



Te Puni Kōkiri  
MINISTRY OF MĀORI DEVELOPMENT

Te Kāwanatanga o Aotearoa

# Te Tautuhi ō Rongo

Introduction to the key concepts and elements of  
Te Tautuhi ō Rongo



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# 1. Purpose

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***Te Tautuhi Ō Rongo means to listen, consider, and analyse  
deliberatively before speaking, writing and advising.***

This guide is the introductory document to the key concepts and elements of Te Tautuhi Ō Rongo, developed by Te Puni Kōkiri as a resource for the public sector.

Te Tautuhi Ō Rongo provides public servants with a framework to explore and consider the collective and individual rights, interests and responsibilities of whānau, hapū, iwi, and Māori when exploring an issue or opportunity, developing or implementing policy, or engaging with stakeholders.

This guide is part of a suite of resources, including case studies, to support the application of Te Tautuhi Ō Rongo. Te Tautuhi Ō Rongo should be used as a policy framework complimented by other tools used in the policy making process, such as clear commissioning and mandate, logical analysis using data, insights and evidence, good community engagement, and common-sense actions for implementation.

***The issue Te Tautuhi Ō Rongo seeks to address in policy making***

In simple terms, Te Tautuhi Ō Rongo acknowledges that in accordance with Te Tiriti o Waitangi | The Treaty of Waitangi (Te Tiriti | the Treaty), Māori have collective rights and interests expressed through their hapū and iwi. Aligned to this, Māori, as with all citizens of Aotearoa New Zealand, have individual rights and interests that are considered when government policy is developed.

When working on any public policy matters, it is important to understand who is impacted and the extent of the impact. This enables appropriate scaling and approaches to be considered. Often the distinction between individual Māori citizenship, and the collective rights, interests, and responsibilities of hapū and iwi, can be misunderstood or used interchangeably by the government. This in turn leads to poor policy that is not fit for purpose and does not deliver to the distinct needs of those for whom it is designed.

Te Tautuhi Ō Rongo seeks to address this problem as a public policy framework. The intention is for government to identify the specific interests early in the policy cycle and use this to inform the policy development process – explaining the context, undertaking the analysis, providing the advice and identifying the actions.

***Development of the framework over time***

The development of this framework began in the 1990s through the work of Hekia Parata. Ms Parata developed a Treaty framework to consider how issues arising out of the Treaty of Waitangi were dealt with in Government. This work was delivered as part of a New Zealand Law Society seminar in 1997.<sup>1</sup>

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<sup>1</sup> Parata, H. (1997). Chapter 2: The Treaty of Waitangi as a Policy Framework. In: *New Zealand Law Society Seminar: Treaty of Waitangi Issues – the last decade and the next century*. pp. 14-28.

In the 1997 seminar Ms Parata considered that the Treaty relationship is made up of the following dimensions:

- 1) Treaty Partnership between the Crown, hapū and Iwi as the primary and umbrella relationship. It was these parties who entered the agreement that is the Treaty of Waitangi; and
- 2) Individual citizens and their government, the citizenship rights and duties contained in Article III that tangata whenua gained as Māori under the Treaty of Waitangi, and the new set of relationships, rights and duties that were created outside of hapū and Iwi.

Ms Parata highlighted, however, that Article III did not replace the individual rights and obligations that tangata whenua had to their hapū and Iwi, and that it was the tension between these two separate sets of responsibilities, and their convergence in the one individual, that was one of the biggest challenges to hapū and Iwi and the Government alike.<sup>2</sup>

The Performance Improvement Framework Review of Te Puni Kōkiri undertaken in 2020 identified the need to develop a new Māori macro policy framework to focus on public service performance with reference to the Crown's Treaty responsibilities such as improving Māori outcomes and wellbeing. Te Puni Kōkiri formally commissioned the development of a Māori public policy framework in 2020, which forms the basis of Te Tautuhi Ō Rongo.

## How Te Tiriti | The Treaty supports application of Te Tautuhi Ō Rongo

Te Tautuhi Ō Rongo is underpinned by a positive reading of Te Tiriti | the Treaty. To understand and apply Te Tautuhi Ō Rongo, it is essential to have a clear understanding of Te Tiriti | the Treaty; this includes an understanding on the Articles and the principles and how they have been applied through both the courts and the Waitangi Tribunal. Te Tautuhi Ō Rongo is not intended to provide public servants with definitive guidance about Te Tiriti | the Treaty, the Articles or the principles. If users need further context, please use the resources listed in Appendix A as a starting point.

### The Articles underpinning Te Tautuhi Ō Rongo

Preamble: Partnership	Article I: Kāwanatanga	Article II: Rangatiratanga	Article III: Ōritetanga
The preamble outlines the overall intention of Te Tiriti   the Treaty, to secure peace, law and order for both settlers and Māori. <sup>3</sup> The overarching tenet, from which other key principles derive, serving as the foundational relationship between Māori and the Crown; a duty to act reasonably, honourably and in good faith. <sup>4</sup>	Article I refers to the British Crown's right to govern <sup>5</sup> and an agreement of a protectorate arrangement between the Crown and Māori. <sup>6</sup> Through the right to govern, and the establishment of citizenship, it also established a reciprocal relationship between the Crown and its citizens.	Article II guaranteed Māori tino rangatiratanga over tribal domains and taonga <sup>7</sup> and placed an emphasis on the rights accrued through collective kinship and groupings, such as Iwi and hapū membership. <sup>8</sup>	Article III extended "all the rights and privileges of British subjects" to Māori as citizens <sup>9</sup> established by Te Tiriti   the Treaty. It also acknowledged that Māori identity as tangata whenua is protected (as per Article II). <sup>10</sup>

<sup>2</sup> Ibid, pp. 17-19.

<sup>3</sup> Ibid, p. 38

<sup>4</sup> Ibid, p. 77

<sup>5</sup> Ibid, p. 38

<sup>6</sup> Ibid, p. 39

<sup>7</sup> Ibid, p. 39

<sup>8</sup> New Zealand Royal Commission on Social Policy. (1988). The April Report: Report of the Royal Commission on Social Policy. Volume 2. Wellington, New Zealand: Royal Commission on Social Policy, p. 44.

<sup>9</sup> Ibid, pp. 44-45

<sup>10</sup> Ibid, p. 40

## The principles underpinning Te Tautuhi ō Rongo

Te Tautuhi ō Rongo is underpinned by the following three Te Tiriti | the Treaty principles:

- Partnership
- Protection
- Participation.

## The Articles and Principles of Te Tiriti | the Treaty

*He Tirohanga ō Kawa ki te Tiriti o Waitangi: a guide to the principles of the Treaty of Waitangi as expressed by the courts and the Waitangi Tribunal (2001)*<sup>11</sup> (*He Tirohanga ō Kawa*) has been used to inform our understanding of the Articles and principles as the foundation of Te Tautuhi ō Rongo.

In general, the principles of Te Tiriti | the Treaty arise as jurisprudence from the courts and the Waitangi Tribunal. They aim to guide how Treaty obligations are interpreted and applied in contemporary Aotearoa New Zealand. There are several principles expressed in *He Tirohanga ō Kawa* including:

- Kāwanatanga and Rangatiratanga
- Participation (expressed through the principals of 'Mutual benefit, 'partnership' and 'reciprocity')
- Partnership (also considers the duty to act reasonable, honourable and in good faith)
- Active protection
- Reciprocity
- Informed decision-making
- Redress.

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<sup>11</sup> Te Puni Kōkiri. (2001). *He Tirohanga ō Kawa ki te Tiriti o Waitangi: A guide to the principles of the Treaty of Waitangi as expressed by the courts and the Waitangi Tribunal*. Wellington: Te Puni Kōkiri. Available at: <https://www.tpk.govt.nz/documents/download/documents-179/He%20Tirohanga%20o%20Kawa%20k%C4%93%20te%20Tiriti%20o%20Waitangi.pdf> [Accessed 27 Jun 2025].

## 2. Te Tautuhi ō Rongo | An introduction

Te Tautuhi ō Rongo provides a structured approach for considering the rights, interests, and responsibilities of whānau, hapū and Iwi as tangata whenua and Māori as citizens, in alignment with the Crown's obligations under Te Tiriti | the Treaty. This enhances the quality of citizenship outcomes, governance and public service performance. It is not intended to be a prescriptive process; it is a guide for honouring Te Tiriti | the Treaty in policy decision making and engagement. It does not replace other policy or operational disciplines or frameworks; instead, it works with these other frameworks to support the policy development process.

Below is the overarching framework that shows the four representative communities structured around the four axes of the framework, encompassing the four elements and Te Ngako.

*Together, the axes, representative communities and elements of Te Tautuhi ō Rongo show how we can develop and implement our policy initiatives and engagement approaches to better meet the needs of whānau, hapū and Iwi as tangata whenua and Māori as citizens of Aotearoa New Zealand.*

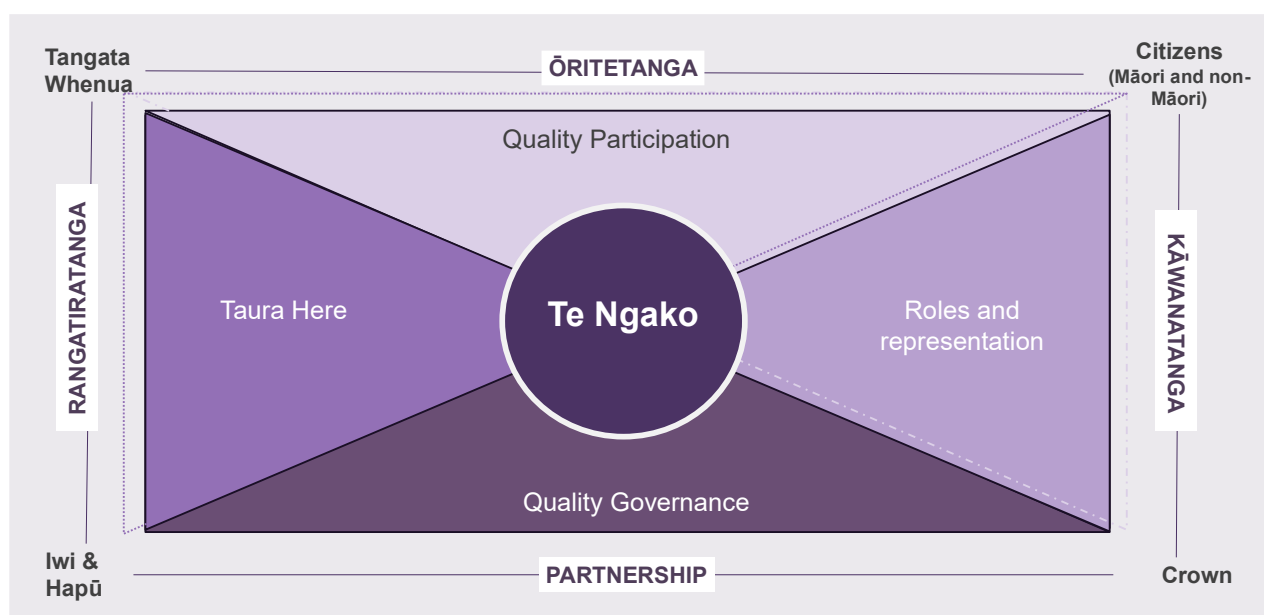


Figure 1: Te Tautuhi ō Rongo Framework

### Creating clarity

When developing public policy, it is important to understand who is impacted and the extent of the impact. This enables appropriate approaches to be considered, which is not possible if the terms 'tangata whenua', 'Iwi' and 'Māori' are used interchangeably or without distinction.

The conflation of roles and representation, in engagement or when identifying impacted groups or stakeholders, can lead to misunderstandings and public service management failures.

### 3. Key Concepts

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It is essential to understand the key concepts of Te Tautuhi ō Rongo before engaging with the detailed guidance. These concepts form the foundation of the framework and will be referenced throughout. Te Tautuhi ō Rongo has four representative communities depicted in the corners of the framework:

- Tangata whenua;
- Iwi and hapū;
- Citizens; and
- The Crown.

Definitions of the representative communities can be found in the Glossary at page 24.

The **axes** of Te Tautuhi ō Rongo are:

- **The Partnership Axis:** reflects The Preamble of Te Tiriti | the Treaty as it established the relationship between signatories.<sup>12</sup> This axis recognises that ‘Treaty Partnership’ is between the government and rangatira of hapū and Iwi where parties act reasonably, honourably and in good faith. It is the foundation of the framework and provides for the development of macro level initiatives where the Crown can work in partnership with hapū or Iwi.
- **The Kāwanatanga Axis:** reflects Article I of Te Tiriti | the Treaty. This is where the government (Ministers supported by government agencies) is located. The function of this axis is to understand the role of the government to run the country and make day-to-day decisions. The practice of quality governance can be achieved by actively creating the conditions in which the whole cultural identity of Māori citizens is understood, and the associated rights, interests and responsibilities are assured.
- **The Rangatiratanga Axis:** reflects Article II of Te Tiriti | the Treaty. It recognises that there are matters that are the domain of Iwi and hapū, which had existing rights prior to the signing of Te Tiriti | the Treaty, including the maintenance of mana and authority over elements important to the unique identity of tangata whenua.
- **The Ōritetanga Axis:** reflects Article III of Te Tiriti | the Treaty. It acknowledges that the Treaty recognises Māori as tangata whenua, while the signing of Te Tiriti | the Treaty established the concept of ‘citizenship’ in Aotearoa New Zealand. This axis recognises the roles and associated rights, interests and responsibilities for Māori as both tangata whenua *and* as citizens of Aotearoa New Zealand, promoting equality of opportunity between all citizens.

<sup>12</sup> The Crown is described as executive government conducted by Ministers and their public service agencies (Cabinet Office. (2023). [Cabinet Manual](#) 2023. Wellington: Department of the Prime Minister and Cabinet, p 7).

The representative communities along the axes above inform the four **elements** of Te Tautuhi ō Rongo:

- **Quality Governance:** Reflects a high-level relationship that provides for a variety of partnership arrangements between whānau, hapū, Iwi and the Crown.
- **Roles and representation:**<sup>13</sup> The recognition and understanding of the distinct roles and associated rights, interests and responsibilities that can apply to a single person or be dispersed between collectives, when informing engagement and/or policy development.
- **Taura Here:**<sup>14</sup> Focuses on Māori kinship and whakapapa connections as groupings of whānau, hapū, Iwi and their collective rights and responsibilities.
- **Quality Participation:** Focuses on understanding personal and individual-based rights, interests and responsibilities; promoting equality of opportunity between Māori and non-Māori.

**Te Ngako:** The point where all four of the elements intersect is called 'Te Ngako'. It can be described as *the desired outcome*. It may vary depending on what point the framework is being engaged with and it may have a mix of each element depending on what the policy approach looks like. It can also shift, throughout the project, if for example, there is a multiple stage or phased project that has several desired outcomes.

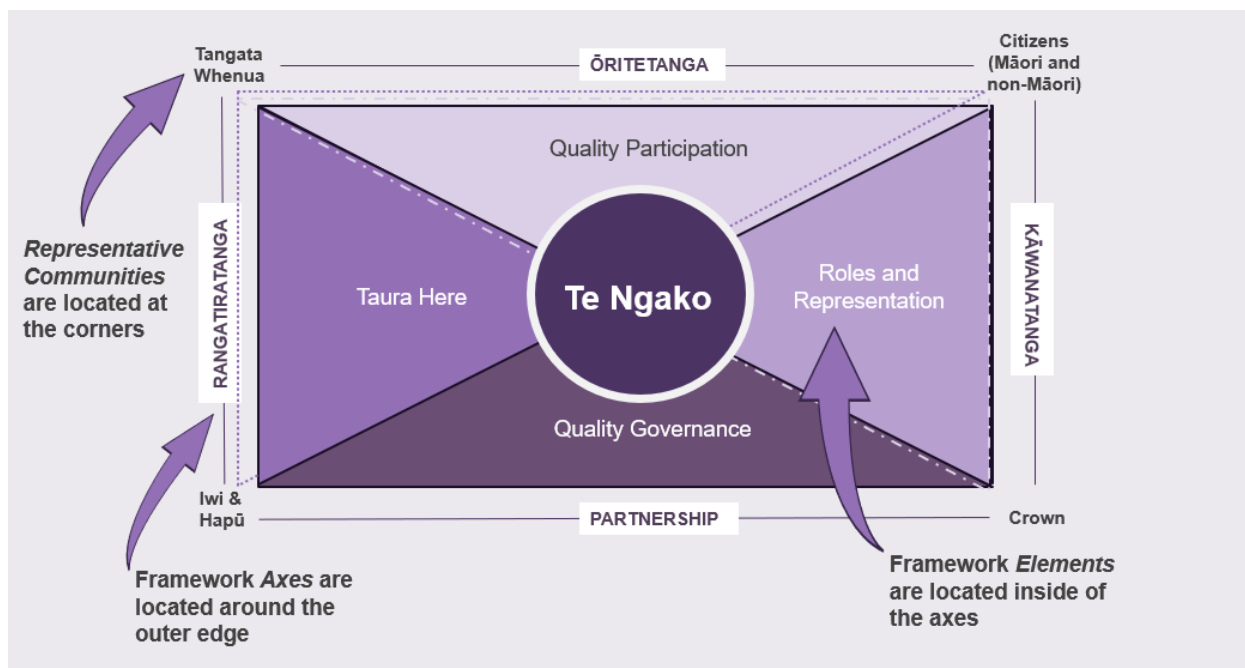


Figure 2: Te Tautuhi ō Rongo – where components are located

<sup>13</sup> The soft dashed line links the three representative communities of 'the Crown', 'Citizens' and 'Tangata Whenua' – articulating the distinct roles and associated rights, interests and responsibilities.

<sup>14</sup> The dotted line between the 'Iwi & hapū', 'Tangata Whenua' and 'Citizen' demonstrates the connection between these three groups.



## 4. Guidance for applying Te Tautuhi ō Rongo

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The following four steps will enable you to use Te Tautuhi ō Rongo as an exploratory framework and understand who you are engaging with, supporting better policy making.

### Step 1: The position of public servants along the ‘Kāwanatanga’ Axis

Understanding your position as a public servant within the framework is essential for any analysis using Te Tautuhi ō Rongo.

We all have multiple roles that, along with our lived experiences, perspectives and backgrounds, inform how we navigate, engage with and interact with the world around us.

The government (the executive, legislature and judicial branches) embody the ‘Crown’ in modern-day Aotearoa New Zealand. Ministers and appointed officials are representatives of the Crown and are exclusively located in the bottom right corner of the framework.

As public servants, you are always located along the ‘Kāwanatanga’ Axis, representing the government of the day. As agents of kāwanatanga, public servants must provide politically neutral free and frank advice to the Government of the day,<sup>15</sup> whilst also having a role to support the Crown in its relationship with Māori under Te Tiriti | the Treaty.<sup>16</sup>

### Step 2: Identifying and locating the issue or opportunity

Through effective engagement and/or policy development processes, once an issue or opportunity has been identified, locate it within the framework. This involves understanding who will be impacted, its regional or national scope, the role of any government agency and who may be impacted by the issue or opportunity. The following prompt questions can help you explore the issue or opportunity within Te Tautuhi ō Rongo:

1. Who is responsible for addressing the issue or opportunity?
2. Who might be affected or impacted by the issue or opportunity?
3. Is it a right or issue from a citizenship or governance perspective?
4. Does the issue or opportunity impact whānau, hapū, Iwi as tangata whenua or Māori as citizens?

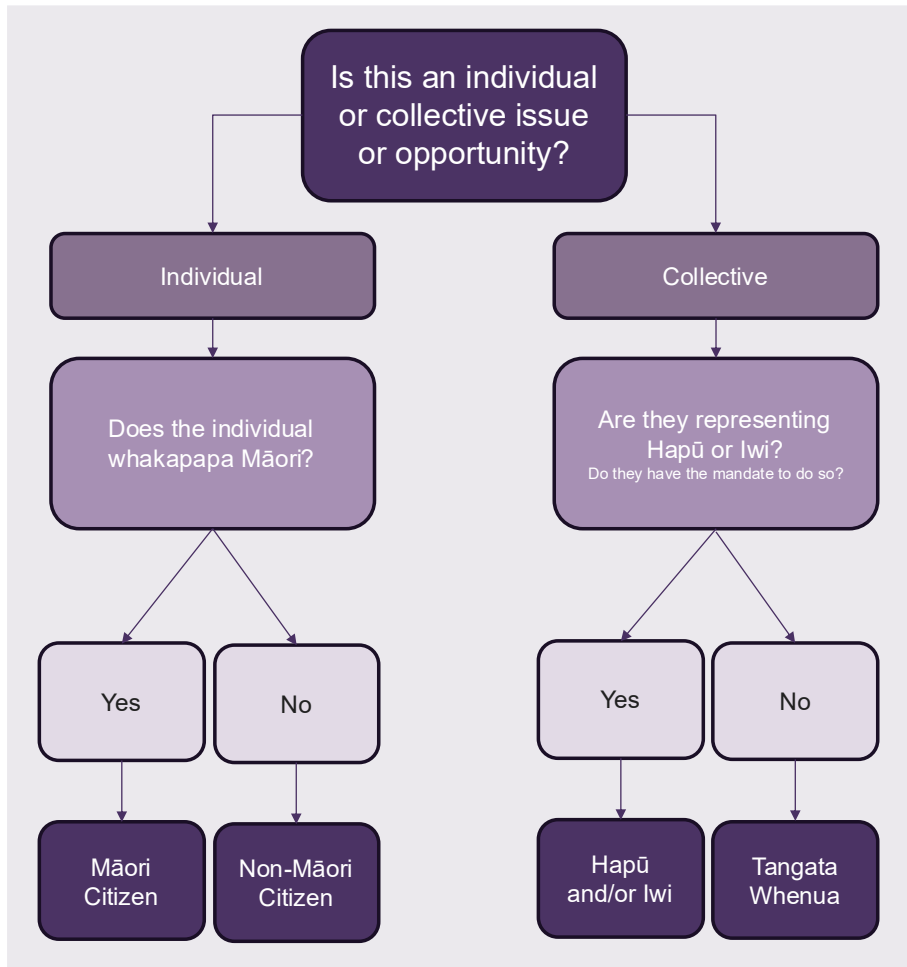
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<sup>15</sup> Sections 11 and 12 of the Public Service Act 2020 provide detail about the purpose of the public service and the principles that underpin the way in which the public service achieves its purpose. Please refer here for further information: New Zealand Government. (2025). [Public Service Act 2020 No 40 \(as at 12 June 2025\)](#). Wellington: Parliamentary Counsel Office. Accessed 27 Jun 2025.

<sup>16</sup> New Zealand Government. (2025). [Public Service Act 2020 No 40 \(as at 12 June 2025\), Section 14 – Crown’s relationships with Māori](#). Wellington: Parliamentary Counsel Office. Accessed 27 Jun 2025.

### Step 3: Locating the representative communities

Identify the primary group impacted by the issue or opportunity. The decision tree below helps identify who may be affected. This step also helps identify additional stakeholders and clarify their rights, interests, and responsibilities.



**Figure 3: Decision tree to support identification of Primary and Secondary representative communities**

## Step 4: Exploring Te Ngako

Te Ngako represents the desired outcome, which can look different for each situation or application. It can be:

- a high-level broad long-term aspiration;
- a specific target or aim derived from the high-level aspiration;
- the desired outcome: a tangible result of actions taken to achieve a goal;
- an approach that enables Taura Here and Quality Participation: Bespoke solutions for, about and with whānau, hapū, Iwi, and Māori enabling better outcomes for tangata whenua and citizens;
- an approach that enables Taura Here: The Government and public sector agencies creating the conditions for whānau, hapū, Iwi, and Māori to thrive, as defined by them; and/or
- an approach that enables Quality Governance through successful implementation of a programme or support where hapū and/or Iwi partner with the Crown.

In this step, Te Ngako may have already been identified – through completing previous steps of this process, particularly steps 2 and 3. This step also involves testing the Ngako, or outcome, that are applicable:

- To address the issue or opportunity identified in Step 2, will a change or intervention be required? If so, who will it affect or impact? Which representative community?
- Will it create the conditions for whānau, hapū, Iwi or tangata whenua to engage in rangatiratanga? If yes, how? If not, why not?
- Will it contribute towards an ongoing relationship between the Crown (through a Minister, or its agencies) and whānau, hapū, Iwi or Māori as tangata whenua?
- Has, or will, engagement and testing of policy solutions recognise the role and representation of Māori as tangata whenua, and Māori as citizens?

Another way you can explore Te Ngako is to incorporate Te Tautuhi ō Rongo into a policy options assessment. Below is an indicative example of this:

Criterion	Option 1: Status quo – no change	Option 2: Medium-level change	Option 3: System-level overhaul
Does the proposed option recognise the relationships in Taura Here and empower Rangatiratanga?			√
Does the proposed option enable Quality Governance through partnership?		√	√
Does the proposed option recognise and articulate the roles and representation of Māori?		√	√
Does the proposed option enable Quality Participation?	√		√

## 5. The Axes and Representative Communities

*This section provides a more in-depth view of the axes (the practices) and representative communities of Te Tautuhi Ō Rongo.*

The way in which the representative communities in Te Tautuhi Ō Rongo engage with the axes is not static. The axes exist as a continuum, and this is most apparent in both the Partnership and Kāwanatanga Axes.

### 5.1 The Partnership Axis

*The Partnership Axis is the foundation of the framework. It is based on the Preamble of Te Tiriti | the Treaty. It focuses on serving and advancing the interests of a Treaty-based nation of Aotearoa New Zealand.*



Figure 4: Partnership Axis – the Foundation of Te Tautuhi Ō Rongo

### The Foundation of the Framework

The **Partnership Axis** has been placed along the bottom of the framework to signify its foundational role. It reflects the leadership roles of both Treaty partners, acknowledging the authority and reciprocal status of the Treaty partners. They engage in negotiations and agreements on macro-level decisions affecting resource disposition, collectively owned and used properties, and significant constitutional issues.

In some situations, third-party entities such as Iwi-affiliated organisations or Māori-affiliated organisations etc may be involved in the partnership process. These entities can support and facilitate the partnership between Iwi and/or hapū and the Crown, but they do not replace the Treaty partners.

### Treaty Partnership

Te Tautuhi Ō Rongo recognises the 'Treaty Partnership' between:

- Hapū and Iwi:
  - represented by legally recognised governance entities, their chairpersons and boards;
  - recognised through whakapapa (genealogy) and tradition; and
  - hapū representatives are the original signatories of Te Tiriti, however, Iwi are often the modern-day representatives of a collective.
- The Crown:
  - the Sovereign in right of New Zealand, represented by the Governor-General; and
  - Ministers, and the public service.

## 5.2 The Kāwanatanga Axis | Crown and Citizens

*The Kāwanatanga Axis is based on Article I of Te Tiriti | the Treaty. It represents the Crown's role within the framework. It also represents the relationship between the Government and all Citizens of Aotearoa New Zealand and their rights, interests and responsibilities.*

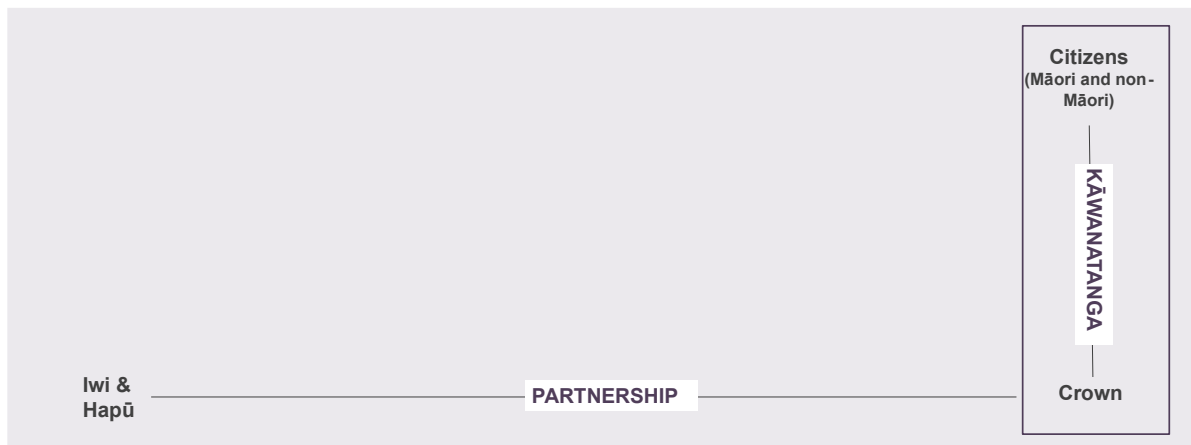


Figure 5: Kāwanatanga Axis – Crown and Citizen

### Understanding the Role of the Crown

The **Kāwanatanga Axis** is where the government, Ministers, government agencies and public servants are located on the framework. The Kāwanatanga Axis is a continuum. The Crown is located at the bottom right corner of the framework.

Their responsibilities include:

- delivering provision and protection to citizens;
- providing goods and services; and
- creating conditions for rights to be exercised, obligations to be met, and outcomes to be achieved.

### The Crown's obligation under the Kāwanatanga Axis

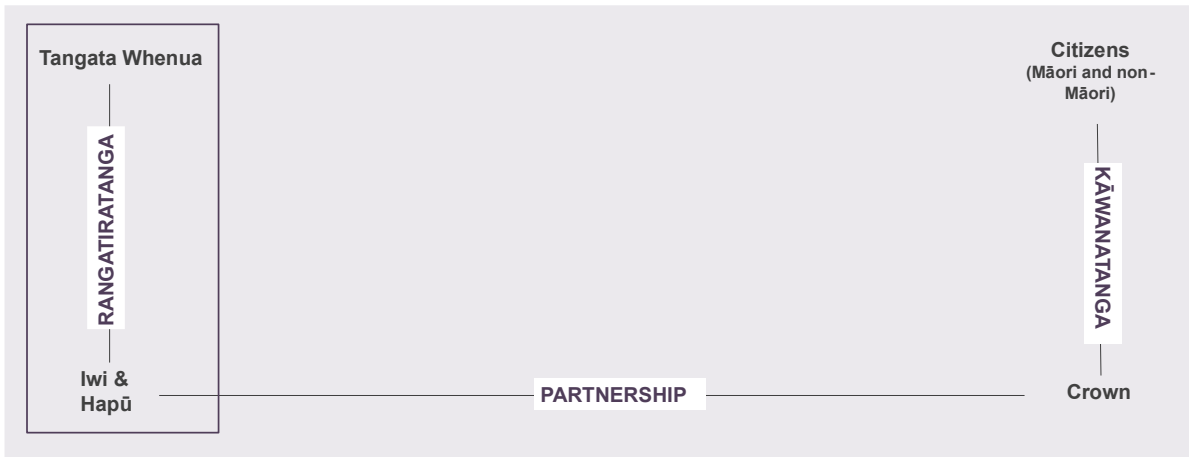
The Crown has an obligation to protect the rights, interests and responsibilities of all its citizens. Te Tautuhi ō Rongo recognises the government's additional responsibility to provide for the roles of Māori as citizens and as tangata whenua. It is one of the critical points of understanding Te Tautuhi ō Rongo. The framework aims to help recognise and understand the whole cultural identity of citizens.

Ministers, agencies and public servants are all represented along the Kāwanatanga Axis due to their role as representatives or serving the Crown.

- Ministers and the government are direct representatives of the Crown, therefore are placed directly in the corner of this axis where 'The Crown' is located.
- Government agencies and public servants are considered to serve the government of the day; therefore, they can be placed further along the Kāwanatanga Axis as they are slightly removed from direct representation.

## 5.3 The Rangatiratanga Axis

*The Rangatiratanga Axis is underpinned by Article II of Te Tiriti | the Treaty. This axis represents where whānau, hapū and Iwi as tangata whenua sit. It relates to self-determination, autonomy and self-management, acknowledging and recognising collective interests.*



**Figure 6: Rangatiratanga Axis - not the Crown's business**

### The role of the Crown

The Government's role in relation to the Rangatiratanga Axis is to actively create conditions (through Partnership and Kāwanatanga Axes) to ensure that whānau, hapū, and Iwi, as tangata whenua have the means to exercise their rangatiratanga in ways that work for them. The Government recognises that whānau, hapū and Iwi as tangata whenua are the repositories and experts in their own identity, language and culture. This includes, but is not limited to:

- the construct of whānau, hapū, and Iwi;<sup>17</sup>
- reliance on whakapapa;
- defined tribal rohe (territories);
- access to and management of collectively owned resources (land, freshwater, and sea);
- functioning and well-maintained pā (marae, carvings, woven panels);
- ara tipuna (ancestral pathways);
- tohu whenua (landmarks) and mātauranga (cultural wealth in the form of spoken language, songs, dances, protocols, bodies of knowledge, intellectual property and customs); and
- the unique personality and character of hapū and Iwi.

While whānau are not explicitly named as representative communities within Te Tautuhi Ō Rongo, whānau are recognised as the primary unit of hapū and the prime constituents of Iwi.<sup>18</sup> Equally, not all whānau have active links with their hapū and Iwi today; *'Three or four generations of urban living have, not infrequently, attenuated ties to the point that tribal affiliation lacks any real involvement'*.<sup>19</sup>

<sup>17</sup> For greater understanding about the construct of whānau please see Ministry for Social Development (2009) [Whānau Ora: Report of the Taskforce on Whānau-centred Initiatives](#). Tai Walker (2017) also discusses the construct of whānau, hapū and Iwi, taking into consideration how whānau is constructed in relation to Iwi and hapū over and above a te ao Pākehā perspective of family, and 'Whānau – Māori and family', Te Ara - the Encyclopaedia of New Zealand, <http://www.TeAra.govt.nz/en/whanau-maori-and-family/print> (accessed 10 March 2025).

<sup>18</sup> Te Puni Kōkiri (2025) *Strategic Intentions: 2025-2029*; Ministry of Education (2011) *Whakapūmautia, Papakōwhaita, Tau ana – Grasp, Embrace and Realise*.

<sup>19</sup> Ministry for Social Development (2009) [Whānau Ora: Report of the Taskforce on Whānau-centred Initiatives](#), pp. 17.

## 5.4 The Ōritetanga Axis

*The Ōritetanga Axis is underpinned by Article III of Te Tiriti | the Treaty. This Axis focuses on the distinct roles and representation of Māori as both citizens and as tangata whenua. It outlines the Crown's obligations to all citizens, enabling quality governance and participation.*

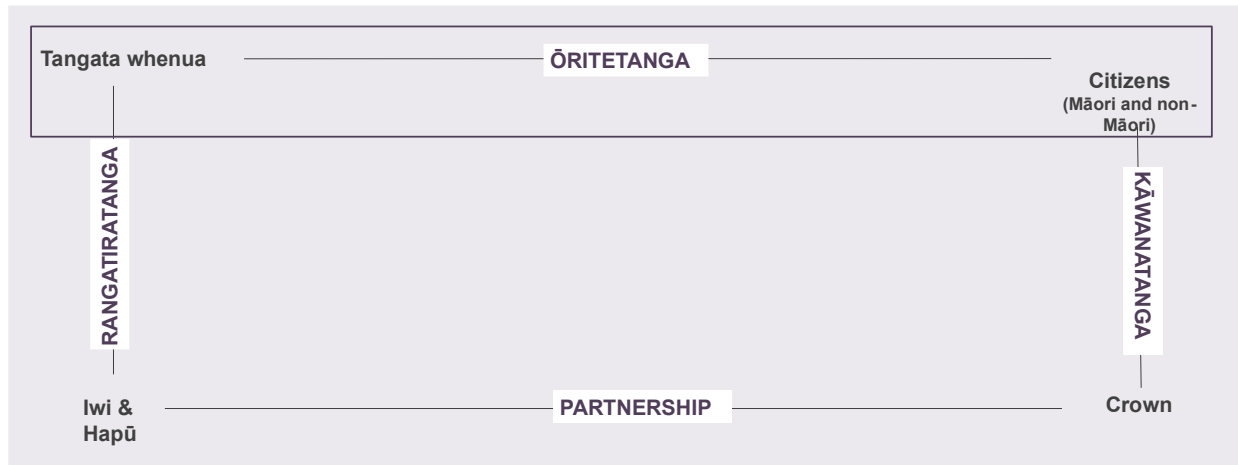


Figure 7: Ōritetanga Axis

### Māori as Citizens

Article III of Te Tiriti | the Treaty recognises Māori as tangata whenua. Te Tiriti | the Treaty established the concept of ‘citizenship’ in Aotearoa New Zealand thereby giving “all the rights and privileges of British subjects” to Māori as citizens. Being a citizen includes:

- **rights and responsibilities:** Participation in democracy, the economy, society, and culture; and
- **basic needs:** Personal health, career, family, income, taxes, living expenses, property ownership, and emblems of citizenship (e.g., birth certificate, driver’s license).

### Māori as tangata whenua

Māori are tangata whenua of Aotearoa New Zealand and as such hold collective rights, interests and responsibilities as tangata whenua, and as members of their whānau, hapū and Iwi. Everyday life is influenced by both citizenship and whakapapa.

**Collective rights, interests and responsibilities include:**

- **Kaitiakitanga:** Guardianship of the environment and natural resources;
- **Rangatiratanga:** Leadership and authority within Māori communities;
- **Manaakitanga:** Hospitality and caring for others; and
- **Whanaungatanga:** Importance of relationships and kinship.

### Roles and representation

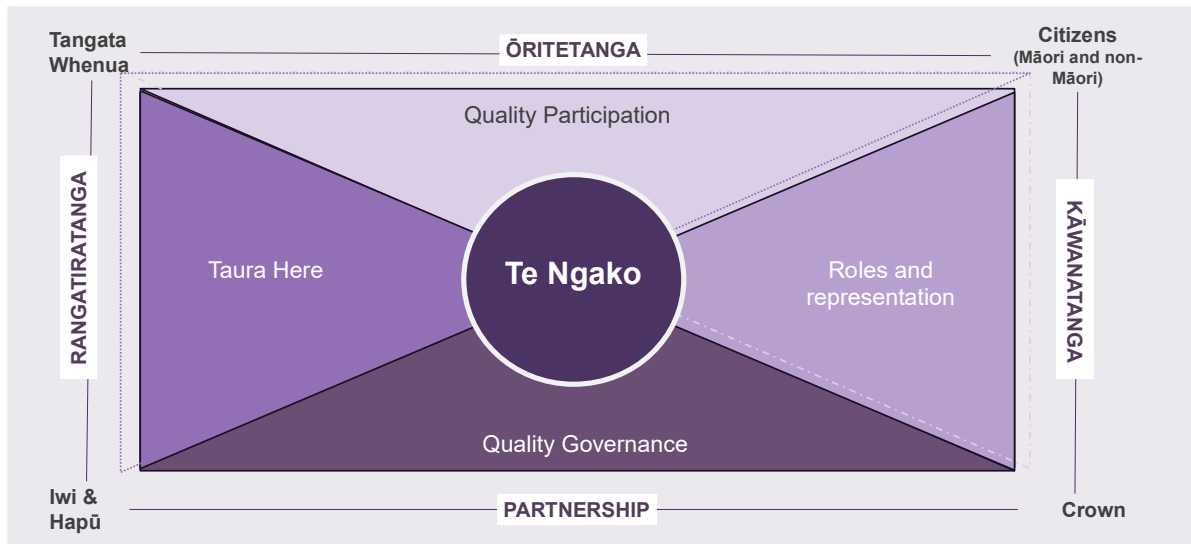
This axis recognises the distinction between the multiple roles sometimes held by the same person and that, at different times, one might be the primary role from which a person is positioned to engage or represent a viewpoint.

Māori are at all times tangata whenua, members of their whānau, hapū and Iwi *and* citizens. There are also times and situations where they are tangata whenua, members of their whānau, hapū and Iwi, citizens *and* public servants (or otherwise represented on the Kāwanatanga Axis). This also occurs for many citizens of Aotearoa New Zealand, where they can for example be both citizens *and* public servants and therefore are represented on the Kāwanatanga Axis.

## 6. The Elements

*This section provides an overview of the interconnected elements that sit inside of the axes of Te Tautuhi ō Rongo and the representative communities.*

The elements of Quality Participation, Quality Governance, Roles and Representation and Taura Here are where the axes intersect, depicting the relationships between the representative communities in each corner of the framework.



**Figure 8: Te Tautuhi ō Rongo Framework**

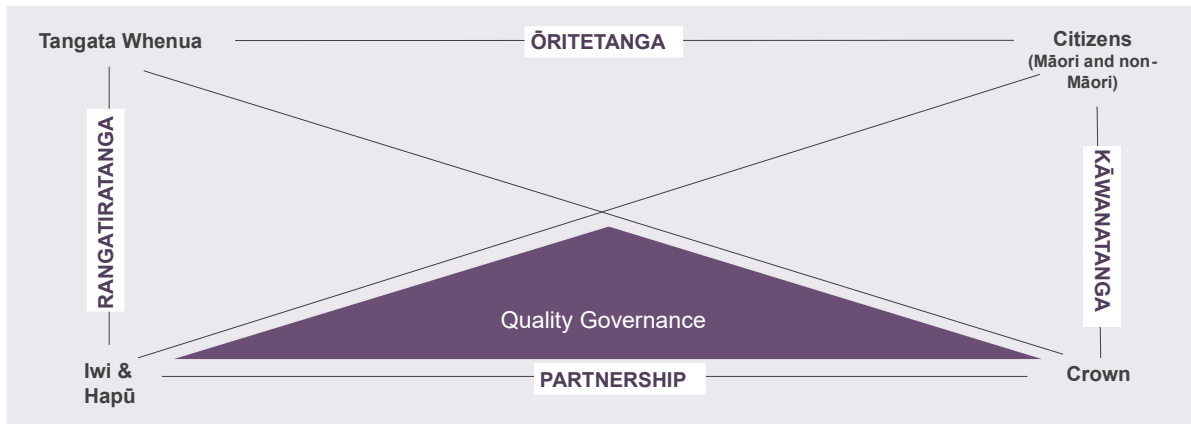
Together, the elements, axes, and representative communities can help with the development and implementation of policy initiatives or engagement approaches.

At the end of each element description, you will find some prompting questions to think about when working through the policy development process, and how these four elements can be considered as part of this.



## 6.1 Quality Governance

*Quality Governance is located along the Partnership Axis. It represents the relationship agreement established by Te Tiriti | the Treaty. Both hapū and Iwi and the Crown have leadership roles to play.*



**Figure 9: Quality Governance element of Te Tautuhi ō Rongo**

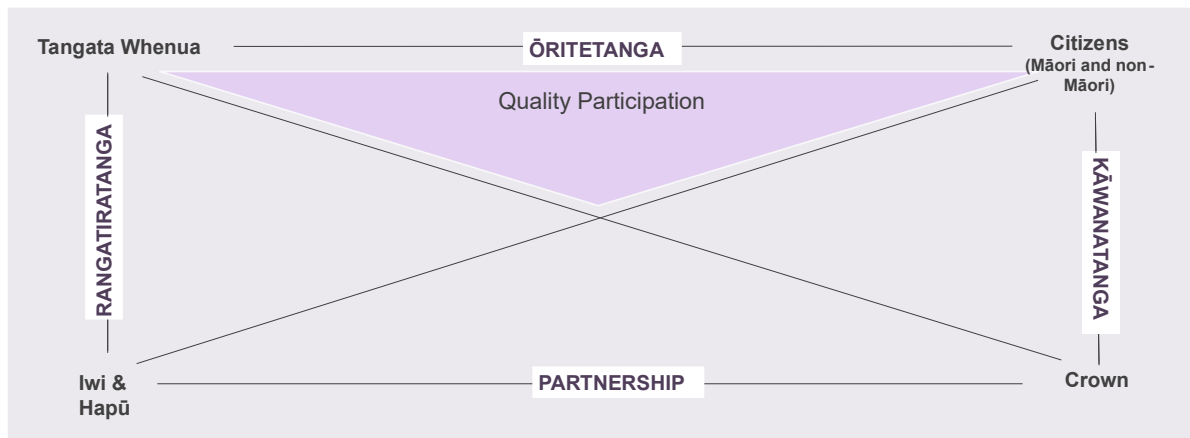
Quality Governance reflects a high-level relationship that facilitates a partnership through appropriate arrangements to support the best possible outcomes for hapū, Iwi, Māori and wider Aotearoa.

### **Prompt Questions**

- Would the issue or opportunity benefit from partnership arrangements with hapū or Iwi?
- Can a partnership agreement be enabled in this policy? If not, why not? Has this been consulted with primary stakeholders?
- Does the policy enable a constructive working relationship between the Crown and hapū and Iwi?
- Are there any implications for the relationship between hapū, Iwi and Māori and the Crown as a result of this policy?

## 6.2 Quality Participation

*The upper element is quality participation, focusing on understanding personal and individual-based rights, interests and responsibilities. It promotes equality of opportunity for all citizens while maintaining opportunities for Māori to practice rangatiratanga.*



**Figure 10: Quality Participation element of Te Tautuhi ō Rongo**

Quality Participation brings together aspects of the Kāwanatanga and Rangatiratanga Axes. The Crown has obligations to ensure equality of opportunity and equitable access for all citizens to engage in society and their democratic rights. It also facilitates conditions for whānau, hapū, Iwi and tangata whenua to determine their priorities.

### Prompt Questions

- Does the issue or opportunity affect Māori as tangata whenua and as citizens?
- How will the design and testing of a proposed policy solution consider the rights, interests and responsibilities of Māori as tangata whenua and as citizens?
- Does the policy have any impact on the rights, interests and responsibilities of tangata whenua?
- Does the policy have any impact on the rights, interests and responsibilities of all Citizens, including Māori?

## 6.3 Roles and Representation

*This element recognises the different roles of an individual, such as the private and individual rights as a citizen, and/or a member of a collective (hapū and Iwi). This element is situated along the Kāwanatanga and Ōritetanga axes to distinguish the different roles and representation that individuals and collectives hold. It also considers the influence of these roles when the individual serves as a representative of the government. It provides a structured approach to consider which role is primary and which is secondary, to better inform meaningful engagement.*

The Roles and Representation element helps users of the framework consider where they or others may be informed by the roles that exist for an individual.

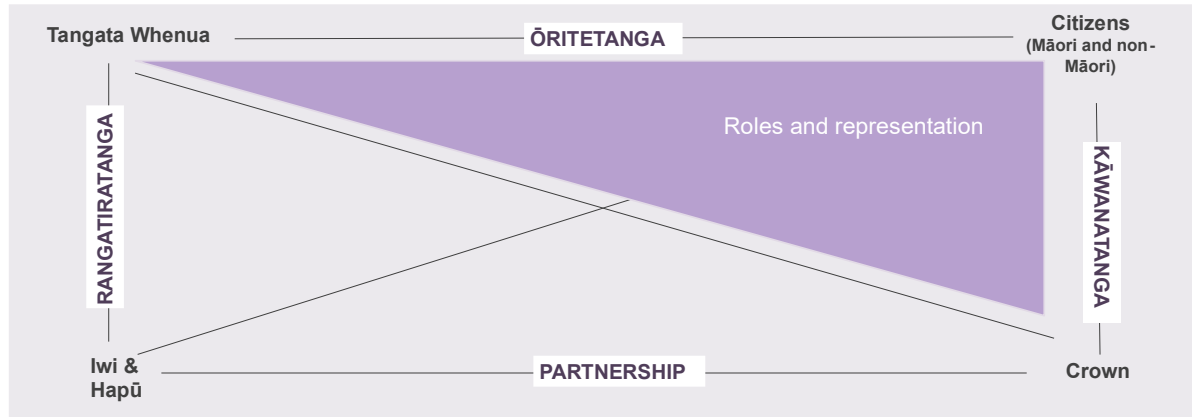


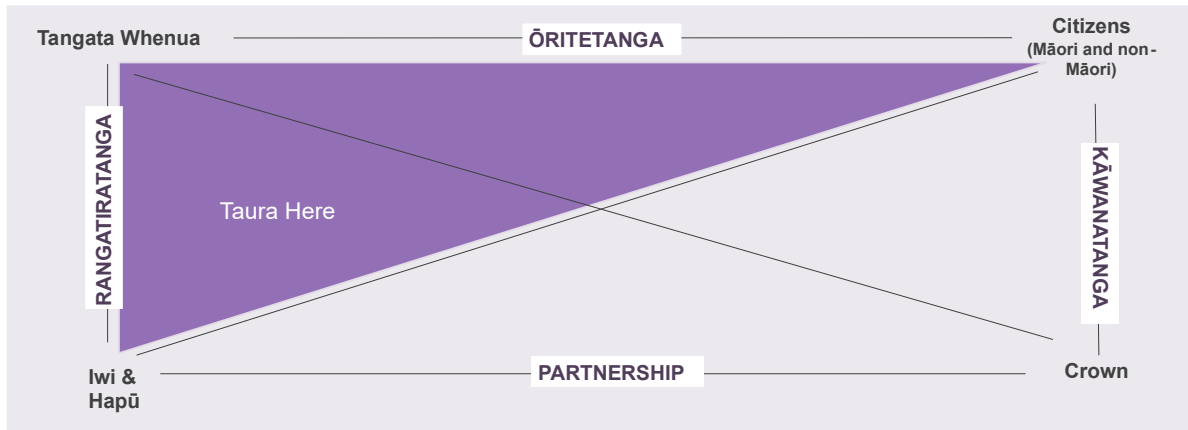
Figure 11: Roles and representation element of Te Tautuhi Ō Rongo

### Prompt Questions

- Who are the primary representative communities and stakeholders in relation to the issue or opportunity that need to be engaged with?
- How will this engagement be prioritised through the policy process?
- Has the role and representation of Māori as tangata whenua and as citizens been recognised and provided for in policy development?
- Are there implications of the policy for Māori as tangata whenua or Māori as citizens?

## 6.4 Taura Here

*The Crown's role is to create conditions to ensure that whānau, hapū, iwi as tangata whenua have the means to exercise their rangatiratanga in ways that work for them. This element recognises the kinship between Māori as citizens and as groupings of whānau, hapū, and iwi.*



**Figure 12: Taura Here element of Te Tautuhi ō Rongo**

For the framework, Taura Here represents the collective rights and responsibilities of whānau, hapū and iwi as tangata whenua, and Māori as citizens. It illustrates and provides clarity on the interconnectedness through whakapapa, particularly when living outside tribal areas.

The Crown can be informed and influenced by whānau, hapū and iwi aspirations, but the Crown does not have a role in determining how these are exercised.

When developing policy, considering a service delivery approach that is *whānau-centred, locally led, centrally enabled* can help to ensure services to and for Māori are delivered in a way that is effective, and appropriate, for the communities they are being delivered to. It assumes that whānau are best placed to determine their goals, aspirations, priorities and needs, and that solutions that work best for whānau often need to be driven from within their communities. This approach also recognises that the role of government is to actively create settings that enable locally led solutions, which will vary between regions, communities and hapori. Te Tautuhi ō Rongo supports public servants to recognise who is best placed to achieve optimal outcomes for and with whānau and their communities, and what the role of government is within service design and delivery.<sup>20</sup>

### **An example of Taura Here**

**Context:** The government sought to improve Māori wellbeing by shifting from individual-focused service delivery to a **whānau-centred** approach. Traditional models often treated Māori as individual citizens rather than recognising the collective rights and responsibilities of whānau, hapū, and iwi. This led to fragmented services that failed to address intergenerational needs.

### **Application of Te Tautuhi-ō-Rongo:**

- The government engaged directly with hapū and iwi as Treaty partners, to work on policy decisions.
- Public servants recognised their role in delivering equitable services while ensuring Māori citizens had access to government support.

<sup>20</sup> Te Puni Kōkiri (2025) Strategic Intentions: 2025-2029.

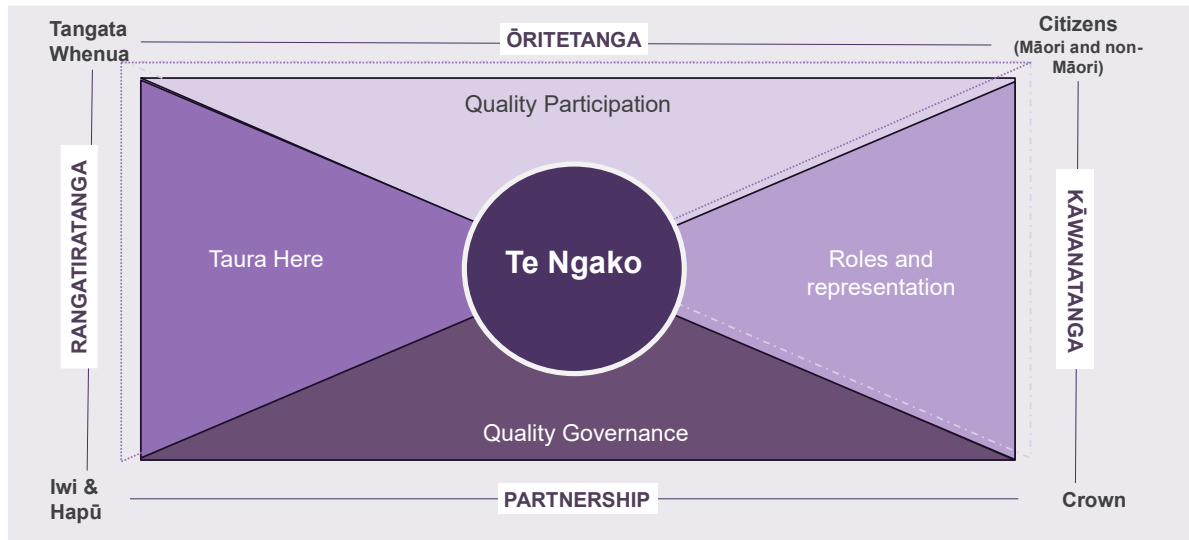
- The policy promoted equality of opportunity by ensuring Māori had access to culturally responsive services that acknowledged their representative communities and needs of tangata whenua and citizens.
- **Rangatiratanga Axis:** Hapū and Iwi retained autonomy over service delivery models, ensuring that solutions were led by Māori for Māori. **Taura Here:** The initiative strengthened whakapapa connections by supporting whānau-led solutions rather than imposing external frameworks.

### ***Prompt Questions***

- To what extent have whānau, hapū and/or Iwi as tangata whenua approached this issue before, and what has been learnt from this that we can draw on as evidence as to “what does or does not work”?
- Is there an option for whānau, hapū and/or Iwi as tangata whenua to provide their own solutions to the issue or opportunity?
- To what extent is there opportunity for relevant representative communities to exercise tino rangatiratanga and provide their own responses to the issue or opportunity?

## 7. Te Ngako

*Te Ngako is the point where all four elements and axes intersect, representing the desired outcome of a policy or engagement approach. It varies depending on the situation, engagement, project, and stage of the process.*



**Figure 13: Te Tautuhi Ō Rongo Framework**

The point where all four of the elements intersect is called '**Te Ngako**, the desired outcome. It can vary depending on the project and at what point the framework is being engaged with, and it can also shift throughout the project. Te Ngako can be a high-level broad, long-term aspiration, a specific target or aim, a tangible result of actions taken to achieve a goal.

### **An example of Te Ngako**

The implementation of **whānau-centred approaches** in public service delivery has resulted in:

- Increased uptake of services designed for and with whānau, demonstrating improved trust and engagement;
- More effective service delivery, with whānau reporting better access to health, education, and social support; and
- Strengthened iwi-led governance structures, ensuring long-term sustainability of whānau-centred approaches.

This illustrates how Te Tautuhi Ō Rongo enhances policy effectiveness by ensuring clear identity distinctions, Treaty-aligned governance, and culturally responsive service delivery.

## 8. Conclusion

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We hope you have found this guidance useful and are now ready to start applying Te Tautuhi ō Rongo when exploring an issue or opportunity, developing or implementing policy, or engaging with stakeholders.

This guidance forms part of a wider package of tools, which includes case studies and modules to help your learning. Please refer to the Te Puni Kōkiri website for more information.

As you work through this guidance and associated resources, Te Puni Kōkiri would appreciate your feedback on how you have applied the framework, and any challenges you may have come across in doing so.

If you have any feedback on Te Tautuhi ō Rongo framework, contact Te Puni Kōkiri at: [TTOR@tpk.govt.nz](mailto:TTOR@tpk.govt.nz)

## 9. Glossary<sup>21</sup>

<i>Kupu Māori</i>	<i>English meaning</i>	<i>Kupu Māori</i>	<i>English meaning</i>
Ara tipuna	(ancestral) tracks and byways	Rangatira	high ranking, chief, chieftain or chieftainess
Crown	referring to the executive government conducted by Ministers and their public service agencies <sup>22</sup>	Reo	Language, dialect, tongue, speech
Hapū	kinship group, clan, tribe, subtribe with a shared ancestor	Rohe	Boundary, district, region, territory, area, border of land
Iwi	extended kinship group, tribe, nation, people, nationality, race with a shared ancestor	Tangata whenua	People of the land
Kaitiakitanga	guardianship, stewardship, trusteeship	Taura here	referring to the concept of connection, emphasising the relationships between people and places; whakapapa, kinship
Kawa	protocol and customs	Tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol
Kāwanatanga	government, authority, governorship	Tohu whenua	landmarks
Manaakitanga	the value of hospitality, kindness, generosity and caring for others	Whakapapa	genealogy, genealogical table, lineage, descent
Māori	Individual identity of Tangata Whenua	Whanaungatanga	the importance of relationships and kinship
Marae	Meeting Grounds	Whenua	land
Pā	fortified village, redoubt		

<sup>21</sup> Defined by [Te Aka | Māori Dictionary](#)

<sup>22</sup> Cabinet Office, 2023, Cabinet Manual, pp. 7.



## 10. Appendix A: Further resources

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Below are further resources to support engagement with Te Tautuhi ō Rongo. These resources discuss Te Tiriti I the Treaty, including the articles and the principles.

**Belich, J.** (2002). *Making peoples: A history of the New Zealanders from Polynesian settlement to the end of the nineteenth century*. University of Hawaii Press.

**Cabinet Office.** (2023). [Cabinet Manual](#). Department of Prime Minister and Cabinet.

**Hayward, J.** (2004). 'Flowing from the Treaty's words': *The Principles of the Treaty of Waitangi*. In: *The Waitangi Tribunal: Te Roopu Whakamana I Te Tiriti o Waitangi*. Bridget Williams Books.

**McHugh, P. G.** (1991). *The Māori Magna Carta: New Zealand Law and the Treaty of Waitangi*. Oxford University Press.

**Ministry for Social Development.** (2009). [Whānau Ora: Report of the Taskforce on Whānau-centred Initiatives](#). Ministry for Social Development.

**Ministry for Social Development.** (2009). *Whānau Ora: Report of the Taskforce on Whānau-centred Initiatives*. p. 17.

**Ministry of Education.** (2011). *Whakapūmautia, Papakōwhaitia, Tau ana – Grasp, Embrace and Realise*.

**New Zealand Royal Commission on Social Policy.** (1988). *The April Report: Report of the Royal Commission on Social Policy. Volume 2*. Royal Commission on Social Policy. Wellington, New Zealand. p. 44.

**Parata, H.** (1997). Chapter 2: *The Treaty of Waitangi as a Policy Framework*. In: *New Zealand Law Society Seminar: Treaty of Waitangi Issues – the last decade and the next century*. pp. 14–28.

**Te Puni Kōkiri.** (2001). [He Tirohanga ō Kawa ki te Tiriti o Waitangi: A guide to the principles of the Treaty of Waitangi as expressed by the courts and the Waitangi Tribunal](#). Te Puni Kōkiri. Wellington.

**Te Puni Kōkiri.** (2025). *Strategic Intentions: 2025–2029*.

**[The Treaty of Waitangi Act](#).** (1975).

**Waitangi Tribunal.** (2014). [He Whakaputanga me te Tiriti – The Declaration and the Treaty: The Report on Stage 1 of the Te Paparahi o Te Raki Inquiry \(WAI 1040\)](#). Waitangi Tribunal.

**Waitangi Tribunal.** (2022). [Tino Rangatiratanga me te Kāwanatanga: The Report on Stage 2 of the Te Paparahi o Te Raki Inquiry \(WAI 1040\)](#). Waitangi Tribunal.

**Waitangi Tribunal.** (2022). [Motiti: Report on the Te Moutere o Motiti Inquiry \(WAI 2521\)](#). Waitangi Tribunal.

**Waitangi Tribunal.** (2024). [Ngā Mātāpono / The Principles: Part II of the Interim Report of the Tomokia Ngā Tatau o Matangireia – The Constitutional Kaupapa Inquiry Panel on the Crown's Treaty Principles Bill and Treaty Clause Review Policies \(WAI 3300\)](#). Waitangi Tribunal.

**Walker, T.** (2017). [Whānau – Māori and family](#). In: *Te Ara – The Encyclopaedia of New Zealand*.



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