opportunities grounded in Te Atiawatanga, where innovation and values go hand in hand.



Insight:
The strong support from whānau (77%) shows a clear appetite for iwi-led empowerment. Whānau kōrero reminds us that empowerment is about real, lived impact — having access to safe housing, good kai, and opportunities that strengthen our people. Te Kotahitanga's influence is strongest when it grows capability, equity, and independence for our uri, ensuring that prosperity is measured not just in financial growth but in whānau wellbeing and collective strength.

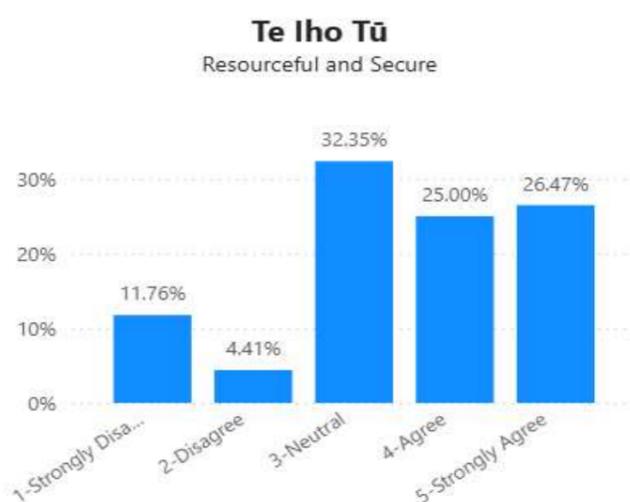


Insight:
Whānau aspirations for papakāinga clearly reflect a shared vision of self-determination for Te Atiawa. While enthusiasm is strong, kōrero also highlights real barriers — especially around capability and funding. Te Kotahitanga has an important role to play in enabling hapū to lead this work by supporting access to resources, providing technical guidance, and advocating for policies that make papakāinga development achievable and sustainable for our people.



Insight:
Strong whānau support reaffirms Te Kotahitanga's leadership role in shaping the future of Te Atiawa. Whānau kōrero reminds us that iwi leadership must be both visionary and practical — creating a self-sustaining Te Atiawa economy built on enterprise, whenua, and innovation that serve our people first. Being open and transparent about how iwi-led investments improve uri wellbeing will continue to strengthen trust, connection, and collective confidence in our shared direction.

Te Iho Tū – Rangatahi Survey Quantatative and Qualatative combined data and insight



How well do you think Te Atiawa is using its skills, influence, and resources to support our people?

Insight: Rangatahi survey results show a mix of confidence and uncertainty about how well Te Ātiawa is using its skills and influence to support our people. Their kōrero reminds us that empowerment is about practical impact — creating jobs, affordable homes, kai security, and whānau stability. Strengthening visible, iwi-led investment in housing, enterprise, and everyday opportunities will build confidence among rangatahi and bring Te Ātiawa’s vision of self-determination to life.

Te Iho Tu

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
(Potential refresh of) Investment Approach	<i>Investment, Iwi Sustainability, Strategy, Hapū Development, Sovereignty, Hapū Centered Investment Approach, and Advocacy</i>	<i>Investment</i>
<p>Whānau Insight: Whānau see investment as more than just financial returns – it’s about sustainable growth that supports housing, kai, reo, and wellbeing. They want disciplined strategies that balance fiscal responsibility with equity, ensuring resources reach uri across regions. A refreshed approach should embed iwi-led initiatives, financial literacy, and culturally grounded practices that sustain both present and future generations.</p>		

“Grow our people through commercial activities. No point growing the bank account if doesn't sustain uri first”

“Marae and hapū are empowered and resourced to realise their own dreams and aspirations”

Rangatahi Insight: Rangatahi are asking for investment that makes a real difference at home — simple, practical support like money to help their families and financial guidance. They want an approach that speaks to everyday realities and builds stability for whānau.

“Get money to help family”

“Support with financial stuff”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We will invest in buildings that can be used for well-being outcomes for our own people (Investment in property that focusses on the provision of social outcomes)	<i>Iwi Sustainability, Investment, Sovereignty, Hapū Centered Investment Approach, Hapū Development, Land Retention</i>	<i>Hapū Development, Iwi Sustainability, Investment, and Whenua Protection</i>

Whānau Insight: Whānau want papakainga and facilities that serve more than one purpose — places that house services, foster wellbeing, and create safe spaces for gathering. Investment in property should reflect our values, focusing on people and outcomes rather than just profit. These buildings are taonga that hold and uplift our communities.

“The marae is the centre of the community. A place to gather and visit, a hub for health and social service help - a much more public space.”

“It looks like papa kainga, community maara, jobs for our uri and self-sustaining infrastructure”

Rangatahi Insight: Rangatahi see property investment as an opportunity to create papakāinga and marae that are self-sustaining and grounded in Te Atiawa values. They spoke about homes that are safe, stable, and on our own whenua, supported by renewable energy, water collection, and māra kai. Their kōrero shows that investing in buildings creates spaces that nurture wellbeing, strengthen kaitiakitanga, and build thriving whānau communities for the future.

“A self-sustainable Papakainga...”

“I would help my marae to be the best that they can”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Keep building housing that is affordable to rent or buy (Investment in housing options that meet the needs of Te Atiawa Whānau)	<i>Investment, Strategy, Housing, Home Ownership, and Holistic Housing Options</i>	<i>Housing</i>

Whānau Insight: Whānau are clear that affordable housing is central to wellbeing and security. They want options to both rent and own, and to see developments shaped by iwi values rather than just the market. Housing is not only about having a whare — it’s about stability, pride, and a foundation for whānau to thrive across generations.

“For all whānau to be able to have access to healthy, liveable, affordable whare”

“Success is having whanau in warm housing. Whanau thriving and being happy in their own homes.”

Rangatahi Insight: Rangatahi see housing as a pathway to stability and belonging. They talk about the need for more developments in places like Waitara, with hapū supported to lead so uri can live closer to home. Having affordable whare means less stress and more security, giving whānau the space to thrive together.

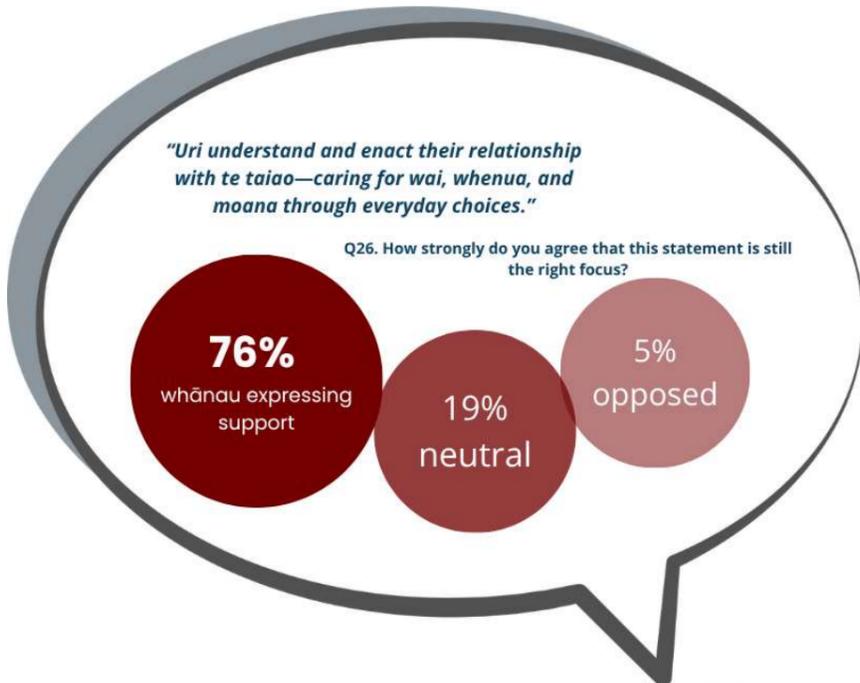
“ Housing development in Waitara or assisting hapū to do that so more uri can live in Waitara.”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We want to invest in each other (Te Atiawa Economy)	<i>Investment, Iwi Sustainability, Recruitment, Relationship Building, Hapū Development, and Knowledge Growth</i>	<i>N/A</i>
<p>Whānau Insight: Whānau want an economy that grows from within, where iwi support iwi and resources circulate back into our communities. Investment is about creating opportunities for uri, supporting businesses, and ensuring prosperity is shared. A Te Atiawa economy strengthens independence and collective wellbeing.</p> <p>“Ownership of more property and businesses, employment of more whanau”</p> <p>“Our own banking system or in partnership with another”</p>		
Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Investing in our people to be the best boss men and women they can be. (Entrepreneurial and Business Innovation, Growth and Development)	<i>Investment and Knowledge Growth</i>	<i>Iwi Sustainability and Investment</i>
<p>Whānau Insight: Whānau see entrepreneurship and innovation as key to building independence and prosperity. They want support for skills, resources, and pathways that help our people start and grow businesses, while staying grounded in Te Atiawa values. Investment in this space means enabling whānau to lead, create opportunities, and drive growth for themselves and the iwi.</p> <p>“Grants and investment into new businesses that uri can apply for.”</p>		
<p>Rangatahi Insight: Rangatahi connected this idea with the need for good jobs and more opportunities that help whānau meet their everyday needs, like kai, bills, and school supplies. Their kōrero shows that entrepreneurship is seen not just as business success, but as creating opportunities that lift whole whānau.</p>		

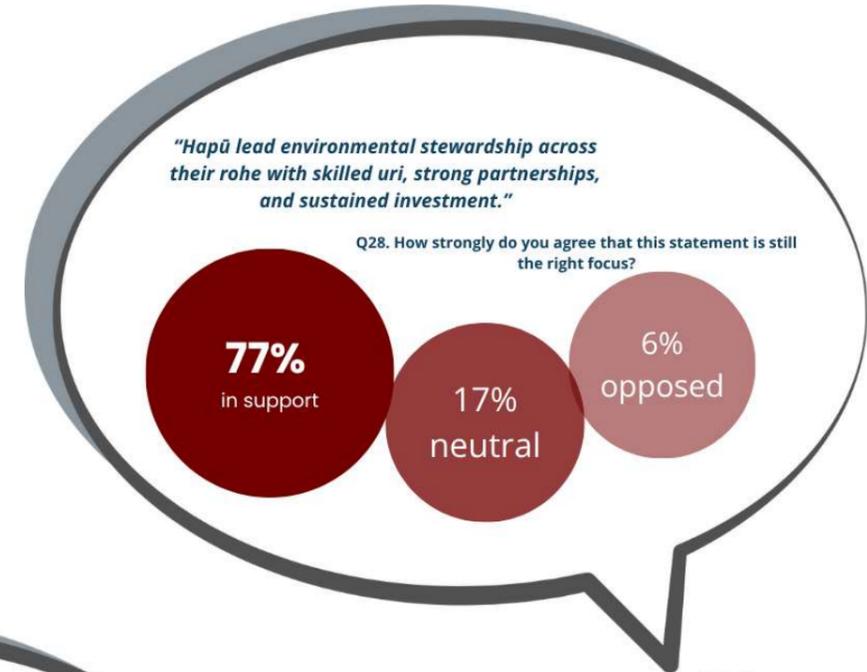
More job opportunities, awhi with kai, support with finances (bills, grocery, school supplies ect)

Te Iho Whenua - - Quantative and Qualitative combined data and insight

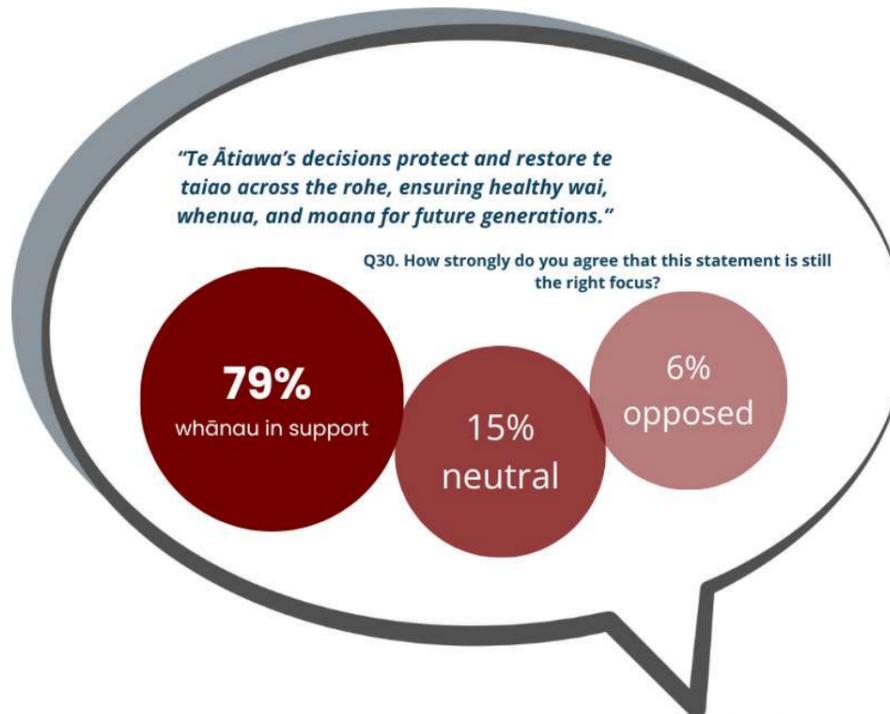
Te Iho Whenua speaks to our deep relationship with te taiao — the living connection between people, land, and waters. The data shows overwhelming support from whānau, hapū, and iwi for protecting and restoring our environment. Whānau kōrero adds richness to this story, reminding us that kaitiakitanga is not just about caring for the environment — it’s about living our whakapapa, upholding our sovereignty, and fulfilling our responsibility to future generations.



Insight:
The data shows that caring for te taiao remains a shared cultural anchor for Te Ātiawa. Whānau kōrero brings this to life — showing that kaitiakitanga is both practical and spiritual, grounded in everyday actions that honour our whakapapa. For rangatahi, it’s about reconnecting with whenua and learning through hands-on experiences. Investing in place-based, intergenerational taiao programmes will help keep this living relationship strong for generations to come.

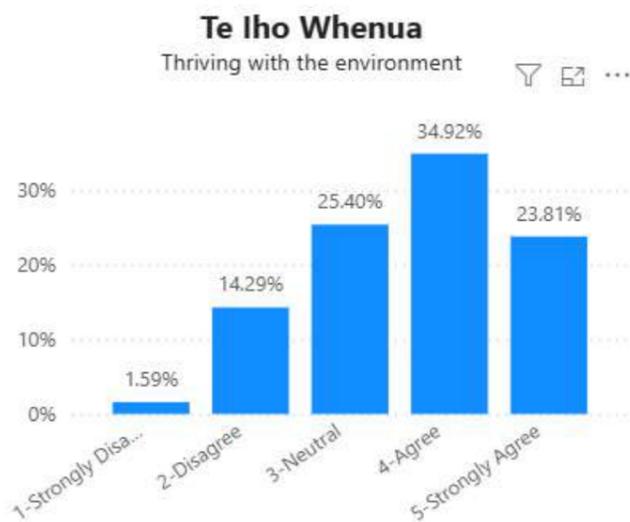


Insight:
The data and kōrero both point in the same direction — hapū leadership in taiao spaces is not only supported but expected. Whānau trust their hapū to guide this work, while also calling for visible support through capability building, strong partnerships, and ongoing investment. Strengthening hapū capacity will ensure that environmental action remains grounded in tikanga and continues to deliver lasting outcomes for our people and our whenua.



Insight:
There is strong collective agreement that Te Ātiawa’s role as kaitiaki of te taiao remains central to who we are. Whānau kōrero reminds us that protection is more than advocacy — it requires visible action, meaningful partnerships, and the active involvement of rangatahi. Sharing clear updates and tangible examples of restoration will continue to build trust and pride in iwi leadership and decision-making.

Te Iho Whenua - Rangatahi Survey Quantative and Qualitative combined data and insight



How well do you think Te Atiawa is supporting our people to thrive while caring for our environment?

Insight: Rangatahi survey results show strong support for Te Ātiawa’s efforts to help people thrive while caring for the environment, with nearly 60% agreeing and only a small number in opposition. Their kōrero brings this to life — describing a desire for more kaupapa that connect them to whenua, teach practical skills like māra kai, and deepen their role as kaitiaki. For rangatahi, caring for te taiao is about connection, practice, and responsibility. Strengthening Rangaiah-led taiao programmes and hands-on learning opportunities will ensure this relationship continues to grow for generations to come.

Te Iho Whenua		
Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We know our bones are of this whenua (Living our pepeha)	<i>Iwi Sustainability, Knowledge Growth, Taiao Protection, Iwi Connectivity, Land Retention, Sovereignty, Relationship Building, Hapū Development, and Engagement and Communications</i>	<i>Event, Land Retention, and Relationship Building</i>
<p>Whānau Insight: Whānau describe living our pepeha as being grounded in the whenua and taiao every day—walking the land, caring for awa and ngahere, growing kai, and following the maramataka. By staying connected to the whenua in practical and spiritual ways, our people see themselves as part of the ecosystem, ensuring resilience and belonging for generations to come.</p> <p>“Our whānau living in balance with te taiao means recognising our whakapapa connection to the whenua, awa and moana. When the mauri</p>		

of the environment is strong, our own wairua and hauora are also strong...”

Rangatahi Insight: Rangatahi spoke about wanting more kaupapa designed for them, where they can come home, connect with one another, and learn about their whenua and deepen their role as guardians of the land. Their kōrero shows that living our pepeha is about more than words — it’s about creating spaces that connect rangatahi to whenua and each other, so those relationships can strengthen throughout their lives.

“More rangatahi-centred kaupapa where we can meet other back home and learn about our whenua. This would also help us foster long-lasting connections that we can strengthen throughout our lives.”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We can drink, swim and eat kai from our water (Waterway re-generation and preservation)	<i>Taiao Protection and Wai Protection</i>	<i>N/A</i>

Whānau Insight: Clean, living waterways are a clear priority for whānau. They want to see rivers and streams restored so that they can once again provide kai, recreation, and spiritual nourishment. Protecting wai is protecting whakapapa and ensuring the health of the people and the environment.

“Food sovereignty and clean waterways”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Our people have access to knowledge, skills and resources that will set them up forever! (Environmentally secure and sustainable)	<i>Knowledge Growth, Taiao Protection, Investment, Kai Sovereignty, Land Utilisation, Iwi Sustainability, Hapū Development, and Sovereignty</i>	<i>Kai Security, Knowledge Growth, Taiao Protection, Iwi Sustainability, and Investment</i>

Whānau Insight: Whānau see lifelong learning and access to resources as key to independence and resilience. Having knowledge of te taiao alongside modern skills means our people can navigate both worlds with confidence. Building this base ensures future generations are secure, capable, and always connected to who they are.

“Knowledge and an ability to live with Te taiao”

“Teaching us to garden/food forests sustainably using methods of our tupuna which would give it great meaning. Knowing about healing plants and their uses.”

Rangatahi Insight: Rangatahi spoke about wanting support to grow their own māra kai at home. They see learning life skills and ways of caring for te taiao as essential, alongside having regular opportunities to connect with awa, ngahere, and moana. For them, wellbeing comes from being close to whenua, living sustainably, and practising kaitiakitanga so both people and environment thrive together.

“Learning about what it means to take care of our taiao in a Māori sense”

“Whanau being harikoa and thriving in a healthy environment”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We are staunch in the protection of our whenua (Toitu te Whenua)	<i>Taiao Protection, Hapū Development, Iwi Connectivity, Taiao Protection, Relationship Building, and Knowledge Growth</i>	<i>Iwi Sustainability and Taiao Protection</i>

Whānau Insight: The whenua is seen as the foundation of identity and wellbeing. Whānau want to protect and restore the whenua so it remains healthy and productive, while also being a source of cultural strength. Looking after the whenua is looking after ourselves and those to come.

“Regain whenua and supporting our Taiao. “

“Knowing that our tangata whenua, whenua, ngahere and moana are protected for our future generations. Making sure that māori are 'heard' as guardians.”

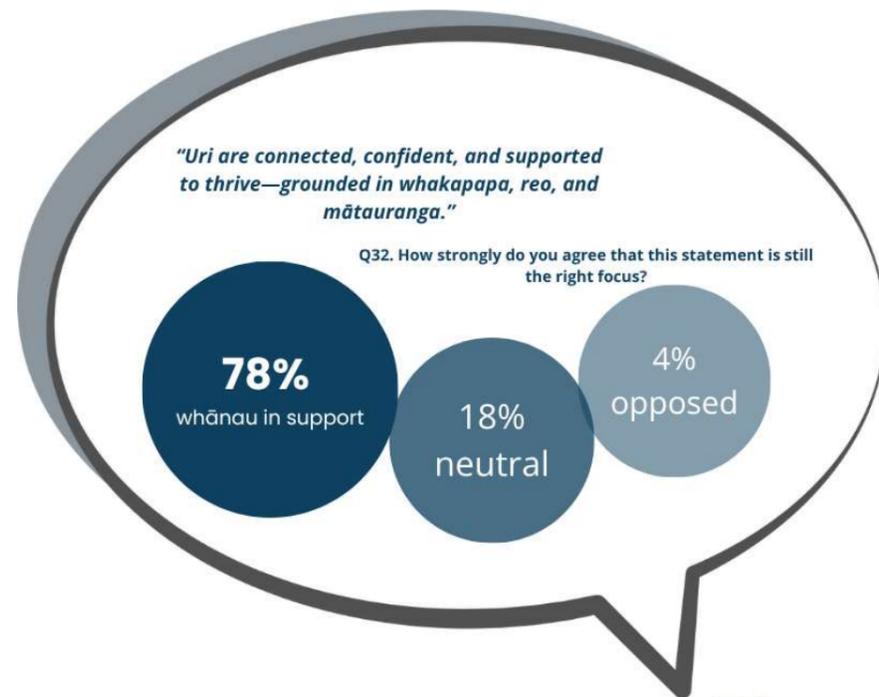
Rangatahi Insight: Rangatahi spoke about being on the whenua with whānau, learning directly from those who carry knowledge. They value a healthy environment and the responsibility to care for it, showing gratitude for what sustains us. Their kōrero reminds us that protecting whenua is about connection, practice, and ensuring that the relationship with our taiao continues for generations.

“Taking care of what is around us and being grateful for it“

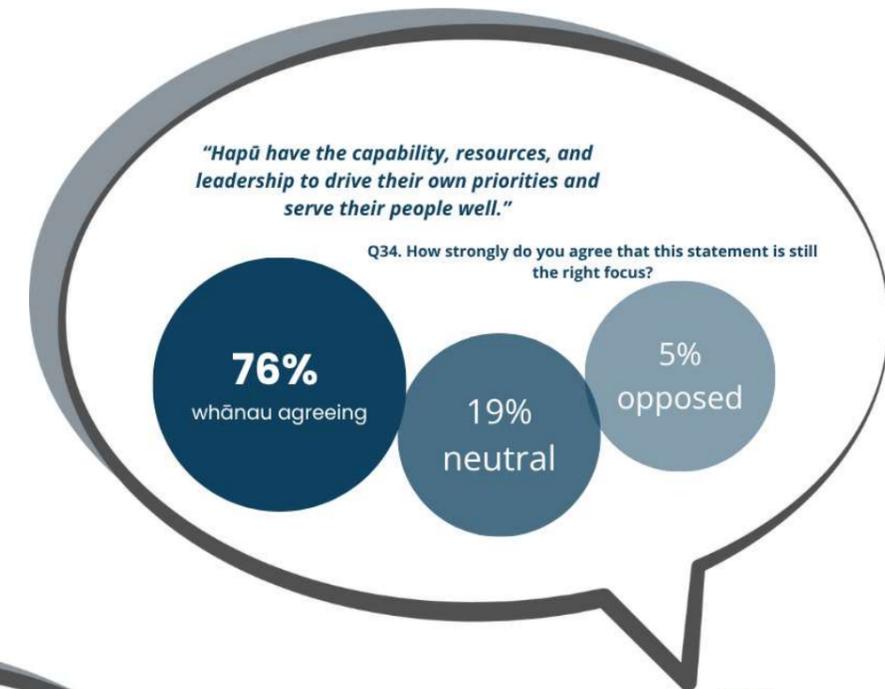
“Been out on the whenua with my uncles at otaraua”

Te Iho Tangata - Quantative and Qualitative combined data and insight

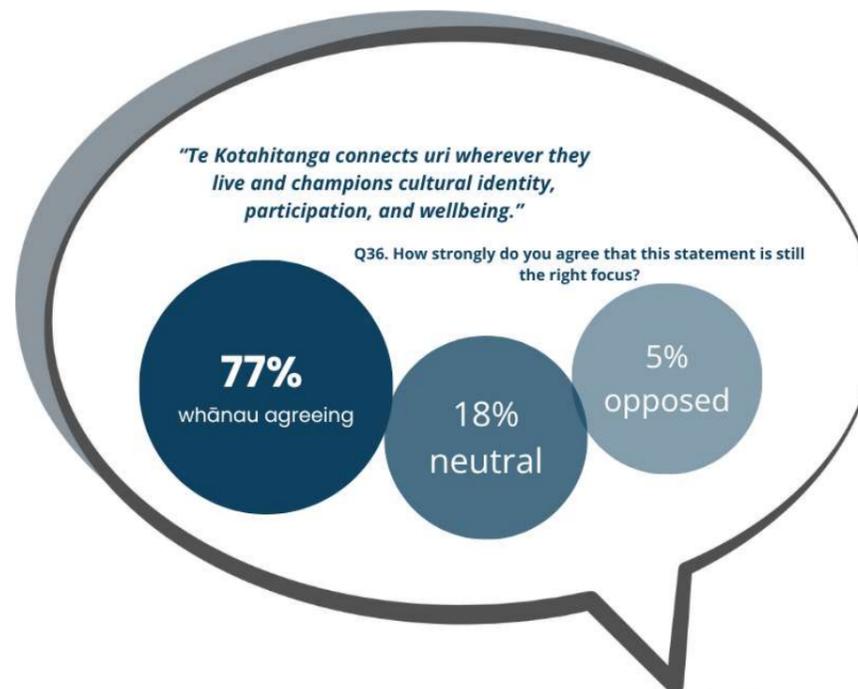
Te Iho Tangata represents the strength and wellbeing of Te Ātiawa people — confident, connected, and capable. Quantitative findings show consistently high agreement across all statements, affirming unity around leadership, connection, and cultural growth. Qualitative insights bring this to life, showing whānau and rangatahi wanting leaders who listen and mentor, access to learning pathways, and kaupapa that celebrate identity. Together, they point to a future where Te Ātiawa people flourish through connection, knowledge, and shared purpose.



Insight:
The strong support from whānau shows a shared belief that identity is the foundation of wellbeing. Whānau kōrero reminds us that connection must be lived every day — through our reo, tikanga, and the ways we practise being Te Ātiawa. Investing in accessible, iwi-led reo and tikanga initiatives will continue to strengthen belonging and help our uri to thrive, no matter where they live.

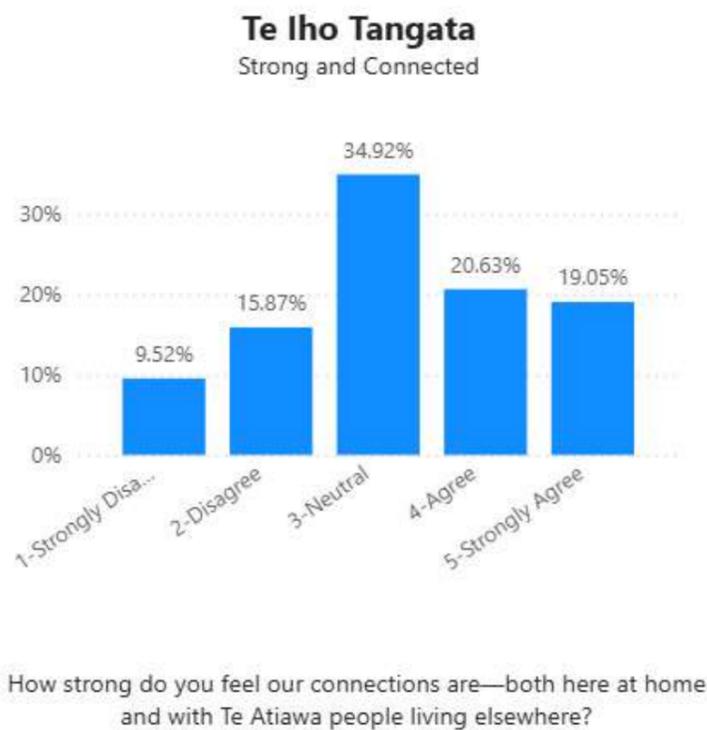


Insight:
The data shows strong confidence in hapū leadership, while whānau kōrero highlights what keeps that strength alive — humility, good communication, and active succession. Supporting intergenerational leadership through mentoring and training will help ensure our hapū remain strong, capable, and resilient for generations to come.



Insight:
The strong support from whānau reaffirms that connection remains an iwi-wide priority. Whānau kōrero shows that genuine connection depends on clear, consistent, and engaging communication — across both kanohi ki te kanohi and digital spaces. Investing in digital engagement and regular opportunities for participation will help ensure all our uri, near and far, feel seen, valued, and part of Te Ātiawa's collective journey.

Te Iho Tangata - Rangatahi Survey Quantative and Qualitative combined data and insight



Insight: Rangatahi survey results show that while many feel connected to Te Ātiawa, over half are neutral or disconnected — highlighting a need to strengthen relationships both at home and across the motu. Their kōrero paints a clear picture of what connection looks like in action: leaders who mentor and make space for rangatahi, kaupapa that grow reo and tikanga, communication that reaches them where they are, and events that celebrate who we are together. Strengthening these pathways of connection — through visible leadership, accessible learning, and consistent engagement — will help rangatahi feel seen, valued, and part of Te Ātiawa’s collective future.

Te Iho Tangata		
Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Our leaders listen to and serve our people to the best of their ability while actively growing our leaders of tomorrow. (Growing strong leadership and ongoing succession)	<i>Iwi Sustainability, Knowledge Growth, Relationship Building, Engagement and Communications, Strategy, Investment, and Advocacy</i>	<i>Knowledge Growth</i>
<p>Whānau Insight: Whānau want leaders who serve with integrity and put people first, while also preparing the next generation to step forward. Leadership is seen as a collective responsibility — one that requires mentoring, clear succession planning, and opportunities for rangatahi to learn by doing. Building strong leadership today ensures Te Atiawa will always have confident, capable voices to guide our future.</p> <p><i>“Inter-generational governance and leadership is effective with clear succession plans”</i></p>		

“Modernize voting to cater to rangatahi. More social media presence, cool videos or tik toks to engage with the youth that don't vote. Make it cool to vote”

Rangatahi Insight: Rangatahi want leaders who create space for the next generation to step forward. They see succession as practical and hands-on — giving rangatahi real chances to learn, be mentored, and carry responsibilities. Strong leadership today means Te Atiawa will always have confident, capable uri ready to guide the iwi into the future.

“Creating space for our younger generation to speak on important matters is key, because their voices and ideas are what will shape our future.”

“Provide opportunities to further our whānau skills including governance training.”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We have the right data about our people to make decisions (Data capture)	<i>Engagement and Communications, Knowledge Growth, Housing, and Iwi Sustainability</i>	<i>N/A</i>

Whānau Insight: Whānau see the value in having accurate, iwi-owned data to guide decision-making. They want information that reflects who we are, where we are, and what we need. Capturing this properly ensures resources are directed where they make the most difference.

“Build a pātaka: Database for Te Atiawa tangata of resources pūkenga/whenua - location of Marae pūrākau/waiata/paepae kōrero etc /Te Reo Māori hapū kete mātauranga for uri/hapū/develop wānanga (Tech online/kanohi ki te kanohi). Aids in wellbeing of uri within Taranaki and beyond.”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
We are always learning and growing our reo and tikanga (Advancing Te Reo me ōna Tikanga o Te Atiawa)	<i>Knowledge Growth, Investment, Iwi Sustainability, Relationship Building, Hapū Development, and Strategy</i>	<i>Knowledge Growth, Engagement and Communications, Event, Iwi Sustainability, and Hapū Development</i>

Whānau Insight: Whānau want reo and tikanga to be woven into everyday life. This means support for learning at home, in kura, on the marae, and through iwi-led initiatives. Growing these taonga strengthens identity, pride, and ensures Te Atiawatanga is be carried forward by every generation.

“Strong voices, confident reo, strong iwi.”

“For our whānau it looks like reclaiming and learning our reo specifically Taranaki mita. Our whānau especially our tamariki learning their whakapapa and reconnecting to our culture. Having the support of our iwi.”

Rangatahi Insight: Rangatahi spoke about wanting more kaupapa reo and tikanga, from kapa haka to karakia, so that these practices are part of everyday life. They see reo and tikanga as the foundation of identity and belonging, and want support for marae, hapū, and uri living outside the rohe to keep connected.

“Learning more about the tikanga and values of Te Atiawa”

“Finding ways to engage and teach the next generations / current rangatahi in more te ao Māori kaupapa, more specifically to their own iwi/hapū.”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Our people know whats going on (Communications Approach)	<i>Engagement and Communications, Content Creation, Relationship Building, and Knowledge Growth</i>	<i>Engagement and Communications</i>

Whānau Insight: Whānau want clear, timely updates about iwi decisions, projects, and opportunities. Good communication builds trust, stops people from feeling left out, and creates stronger participation. Being transparent and consistent keeps everyone connected and moving together.

“Regular communications and asking for responses from the uri”

“Ask our young people.....more are positive about their future today than they were yesterday”

Rangatahi Insight: Rangatahi highlighted the importance of being kept in the loop in ways that are clear and engaging. They want updates that reach them where they are — online, at hui, and through channels they already use (like TikTok and Instagram). Their kōrero shows that good communication builds trust, helps rangatahi feel seen, and makes it easier for them to be part of iwi kaupapa.

“More advertisement!! Online presence is very important these days so open up social media accounts and be consistent on them! (facebook, instagram, tiktok for example)”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
He Hauwhenua, he Haumoana	<i>Relationship Building</i>	N/A

Whānau Insight: Whānau highlight the importance of those at home holding the connections, caring for our taiao, and making sure tikanga and kawa are upheld. Their role is vital for grounding the iwi, so that no matter where our uri live, they can always return to a strong and thriving home base.

“te pakari o te hononga ki taku nei iwi”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Our whānau are provided the opportunity to be their best knowledgeable selves (Access and Knowledge growth and advancement)	<i>Knowledge Growth, Strategy, Iwi Sustainability, Sovereignty, Iwi Connectivity, Investment, Hapū Development, Relationship Building, and Recruitment</i>	<i>Event, Iwi Sustainability, Investment, Knowledge Growth, and Engagement and Communications</i>

Whānau Insight: Whānau are asking for real pathways into education, training, and development that reflect their aspirations. Access to these opportunities lifts confidence and opens doors, while ensuring cultural knowledge is nurtured alongside formal learning. Growing both kinds of knowledge helps whānau to stand tall in any space.

“Sustainable living and sharing that knowledge with others”

“LEARN to live better by learning to LIVE better.”

Rangatahi Insight: For rangatahi, being “knowledgeable” means more than classroom learning — it’s about access to resources, support, and opportunities that grow themselves and their whānau. They spoke about wanting chances to learn in ways that connect them to culture and identity. Their kōrero reflects a vision of growth where education and cultural grounding go hand in hand.

“More opportunities for everyone”

“Have training opportunities for young people that can also be based where they live not just in Taranaki”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Our whānau get to go to cool events and engage in kaupapa that celebrates who we are and connects us to each other (Celebrating Whakapapa)	<i>Event, Knowledge Growth, Iwi Connectivity, Engagement and Communications, Investment, Iwi Connectivity, Relationship Building, Iwi Sustainability, and Hapū Development</i>	<i>Event, Engagement and Communications, Relationship Building, Iwi Sustainability, and Knowledge Growth</i>

Whānau Insight: Events and shared kaupapa build whanaungatanga, pride, and belonging. Whānau want chances to come together, celebrate who we are, and strengthen ties across generations. These gatherings keep whakapapa alive and create memories that bind us as Te Atiawa.

“Engaging with whānau and encouraging them to participate in activities, and to hold my paepae and karanga wananga”

“Being and feeling more connected to our iwi and hapu. Engaging and feeling safe to do so without being whakama.”

Rangatahi Insight: Rangatahi talked about the value of events that bring people together to celebrate who we are. They see these gatherings as a chance to strengthen whakapapa connections, have fun, and create memories that build belonging. Their kōrero shows that celebrating togetherness is just as important as strategic outcomes

“More Kaupapas at the marae building more time for whanautanga and kids to experience marae life”

“Something the whole whānau can do, that gets us all involved.”

Emerging Themes

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Grants and Scholarships	<i>N/A</i>	<i>Knowledge Growth</i>

Rangatahi Insight: When talking about grants and scholarships, rangatahi connected this directly to education. They want support that makes learning more accessible, breaking down barriers so they can achieve and give back to their iwi.

“Education”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Our people are able to live long and healthy lives (Hauora Resources)	<i>Iwi Sustainability, Investment, Sovereignty, Relationship Building, Knowledge Growth, Iwi Connectivity, Engagement and Communications, and Strategy</i>	<i>Investment, Iwi Sustainability, System Development, Knowledge Growth, and Relationship Building</i>

Whānau Insight: Whānau want to live well, not just live long. Good kai, safe homes, access to services, and strong cultural practices like reo and rongoā are all part of hauora. When our people are supported to be healthy in body, mind, and spirit, whole whānau and communities thrive together.

“Thriving in life for Te Atiawa would mean living with a strong sense of identity, having access to quality services and resources, and being empowered to achieve a long and healthy life connected to whakapapa, culture, and whenua.”

Rangatahi Insight: Rangatahi talk about wellbeing as more than just health services. They want resources that make it easier for whānau to live active, balanced lives, so their generation and those that follow can grow up active, confident, and well supported.

“Living well means prioritizing physical health through exercise and nutritious food. Mentally, it involves mindfulness and reducing stress. Spiritually, it's about connecting with nature and practicing gratitude...”

Major Theme	Whānau Sub-Themes	Rangatahi Sub-Themes
Tech Innovation – we want to stay relevant and be part of changing the world	<i>Knowledge Growth, Investment</i>	<i>N/A</i>

Whānau Insight: Whānau see technology as a way to remain relevant, connected, and influential. They want to embrace innovation so that uri are not left behind but are part of shaping future opportunities. Investing in tech means investing in rangatahi, creativity, and a place for Te Atiawa in global change.

“Perhaps more investment in technology, how AI will shape our world.”

Un-themed

What does Te Atiawa look like in 100 years?

Whānau Insight: Whānau imagine Te Atiawa in 100 years as a strong, united iwi — prosperous in our economy, rich in reo and tikanga, and firmly connected to our whenua, moana, and marae. They see papakāinga thriving across the rohe, uri fluent in te reo Māori, and every whānau supported with kai security, healthy homes, and opportunities to live well. Te Atiawa is pictured as globally connected and future-focused, embracing technology and innovation while staying grounded in whakapapa and kaitiakitanga. Above all, whānau envision Te Atiawa standing like our maunga — enduring, self-determining, and a source of strength and pride for generations to come.

“...Te Ātiawa is self-determining, prosperous, and united, with future generations walking confidently in the footsteps of their tūpuna.”

“It looks like generations of grounded uri. Grounded in tikanga, reo, kawa, roles on the marae, whakapapa—grounded in who we are as a people. It looks like kaitiakitanga.”

Rangatahi Insight: Rangatahi imagine Te Atiawa as a thriving iwi where whānau live well on papakāinga, speak te reo Māori as a first language, and practise tikanga as part of everyday life. They see marae alive with learning, connection, and innovation — places where whakapapa is strengthened, and where tikanga and new technology walk side by side. Whānau are secure in warm homes, with kai, education, and opportunities that reduce struggle and build pride. Te Atiawa is self-sufficient, resilient to climate change, and caring for awa, ngahere, and whenua through kaitiakitanga. Above all, rangatahi picture an iwi that is proud, united, and connected across the world — where kaumātua and rangatahi work together to carry the mana and wellbeing of our people into the future.

Do you have any final thoughts, ideas, or pātai you'd like to share with us?

Whanau Insight: Whānau shared both gratitude and challenge, urging Te Kotahitanga to keep building on the good mahi while being mindful of areas that need attention. Many celebrated the strategies, aroha, and growth already happening, and asked for more ways to engage — especially for rangatahi, uri living outside Taranaki, and those seeking to reconnect with their whakapapa. At the same time, they raised calls for strong, values-based leadership, more transparency, support for kura and marae, and initiatives that make iwi knowledge and culture more accessible through online tools and kaupapa across the motu. Overall, the kōrero reflects pride in Te Atiawa alongside a deep desire for inclusiveness, authenticity, and connection.

“Waking up each day with purpose and knowing you're adding value”

“Choose your leaders for their values and their skills, not their connections.”

Rangatahi Insight: Rangatahi expressed gratitude for the mahi of Te Atiawa and pride in being part of the iwi, while also sharing practical ideas for the future. They want wānanga and courses that teach real-life skills — how to live well, manage money, find jobs, and build confidence as young adults. Their kōrero highlights the need for more housing, career support, and holistic hauora programmes that strengthen wellbeing across mind, body, and spirit. Above all, rangatahi want to stay connected — contributing their energy, ideas, and aroha to help Te Atiawa continue thriving for generations to come.

“Courses for kid to that actually want to know how to live in the real world”

“Pai to tatou mahi!”

5. Our Approach

Te Karakia o Wharematangi provides the guiding framework for our Te Kotahitanga o Te Atiawa Strategy. We have also utilised this framework in our approach to our communications and engagement to ensure we are grounded in our own korero.

Te Karakia o Wharematangi Framework

E rere (e)	Engagement Approach
He hauwhenua He haumoana	Te Atiawa Whanui Broad Te Atiawa engagement (outside of Taranaki)
Whakaroro ki tai tōnga ki tai māuru	Te Atiawa ki Taranaki Localise Te Atiawa engagement (inside of Taranaki)
Ki te iho tū ki te iho whenua Ki te iho tangata nā Hineahuone	Ngā kaupapa matua Te Atiawa resourceful and secure Te Atiawa thrives with the environment Te Atiawa is strong and connected
Tēnei ka whai tapuwae Tēnei ka whai taumata Tēnei ka whai mārae whare	Action Short term strategy/goals/activity towards objective Medium term strategy/goals/activity towards objective Long term strategy/goals/activity towards objective
Kia mātua i a au, Ngārua e ai!	Review and Assessment Achievement

6. Method – Survey

The survey method is designed to capture a wide range of views from whānau and rangatahi, both individually and collectively. By creating two distinct surveys — a Whānau Survey and a Rangatahi Survey — we were intentional in ensuring that the voices of our people were heard in ways that suited them.

The questions were framed in alignment with our pou, and combined both **Likert scale questions** (to provide measurable, comparable data) and **open-ended questions** (to allow for deeper kōrero and personal whakaaro). This balance ensured that we could draw out both broad patterns of response and the unique insights of our people.

At the same time, there are some limitations to this method of capture including but not limited to:

- Surveys can lack the depth of kōrero that comes through in face-to-face engagement, where ideas can be built upon and challenged in real time; and
- Response bias may occur, with some voices more represented than others depending on who chooses to respond.
- Open-ended questions can be hard to locate a specific message, making theming difficult and can subsequently miss points that have been made.

We chose surveys as one of our methods for this engagement because they provided flexibility for whānau to contribute in their own time and space, increased the accessibility of engagement for uri living outside of Taranaki, and gave a dedicated platform for rangatahi voices to be heard.

7. Method – Sense-making and Theming

After the engagement phase, **three kaimahi** moved straight into a structured sense-making process. We applied **thematic analysis** using a **combined deductive and inductive approach** (Appendix 2):

- **Deductive (pou-led) allocation and inductive theming happened at the same time.** Kōrero was first oriented to the pou framework (Te Iho Tū, Te Iho Whenua, Te Iho Tangata) and, concurrently, major themes and sub-themes were developed directly from what whānau shared.
- **Pou allocation.** All feedback was sorted under the pou most aligned to its content. Where responses could not be clearly placed, they were set aside (see “Unthemed in the above tables”).
- **Major themes and sub-themes (concurrent).** We grouped feedback by kaupapa and, in the same pass, named the major theme and associated sub-themes to reflect the intent of the kōrero.
- **Insights.** Short insights were then written to capture the essence of each major theme and its sub-themes.
- **Unthemed.** A number of responses could not be reliably themed (e.g., standalone statements, items that lacked context, or did not make sense). These were recorded transparently and, where appropriate, informed stand-alone insights.

Handling of specific survey pātai.

We did **not** theme the following open-ended questions that were in both surveys due to the breadth and diversity of responses:

- “*What does Te Atiawa look like in 100 years?*” and
- “*Do you have any final thoughts, ideas, or pātai you’d like to share with us?*”

Instead, we collated these within their respective surveys and **developed insights directly** from the full body of responses.

Use of Likert-scale data.

Responses to Likert-scale questions provided **statistical measures** of priorities and views. We use this data to **complement and test** the narrative insights from open-ended kōrero.

Limitations.

Some items lacked sufficient context for confident placement under a pou or theme; these were retained as unthemed entries. As with all survey analysis, the balance of voices reflects who chose to respond.

8. Next Steps

Each engagement has received their findings paper developed with Major Themes, Sub-Themes and Insights provided. We have now completed all Te Hau Tapuwae o Te Atiawa engagements and will be working toward completing a collated final finding report that brings together all engagement korero across the Te Hau Tapuwae o Te Atiawa series. This will also be sent out to our whānau and will subsequently support the refresh of the Te Kotahitanga o Te Atiawa Strategy 2026-2031.

9. Appendix

Appendix 1: Survey questions

Te Hau Tapuwae o Te Atiawa - Whanau Survey

Q1. Please read the statement below and tick the box if you agree.

Q2. Are you completing this survey online by yourself, or are you completing it with other whānau members present and contributing to the input

Q3. Whanau member 1

Q4. Whanau member 2

Q5. Whanau member 3

Q6. Whanau member 4

Q7. Whanau member 5

Q8. Whanau member 6

Q9. Whanau member 7

Q10. Whanau member 8

Q11. Whanau member 9

Q12. Whanau member 10

Q13. What is your gender?

Q14. What is your current age?

Q15. Which town/city do you currently live in?

Q16. Enter country (if not New Zealand)

Q17. Which hapū do you connect to? (tick all that apply)

Q18. How often do you take part in iwi-based activities (e.g. hui, sports, mahi marae, kaupapa, wānanga)?

Q19. Have you read or are you familiar with the current Te Kotahitanga o Te Atiawa strategy?

Current strategy: Te Iho Tū - Te Iti (Individuals / Whānau)

“Uri benefit from—and are empowered by—Te Kotahitanga leveraging its influence and the resources under its control.

Q20. How strongly do you agree that this statement is still the right focus?

Current strategy: Te Iho Tū - Te Iti (Individuals / Whānau)

“Uri benefit from—and are empowered by—Te Kotahitanga leveraging its influence and the resources under its control.

Q21. When you think about this statement, describe what 'success in 2050' looks like for you and/or your whānau.

Q22. Is your whānau or hapu looking at papakāinga living?

Current strategy: Te Iho Tū - Te Rahi (Marae / Hapū)

Te Atiawa hapū and marae are independent thriving economic centres served by highly skilled uri.

Q23. Thinking about being resourced and secure, what does a successful future in 2050 look like for your marae and/or hapū?

Q24. Share one quick idea or success story that helps us understand how you would like to see us support this statement.

Current strategy: **Te Iho Whenua - Te Iti (Individual/Whānau)**

Uri are thriving physically, mentally and spiritually alongside our taiao.

Q25. This wellbeing-and-kaitiakitanga goal feels right for my whānau.

Current strategy: **Te Iho Whenua - Te Iti (Individual/Whānau)**

Uri are thriving physically, mentally and spiritually alongside our taiao.

Q26. Describe what would help your whānau live 'in balance with te taiao.'

Current strategy: **Te Iho Whenua - Te Rahi (Marae/Hapū)**

Our marae are hubs for hauora and wellbeing. Our hapū are actively exercising their rangatiratanga and kaitiakitanga of te taiao.

Q27. How strongly do you support this statement?

Current strategy: **Te Iho Whenua - Te Rahi (Marae/Hapū)**

Our marae are hubs for hauora and wellbeing. Our hapū are actively exercising their rangatiratanga and kaitiakitanga of te taiao.

Q28. What activities or actions would tell you that this hauora-and-kaitiakitanga strategy is really working for your marae and hapū?

Current strategy: **Te Iho Whenua - Te Katoa (Te Atiawa ki te Ao)**

Uri live longer and have access to quality services, kai and homes throughout their lifetime.

Q29. How much do you support this statement for living longer, quality services, kai and homes throughout their lifetime?

Current strategy: **Te Iho Whenua - Te Katoa (Te Atiawa ki te Ao)**

Uri live longer and have access to quality services, kai and homes throughout their lifetime.

Q30. In one sentence, describe what thriving in life for Te Atiawa would look like.

Current strategy: **Te Iho Tangata- Te Iti (Individual/Whānau)**

Uri are bilingual and active participants across the full range of Te Atiawa communities and activities within Taranaki and beyond.

Q31. How much do you support this statement that uri are bilingual and active participants?

Current strategy: **Te Iho Tangata- Te Iti (Individual/Whānau)**

Uri are bilingual and active participants across the full range of Te Atiawa communities and activities within Taranaki and beyond.

Q32. In one sentence, what would success look like to ensure that our uri are bilingual and active participants across Te Atiawa communities and activities.

Current strategy: **Te Iho Tangata- Te Rahi (Marae/Hapū)**

Ahi kā remains strong while globally connected to whānau through digital connection. Inter-generational governance and leadership is effective with clear succession plans. Marae and hapū remain self-determining and supported by Te Kotahitanga.

Q33. How much do you support this statement?

Current strategy: **Te Iho Tangata- Te Rahi (Marae/Hapū)**

Ahi kā remains strong while globally connected to whānau through digital connection. Inter-generational governance and leadership is effective with clear succession plans. Marae and hapū remain self-determining and supported by Te Kotahitanga.

Q34. What does a self-determining marae and hapū look like?

Current strategy: **Te Iho Tangata- Te Katoa (Te Atiawa ki te Ao)**

All uri can actively participate in Te Atiawa activities in person or virtually.

Q35. How much do you support this statement?

Current strategy: **Te Iho Tangata- Te Katoa (Te Atiawa ki te Ao)**

All uri can actively participate in Te Atiawa activities in person or virtually.

Q36. Did you vote in the last Te Kotahitanga trustee election?

Current strategy: **Te Iho Tangata- Te Katoa (Te Atiawa ki te Ao)**

All uri can actively participate in Te Atiawa activities in person or virtually.

Q37. What would help you (or others) to vote or engage more?

Q38. What does Te Atiawa look like in 100 years?

Q39. Do you have any final thoughts, ideas, or pātai you'd like to share with us?

Q40. Would you like to receive our findings of what we heard from everyone who took part?

Q41. Enter your email address

Te Hau Tapuwae o Te Atiawa - Rangatahi Survey

Q1. Please read the statement below and tick the box if you agree.

Q2. What is your gender?

Q3. What is your current age?

Q4. Which town/city do you currently live in?

Q5. Enter country (if not New Zealand)

Q6. Which hapū do you connect to? (tick all that apply)

Q7. How often do you take part in iwi-based activities (e.g. hui, sports, mahi marae, kaupapa, wānanga)?

Q8. Have you read or are you familiar with the current Te Kotahitanga o Te Atiawa strategy?

Q9. How well do you think Te Atiawa is using its skills, influence, and resources to support our people?

Q10. What would help you, your whānau, or your marae be more skilled, successful, and secure in the future?

Q11. How well do you think Te Atiawa is supporting our people to thrive while caring for our environment?

Q12. What would it look like for you and your whānau to live well—physically, mentally, and spiritually—while protecting our taiao?

Q13. How strong do you feel our connections are — both here at home and with Te Atiawa people living elsewhere?

Q14. What would help you feel more connected and able to take part in Te Atiawa activities, whether in person or online?

Q15. What does Te Atiawa look like in 100 years?

Q16. Do you have any final thoughts, ideas, or pātai you'd like to share with us?

Q17. Would you like to receive our findings of what we heard from everyone who took part?

Q18. Enter your email address

Appendix 2: Analysis (Thematic, Inductive and Deductive)

Thematic Analysis:

Thematic Analysis is the act of examining and interpreting information collected within research to find key themes or insights from which to draw logical conclusions.

Inductive Analysis

An inductive approach to analysis is a method where the development of themes is guided by the data collected, rather than based on pre-existing theories, concepts, or frameworks. This approach is particularly useful in qualitative research, where the goal is to understand phenomena from the perspective of the participants. By focusing on the korero elicited during the research process, researchers allow the themes to emerge naturally from the data, ensuring that the analysis is grounded in the participants' experiences and viewpoints.

Deductive Analysis

A deductive approach to analysis is a method where the capture and development of themes are guided by pre-existing theories, concepts and frameworks. This approach is often used in quantitative research but can also be applied in qualitative studies where the researcher aims to test or validate existing hypotheses.