

# The Whānau Rangatiratanga Frameworks:

## Approaching whānau wellbeing from within Te Ao Māori

### RESEARCH REPORT

DECEMBER 2016

This paper maps the development of the Whānau Rangatiratanga Frameworks. There are two separate frameworks – a conceptual framework and a measurement framework.

As we map their development, it becomes clear that this work is part of a larger story, one that highlights how the Government's current response to measuring whānau and Māori outcomes has been underpinned by a number of historical changes, demographic shifts, and policy changes about measures in Māori development.

### WHY DO WE WANT TO DEVELOP MEASURES OF WHĀNAU WELLBEING?

The New Zealand household is frequently adopted as a unit of measurement, and there is virtually no quantitative data available about whānau. In the absence of whānau-level data, evidence based on New Zealand households and families is used to inform strategy development, planning, priority- setting, decision-making, policy and delivery.

While there is data available on Māori families at the household level, this does not provide data about 'whānau', as 'family' and 'whānau' are not interchangeable:

*Whānau sit at the complex nexus between the social configuration of whānau, hapū and iwi, and the philosophical tradition articulated through Māori cultural knowledge, methods and practice. At this nexus 'being Māori' is a lived reality in which whānau negotiate authentic pathways to new futures.<sup>(1)</sup>*

That being the case, it is important to understand:

- how well existing policies and programmes are meeting the needs of whānau
- what whānau-level measures and indicators are best suited to support telling the story of whānau wellbeing and empowerment
- what strategies, policies and programmes support whānau pathways towards new futures.

These questions are being asked on both sides of the Treaty partnership. The partners are exploring possible measures to complement qualitative research and evaluation, in order to identify what policies, programmes and processes best work with and support whānau.

\* This report was prepared by Kahukore Baker, (Te Upokorehe, Te Whakatōhea).

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## Purpose of the Whānau Rangatiratanga Frameworks

### Why develop a framework?

A framework is like a map in that it guides steps on the journey and provides an overview of the entire region to be travelled. It highlights why decisions have been made and why alternatives have not been used, and it identifies gaps in the journey. Like any map, it can be updated the more it is used and as potential new routes are identified.

### Why develop a whānau-based framework?

The Whānau Rangatiratanga Frameworks provide a platform and a guide – from within a Māori world view – for collecting, analysing and using data about whānau wellbeing.

A key aim in developing a framework was to enable us to identify measures of whānau wellbeing for the *Families and Whānau Status Reports*. In 2015 we presented elements of whānau wellbeing as identified by Māori, and we developed these further in the 2016 report.

A framework is like a map in that it guides steps on the journey and provides an overview of the entire region to be travelled.

### Purpose of the Whānau Rangatiratanga Conceptual Framework

We developed this conceptual framework to:

- illustrate that whānau aspirations for wellbeing and empowerment, and whānau definitions of those concepts, are central to our work programme around whānau wellbeing
- show that analysis of data on whānau wellbeing needs to be framed from within Te Ao Māori
- reinforce the view that the Whānau Rangatiratanga Frameworks are a way to inform thinking about Māori wellbeing.<sup>(2)</sup>



Figure 1\_ The Whānau Rangatiratanga Conceptual Framework



**Whānau Rangatiratanga principles**

The conceptual framework presents the principles of whakapapa, manaakitanga, rangatiratanga, kotahitanga and wairuatanga (that is, the principles of descent and kinship; duties and expectations of care and reciprocity; governance and leadership; collective unity; and spiritual embodiment).

**Capability dimensions**

The whānau wellbeing capability dimensions selected are: Sustainability of Te Ao Māori, Social capability, Human resource potential, and Economic capability. Collectively, the principles and capabilities frame our approach to measures of whānau wellbeing. (The development of these steps is more fully discussed on pages 9–11).

## Purpose of the Whānau Rangatiratanga Measurement Framework

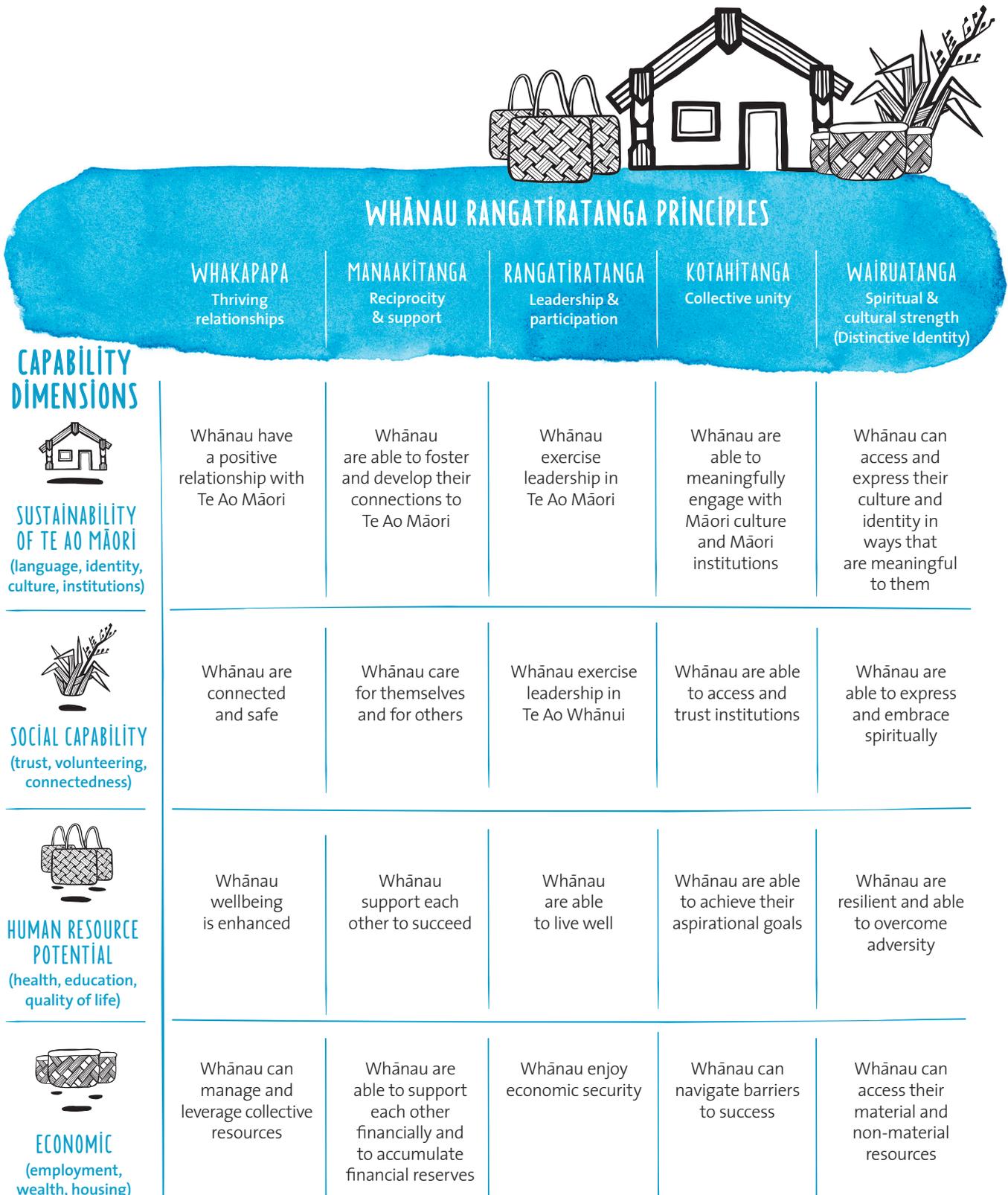
The Whānau Rangatiratanga Measurement Framework was developed to describe Superu's approach to Māori-specific domains, indicators and measures. It provides a tool with which to guide the identification of measures of whānau wellbeing and the systematic collection of data on whānau wellbeing over time.

The Whānau Rangatiratanga principles and the capability dimensions of the conceptual framework are portrayed as a dual-axis measurement framework (see Figure 2 below). The framework has been further refined through developing an initial set of aspirational outcome statements which evolve as this work progresses.<sup>(2)</sup>

The importance of this framework is that the Whānau Rangatiratanga principles provide the overall context for interpreting and understanding data on whānau wellbeing.



Figure 2\_ The Whānau Rangatiratanga Measurement Framework



## Our starting point: The key questions we asked

At the outset of our work on developing the frameworks, we considered a number of key conceptual issues and questions:

- Measurement and analysis of the Māori population has, since the 1850s, been dominated by government and mainstream scholarship – that is, by Pākehā approaches. How do we now frame this work within Te Ao Māori?
- What are the issues arising for whānau about data collection and analysis in relation to the Treaty of Waitangi, Indigenous Data Sovereignty and/or existing Crown-Māori instruments?
- What are the key issues and drivers for Māori in measuring wellbeing?
- How do we reflect Māori scholarship on whānau wellbeing, within statistical research?
- How can existing official and administration data meet Māori information needs?
- In light of these questions, what are the current and future contexts, issues and opportunities for this work?

At the outset of our work on developing frameworks, a number of key conceptual issues and questions presented themselves.

The following measurement issues also needed to be addressed:

- As most existing datasets measure the individual and not the collective, how do we get meaningful measures about whānau?
- How do we determine what Māori see as outcomes of whānau wellbeing?
- What measures and indicators can be developed to show this?
- Is there existing and ongoing data for those measures and indicators?
- What datasets can contribute to this work programme?

### The next steps

In addressing these questions, we drew on Statistics New Zealand's Māori Statistics Framework,<sup>(3)</sup> and the Māori Plan for Tāmaki Makaurau<sup>(4)</sup> developed by the Independent Māori Statutory Board of Auckland City. We discuss those two developments in the next section. We also commissioned two internal issues papers on measuring whānau wellbeing,<sup>(5) (6)</sup> and established a Whānau Wellbeing Reference Group of Māori advisors with expertise in both conceptual and measurement issues.





## Significant earlier work on measuring Māori wellbeing

Our team began to work in an area where significant developments had already taken place on measures of Māori wellbeing, and we have drawn extensively on that work. In this section we set out the development and findings of that earlier work.

### The Māori Statistics Framework: Statistics New Zealand\*

In 2004, Statistics New Zealand developed a paper, *Towards a Māori Statistics Framework*.<sup>(3)</sup> In 2006, this paper was presented to the United Nations Forum on Indigenous Peoples and Indicators of Wellbeing, where it was very well-received by participants from many different countries.

Statistics New Zealand had already traversed many of the conceptual and measurement issues that we identified, and had provided a means of approaching these issues. Paramount for their team were questions such as:

- How does Statistics New Zealand think about Māori needs for data and information?
- How does Statistics New Zealand capture or present information that is more relevant to Māori?
- What broader factors need to be considered in supporting Māori to tell their own stories?

After exploring a number of approaches, Statistics New Zealand settled on that of Nobel Prize-winning economist, Amartya Sen, who advocated that development should be seen as a process of expanding people's freedom to choose and to attain the kind of life they wish to live.<sup>(7)</sup>

#### Applying the Amartya Sen approach

The Sen approach is extremely relevant for the situation that many Indigenous Peoples find themselves in – that is, they are unable to choose and attain the life they wish to live as a consequence of significant historical and structural injustices and inequalities.

Consistent with Sen's approach, Statistics New Zealand determined that **Māori wellbeing should be seen as a state in which Māori people are able to live whatever life they choose to live.**

Several advantages were noted in adopting this approach:

- It recognises that quality of life and wellbeing are shaped by culture.
- It can be adapted to development at the collective and societal levels.
- It includes issues like freedom, security, empowerment and participation as key themes.
- It is rights-based rather than needs-based, although it does not discount the fact that basic needs have to be satisfied.
- It recognises the critical roles that government, the rest of society and the wider world play in enabling people's development.
- It does not attempt to impose a single definition of what 'the good life' is.
- It can accommodate the fluidity, complexity and diversity of Māori society and it recognises multiple realities.

#### Māori aspirations of wellbeing, as defined by Māori

In developing the Māori Statistics Framework, a key question for Statistics New Zealand was:

- What are the collective aspirations held by Māori that a Māori statistical framework should represent?

To identify these aspirations, the team reviewed the proceedings of a significant number of Māori development conferences since the early 1980s – for example Hui Taumata, and conferences hosted by the Māori Women's Welfare League and the New Zealand Māori Council. It was evident from the review that, collectively, Māori aspired to wellbeing, and that a concept of 'wellbeing' needed to be defined by drawing on tikanga Māori (Māori culture).

\* Unless otherwise stated, this section is drawn from: Wereta, W. and Bishop, D. (2004) *Towards a Māori Statistics Framework. Paper presented at the UN Meeting on Indigenous Peoples and Indicators of Well-being, 22–23 March 2006.*

### *Māori scholarship and wellbeing theory identifies Māori development goals and dimensions*

Drawing on Māori scholarship and wellbeing literature, the Statistics NZ team identified four main goals for Māori development:

- Cultural affirmation
- Social wellbeing
- Economic self-sufficiency
- Self-determination.

Having developed those goals, the team then identified the following dimensions and capabilities that apply to those goals and that support Māori wellbeing:

- Sustainability of Te Ao Māori (which relates to taonga tuku iho – inheritance)
- Social capability
- Human resource potential
- Economic self-sufficiency (this incorporates the notion of material well-being)
- Environmental sustainability
- Empowerment and enablement.

Internationally, the Māori Statistics Framework is still identified as best practice for its contribution to the development of indigenous indicators and for framing wellbeing from within a Māori world view. In 2010 Jordan, Bulloch and Buchanan commented that:

*One of the significant things about this Māori Statistics Framework is that it is very deliberately centred on what are deemed to be Māori collective aspirations and a Māori world view.*(8. p.349)

### **Māori Plan for Tāmaki Makaurau: the Independent Māori Statutory Board**

The Independent Māori Statutory Board was established in 2010 under the Local Government (Auckland Council) Act 2009, as a result of Auckland’s ‘super city’ governance reforms. The purpose of the Board is to promote important issues for Māori with the newly formed Auckland Council, and to ensure that the Council takes the views of Māori in Tāmaki Makaurau (the Auckland region) into account when making decisions. The nine-member board is an independent body with specific responsibilities and powers.\*

In 2011, the Board began to develop the Māori Plan for Tāmaki Makaurau, in order to identify the priorities and aspirations of mana whenua and mātāwaka. Extensive research was carried out on the existing state of Māori wellbeing in Tāmaki Makaurau, with a key focus on the social, cultural, economic and environmental dimensions of wellbeing. The Māori Plan also provides a framework for monitoring outcomes and measuring changes in Māori wellbeing.

The Plan was underpinned by the following Māori values:

- Whanaungatanga – relationships
- Rangatiratanga – autonomy and leadership
- Manaakitanga – to protect and look after
- Wairuatanga – spirituality and identity
- Kaitiakitanga – guardianship.<sup>(4)</sup>

Of significant interest to Superu was that the Māori Plan developed a ‘dual axis’ framework that includes cultural, social, economic and environmental domains and five Māori values.

\* [www.imsb.maori.nz/index.php/about-us](http://www.imsb.maori.nz/index.php/about-us)



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## The Whānau Rangatiratanga Frameworks

Having identified our overall approach to developing a whānau wellbeing framework, Superu commissioned two internal working papers to further inform our thinking. Key aspects of the working papers included assessing measurement issues and data sources.

### Internal papers on measuring whānau wellbeing and potential data sources

In 2012, our first internal working paper<sup>(5)</sup> confirmed our original impressions – namely:

- Measuring whānau and whānau outcomes is complex, especially when the collection of official statistics has focused on measures of wellbeing at the individual level.
- Significant scholarship exists around how whānau wellbeing is conceptualised, the achievement of whānau outcomes, and the role of the state in supporting whānau wellbeing.
- There is no single measure of whānau wellbeing, but methods exist for identifying the parameters of wellbeing with multiple measures called ‘outcome indicators’.

The paper also clarified some of the measurement issues:

- A focus on whānau outcomes requires relevant data and indicators that are able to measure whānau outcomes.
- A distinction must be made between (1) statistics that measure disadvantage and the determinants of wellbeing (or risks to wellbeing), and (2) whānau outcomes.
- Whānau outcome indicators are preferable measures of whānau wellbeing. They cover social, economic, cultural and environmental indicators that have both universal and whānau-specific relevance. They can be applied to individuals and various whānau aggregates.
- Quantitative data about the experience of whānau could not be derived from official statistics, as the statistical concepts and definitions developed to that point had not been designed to ‘capture’ the concept of whānau. Furthermore, definitions of official statistics on ‘families’ did not align with the concept of whānau.

- Owing to the availability of relevant whānau data, different datasets may need to be used.

### Development of the Whānau Rangatiratanga principles

In 2009, after nationwide consultation with Māori, the Families Commission (now Superu) developed a Whānau Strategic Framework. The framework identified that a key role for the Commission was to support whānau to achieve a state of whānau ora, or total wellbeing, through engagement, social policy and research.<sup>(9)</sup>

In order to support this focus, Dr Kathie Irwin, Chief Advisor Māori, worked with the Chief Commissioner, the Commission’s Board and the Whānau Reference Group\* to develop a work programme with whānau rangatiratanga as the outcome. The 2011–2014 *Statement of Intent* stated:

- Whānau are empowered to achieve rangatiratanga.
- Whānau have a better understanding of, and access to, a range of kaupapa Māori-based tools and services, and others’ experiences of transformational change.<sup>(10)</sup>

The Whānau Rangatiratanga work programme focused on future pathways for whānau and Māori. As part of this project, four wānanga were held over 14 months, in Wellington, Auckland, New Plymouth and Whakatāne, with 600 people participating overall. The wānanga were organised in partnership with mana whenua, and topics and speakers were jointly agreed.<sup>(11)</sup>

We also held a series of targeted workshops on whānau rangatiratanga with Māori and community leaders, to explore in depth what whānau rangatiratanga looks like.<sup>(11)</sup>

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\* The Whānau Reference Group was established by the Families Commission’s Board to meet the requirement (in section 13 of the Families Commission Act) that the Commission must maintain ways of having access to the views of Māori as tangata whenua.

Drawing on these workshops, the wānanga and a literature scan, we concluded that measures of whānau wellbeing needed to be seen through the lens afforded by Te Ao Māori, as reflected through this body of work. The team identified the following principles as comprising whānau rangatiratanga:

- Whakapapa – descent and kinship
- Manaakitanga – duties and expectations of care and reciprocity
- Kotahitanga – collective unity
- Wairuatanga – spiritual embodiment
- Rangatiratanga – governance and leadership.<sup>(12)</sup>

The following table defines the scope of those five principles.

**Table 1\_ Definitions of the Five Whānau Rangatiratanga Principles\***

Principle	Scope
<b>Whakapapa</b>	Principles associated with descent. Kinship, which can be diverse: medically manufactured or blended whānau; the essence of whānau, hapū and iwi.
<b>Manaakitanga</b>	Principles associated with duties and expectations of care and reciprocity. Acknowledgement of the mana of others; reciprocal obligations and responsibilities to other whānau and to those not connected by whakapapa; accountability to others.
<b>Kotahitanga</b>	Principles associated with collective unity. Unity as Māori and as whānau through supporting whanaungatanga; leadership; resilience.
<b>Wairuatanga</b>	Principles associated with spiritual embodiment. Religion; spiritual wellbeing; capacity for faith and wider communion; relationship with environment and ancestors; state of connectedness with the wider world.
<b>Rangatiratanga</b>	Principles associated with governance, leadership and the hierarchical nature of traditional Māori society. Governance, leadership, authority and control; whānau empowerment.

Initial feedback on the Whānau Rangatiratanga principles raised the importance of adding **kaitiakitanga** as part of the ongoing development of the frameworks. While this principle was not initially identified in the Whānau Rangatiratanga workshops/wānanga, it is a very important principle in the lives of many whānau who have the role of kaitiaki on behalf of their whānau, hapū and iwi. How best to achieve this will be incorporated in the 2016–17 work programme.

\* This table is reproduced from the chapter by Davies and Kilgour. 'A framework towards measuring Whānau Rangatiratanga' in *Families and Whānau Status Report 2013*, (p. 135) Families Commission, Wellington.



The Whānau Rangatiratanga work programme culminated in the report *What Works With Māori? What the people said*. As stated by Families Commissioner Len Cook:

*This report is the result of those wānanga held in Wellington, Auckland, Taranaki and Whakatāne. Guided by the Whānau Reference Group, it follows on from a series of publications which expanded the Kaupapa Māori research base of the Commission. This base provides a rich platform from which the Commission can advance its research and evaluation work to assist whānau to achieve whānau ora – a state of total wellbeing whereby, as Sir Mason Durie summarised, Māori families are able to live as Māori, participate actively as citizens of the world and enjoy good health and a high standard of living.<sup>(1, p.9)</sup>*

## Development of the whānau capabilities approach

To begin developing the first *Families and Whānau Status Report*, published in 2013, four potential approaches to developing a Whānau Wellbeing Framework were reviewed. These are set out in the table below.

**Table 2\_Potential Approaches to Developing a Whānau Wellbeing Framework<sup>(12)</sup>**

<b>The Sector approach: Closing the Gaps</b>	Te Puni Kōkiri's Closing the Gaps report <sup>(13)</sup> took a sector approach to measuring Māori wellbeing, structured around the sectors of education, health, housing and employment.
<b>The Four Wellbeings approach: Māori Plan for Tāmaki Makaurau</b>	The Independent Māori Statutory Board's Māori Plan for Tāmaki Makaurau <sup>(4)</sup> adopts a four wellbeings approach, based on the dimensions of cultural, social, economic and environmental wellbeing.
<b>The Outcomes approach: Whānau Ora</b>	In 2010, the Taskforce of Whānau-Centred Initiatives <sup>(14)</sup> identified an outcomes approach, focusing on a key set of outcomes: self-managing; living healthy lifestyles; participating fully in society; confidently participating in Te Ao Māori; economically secure and successfully involved in wealth creation; and cohesive, resilient and nurturing.
<b>The Capabilities approach: Māori Statistics Framework</b>	The Māori Statistics Framework <sup>(4)</sup> takes a capabilities approach to measuring Māori wellbeing. It includes the dimensions of sustainability of Te Ao Māori, social capability, human resource potential, economic self-determination, environmental sustainability, and empowerment and enablement.

Superu selected the capabilities approach because, as identified by Wereta<sup>(15)</sup> this approach:

- includes empowerment, participation, security and freedoms, which are often neglected in other frameworks
- is rights-based rather than needs-based
- is pluralistic in its view towards wellbeing, rather than universal and prescriptive
- acknowledges the complexity and fluidity of Māori realities.

The capabilities approach is also consistent with:

- international literature on development theory
- Māori thinking on wellbeing and tino rangatiratanga – for example, as discussed by Professor Sir Mason Durie and colleagues,<sup>(16)</sup> Associate Professor Mānuka Henare and the team developing the report for *Every Child Counts*,<sup>(17)</sup> and Whitehead and Annesley in their background paper for the Hui Taumata 2005<sup>(18)</sup>
- the Māori Statistics Framework, which is endorsed by Statistics New Zealandis and is internationally recognised.<sup>(11)</sup>

Superu adopted the following capabilities from the Māori Statistics Framework:

- Sustainability of Te Ao Māori
- Social capability
- Human resource potential
- Economic self-determination.

In doing so, we selected capabilities that might be applied to the measurement of whānau wellbeing – that is, collective rather than individual wellbeing. It was also understood that the development of the framework is an iterative process, so that further capabilities and Te Ao Māori principles may be added.

This approach, as seen below, draws on both Sen<sup>(7)</sup> and Wereta<sup>(15)</sup> to determine the wellbeing dimensions in terms of whānau and whānau members living the types of lives that they choose to live. The table below shows the wellbeing capabilities as presented in the 2013 *Families and Whānau Status Report*.

**Table 3\_ Wellbeing Capability Dimensions within the Context of Whānau<sup>(12)</sup>**

<p><b>Sustainability of Te Ao Māori</b></p> <p><i>A secure cultural identity and freedom of expression</i></p> <p><i>Could include indicators relating to:</i> cultural institutions and knowledge including mātauranga, whakapapa, tikanga and te reo Māori. This includes practices such as performance of rituals by experts, and physical representations such as marae or recorded knowledge. It also includes identification of whānau members with tribal institutions.</p>
<p><b>Social capability</b></p> <p><i>Strong connections and ties in the Māori and mainstream community (internal and external social cohesion)</i></p> <p><i>Could include indicators relating to:</i> people, social relations and networks, including whanaungatanga through extended family and tribal structures. In terms of potential this includes enablers of, and barriers to, social interaction as Māori and as whānau on marae as well as in wider society. It also includes demographic structures and characteristics of whānau.</p>
<p><b>Human resource potential</b></p> <p><i>Having the opportunity to live a long and healthy life; and having the knowledge, skills and competencies to achieve the kind of life one chooses to live</i></p> <p><i>Could include indicators relating to:</i> people and whānau capabilities such as health, labour, skills, knowledge and education. This includes distribution of knowledge, skills and competencies within whānau and within the wider population.</p>
<p><b>Economic self-determination</b></p> <p><i>Having a level of income that enables a person to achieve the kind of life they choose to live</i></p> <p><i>Could include indicators relating to:</i> the ability of whānau to productively use resources for the benefit of whānau. This includes making choices to improve economic capacities through housing conditions, improved education and job preferences. It also incorporates business ownership, productivity and profitability.</p>

### *Drawing the Whānau Rangatiratanga principles and capability dimensions together*

Having identified a dual-axis framework anchored in both the capability dimensions and the whānau rangatiratanga principles, we then set out to trial how to use existing data to inform our analysis of whānau wellbeing, as structured in the measurement framework.



## Putting the Whānau Rangatiratanga Frameworks into action

While the 2013 *Families and Whānau Status Report* presented the Whānau Rangatiratanga Measurement Framework and the steps in this development, the 2014 report went further and showed how the frameworks can be used to examine different aspects of whānau wellbeing, drawing on existing data sources including the New Zealand Census of Population and Dwellings (1981–2006), the General Social Survey (GSS, 2008, 2010, 2012), and Ministry of Education administrative data (1992–2012).<sup>(19)</sup>

The 2014 report was also informed by the report *Trends in Wellbeing for Māori Households/Families 1981–2006*. We adapted the time-series approach taken in this report to analyse existing data as measures of whānau wellbeing.<sup>(20)</sup> Consequently, in the absence of Te Kupenga (Statistics New Zealand’s Māori Social Survey) or a time-series dataset of equal relevance to Māori, Superu drew on existing data, to identify measures of whānau wellbeing.

The table below shows how this data was mapped to the vertical capability axis of the measurement framework.

**Table 4** How the Available Data was Mapped to the Whānau Wellbeing Capabilities in the 2014 Families and Whānau Status Report

Capability dimension	Measure	Source
Sustainability of Te Ao Māori	• Māori language capacity	Census <sup>1</sup>
	• Whānau participation and/or engagement in Māori education	MOE <sup>2</sup> administration data
Social capability	• Connectedness to whānau and friends	GSS <sup>3</sup>
	• Access to telecommunications	Census
	• Contribution to community	GSS
Human resource potential	• Education participation of tamariki and rangatahi	MOE administration data
	• Educational attainment of adults	Census
	• Whānau health and wellbeing	Census, GSS
Economic self-determination	• Engagement in employment	Census
	• Financial capacity of whānau	Census, GSS
	• Housing tenure and circumstances	Census

1. The New Zealand Census of Population and Dwellings (1981–2006)

2. Ministry of Education (1992–2012)

3. General Social Survey (2008, 2010, 2012)

## Challenges encountered for the 2014 Families and Whānau Status Report

The following technical issues emerged when we started to populate the Whānau Wellbeing Framework with existing data:

- defining whānau for statistical purposes
- comparing whānau with other populations
- focusing on capabilities, not deficits
- comparing data sources and inconsistent time series
- selecting domains and indicators.

### Defining whānau for statistical purposes

There is a significant tension between statistical definitions of family and a Māori world view of the concept of whānau. In official statistics, a family is defined as ‘a couple, with or without children, or one parent with children, usually living together in a household.’<sup>(21)</sup> By comparison, whānau kinship relationships extend beyond the walls of a single dwelling. Due to the lack of whānau-level data, we used ‘household’ as a proxy for the 2014 report.

### Comparing whānau with other populations

In recent years, international debates have emerged about strategies for measuring the wellbeing of indigenous peoples. For example, comparative analyses of indigenous populations with other ethnic groups have been criticised for failing to adequately take into account indigenous perspectives on wellbeing.<sup>(8)</sup> Our report aimed to adopt a strengths-based approach, to complement other official measures of wellbeing and to provide a more holistic perspective of wellbeing.

### Focusing on capabilities, not deficits

The capabilities approach taken in the 2014 report introduced policymakers to Māori perspectives on the aspirations of whānau for their wellbeing. This included presenting statistics that could report on Māori progress over time.

### Comparability of data sources and inconsistent time series

Due to variations in data sources there have been challenges in comparing indicators and maintaining time-series data. In the 2014 report, data were derived from three key sources: the New Zealand Census of Population and Dwellings, the General Social Survey, and administrative data from the Ministry of Education. The time series of available data varied across these sources.

### Selecting domains and indicators

Conventional criteria for selecting indicators, such as ‘consistent over time’ and ‘timely’, pose significant challenges for measuring whānau wellbeing, as not all the data that is collected meets those criteria.

In addition, most measures that might serve as indicators are individual-level measures, and therefore these individual measures needed to serve as proxies for whānau-level measures.

The paucity of existing whānau wellbeing measures and data means that the indicators available can fall short of adequately reflecting the outcomes that whānau aspire to.

Many of these technical issues arise from a lack of planning around Māori data:

*Most Māori statistics were and still are being collected as a by-product of the information that is collected for the mainstream population and very rarely, were or are any of these statistics collected specifically to meet the needs of Māori.<sup>(3)</sup>*

In beginning to respond to these challenges, the 2015 *Families and Whānau Status Report* drew on Te Kupenga to provide analysis on whānau-level measures. The ongoing development of Te Kupenga will provide greater opportunity to address further challenges in measuring whānau wellbeing, and will build up greater consistency in the development of whānau data.

## Te Kupenga is a rich data source for reporting on whānau wellbeing in 2015

The Statistics New Zealand Te Kupenga survey was first conducted in 2013. Te Kupenga was specifically designed with Māori values and priorities in mind to address a crucial gap in data by enabling analysis at a whānau level.<sup>(22)</sup> This data was used to comprehensively report on whānau wellbeing in the 2015 Status Report based on the Whānau Rangatiratanga wellbeing frameworks. The 2013 Te Kupenga survey and the repeat survey to occur in 2018 is a crucial data source for our whānau wellbeing research.

The table below lists the data that Te Kupenga provides in addition to the Census and General Social Survey.

**Table 5 Mapping Te Kupenga Data to the Whānau Wellbeing Capabilities in the 2015 Families and Whānau Status Report**

Capability dimension	Measure
<b>Sustainability of Te Ao Māori</b>	<ul style="list-style-type: none"> <li>• Identification with tūrangawaewae</li> <li>• Strong connection to tūrangawaewae</li> <li>• Visit to ancestral marae</li> <li>• Unpaid work for hapū or marae</li> <li>• Enrolment on iwi register</li> <li>• A te reo Māori speaker in the whānau</li> <li>• Attendance at kōhanga reo, kura or wānanga</li> </ul>
<b>Social capability</b>	<ul style="list-style-type: none"> <li>• Contact with whānau</li> <li>• Trust in institutions (Crown)</li> <li>• Importance of spirituality</li> <li>• Participation in general elections</li> </ul>
<b>Human resource potential</b>	<ul style="list-style-type: none"> <li>• Access to cultural support</li> <li>• Has experienced discrimination</li> <li>• Self-reported health/life satisfaction</li> </ul>
<b>Economic self-determination</b>	<ul style="list-style-type: none"> <li>• Self-reported 'enough'</li> <li>• Home ownership security</li> <li>• Housing problems</li> </ul>

Table 6 on the next page demonstrates how the capabilities, principles, measures and data sources are all brought together to operationalise the framework for measuring and reporting whānau wellbeing. The measures are placed with the capabilities and principles they most strongly represent, although they may also be relevant to other areas.

**Table 6** Whānau Rangatiratanga Principles, capabilities, measures and data sources in the 2014 and 2015 Families and Whānau reports\*



**WHĀNAU RANGATIRATANGA PRINCIPLES**

	<b>WHAKAPAPA</b> Thriving relationships	<b>MANAAKITANGA</b> Reciprocity & support	<b>RANGATIRATANGA</b> Leadership & participation	<b>KOTAHITANGA</b> Collective unity	<b>WĀIRUATANGA</b> Spiritual & cultural strength (Distinctive identity)
<b>CAPABILITIES</b>					
 <b>SUSTAINABILITY OF TE AO MĀORI</b>	<ul style="list-style-type: none"> <li>Have at least one whānau member who knows their iwi</li> <li>Identify with tūrangawaewae</li> <li>Strong connection to tūrangawaewae</li> <li>Visit to ancestral marae</li> </ul>	<ul style="list-style-type: none"> <li>Unpaid work for hapū or marae</li> </ul>	<ul style="list-style-type: none"> <li>Māori language capacity</li> <li>Attendance at kōhanga reo, kura or wānanga</li> <li>Whānau participation in wānanga, kura and kōhanga reo</li> </ul>	<ul style="list-style-type: none"> <li>Enrolment on iwi register</li> </ul>	<ul style="list-style-type: none"> <li>A te reo Māori speaker in the whānau</li> </ul>
 <b>SOCIAL CAPABILITY OF WHĀNAU</b>	<ul style="list-style-type: none"> <li>Level of contact with whānau</li> </ul>	<ul style="list-style-type: none"> <li>Looked after others in another household</li> <li>Helped with school sports club, etc without pay</li> <li>Contribution to community</li> </ul>	<ul style="list-style-type: none"> <li>Participation in general elections</li> </ul>	<ul style="list-style-type: none"> <li>Trust in government and government institutions</li> <li>Connectedness to whānau and friends</li> <li>Access to services (phone/internet/transport)</li> </ul>	<ul style="list-style-type: none"> <li>Importance of spirituality</li> </ul>
 <b>HUMAN RESOURCE POTENTIAL OF WHĀNAU</b>	<ul style="list-style-type: none"> <li>Whānau are doing well, and /or things are getting better</li> </ul>	<ul style="list-style-type: none"> <li>Access to cultural support, general support, crisis support</li> <li>Whānau health and wellbeing</li> <li>Whānau health and wellbeing</li> </ul>	<ul style="list-style-type: none"> <li>Educational qualifications of whānau members</li> <li>Self-reported health/ life satisfaction</li> <li>Participation of tamariki and rangatahi</li> <li>Educational attainment of adults</li> </ul>	<ul style="list-style-type: none"> <li>Experienced discrimination</li> </ul>	<ul style="list-style-type: none"> <li>Feel a high level of control over how life turns out</li> </ul>
 <b>ECONOMIC SELF-DETERMINATION</b>		<ul style="list-style-type: none"> <li>Self-report 'enough' to meet everyday needs</li> <li>Financial capacity of whānau</li> <li>Financial capacity of whānau</li> </ul>	<ul style="list-style-type: none"> <li>Homeownership security</li> <li>Housing problems</li> <li>Housing tenure and circumstances</li> <li>Engagement in employment</li> </ul>		

● Te Kupenga ● Administrative data ● Census data ● General Social Survey

\* This table is adapted from Table 3, p. 138, Davies and Kilgour (2013).



## Our further development work

Superu's whānau wellbeing work programme will continue to be shaped through scholarship within Te Ao Māori, research, synthesis, collaboration and conversations with whānau, hapū, iwi and Māori, in order to explore:

- how data and information can support whānau “to live as Māori, to participate actively as citizens of the world and to enjoy good health and a high standard of living”<sup>(i. p. 16)</sup>
- priorities for collecting, analysing, using and sharing data
- key conceptual, measurement and methodological issues for the development of evidence and evaluation to support the implementation of whānau initiatives
- how the Crown can support iwi and Māori organisations to identify and determine their own needs in the development of and access to data and information, and how these needs may be met
- the drivers, opportunities and challenges that frame past, present and future journeys in measuring outcomes towards whānau rangatiratanga, wellbeing and development
- social policy priorities, and our understanding of what works to improve whānau outcomes
- potential responses to new challenges and opportunities in the following areas: official statistics, Indigenous Data Sovereignty, growing data needs arising from Treaty settlements, and the need for policies and programmes to be more effective and relevant to whānau, hapū, iwi and Māori.

Significant political, developmental, economic, cultural, social and methodological drivers have shaped Māori population scholarship and measurement, and they continue to do so. Consequently, the issue of measuring whānau wellbeing is not merely an exercise in scholarship – it is a lived reality for whānau.

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## Our purpose

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To increase the use of evidence by people across the social sector so that they can make better decisions – about funding, policies or services – to improve the lives of New Zealanders, New Zealand’s communities, families and whānau.

## What we do

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We work across the wider social sector to:

- **promote** informed debate on the key social issues for New Zealand, its families and whānau, and increase awareness about what works
- **grow** the quality, relevance and quantity of the evidence base in priority areas
- **facilitate** the use of evidence by sharing it and supporting its use in decision-making.

### About the Families and Whānau Status Reports

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Each year since 2013, we have produced an annual families status report that measures and monitors the wellbeing of New Zealand families and whānau. This requirement was introduced by the Families Commission Amendment Act 2014, and we are proud to undertake this work.

The general aim of the Families and Whānau Wellbeing Research Programme is to increase the evidence and the use of evidence about family and whānau wellbeing. Our research aims to better understand how families and whānau are faring, and the key role they play in society. This is so that decision-makers in the social sector make informed decisions about social policies and programmes and better understand what works, when and for whom.

A copy of the full report can be found at [superu.govt.nz](http://superu.govt.nz)

 Download the full report: [superu.govt.nz](http://superu.govt.nz)

For more information contact [enquiries@superu.govt.nz](mailto:enquiries@superu.govt.nz)

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The Families Commission operates under the name Social Policy Evaluation and Research Unit (Superu)