Te Hiringa Tamariki

Baseline Measure - MAY 2019

Background

UNICEF New Zealand advocates for the rights of children and families in Aotearoa. This must start with Tamariki Māori.

Why? New Zealand systems including education, health and justice continue to fail Māori and this results in inequality of outcomes. For example, of all learners, New Zealand teachers have lower expectations of Māori. Māori youth are more likely to be apprehended and charged with crime, resulting in 73% of all teenagers in youth justice facilities being Māori. The same institutional racism results in 70% of children in state care being Māori.

Māori whānau are impacted by widening inequality, as a result Māori and Pasifika children make up 60% of children living in poverty.

Te Hiringa Tamariki dates back to 2016 when UNICEF New Zealand held several Treaty of Waitangi workshops for staff – the backbone of a larger bicultural journey. It became apparent that a change in narrative was needed. Leading with technical language was never going to work. We needed to understand how to engage with Māori, on their terms first.

Māori academic Dr Manuka Henare argues Māori need to be measured against their own standards. He contends that a capabilities approach, pioneered by academics like Amartya Sen and Martha Nussbaum, signals a new way forward. Since 2011, unconscious bias has also emerged as discourse to explain disparities outlined in the statistics above.

To this aim, UNICEF commissioned a scoping process with Oranui, mapping out an engagement strategy with Māori. This process involved:

1 A literature review of capabilities and kaupapa Māori models of wellbeing.

2 The development of a draft Te Hiringa Tamariki wellbeing model.

3 Interviews with a range of stakeholders.

4 Presentation of findings and the draft Te Hiringa Tamariki wellbeing model to stakeholders.

5 Development of Te Hiringa Tamariki survey tool.

6 Survey hui and process.

7 Analysis and release of the survey findings.

Acknowledgements

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1. Te Hiringa Tamariki Wellbeing Model

Te Hiringa Tamariki is UNICEF New Zealand's tamariki Māori wellbeing model. The model was developed during 2018 and 2019 with the assistance of 600 Māori who attended hui in Hastings, Wellington and Auckland, participated in a survey of their wellbeing and engaged with UNICEF at Māori events like Te Matatini. A literature review of Māori and international literature also informed the development of the model and survey.

Te Hiringa Tamariki is the first Māori wellbeing model with a specific focus on tamariki. Its purpose is to create a positive framing and discussion about young Māori. Māori are tired of the deficit approach – in other words they are exhausted by the bad news about what is wrong with Māori. Te Hiringa Tamariki changes the discussion by articulating what young Māori are capable of in four domains.

TIKANGA Value	CAPABILITY	MEASURE
ATUA Gods and Ancestors	To be spirit	Karakia Spiritual understanding and practice
PĀKANGA Connections	To be connected	Whakawhanaungatanga Supportive relationships
TE AO The world	To flourish in the world	Ako Learning and literacy
IHI Excitement	To excel	Wehi Awesome milestones of achievement

2. Measurement

Knowing how well young Māori are doing requires measurement. In the first instance, we wanted to establish a baseline of tamariki Māori wellbeing, that we can then track over time. Just under 300 Māori participated in a survey during 2018 and 2019, the findings of which are presented in this report as the baseline measure. Data is collected from rangatahi and Māori adults so that comparisons can be made and developmental changes observed.

Data was collected using a 71-item survey. We designed items for the survey drawing on the literature review, the consultation with rangatahi and Māori adults – and our lived experiences as Māori researchers. A range of interconnected cognitive, behavioural, social and spiritual elements relevant to Māori wellbeing are explored in the survey. Items in the survey were purposely broad and designed to capture and explore a wide range of attitudes, feelings and beliefs not typically studied using quantitative research tools.

Using Te Hiringa Tamariki as a framework the first step in survey design required establishing clear construct definitions for each component of this wellbeing model.

3. Construct Definition

1 ATUA

Gods and Ancestors
Spirituality emerges out of the literature as the cornerstone of Māori wellbeing.

Construct definition:
This scale measures the extent to which the individual is engaged with, and has a belief in, certain concepts of spirituality. This is measured through attitudes and expressed beliefs (believing in tapu or ancestral guidance), practices (such as karakia), communal activity (attending church) or alternative methods of spiritual practice (meditation, yoga and mindfulness).

2 PĀKANGA

Connections
All tamariki need a network of positive relationships. Relational harmony, especially amongst whānau is one of the most important signs of vitality for Māori.

Construct definition:
This scale measures the extent to which the individual has positive relationships with others versus the extent to which they see themselves as independent, isolated, alone and not attached to a specific social group (this includes whānau, community, groups and clubs, kin and non-kin whānau). This scale measures connections in three domains: 1. Family attachment – warmth towards family members; 2. Trust and comfort – the extent to which the child feels valued and cared for; and 3. social connections with friends.

3 TE AO

The World
Whānau want tamariki to succeed. To do this tamariki must navigate two cultures and worlds. Tamariki Māori must learn and be literate – in education, health, and social wellbeing – if they are to flourish and navigate the two worlds.

Construct definition:
This scale measures the extent to which the individual perceives that they have the personal resources required to engage positively and successfully in domains associated with social and economic well-being and stability in the long term (such as education and health behaviours); versus the extent to which the individual perceives that they lack the personal resources and ability to engage successfully in these areas.

4 IHI

Excitement
Leadership needs to be nurtured in tamariki. This is critical as the increasingly youthful Māori population grows. Developing excellence in tamariki is achieved through higher learning, engagement with Māori arts, art, literature, culture and sports. Wehi, being awesome, is the measurement.

Construct definition:
This scale measures the extent to which the child perceives they have a particular skill, passion, interest or ability that gives them a sense of meaning, purpose and excitement; versus the extent to which children feel that they are not able to succeed in or find activities, which provide them with a sense of meaning, purpose and excitement. In this scale, we measure a sense of excitement and engagement the child feels in their chosen activities.

4. **Development of Scale Items**

Items on the subscales were developed by examining literature on existing well-being measures relevant to each subscale and modifying items specifically for Te Hiringa Tamariki. The items were discussed and several revisions were made to each scale item to ensure they are accessible (i.e. respondents could easily understand the questions). Scale development is an ongoing process, therefore the aim of the first round of Te Hiringa was to (i) refine the scale by evaluating the performance of items and (ii) shorten (i.e. decrease the number of items) on the scale to enhance its validity, and utility once sufficient data is collected to assess the validity of the scales.

1 ATUA

This subscale drew on the spirituality subscale developed by Houkamau and Sibley (2010), which was refined, and tested with large samples of Māori (see Houkamau & Sibley 2015; Greaves, Houkamau & Sibley, 2015).

Additional research with youth and indigenous peoples was reviewed to expand the spirituality subscale in Te Hiringa Tamariki to include additional measures of attitudes and expressed beliefs, practices, communal spiritual activity and alternative methods of spiritual practice (e.g Sifers, 2012; Greenfield et al., 2015).

2 PĀKANGA

Although there is a significant number of existing scales that measure different aspects of family functioning (Pritchett et al., 2010) there is no one universally accepted measure of the quality of family function and relationships for Māori. In Aotearoa, the largest survey of Māori well-being (Te Kupenga, 2013) asked generally how well participants' whānau "got along" and how well their whānau was "doing" from extremely badly to extremely well.

These measures are global measures of perceived whānau function rather than assessment of specific aspects of whānau relationships. To contribute to existing understanding of Māori well-being, we designed new items to measure Pākanga. The development of these items was informed by previous research (Houkamau & Sibley, 2018 for a review).

3 TE AO

In this scale we use a modified version of the Rosenberg self-esteem scale which is the most often used, reliable and valid measure of global self-esteem developed. It has been used cross-culturally, including with Māori adults (Matika et al., 2017).

4 IHI

This scale measures the sense of excitement and engagement the respondent feels in their chosen activities. As there is no existing measure for this construct developed for Māori, we constructed these items using measures of subjective well-being published in the public domain (Hills & Argyle, 2002; Diener et al., 1985; Watson, Clark & Tellegen, 1988). These scales were then reviewed (Kukutai, Sporle & Roskruge, 2015; 2016). We decided to evaluate alternative views of Māori identity and culture which have been understudied and not reported in existing literature on Māori identity.

The Ihi subscale evaluates the degree of interest Māori have in specific aspects of Māori culture with the view that Māori will be diverse in their perspective (Greaves, Houkamau & Sibley, 2015). Te Kupenga examined the importance of Māori culture to respondents and found that 30% of Māori reported it was not important for them to be involved in things to do with Māori culture. A range of novel items were included to assess diversity in attitudes.

5. **What We Found**
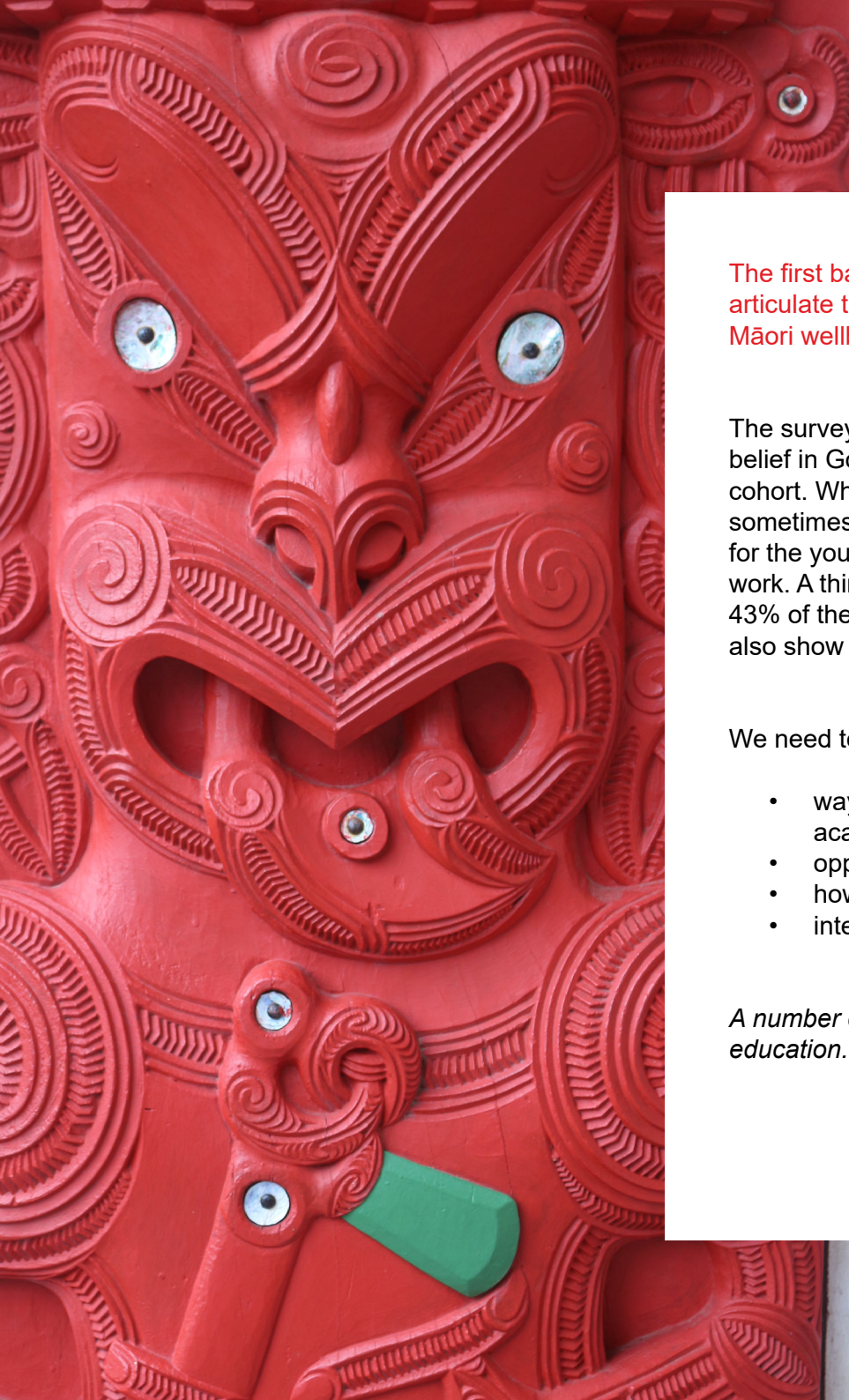
The first baseline measurement of Te Hiringa Tamariki follows. We are delighted with the results which articulate the contemporary context of Māori, and provide indicators of how we can support tamariki Māori wellbeing.

The survey tells us that Māori have a strong sense of spirituality, which can exist independently of a belief in God. Māori spiritual values, Christianity, meditation and mindfulness are all practiced by the cohort. While the cohort feels strongly connected to ancestors and whānau, a third feel lonely, and sometimes find it hard to find people to hang out with and talk to. Operating in the world is challenging for the young people, with significant numbers feeling that they make a lot of mistakes at school and work. A third say they don't have much to be proud of. The adults evidence more self-confidence. 43% of the rangatahi don't really care about sport, a sentiment echoed by the adults. Both groups also show a disinterest in reading.

We need to explore:

- ways that young people can feel good about themselves that don't rely on sport or academic achievement
- opportunities for rangatahi to connect socially, including online
- how to validate diverse spiritual practices – but not necessarily a belief in God
- interventions in schools

A number of recent reports highlight teacher bias and racism towards Māori as a critical issue for education. The findings of this baseline survey confirm that this is where interventions are required.

6. Data

ATUA - Gods and Ancestors

This domain measures spirituality, which emerges out of the literature as a cornerstone of Māori wellbeing.

Rangatahi

The young people have a sense of purpose and are strongly adhered to Māori spiritual values and practices. Meditation is emerging as an important spiritual practice. Almost 45% of the whānau of these young people don't believe in God. But almost all pray, enjoy karakia and like going to church. A belief in God and having a spiritual life emerge as two separate issues.

Also:
- 75% believe their ancestors can help them
- 70% feel at peace with themselves and others
- Around 40% say they meditate
- Almost 70% say they don't go to church
- 85% have thought about spiritual things
- 65% say they like going to church

Spirituality for young Māori is evolving and incorporates aspects of Christianity, Māori spirituality, mindfulness and meditation.
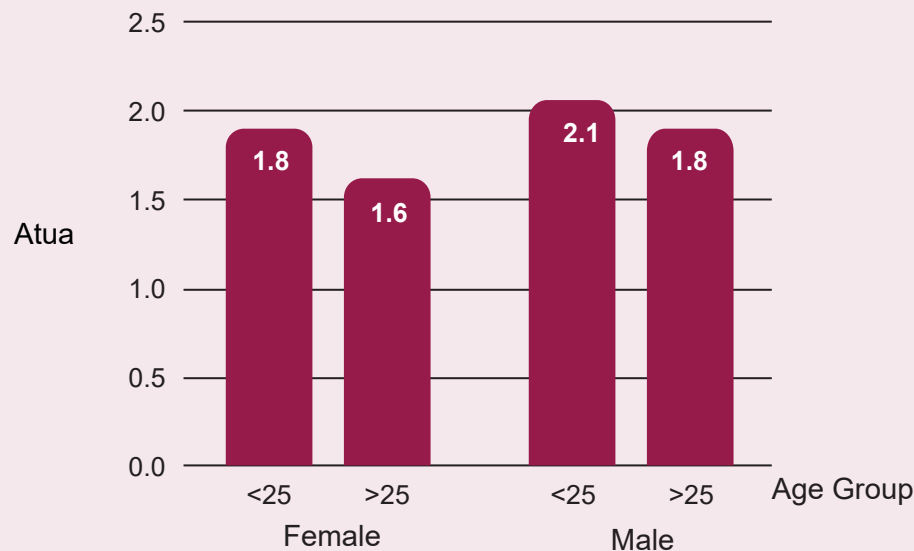
Adults

Over 80% enjoy prayer and karakia, and 71% of the adults say they meditate. Almost all believe in the concept of tapu. Almost all care if they are a good person. 70% say their family believes in God, while half say they don't enjoy going to church. 64% say they spend time at church. The adults have a strong sense of their own spirituality and adhere to Māori spirituality. Compared to the young people, more say they believe in God and spend time at church.

Also:
- 90% believe some places are more spiritual than others
- 95% believe their lives and the lives of those around them are important
- 96% believe that good things will happen in their lives
- 96.5% care if they are a good person
- 87% feel at peace with themselves and others
- 78% say they pray sometimes
- 96% say they try to forgive people
- 92% say they try really hard to be nice to others
- 70.6% say they meditate sometimes
- 64% say they spend time at church
- 95% say they have had a chance to think about spiritual things
- 70% say their family believes in God
- Almost 50% say they don't like going to church

ATUA - *GENDER AND AGE GROUP*

Atua

	Female		Male	
	<25	>25	<25	>25
Atua	1.8	1.6	2.1	1.8

Age Group

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PĀKANGA - Connections

All tamariki need a network of positive relationships. This includes whānau, community, groups and clubs.
Relational harmony, especially amongst whānau is one of the most important signs of vitality for Māori.

Rangatahi

Feeling connected to their ancestors and Māori cultural practices is very important to the young people. 90% of the sample say they want to learn more about their ancestors. Overall the sample feels safe around their family, and feels they can trust their families. 34% say it is hard for them to find someone at home to talk to. Overall, however, 82% say they have someone to talk to when they need to.

Also:

- 82% say going to the marae is really important to them
- 90% want to learn more about their ancestors
- 20% wish they had a different family
- 70% spend a lot of time alone
- 80% have someone at home they can trust to talk to
- 34% find it hard to find someone to talk to at home

A significant proportion spend a lot of time alone and find it hard to find someone to talk to at home.

Adults

Adults feel a strong sense of connection to their families – they feel safe with and supported by family members. 80-90% say they have lots of friends they can connect with.
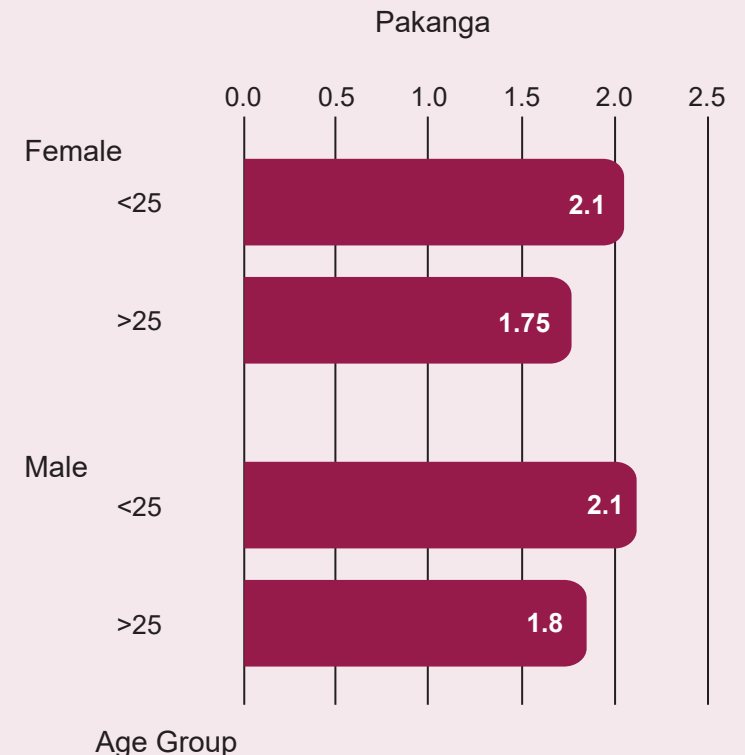Specifically:

- 96.8% feel a strong attachment to their family
- 93% want to learn more about their ancestors
- 80% say they know a lot about their family history
- 61% spend a lot of time alone at home
- 84% say they miss their family when they are away from them
- 86% say they can find someone in their family to hug them
- 66% say they belong to lots of groups
- 80% say they have lots of friends they can call or text

However, 22-30% also say:
- They often wish they had more friends
- Sometimes it's hard for them to find people to hang out with
- They often feel lonely

PĀKANGA - *GENDER AND AGE GROUP*

Pakanga

Gender	Age Group	Value
Female	<25	2.1
Female	>25	1.75
Male	<25	2.1
Male	>25	1.8

Age Group

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TE AO - The world

Tamariki must navigate two cultures and worlds. Tamariki Māori must learn and be literate – in education, health, and social wellbeing – if they are to flourish and navigate the two worlds.

Rangatahi

Operating in the world is challenging for the young people. 40% disagree with the statement that they feel good about themselves, 72% feel they make a lot of mistakes at school and/or university, and 63% say that sometimes they think they are not good at anything. Almost a third say they don't have much to be proud of. Overall, however, 95% said that there are some things they are really good at.

Also:
- 60% say they are good at a lot of things
- 70% say they can do things as well as other people
- 28% say they don't really have much to be proud of
- 33% say they are not very good at study or work
- 72% wish they could be better at sport
- 35% say that generally they feel they are not good at things

Interventions in school settings should be explored to lift the self-confidence of young Māori, and enable them to recognize their abilities and talents.
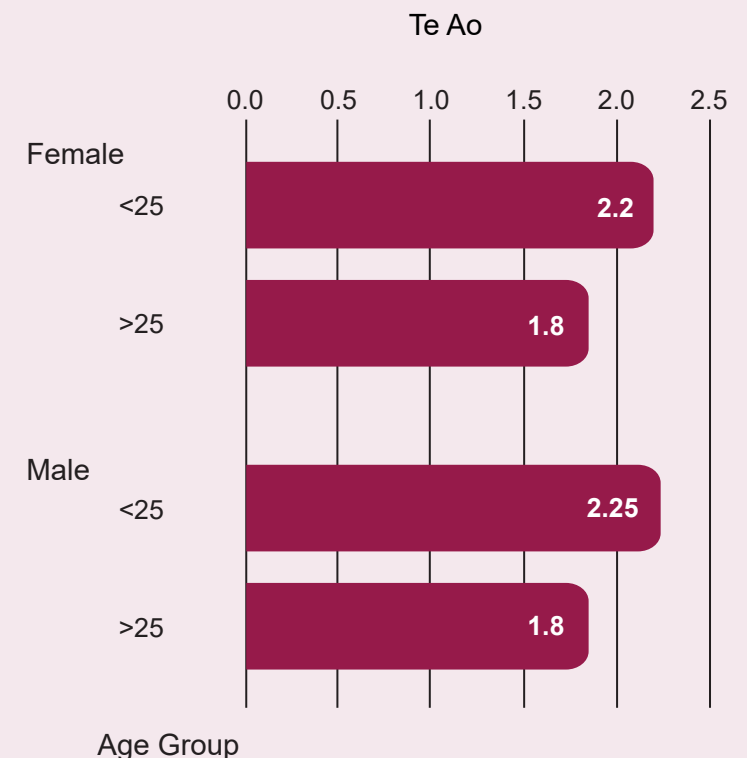
Adults

Overall the adults have a strong sense of what they are good at. They exhibit a strong sense of self-esteem. Around 14% generally feel they are not good at things.

Specifically:
- 30% say that sometimes they feel like they are not good at anything
- 90% say they are good at a lot of things
- 86% say they can perform as well as anyone else at school, university or work
- 90% say they can do well at most things
- 94.4% say their boss is happy with their work most of the time
- 81% wish they could do better with fitness
- 90% say they can be good with fitness when they try
- 94% have things they are really good at

Compared to the young people, the adults evidence more self-confidence

TE AO - GENDER AND AGE GROUP

Te Ao

Gender	Age Group	Value
Female	<25	2.2
Female	>25	1.8
Male	<25	2.25
Male	>25	1.8

Age Group

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IHI - Excitement

Leadership needs to be nurtured in tamariki. This is critical as the increasingly youthful Māori population grows. Developing excellence in tamariki is achieved through higher learning, engagement with Māori arts, art, literature, culture and sports.

Rangatahi

83% of the young people say they have a clear sense of what they are good at. 72% say they spend a lot of time thinking about their favourite hobby. Almost all of the young people like watching kapa haka and enjoy learning about Māori culture. 42% don't really care about sport and 37% don't really like reading books.

Also:
- 90% are grateful that they can learn about being Māori
- 35% say they can speak Māori really well
- 28% say they are bored and don't have much to do in their free time
- 34% feel they watch too much TV
- 44% say they don't play outside much
- 43% say they don't really care about sport
- 80% say they have spent time trying to find out about their Maori identity
- 37% don't really like reading books

Disinterest in sport and reading is significant. Interest in the Māori culture and identity is very high.
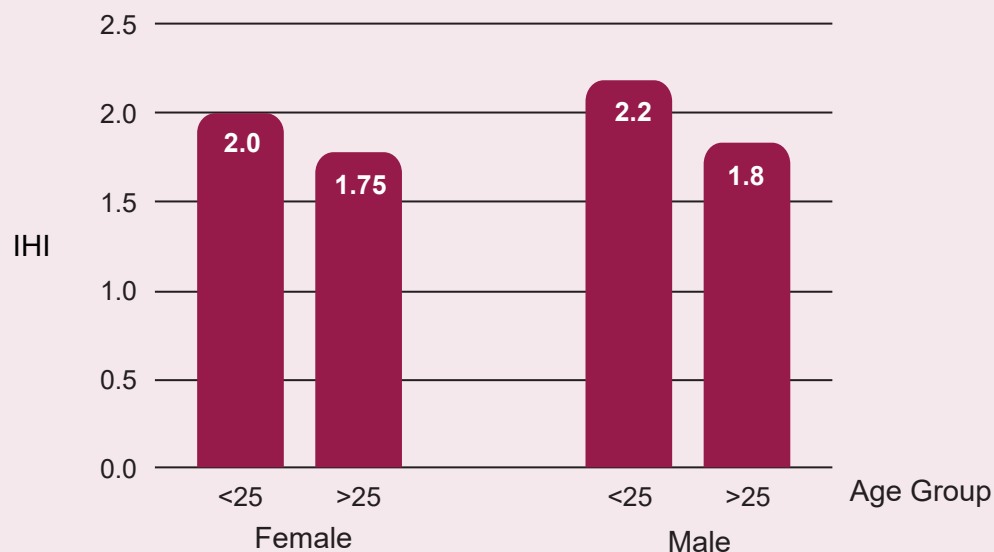
Adults

Participating in Māori cultural practices is very important for most of the cohort. Almost 60% say they can't speak Māori very well, and 30% say they don't really enjoy learning about Māori culture. The adults find it easy to participate in activities they enjoy.

Specifically:

- 80% love watching kapa haka
- 96% enjoy learning about Māori culture
- 98% are grateful they can learn about being Māori
- Almost 30% say they don't really enjoy learning about Māori culture
- 30% think they watch too much TV
- 85% say it's easy for them to find fun stuff to do
- 30% say they don't really care about sport
- 23% say they don't really like reading books

Like the young people, a significant proportion don't enjoy reading and sport.

IHI - GENDER AND AGE GROUP

	Female		Male	
Age Group	<25	>25	<25	>25
IHI	2.0	1.75	2.2	1.8

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