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## **Towards a Maori Statistics Framework**

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### **Introduction**

Work on a Maori statistics framework has progressed in fits and starts since 1995 when the Maori Statistics Forum set up a working party to formulate terms of reference for the development of a Maori Statistics Framework. The terms of reference made it clear that the framework had to be “centred on Maori people and their collective aspirations” and further, that it should be “linked to Maori development” (Statistics New Zealand May 1995). The developer took the view that the framework should not simply be linked to Maori development; rather, Maori development should be the subject of the framework, and this was subsequently agreed to by the forum (Minutes June 1996).

A number of principles were applied in the development of the framework that was proposed at the time, and these were also agreed to by the forum. These were:

- The framework should recognize the demographic, social, economic, and cultural diversity, and the different realities which characterize Maori society.
- Maori cultural institutions, and both traditional and modern resources, should be included among the units of measurement.
- Maori should be recognized as both consumers/users and producers/providers of goods and services.
- The cultural attributes and socio-economic circumstances of an individual’s household should be treated as standard analytical variables.
- Information should be collected and captured at the finest geographic level.
- As far as possible, standard definitions and classifications should be employed to ensure sectoral integration.
- The interconnectedness of Maori development, and the development of the nation as a whole, should be acknowledged by the establishment of linkages between the Maori statistical framework and the larger population, and social and economic databases.

## Part 1—The Context

### ***1. What Is the Official Statistical System—How Does it Work and for Whose Benefit?***

Statistics New Zealand has a leadership role within the official statistical system. This means that as well as collecting many of the official statistics, it also develops, promotes, and monitors the use of agreed standards across the entire system. The use of standard definitions and classifications is a way of ensuring that the information produced is consistent across the different collections, and is comparable over time.

The main sources of official statistics are a government department's own administrative records and surveys (e.g., birth, death, and marriages registers, and school enrolments). The largest survey is the five-yearly population census, which covers the entire New Zealand population. Other surveys, which are called sample surveys, cover only a part of the population but are developed in such a way that the results can be said to apply for the whole population.

Official statistics are used by governments to inform debate, decision-making, and research within government. They are used in the same way by non-governmental institutions and groups such as private business, lobby groups, and service groups. Community groups and service providers also use official statistics, especially in making a case for funding approval. As official statistics “offer a window on the work and performance of government itself” they also provide the wider community with a means of observing the impact of official policies and assessing the overall performance of government.

Statistics New Zealand faces a number of challenges. The most important of these are maintaining trust in official statistics and protecting the privacy of people who respond to its surveys and to government surveys in general.

### ***2. Official Statistics on Maori—What Are the Issues?***

Successive governments have been collecting statistics on the Maori population since the late 1850s. For most of the period since then, these statistics have been collected for one purpose only—to assist government departments in formulating, monitoring, and assessing Maori policy. Maori researchers and commentators have been critical of the statistics for a number of years. Taking a post-colonial deconstruction approach to uncovering the precepts on which official Maori statistics are based and the perspectives that have shaped them and their presentation, Maori researchers and commentators have raised questions about the relevance to Maori themselves, of much of the existing official data on Maori.

In hindsight, having considered the issues that have been raised and having taken advice, Statistics New Zealand concedes that much of the criticism is warranted. Most Maori 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 Maori.

What is to be measured and the standards (the definitions and classifications) by which the “what” is to be measured were decided on with little or no input from Maori. They cannot be expected therefore, to adequately reflect a Maori world view, or to fully accommodate Maori realities.

Over the same period, as treaty claims have been settled and Maori have taken progressively more control over their own development, the demand for statistical information from Maori authorities and community-based organizations has increased. Some of these needs have been met from existing information, and some by reproducing information from surveys in the form in which the users require it. Some cannot be met at all, either because the data does not exist or because there is the potential to breach confidentiality.

## Part 2—Addressing Maori Statistical Needs

### ***1. What Is Statistics New Zealand Doing about the Issues?***

Statistics New Zealand recognizes that high quality information is as essential to good governance and efficient management at the community level as it is at the government level. It accepts that Maori are at a stage of development where they need good quality information to inform their own debates, decision-making, and research; to measure their own progress; and to monitor impact of government policies on their constituencies. In 2001, the department adopted a comprehensive strategy for addressing Maori statistical need.

The strategy is set out in its strategic plan, *Statistics New Zealand's Strategic Directions, 2002 and Beyond*. The key outcomes being sought are:

- Statistical information that is relevant to Maori;
- Enhanced knowledge and awareness of official statistics in Maori communities and extended usage at this level; and
- Enhanced statistical capability within Maori community-based organizations.

The Maori Statistics Framework project contributes to the first of the outcomes. It is critical to the development of a strategy for the long-term development, upgrading, and improvement of official statistics about and for Maori.

### ***2. What Is a Statistical Framework and Why is it Important?***

A statistical framework is a blueprint of a future statistical system or subsystem. It defines the scope of the system; lays out the structural elements of that system and organizes them in a coherent way; defines procedures for measurement of the different elements; and specifies in broad terms the data that is required. Very few of the current official statistical series are the product of planned development. Most have simply evolved as a result of government departments' ad hoc responses to changing statistical information needs. Statistical series that have evolved in this way tend to suffer from a lack of transparency, gaps in information, data overlaps,

and all sorts of other inconsistencies. All of these deficiencies are apparent in the current Maori statistical series.

A sound statistical framework gives transparency to a statistical system by bringing to light the values that have gone into shaping it.

## **Part 3—Constructing the Maori Statistics Framework**

The proposed Maori Statistics Framework marks the starting point for the planned development of a robust system of statistics for and about Maori. There were two stages to the process. The terms of reference directed that the framework should be focused on the collective aspirations of Maori, so the project team had to work out what these collective aspirations might be. Since collective aspirations or goals invariably entail more than one dimension, they are not directly measurable. Therefore, they had to be systematically unpacked and organized according to some theoretical understanding of the subject. The reason for unpacking is to clarify the dimensions, as it is the dimensions that are measured directly and not the aspirations or goals themselves.

### ***1. What Are Maori Collective Aspirations?***

As Maori, we all think we know what Maori aspirations are. The problem is one person's ideas about what they are will differ from another person's opinions. There is, in other words, no agreed definition as to what the term "Maori aspirations" means. If the statistics eventually produced are to measure what they are supposed to measure, nebulous or fuzzy concepts like "Maori aspirations" need to be defined so that it is clear what is and what is not in scope.

For guidance on what Maori mean when they talk about Maori aspirations, the project team turned to the proceedings of Maori development conferences that have been held since the early 1980s. Their search focused in particular, on finding points of agreement. Based on this review, the team concluded that what Maori aspire to, both as individuals and groups, is a sense of well-being. It also concluded that Maori development should be seen as a change process geared toward the realization of Maori well-being.

Stated more precisely, Maori well-being is the goal, and Maori development is the process.

### ***2. How Was Maori Well-being Defined?***

Well-being is another one of those fuzzy concepts requiring a tight definition. To assist in this exercise, the project team turned to New Zealand and overseas literature on monitoring and measuring quality of life and well-being at the societal level (e.g., social reporting). There is an abundance of literature on this subject, as social reporting is now used by most developed and many under-developed countries to monitor changes in social conditions and to measure social progress.

Several different approaches to defining well-being were evident in the literature. After examining the main ones, the project team settled for the one advocated by Amartya Sen. Amartya Sen won the Nobel Prize for economics in 1998, and his central argument is that development should be seen as a process of expanding people's freedom to choose and actually attain the kind of life they wish to live. People living in societies where there is illiteracy, poverty, ill-health, unemployment, and religious, racial, and/or cultural discrimination and repression, he argues, have little or no choice about the kind of life they live, regardless of how much they might aspire to something else. They are constrained from being what they want to be and doing what they want to do by circumstances that are outside their control. Development is the process of freeing people from such constraints, and putting in place the institutional arrangements, infrastructures, and other conditions necessary to widen the opportunities and choices open to them.

Consistent with Sen's approach, the project team decided that Maori well-being should be seen as a state in which Maori people are able to live whatever life they choose to live. There are a number of advantages to using this approach in the Maori Statistics Framework. Besides recognizing cultural diversity, it is consistent with Maori thinking in several other respects, including the following:

- Although it is conceived in terms of individual development, it can readily be adapted to development at the collective and societal levels (Sen readily acknowledges that individual and collective well-being are intertwined, and that the power of collective action is an essential driving force in the pursuit of development).
- Issues like freedom, security, and the empowerment and participation of people, often overlooked by other approaches, are key themes.
- It is rights-based rather than needs-based, although it does not discount the fact that in order for people to realize the kind of life they want to live, basic needs have to be satisfied.
- It recognizes the critical role that government plays, and the obligations of the rest of society and of the wider world, in enabling a people's development.
- It does not attempt to impose a single definition of the good life. It recognizes that conceptions of quality of life and well-being are shaped by culture.
- It can accommodate the fluidity, complexity, and diversity of Maori society, and it recognizes multiple realities.

### ***3. What about Maori Development?***

Following from the definition of Maori well-being, Maori development is seen as a process of enablement and empowerment, a process that seeks to extend people's scope for improving their own lives. As such, it is a process that involves notions of:

- Expanding opportunities;
- Enhanced choice;
- Better access (for example, to Maori knowledge and institutions, and to the knowledge and institutions of society in general);
- Increasing participation not just in Maori areas, but also in the larger economic, social, cultural, and political processes;
- Increasing command over goods and services; and,
- Increasing self-determination.

#### ***4. Unpacking the Dimensions of Maori Well-being and Development***

##### ***The Dimensions of Well-being***

As it has been approached above, the concept of Maori well-being is still ambiguous, and for purposes of measurement, it needs to be clarified by unpacking its various dimensions. It is important for the reader to understand that the process of identifying the dimensions of a concept involves the exercise of value judgement, and that one of the most important functions of a statistical framework is to make those judgments transparent.

In making its choices, the project team was guided by the theoretical perspective discussed above, and by the literature on Maori development. A number of conferences on this subject have been held over recent years, starting with the Hui Taumata in 1984 (Department of Maori Affairs, 1985). As well, many academic and policy papers have been written. The most helpful was Margaret Forster's paper to the 2000 DevNet Conference, which suggests that there are five main goals of Maori development (Forster, 2000). These are articulated as: cultural affirmation, social well-being, economic self-sufficiency, self-determination, and environmental sustainability. Although couched in different terms, all of these ideas had been identified in advance by the project team, who perceived them as aspects of life contributing to Maori being able to live according to their own values and preferences.

For the purposes of the list of dimensions for the framework, Forster's list was extended by adding human resource potential, which was assumed to be subsumed under either social well-being or economic self-sufficiency. The resulting list is as follows:

- Sustainability of Te Ao Maori (the Maori world)
- Social capability (since, capital is a word that Maori would not use in relation to people, and social relations and capability is more in keeping with the general approach being taken)
- Human resource potential (and not human capital)
- Economic self-sufficiency
- Environmental sustainability
- Empowerment and enablement

The dimensions as they now appear have been revised since the forum meeting in March. As well, the first attempt at structuring a framework proved to be less than fruitful, and the work done on it was eventually scrapped. As work on determining the proposed measures progressed, the boundaries between the different dimensions became more and more blurred. Measures of one dimension seemed to apply equally as well to others. For example, is proficiency in the Maori language a measure of cultural affirmation, social inclusion, human potential, or empowerment? Or is it an equally valid measure of all four? There is nothing in the literature that suggests the dimensions need to be treated as mutually exclusive categories. On the contrary, insofar as they acknowledge linkages among dimensions, all of the known approaches to well-being assessment also acknowledge a degree of overlap. In this instance, however, outputs were being repeated to such an extent that questions had to be asked about the robustness of the conceptual frame.

A review of the frame led to a reduction in the number of dimensions and a reversal of approach. Instead of subdividing the dimensions into domains or areas of concern as the project team had been doing, areas of concern became the context within which the dimensions were to be measured. Together, the reduction in the number of dimensions and the reversal of approach had the effect of lessening the amount of repetitiveness by a considerable margin.

Nevertheless, overlaps were still very much in evidence. Since one of the dimensions was concerned with culture (meaning a way of life), this is hardly surprising. A people's culture is all-pervasive. It penetrates and influences all aspects of life. Moreover, based on its work with indigenous people in other parts of the world, UNESCO has observed that cultural survival is both the reason for, and the ultimate end of, Indigenous people's development (Fukuda-Parr 2001). Cultural survival is no less critical for Maori. Indeed, the notion of cultural vitality is at the very heart of the concept of Maori well-being.

To reduce the extent to which the cultural dimension cut across the other dimensions of the framework, the focus was changed from cultural vitality, which now was seen as an integral component of Maori well-being, to cultural inheritance or *taonga tuku iho*, now termed *Te Ao Maori*. As far as the project team is concerned, there is still likely to be overlaps, but this will simply have to be lived with. Sen's views on the subject of ambiguity in this area of measurement are salutary. "Ambiguity," he says, "reflects the nature of human life" and where this condition is apparent, "the precise formulation of the idea should try to capture it." "In social investigation," he goes on to say, "it is undoubtedly more important to be vaguely right than to be precisely wrong" (Griffin & Knight 1990).

### ***Defining Maori Development***

Given the way in which Maori well-being has been defined, how should Maori development be viewed? In essence, Maori development is a process of enablement, a process that seeks to extend people's scope for improving their own lives.

The ultimate end of the process is a state of well-being, a state in which Maori have the capabilities and freedoms to live their life as they wish to. For the purposes of measurement, that desired state is defined by the variety of desirable outcomes that contribute to its achievement. In the context of the framework, these become the goal dimensions, that is, the dimensions of the ultimate end, well-being.

Thus, the thinking that went into the original conceptual framework remains largely intact (see Appendix 1). The changes that have been made have been to the specific elements that made up that framework, the way in which those elements were organized, and of course, the nomenclature.

## **Structure of the Draft Framework**

The draft Maori framework is structured by areas of concern and the goal dimensions of well-being identified above. Measurement dimensions have been added as the first stage in the populating of the framework. The measurement dimensions establish the broad information requirements.

The framework is intended to measure the goal dimensions of well-being and hence, progress with Maori development, in the context of the areas which are of most concern to Maori. Thus, within each area of concern, one or more of the following dimensions will be identified and measured:

- Sustainability of Te Ao Maori or Te Ao Maori as the shortened version (which pertains to inheritance or taonga tuku iho)
- Social capability
- Human resource potential
- Economic self-sufficiency (which incorporates the notion of material well-being)
- Environmental sustainability
- Empowerment and enablement

Areas of concern are meant to correspond to important aspects of the quality of life or well-being. Their selection represents yet another judgement call by the project team. Again, it relied heavily on conference literature and the knowledge of the members for support. Comment on the appropriateness and the completeness of the selection would be welcomed.

By measuring the goal dimensions within an area of concern, linkages among the dimensions are easier to demonstrate. As already mentioned, the project team's first attempt at constructing and populating the framework took the reverse approach. Each of the goal dimensions were identified, and differentiated into areas of concern so that for example, Maori language was seen as a component of what was then the cultural vitality dimension (but is now called sustainability of the Te Ao Maori) rather than the other way around. This was the reason why repetitiveness became such a problem. With the area of concern approach, it is possible to see at a glance, what the linkages are within a particular area.

There is still a great deal of work to be done on populating the framework. The broad measurement categories derived from the goal dimensions within each area of concern mark only the beginning of the task. Work has already commenced on identifying outcomes for each area of concern, and on specifying the statistical outputs needed to measure them. Some attention has been given also, to the inputs. Value judgments are again involved in selecting the broad measurement areas. In making these judgments, the project team kept in mind, fundamental Maori values like manaaki, hau, whanaungatanga, and kaitiakitanga.

Now that the conceptual problems have been resolved and given competing priorities, it is expected that the identification of more specific information requirements will be completed by the end of the year.

## **Where to Go From Here**

The shape and structure of the framework is based on a certain theoretical perspective. That perspective, which is explained in the body of the report, was chosen because it accommodates Maori ways of looking at the world. It was the project team's task to try and capture those world views, and recast them in a way that would render them measurable.

The framework's function, when it is finished, will be to help Statistics New Zealand to improve the relevance of the statistics it collects to those Maori individuals and organizations that need to plan, make decisions, and give advice. There are certain areas covered in the framework on which it would not be appropriate for a government department to be collecting information. The department is well aware of the need for discretion and care in this sensitive area. The department expects that iwi, hapu, or Maori organizations might want to collect, produce, and store some of this information themselves, and that where this is the case, Statistics New Zealand's role will change from provider to that of facilitating local collection through its statistical capability building program.

## Structure of Draft Maori Statistics Framework

Area of Concern	Goal Dimensions	Measurement Dimension
<b>Maori language</b>	<b>Te Ao Maori</b>	Use of the Maori language
		Spoken proficiency
		Availability of Maori language speakers, services (e.g., television/radio hours) and products (e.g., literature, music, shows)
	<b>Human resource potential</b>	Acquisition of Maori language proficiency
		Recognition of proficiency
	<b>Economic self-sufficiency</b>	Purchase of, and expenditure on, Maori language-related products, services, and learning opportunities
	<b>Empowerment and enablement</b>	Opportunities to acquire/enhance proficiency (provision of formal and non-formal learning, including mentoring)
		Access to opportunities to acquire/enhance proficiency
		Government spending on provision of learning opportunities, resources, and services (e.g., television and radio)
		Maori spending on provision of learning opportunities, resources, and services (e.g., television and radio)
<b>Maori knowledge</b>	<b>Te Ao Maori</b>	Availability of expertise in specific areas of Maori knowledge, skills, and competencies
		Production and availability of material relating to specific areas of Maori knowledge, skills, and competencies including documents, sound-recordings, maps, and images
	<b>Social capability</b>	Reciprocal contributions (in lieu of money) by learners including labour, food, and care
		Barriers to accessing Maori knowledge, skills, and competencies
	<b>Human resource potential</b>	Acquisition of Maori knowledge, skills, and competencies including self-directed learning, mentoring, and coaching
		Recognition of competency (includes formal qualifications and/or hapu or iwi recognition)
	<b>Economic self-sufficiency</b>	Spending by Maori learners on learning-related activities
	<b>Empowerment and enablement</b>	Opportunities to acquire expertise in specific areas of Maori knowledge, skills, and competencies including: <ul style="list-style-type: none"> <li>• One-on-one mentoring and coaching (the Maori method of transmitting and acquiring knowledge)</li> <li>• Non-formal and formal courses (provided by Maori and public education providers)</li> </ul>

Area of Concern	Goal Dimensions	Measurement Dimension
<b>Maori knowledge</b> contd.	<b>Empowerment and enablement</b> contd.	Maori spending on preserving, protecting, and transmitting Maori knowledge, skills, and competencies
		Government expenditure on purchasing and provision of: <ul style="list-style-type: none"> <li>• Maori advice to assist in decision-making</li> <li>• Learning opportunities</li> <li>• Protecting and preserving Maori knowledge</li> </ul>
<b>Marae</b>	<b>Te Ao Maori</b>	Types of marae (ancestral and urban)
		Performance of rituals—paepae numbers, kaikaranga numbers, kaiwaiata numbers
	<b>Social capability</b>	Use of marae by households, frequency, and purpose
		Contributions by individuals or households of time, labour, money to building, maintenance, and operation of marae
		Role of individuals in respect of the marae
	<b>Empowerment and enablement</b>	Ownership of land and buildings by whanau, hapu, iwi, Maori organizations, and local government bodies
Marae management and operations: <ul style="list-style-type: none"> <li>• Hui held and type</li> <li>• Resources (human, physical, financial)</li> <li>• Status of the land</li> </ul>		
<b>Wahi Taonga</b>	<b>Te Ao Maori</b>	Availability of expertise and materials on cultural and historical significance of wahi taonga (includes experts, documents, sound-recordings, maps, and images)
		Customary use of wahi taonga by Maori individuals, households, and organizations, including permits issued
	<b>Social capability</b>	Relationships and working arrangements with mainstream environmental groups
		Contributions toward protection and preservation of wahi taonga by Maori individuals and households (includes time, labour, and money)
		Access to wahi taonga by individuals and households
	<b>Environmental sustainability</b>	Identification and recognition of sites by type, includes: <ul style="list-style-type: none"> <li>• Sites recognized by hapu and iwi but not by authorities</li> <li>• Sites formally recognized by authorities (e.g. local bodies, government agencies)</li> </ul>

Area of Concern	Goal Dimensions	Measurement Dimension
<b>Wahi Taonga</b> <i>contd.</i>	<b>Environmental sustainability (cont.)</b>	Quality of the resource obtained based on user observation of the resource site
		Depletion of natural resource stock (e.g. paua)
		Damage to, and destruction of, sites as result of local body management or operational procedures, consents for development
	<b>Empowerment and enablement</b>	Arrangements for hapu or iwi control over, or representation in, management, operation, protection, and preservation of wahi taonga
		Arrangements for representation in environmental management decision-making
		Number of hapu or iwi with environmental management plan (includes those that have and have not been incorporated in local district plan)
		Government and local body spending on protection and preservation of wahi taonga
<b>Wahi Tapu</b>	Much of the information requirement for wahi taonga will be repeated in this area	
<b>Maori land</b>	<b>Te Ao Maori</b>	Land held in Maori ownership by geographic location
	<b>Economic self-sufficiency</b>	Purposes for which it is used—productive or otherwise
		Maori land valuation
		Arrangements for retention and utilization of Maori land trusts and incorporations
	<b>Empowerment and enablement</b>	Claims before courts, tribunals involving land (include a basis of the claim—e.g. raupatu, public works act)
Cases heard by Maori Land Court by land type, succession, and outcome		
<b>Population</b>	<b>Social capability</b>	Maori and iwi population size, composition, and growth
		Geographic distribution of the Maori and iwi population
		Proportion of iwi living inside and outside iwi territory
<b>Families and households</b>	<b>Social capability</b>	Size and composition of Maori households
		Family size and type (including extended families)
		Characteristics of families/households: <ul style="list-style-type: none"> <li>• With children in Maori-medium education</li> <li>• With children attending university or post-school training</li> </ul>

Area of Concern	Goal Dimensions	Measurement Dimension
<b>Families and households</b> <i>contd.</i>	<b>Social capability</b> (cont.).	<ul style="list-style-type: none"> <li>• With Maori language speakers</li> <li>• With members who contribute to care and support of whanau</li> <li>• That contribute to whanau, hapu, iwi affairs</li> <li>• With members who are self-employed</li> <li>• With members who have been hospitalized</li> </ul>
<b>Social connections and attachments</b>	<b>Te Ao Maori</b>	Knowledge of iwi
		Knowledge of kinship ties and connections to others (within whanau, hapu, iwi, and across iwi)
		Numbers registered on iwi register (recognition)
	<b>Social capability</b>	Maintenance of relationship with kin living in community in which one/both parent(s) brought up
		Participation in organized community-based activities
		Culture-related leisure activities
Contribution to and receipt of support from whanau including: <ul style="list-style-type: none"> <li>• Material support (e.g. money, food, labour)</li> <li>• Advice/counselling</li> <li>• Direct care</li> <li>• Crisis support and management</li> </ul>		
<b>Empowerment and enablement</b>	Formal and informal arrangements for care and maintenance of whanau such as whanau hui and legal arrangements like whanau trusts	
<b>Modern knowledge, skills, competencies</b>	<b>Human resource potential</b>	Distribution of knowledge, skills, competencies within Maori/iwi population
		Knowledge, skills, competencies used in paid or unpaid work for formal employer, hapu, iwi, and other Maori organizations
		Acquisition of knowledge, skills, competencies through formal structured, or non-formal education and training courses
		Knowledge, skills, competencies demanded by Maori and general market
	<b>Economic self-sufficiency</b>	Personal/household spending on acquiring knowledge, skills competencies
		Use of knowledge, skills, competencies in paid and unpaid work including leisure activities

Area of Concern	Goal Dimensions	Measurement Dimension
<b>Modern knowledge, skills, competencies</b> (cont.)	<b>Empowerment and enablement</b>	Opportunities to acquire generalized knowledge, skills, and competencies through provision by Maori and public providers of structured formal and non-formal education and training courses
		Maori providers of formal structured and non-formal education and training: <ul style="list-style-type: none"> <li>• Types of courses</li> <li>• Resources (labour, physical, financial)</li> <li>• Students and their attainments</li> </ul>
		Spending by Maori organizations on provision of structured formal and non-formal training programs
		Government spending on purchasing and provision of Maori-provided formal and non-formal structured training
<b>Health</b>	<b>Human resource potential</b>	Life expectancy
		Infant mortality
		Hospitalization rates
		Incidence and prevalence of diseases
	<b>Social capability</b>	Arrangements for care of elderly, sick, disabled whanau members
		Use of primary health services including Maori health services
		Accessibility of primary health services
	<b>Empowerment and enablement</b>	Maori providers of health services and programs including resources (human, physical, financial), users, and type of services or program
		Provision by health institutions for cultural needs of patients and whanau
		Spending by Maori organizations on provision of Maori health services and programs
Government expenditure on purchasing and provision of Maori health services and programs		
<b>Housing</b>	<b>Economic self-sufficiency</b>	Home ownership
		Quality of Maori housing stock
		Barriers to acquisition/improvement in housing including: <ul style="list-style-type: none"> <li>• Finance</li> <li>• Location</li> <li>• Local body zoning</li> <li>• Status of land</li> </ul>

Area of Concern	Goal Dimensions	Measurement Dimension	
<b>Housing</b> (cont).	<b>Economic self-sufficiency contd.</b>	Opportunities to purchase/rent a home through iwi-operated schemes such as papakainga housing	
		Housing-type preference	
	<b>Empowerment and enablement</b>	Maori organization's (marae, iwi authorities, etc.) spending on housing provision and services	
		Government expenditure on housing assistance and on purchase and provision of housing	
<b>Income and expenditure</b>	<b>Economic self-sufficiency</b>	Level and source of personal and household income	
		Household spending patterns	
		Net worth, assets, and debts of Maori households	
<b>Work</b>	<b>Economic self-sufficiency</b>	Labour force participation	
		Employment and unemployment rate	
		Hours of work	
		Industry structure including Maori service provisions like: <ul style="list-style-type: none"> <li>• Kohanga Reo</li> <li>• Maori-provided health services</li> <li>• Maori-provided training services</li> </ul>	
		Occupation structure including Maori occupations like: <ul style="list-style-type: none"> <li>• Kaitiaki</li> <li>• Kaitakawaenga</li> <li>• Kaiako</li> </ul>	
		Job preferences	
		Unpaid work by type and hours	
		<b>Human resource potential</b>	Labour demand in locality
	<b>Social problems</b>	<b>Social capability</b>	Maori voluntary community-based organizations like: <ul style="list-style-type: none"> <li>• Type</li> <li>• Resources (human, physical, financial)</li> <li>• Membership</li> </ul>
			Contributions to, and receipt of, support or assistance from Maori community-based organizations
<b>Human resource potential</b>		Level of Maori juvenile and adult offending	
		Level of truancy, suspensions, expulsions	
		Children in care	

Area of Concern	Goal Dimensions	Measurement Dimension
<b>Social problems</b> (cond).	<b>Human resource potential</b> contd.	Use of women's refugees
	<b>Empowerment and enablement</b>	Maori-provided social services including: <ul style="list-style-type: none"> <li>• Types of service</li> <li>• Resources (human, physical, financial)</li> <li>• Clients</li> </ul>
		Maori spending on provision of social services and social service programs
		Government spending on purchasing and provision of Maori-provided health services
<b>Maori business development</b>	<b>Economic self-sufficiency</b>	Number, distribution, structure, and characteristics of Maori businesses
		Net worth, assets, and debts
		Productivity and profitability
<b>Participation in political decision-making processes</b>	<b>Empowerment and enablement</b>	Participation in general and local government elections
		Arrangements for participation in decision-making by iwi/hapu members
		Participation in iwi, hapu, Maori organization elections, appointments, and other decision-making processes
		Representation in national and local decision-making organizations/bodies
		Partnerships with government agencies
		Funding/sponsorship of Maori institutions, individuals, events, activities
		Central and local government consultations
<b>Rights</b>	<b>Te Ao Maori</b>	Use of Maori institutions: for example—number of rahui imposed, and muru and tatau pounamu exercised, taiapure established
		Customary rights: Authorizations by Kaitiaki for customary fishing (may have this under Wahi Taonga)
	<b>Empowerment and enablement</b>	Claims/objections before local bodies, courts, and tribunals
		Successful claims, objections before local bodies, courts, tribunals
		Public agencies with responsiveness plans and procedures, Maori language capability
	<b>Social capability</b>	Access to justice: legal aid applications submitted/granted, applications to court

**Appendix 1: Conceptual Framework for Maori Statistics**

<b>Definitions of Well-being &amp; Development</b>	<b>Dimensions of Maori Well-being</b>	<b>Dimensions of Maori Development</b>	<b>Areas of Concern</b>
Well-being is a function of the ability of people to make the choices that enable them to realize the kind of life they wish to live.	A secure cultural identity and freedom of cultural expression	Revitalization of Maori language, knowledge, traditions, expressive arts, institutions	Cultural Vitality
	Strong connections and ties in the Maori community	Strengthening of Maori communities, social organizations, networks	Social Cohesion (Internal)
Development is a process of expanding opportunities for people to realize the kind of life they wish to live.	Respect and goodwill of mainstream society	Strengthening of linkages with mainstream NGOs	Social Cohesion (Societal)
	Having the opportunity to live a long and healthy life	Increasing access to and command over the provision of health services	Human Capital
	Having the knowledge, skills, competencies to achieve the kind of live one chooses to live	Increasing access to, and command over, the provision of education and training services	Human Capital
	Having a level of income that enables one to achieve the kind of life one chooses to live	Increasing access to, and command over, the provision of employment, fostering the development of Maori enterprise	Standard Of Living/ living Conditions
	Being able to enjoy a clean and healthy natural environment	Protection of Maori food and medicine reserves, protection of sacred landmarks	Natural Capital
	Being able to exercise rights as Maori	Recognizing and giving effect to rights under the treat of Waitangi	Human Rights
		Recognizing international instruments and other legal doctrines	
		Recognizing Maori defined rights and institutions for Maori (tino rangatiratanga)	
		Recognizing and giving effect to rights fundamental to all human beings	

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