Social Policy Evaluation and Research Unit

superu

Families and Whānau Status Report

2015

Our purpose

The purpose of the Social Policy Evaluation and Research Unit (Superu) is 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 communities, families and whānau.

This report is published as part of an ongoing research series to meet the legislative requirement for Superu to publish "an annual Families Status Report that measures and monitors the wellbeing of New Zealand families" (Families Commission Act 2003, section 8).

Superu
PO Box 2839
Wellington 6140

Telephone: 04 917 7040
Email: enquiries@superu.govt.nz
Website: superu.govt.nz

Follow us on Twitter: @nzfamilies

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Mihi whakatau

E ngā mana, e ngā reo, e ngā karangatanga maha tēnā koutou katoa. Koutou kua whetūrangitia, haere atu rā, haere atu rā, haere atu rā ki te kāinga tūturu mō tāua te tangata. Tātou te kanohi ora, tēnā koutou, tēnā koutou, tēnā koutou katoa. Anei te Pūrongo "Families and Whānau Status Report" hei paihere i ō tātou whānau huri noa i te motu, hei kōrero whakahirahira mō te iwi whānui. Nō reira tēnā tātou katoa.

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Executive summary

The 2015 *Families and Whānau Status Report* presents, for the first time, New Zealand family and whānau wellbeing indicators using family and whānau frameworks developed for this purpose.

These indicators provide a picture of how families and whānau are doing at a particular point in time. They show that, on the whole, the members of our families are enjoying good levels of wellbeing, although for each indicator of wellbeing there are a portion of families who are not doing so well. This is particularly the case for members of single-parent families. Whānau Māori also have diverse wellbeing outcomes: while some whānau enjoy high levels of wellbeing across multiple domains, others face complex challenges that adversely affect their capacity to live well.




Context

Families and whānau are key building blocks of our society. They give us a sense of identity and belonging, and provide a collective basis for managing resources to generate material wellbeing. Family and whānau members provide care, nurturance, support, socialisation and guidance for one another. Families raise children on whom the future of this country depends. But families do not stand in isolation – they are connected to other families, schools, workplaces and communities.

It is important, therefore, that a country knows how its families and whānau are faring. This is essential information for governments, who need to foster family and whānau wellbeing by developing excellent policies. Those policies must be informed by evidence. This has been recognised by the New Zealand Government, and an amendment was made to the Families Commission Act in 2014 to establish the requirement for Superu to produce an annual 'Families Status Report'. In this context, Superu has been working to measure and monitor the wellbeing of families and whānau. The third annual *Families and Whānau Status Report* presents our progress.

New developments in the report

The status report presents three key advances in our work. They are:

- refined and consolidated conceptual frameworks as the basis for measuring, monitoring and better understanding family and whānau wellbeing
- a coherent set of family wellbeing indicators, and
- a coherent set of whānau wellbeing indicators using data from the first national Māori Social Survey, Te Kupenga, which was undertaken for Superu by researchers at the National Institute of Demographic and Economic Analysis and the University of Auckland.

These advances have been made possible in no small part by the support of a large number of people outside of Superu – researchers, statisticians and academics.

We have continued our journey towards a bicultural approach in which both Western and Te Ao Māori concepts and methods are used to analyse family and whānau wellbeing. These approaches are then 'braided' together to create a more nuanced and inclusive portrayal of how well families and whānau are doing.

How we measured family and whānau wellbeing

We refined the Family and Whānau Wellbeing Frameworks that we use as the basis for selecting family and whānau indicators, through consultation and a full-day workshop with key stakeholders and researchers.[1] These frameworks guided the selection of indicators using suitable data from national surveys. The key elements of the family and whānau frameworks are described below.

Family wellbeing	Whānau wellbeing
This framework identifies four core family functions and six factor areas that help or hinder a family's capacity to function well. **The four core family functions** • Care, nurture and support • Manage resources • Provide socialisation and guidance • Provide identity and sense of belonging. The factors are grouped according to six theme areas. Indicators have been selected across these six theme areas with a focus on factors that influence or contribute to a family's ability to function. **The six theme areas for factors** • Health • Relationships and connections • Economic security and housing • Safety and environment • Skills, learning and employment • Identity and sense of belonging.	The Whānau Rangatiratanga Measurement Framework is a matrix of four capability dimensions and five wellbeing principles. **The four capability dimensions** • Sustainability of Te Ao Māori • Social capability • Human resource potential • Economic wellbeing. Within each of these capability dimensions we have identified indicators that most closely align with the five wellbeing principles underpinning the framework. **The five wellbeing principles** • Whakapapa – thriving relationships • Manaakitanga – reciprocity and support • Rangatiratanga – leadership and participation • Kotahitanga – collective unity • Wairuatanga – spiritual and cultural strength.

1 These frameworks were substantively developed and presented in the 2014 *Families and Whānau Status Report*.

Our approach to the indicator analysis was largely dictated by what data were available and how we could use them to examine how different types of families are faring. As this was the first time we were attempting to map indicators to these frameworks, we also chose to take as straightforward an approach as possible given the complexities of families. This research could then provide a solid basis to build on in the future.

The three main data sources we used were the New Zealand Census of Population and Dwellings, the General Social Survey, and Te Kupenga (the Māori Social Survey, which was conducted for the first time in 2013). As we were using data from existing national surveys, the ideal indicator data that measured what we wanted were not always available. Consequently, our indicators include some indirect measures of the factors we are interested in. An example of this is our use of 'smoking' as a proxy measure for 'family attitudes to health'. We also lack specific data about the quality of relationships.

We report on family wellbeing according to the following family or whānau types:

- couples without children living with them, further classified by whether or not the couple were both under 50 years of age
- families with at least one child under 18 years of age, further classified by whether one or two parents were living with them, and
- families where all the children were 18 years of age or older, further classified by whether one or two parents were living with them.

For whānau wellbeing, we used the same categories but with the addition of 'multi-whānau households'.

A summary of the indicator findings is presented on the next page.

How different types of families are faring

Couple, both under 50 years of age	Couple, one or both 50 years of age and over
Most of these families (91%) had an income at least 60% of the family median, but many (42%) had high housing costs. People in these families were well-positioned with their levels of employment, education, knowledge, skills and health to build up their financial assets over time, and to carry out the core family functions. They were, however, less engaged with the community than other family types.	The people in these families rated highly on most indicators of wellbeing – 88% were satisfied with their standard of living. They were well-connected with their extended families (79% reported that they had the right level of contact), but some had health problems – for example, 39% of these families had someone with a disability.
Two parents with at least one child aged under 18 years	**One parent with at least one child under 18 years**
The indicators show that most of these families are doing well, although many of them had financial stresses. Most (87%) were earning at least 60% of the family median, but 43% had high housing costs and 38% had housing problems. On the whole, these family members had good health, education and employment. Overall, apart from the financial stresses, the wellbeing indicators suggest that most of these families were well-placed to provide the core family functions.	Many of the people living in single-parent families with younger children were under financial pressure. For example, 54% had an income below 60% of the family median, and 75% had high housing costs. These people had comparatively low levels of educational attainment and employment, and higher levels of mental-health problems. On the positive side, many enjoyed good family and extended-family interactions, and good physical health. The stressors faced by the people in these families provided challenges to effective family functioning.
Two parents with all children aged 18 years and over	**One parent with all children aged 18 years and over**
Most of these families were economically secure – for example, 83% of these families had an income of at least 60% of the family median, and 80% had reasonable housing costs. The people in these families had good levels of education, skills, knowledge and employment. They were well-connected with extended family and the community. They did, however, have higher levels of disability than families in general – 26% of these families included someone with a disability.	The wellbeing indicators present a mixed picture for this family type. The age profile shows that a proportion of family members are elderly. Most of these families (81%) had an income of at least 60% of the family median, and most (78%) had reasonable housing costs. Many of these families (59%) lived in the less well-off neighbourhoods, and a significant minority of the people in these families (28%) were dissatisfied with their standard of living. Their physical and mental health indicators were poor in comparison with other family types. Significant proportions felt that the civil authorities do not always treat all groups in society fairly, felt unsafe in their neighbourhoods after dark, and had neighbourhood problems.

The core family functions

Our family wellbeing indicators focus on the factors that help or hinder a family's capacity to function well. Although we cannot gain a comprehensive picture from the current analysis, the findings do give us some insight into the ability of family members living together to provide these core functions. We recognise that families also extend across households and can also draw from a wide range of external resources and providers of support. However, although our analysis is constrained, we still consider it useful to relate our indicator findings to these family functions. The family functions are: providing care, nurturance and support; managing resources; providing socialisation and guidance; and providing identity and a sense of belonging.

Care, nurturing and support

Family members need resources, time and good health to provide this function. Stresses in these areas will detract from family members' ability to care for, nurture, and support each other. Our indicators show that while many families are well-placed to do this, others appear to be stretched.

The majority of families appeared to have adequate income, and affordable housing, and the majority of people were in good health.

The majority of families appeared to have adequate income, and affordable housing, and the majority of people were in good health. Most people in families appeared well-supported through being connected with their extended families, and they were easily able to access services. The majority of working members of families were happy with their hours and pay (suggesting they were happy with their work-life balance). These findings indicate that the majority of families are well-placed to care for, nurture and support each other.

For all family types, there were some people facing challenges to being able to provide care, nurturance and support. This was particularly true for single-parent families. For people in single-parent families with children under 18, financial and other material stresses were evident. In addition, more than a quarter of secondary-school pupils in single-parent families reported that their family 'eat together less than three times a week'. The results indicate that many single parents living with all adult children also faced some of these challenges.

Poor health and disabilities can both hinder people's abilities to care for, nurture and support their family members, and increase the need for care, nurturance and support from other family members. People in single-parent families with all adult children had a relatively high rate of disability (35 percent), and many had physical or mental-health problems. Some of these families will have included adult children caring for an elderly parent. Older-couple families without children also had high rates of disability (39 percent), and many had physical health problems.

Managing resources

To solve problems and overcome setbacks, families draw on shared resources, including time, money and skills. As discussed above, many families appear to have had adequate resources, but a proportion of families for all family types did not, and this was particularly true for single-parent families. One illustration of this is the extent to which people in these families had unresolved housing problems – this was the case for almost half of the people in single-parent families with children under the age of 18. Although many of the other younger families (younger couples only, and two-parent families with children under 18) were doing well on most indicators, they also appeared to have been struggling financially – for example, they were paying at least 25 percent of their income on housing. People in these families also reported that they had significant housing problems.

If people in families have education, knowledge, skills and employment, they have the ability to build on their assets. Overall, people in families scored well on these indicators, except for those in single-parent families with children under 18, many of whom did not have post-secondary school qualifications, or were not employed.

Socialisation and guidance

Socialisation is enhanced by connections with extended family and the community. Families should foster healthy living among their members, along with positive attitudes towards education and employment. We have limited data in this area.

One measure of connection to the community is the extent to which people in families did voluntary work of some sort. A substantial minority (46 percent) had done so in the past four weeks. Close to three-quarters of the people in families thought they had the right level of contact with extended families, although this dropped to two-thirds for people from single-parent families with children under 18. More than half of the people in families (57 percent) had given some support to their extended families during the previous 12 months.

We have two indicators about family guidance. The first is whether there was a family member who smoked, as an indirect measure of attitudes to health. Smoking has decreased across all family types. It was most prevalent for single-parent families with children under the age of 18 – over a third of these families (37 percent) had a member who smoked. The second is the attitude of people in families towards education – almost all thought that education was important.

Identity and a sense of belonging

Well-functioning families generate a sense of identity, trust, belonging and security, including through expressions of love, affection, happiness and respect, and through building social cohesion. This is fostered through good internal family relationships, spending time together, family traditions (for which we have no indicator at present), community engagement, and perceptions that groups in society are treated fairly. Overall, many families appeared to engage in activities that foster a good sense of family belonging. Most people in families (85 percent) found it easy to express their identity, and few (9 percent) felt that they were discriminated against. Secondary-school pupils from two-parent families recorded that 71 percent of their families often had fun together, but the percentage dropped to 62 percent for single-parent families. Almost all secondary-school pupils (94 percent) felt safe at home most of the time.

Results relating to a sense of social cohesion were less positive when it came to fears over personal safety and a belief that the civil authorities do not treat all families fairly. Fear over personal safety and mistrust of civil authorities and other organisations can stand in the way of engagement with society. Almost all people in families felt safe at work, but a third did not feel safe walking in their neighbourhoods after dark. While most people in families (80 percent or more for all family groups) believed that education and health providers were always fair to all groups in society, a significant proportion thought this was not always true for civil authorities, ranging from 30 to 40 percent depending on the family type.

Whānau wellbeing

The 2015 *Families and Whānau Status Report* assesses the state of whānau wellbeing using Superu's Whānau Rangatiratanga Measurement Framework, which reports outcomes based on four capability dimensions. Most of the indicators are drawn from the 2013 Te Kupenga survey, with some added from the 2013 Census to create an in-depth and culturally informed depiction of whānau wellbeing. We note that most of the indicators are not whānau-level measures as such, but are for individuals living in different types of whānau arrangements. This is not unusual: very few surveys collect information on all whānau members. Nevertheless, care needs to be taken when interpreting the findings.

The four capability dimensions are: Sustainability of Te Ao Māori; Social capability; Human resource potential; and Economic wellbeing.

Sustainability of Te Ao Māori

Māori living in all types of whānau have a strong sense of identity and belonging as Māori. At least 80 percent live with a family member who knows their iwi, and more than 60 percent know their ancestral marae. This ongoing connection to identity is very favourable given that Māori are among the most urbanised indigenous peoples in the world, with at least 85 percent living in urban areas. Across all whānau types at least half of all adults feel that they have a tūrangawaewae, or special place where they belong. The exception to this is young couples without children, which may partly reflect their younger age structure. Across most whānau types, less than 50 percent of adults are registered with their iwi; for those who are not registered, this limits their capacity to access and benefit from iwi membership

The level of engagement with Māori institutions, including marae and kaupapa Māori education, varies significantly across whānau. Māori single parents and those living in multi-whānau households tend to be more involved with Māori institutions than other whānau. Both children and adults living in single-parent whānau have greater access to te reo Māori in the home. The cultural resources that exist within single-parent whānau and multi-whānau households are an important feature that, until now, have been largely overlooked.

Social capability

Although the vast majority of whānau are not victims of crime, some whānau are far more exposed to the risk than others. Single parents with young children are especially vulnerable, with one in four having experienced some form of crime in the past 12 months.

Being able to trust in institutions and in others is vital for co-operation and community cohesion. Māori living in all whānau types generally do not feel a high level of trust in key institutions such as the police, the courts, and the health and education systems. Less than half report feeling a very high level of trust in any one of these institutions (8–10 on a scale of 0–10), and the proportion is particularly low in education. The proportion of whānau that feel a very high level of trust in other people is even lower, ranging between 14 and 26 percent, depending on the whānau type.

Engagement with whānau members outside the household is common for Māori living in all kinds of whānau arrangements. At least 80 percent have had some form of recent in-person contact with whānau members from outside their household, and around 60 percent feel that the level of contact is about right for them. Loneliness is less of an issue for older couples, with more than two-thirds saying they had never felt lonely in the last four weeks. Older couples are also much more likely to be engaged in mainstream political processes, with nearly 90 percent voting in the last general election. This contrasts sharply with the low level of voting among eligible single parents of young children (52 percent).

Manaakitanga can be expressed in many ways, including looking after adults or children in other households, and providing unpaid help in schools, churches and sports clubs. More than a third of Maori in whānau with younger children looked after other people's children in the past four weeks. Those who place a higher degree of importance on wairuatanga, or spirituality, include older couples, whānau consisting of a single parent with adult children, and those in multi-whānau households.

Human resource potential

Individuals' perceptions about how their whānau are doing provide an insight into the state of whānau wellbeing. Māori who are part of an older couple, or a couple with children, are the most likely to rate their whānau wellbeing as very high (55–56 percent). Older couples also have the highest percentage who say that their whānau gets along very well (51 percent). Single parents of young children, younger couples and those in multi-whānau households are the least likely to rate their whānau wellbeing very highly, although more than one-third think that the situation for their whānau is improving.

While helping others is an integral part of what most whānau Māori do, whānau also need to be able to count on support from others. Imbalances can occur between support given, support received, and support needed. Single parents of young children have the most challenging socio-economic circumstances, yet are the highest contributors to the childcare of other people's children. However, they are the least likely to have easy access to general or crisis support when they need it.

Just as whānau wellbeing is important, so too is the wellbeing of the individuals that make up whānau. Individual self-ratings of health vary substantially across whānau. Those who are part of a younger couple, or a couple with young children, are more likely to rate their health as very good or excellent (60–61 percent). Self-rated health is lowest in whānau comprising single parents and adult children (47 percent). Individuals in these whānau are also less likely to feel that they have a high degree of control over their life (57 percent). We do not know whether this reflects the perceptions of the parent, the adult child, or both.

By contrast, both younger and older couples without children feel a strong sense of personal autonomy, with more than two-thirds seeing themselves as being in control of their situation. Single parents with young children and single parents with adult children had lower rates of life satisfaction than those in other whānau, with 51 percent or fewer having a high level of life satisfaction.

Self-reported discrimination is associated with a number of negative health and social outcomes. With the exception of older couples, at least one-fifth of Māori across all whānau types feel that they have experienced some form of discrimination in the past 12 months. In all whānau types, at least 30 percent of adults feel they have experienced discrimination in a school setting, with the percentage especially high for younger couples, single parents with young children, and whānau made up of couples with adult children.

Economic wellbeing

Single-parent whānau and those living in multi-whānau households face multiple, interlocking sources of economic insecurity that make daily life challenging. Less than four out of every 10 single-parent whānau say they have enough, or more than enough, income to meet their daily needs. Māori who are part of a younger or older couple without children fare much better, with at least two-thirds reporting an adequate income.

Owning a home is a key indicator of economic stability and it remains beyond the reach of many whānau. Home-ownership rates are lowest for single parents with young children (22 percent), which contrasts starkly with the rate for older couples and for whānau consisting of a couple with adult children (both 63 percent). Not owning a home also increases the risk of exposure to housing problems such as dampness. Single parents with young children and those living in multi-whānau households are the least likely to be free of a major housing problem.

Employment and education are key enablers of wellbeing, and they vary substantially across whānau. More than one-third of single parents with young children lack a formal qualification, as do more than a third of those living in multi-whānau households. The proportion without a qualification is highest for older Māori couples (37 percent), but this largely reflects cohort differences in access to education. Finally, more than 90 percent of those who are part of a younger couple without children, or a couple with children, are in paid employment of some type. For single parents with young children, who must also juggle caregiving responsibilities with work demands, the proportion is much lower, at 45 percent.

Next steps

The results we present in the 2015 *Families and Whānau Status Report* provide an initial benchmark and we will update our indicators as new data become available. The General Social Survey and Te Kupenga surveys conducted in the future will be an essential part of being able to update our indicators so that we can start to properly monitor for changes over time. The development of the wellbeing frameworks and indicators to measure family and whānau wellbeing has been and continues to be an iterative process. Following the publication of these indicators, we will consult and gather feedback to refine and build our approach over time.

Foreword

I am pleased to present the third Families and Whānau Status Report and the first published solely under the Families Commission's new operating name, Social Policy Evaluation and Research Unit, or Superu for short.

The inaugural status report in 2013 set the scene for future reports on the wellbeing of New Zealand families and whānau. This first report found that families were facing rapid and dynamic changes in their demographic and geographic make-up. It highlighted that there were many things we needed to know more about.

The second status report in 2014 proposed two draft frameworks that were unique to New Zealand, and outlined how we intend to draw from Western science and kaupapa Māori generated-knowledge perspectives to build an understanding across both.

This 2015 *Families and Whānau Status Report* shows an evolution in this approach. It is the first time that we measure both family and whānau wellbeing within the one body of research. This work highlights the importance of family and whānau wellbeing, family functioning and the factors that influence it.

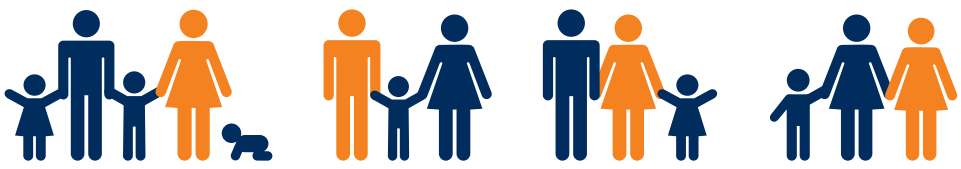
The wellbeing of families and whānau is an essential cornerstone for maintaining healthy, happy and productive individuals who are the backbone of a flourishing country. This research demonstrates Superu's commitment to ensuring the wider social sector has evidence to support decision-making so that the most effective action can be taken to improve the lives of New Zealanders and New Zealand families, whānau and communities.

We're now seeing indications that all types of families are experiencing some good times, and are coming together to eat, have fun and generally enjoy each other's company. Overall, New Zealand families are doing well in the areas of economic security, health, knowledge and skills, and employment. The exception is single-parent families, particularly those with young children. Whānau Māori also have diverse wellbeing outcomes. While some whānau enjoy high levels of wellbeing across multiple domains, others face complex challenges that adversely impact on their capability to live well.

Please read on to learn more.

Jo-anne Wilkinson
INTERIM FAMILIES COMMISSIONER

Contents



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Introduction

1.1_ The context for this report

In general, everyone is part of a family, even if they are living on different sides of the world from those they regard as family. Each family is unique in the way it forms and in how it evolves, as adults become parents, as children develop and change, and as other members join or leave the household. Most families change in some of these ways, and as their members get older, new family formations are created in their place. Because of their dynamic nature, there are important limits to how well the changing aspects and wellbeing of families can be captured in research and statistics. However, we have to rely on available research tools to encapsulate the way that families come together and change.

This potential for continual change makes it difficult to gain a full understanding of families, but to do so is critically important. Families are often an instrument for the delivery of policies, such as the support and care of children and older people, or the target of policies, such as those dealing with housing, taxes and benefits. Given the major significance of families and family functioning for the welfare of their members, it is essential that we have a strong evidence base so that policies support rather than ignore or undermine families' abilities to function well. Furthermore, if families are doing well, then so is society.

Over time, there have been considerable changes in the composition of families, and in the context in which families and whānau live. These include changes in the economic circumstances of families and whānau, changes in family structure, and the increased mobility of people as they move between relationships, shift locations, and experience change in employment. The drop in fertility has led to smaller family sizes, and this development, along with greater mobility, has reduced the likelihood that people will live near whānau and extended family. These changes continue to be fundamental for families and whānau, and they have vital implications for government policies. We need to understand the nature and the impact of this change if we are to inform policy.

Literature that addresses characteristics of whānau identifies the fact that whānau often span a number of generations across one or several households. However, whānau are not merely larger nuclear or extended families. A whānau is based on a "common whakapapa, descent from a shared ancestor, with which certain responsibilities and obligations are maintained". For example, these obligations can include the role of *ahikaaroa*, the maintenance of the continual 'fires of occupation' as a means by which an entire hapū or iwi legitimately claim their mana over their lands and resources within their tribal boundaries:

"While the tūrangawaewae is the place to stand, the ahi kaa are the whānau that literally keep the fires of mana whenua/mana moana burning. Without these whānau standing strong, there is no platform for the people as a whole."[2]

'Whānau' is a significant institution within Te Ao Māori. As well as hapū and tribal obligations, whānau are called on to sustain wider cultural obligations such as transmission of te reo and tikanga Māori.[3]

More sophisticated information about families and whānau will enable decision-makers to adapt the form and scale of programmes in the face of the changing nature of families and whānau. These *Families and Whānau Status Reports* assist with the process by making information accessible in a systematic way to enable policy analysts, family experts, and those in community organisations and research communities to identify emerging trends and better understand how families and whānau are faring.

1.2_ The focus of this 2015 *Families and Whānau Status Report*

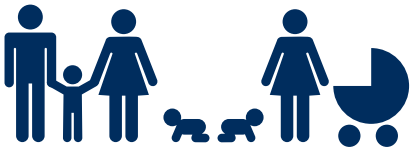
This is the third report in an ongoing research report series published by the Families Commission, which now operates as the Social Policy Evaluation and Research Unit (Superu). These reports meet our statutory obligation to publish "an annual Families Status Report that measures and monitors the wellbeing of New Zealand families."[4]

The inaugural 2013 *Families and Whānau Status Report* set the context for this annual research series. From the outset, this series has adopted a bicultural approach to understanding family and whānau wellbeing as two distinct research strands. This has been in recognition of the Crown's unique relationship with Māori, under the Treaty of Waitangi, as tangata whenua (people of the land, New Zealand's indigenous people). An ongoing element of progressing both the Western science and Te Ao Māori (Māori worldview) work streams is the concept of 'braiding' across these two streams to draw constructively on the findings of both. These activities are informed by He Awa Whiria, the 'Braided Rivers' model developed by Angus MacFarlane (MacFarlane 2011).

2 Baker, K., 2010, *Whānau Taketake Māori: Recessions and Māori resilience*. Families Commission, Wellington.

3 The *Families and Whānau Status Report 2013* drew on existing research on whānau that identified 'two pre-eminent' models of whānau – 'whakapapa whānau' (whānau united by whakapapa or kinship) and 'kaupapa whānau' (people who may or may not be related, coming together over a common kaupapa or purpose, such as a church or school whānau). Whakapapa whānau was identified as the more permanent and culturally authentic form of whānau and it was decided that the wellbeing research would focus initially on whakapapa whānau.

4 Families Commission Act 2003, section 8(1)(ba). This requirement was introduced by the Families Commission Amendment Act 2014, which came into force in March 2014. The publication of the 2013 status report was a commitment the Families Commission made to the Government in our Statement of Intent for 2012–2015.



The 2013 report established the broad conceptual underpinnings for developing two wellbeing frameworks and provided a demographic profile of families and whānau over time. It highlighted the complexity of families and the need to take into account cultural, cohort and life-course factors, as well as the changing demographic context, in order to understand how families and whānau are functioning and faring. Demographic trends identified included: smaller family sizes; an aging population with increased longevity; an increase in one-person households; and higher rates of families forming and dissolving.

The 2014 *Families and Whānau Status Report* situated this research series within the broader research literature on measuring wellbeing. It proposed initial family and whānau wellbeing frameworks as conceptual platforms for measuring and monitoring family and whānau wellbeing and for discussion and consultation with key stakeholders. The 2014 report also reported changes over time for selected variables based on the General Social Survey, the Census of Population and Dwellings, and administrative data, and presented in-depth analysis using data from the longitudinal survey of Family Income and Employment and the Pacific Islands Families Study.

This 2015 report presents three key advances in our work:

- refined and consolidated conceptual frameworks as the basis for measuring, monitoring and better understanding family and whānau wellbeing
- a coherent set of family wellbeing indicators relating to families, and to individuals within different types of families
- a coherent set of whānau wellbeing indicators using data from the first national Māori Social Survey, Te Kupenga, which was undertaken for Superu by researchers at the National Institute of Demographic and Economic Analysis and the University of Auckland.

We have continued to pursue both Western and Te Ao Māori concepts and methods and in this report present separate analyses of family and whānau wellbeing based on their respective conceptual wellbeing frameworks. These approaches will be braided together in the future to create a more nuanced and inclusive portrayal of how well families and whānau are doing.

The aim of presenting these indicators is to eventually have enough time-series data to enable us to monitor and examine changes in family and whānau wellbeing over time. Unfortunately the data currently available do not enable us to do this for either the family or whānau wellbeing indicators. As further surveys are undertaken, including a second Te Kupenga survey, we will be able to monitor these changes. It will be essential to relate any emerging trends to demographic and social changes, as well as to policy and other contextual changes.

An overview of the indicator selection process is provided in Appendix A. A detailed description of the selection process and the full data relating to each of the indicators are presented in a separate *Families and Whānau Status Report 2015: Technical Companion Report,* which is available online.[5]

5 At www.superu.govt.nz

1.3_ Overview of the family and whānau types

Definitions of the different family and whānau types

Families can be defined in many different ways – for example by descent, by choice or by residence. For this research, we are reliant on the definitions of 'family' used by our main statistical collections. Statistics New Zealand collects information on those who are usually resident in a household and the nature of the relationships between them. We used this information to identify families living in the household and to classify them into one of several family types, based on classification rules. We have mainly used Statistics New Zealand data and have focused initially on people living together as couples or in parent-child relationships.

We have defined six different family types as a basis for examining family wellbeing. These family types relate to a family who was usually resident in the household at the time that survey data were collected.[6] The categories are mutually exclusive (that is, each family is allocated to only one of the family types). The family types are:

1. Couple, both under 50 years of age

- Two people who are married, in a civil union, or in a de facto relationship, and who usually live together in the same household
- They are both aged under 50
- They either have no children or do not have their children living with them.

2. Couple, one or both aged 50 years of age and over

- Two people who are married, in a civil union, or in a de facto relationship, and who usually live together in the same household
- One or both of them are aged 50 or older
- They either have no children or do not have their children living with them.

3. Two parents with at least one child under 18 years of age

- Two parents with one or more children, all of whom usually live together in the same household
- At least one of the children is under 18.

6 This approach does not adequately capture the extension of 'family' beyond the household and the reality for those children spending time with separated parents in different households. We will capture the experiences of these groups through more focused research studies on these issues.

4. One parent with at least one child under 18 years of age

- One parent with one or more children, all of whom usually live together in the same household
- At least one of the children is under 18.

5. Two parents with all children 18 years of age and over

- Two parents with one or more children, all of whom usually live together in the same household
- All the children are 18 or older.

6. One parent with all children 18 years of age and over

- One parent with one or more children, all of whom usually live together in the same household
- All the children are 18 or older.

For the family wellbeing analysis we have separated the concepts of family and household. We have allocated all families to their relevant family type according to the classifications above, regardless of whether they are living with other families in a household. For example, if two families are living in the same household they are counted as two different families in our analysis. This is different from the whānau wellbeing analysis in chapter 4, which includes an additional classification for multi-family households. For the whānau analysis, if two families are living together they are counted once and allocated to the multi-family household category. The other six family types for the whānau wellbeing analysis are the same as those listed above – however, they relate only to single-family households. To clearly distinguish between these two classification approaches we refer to 'whānau types', not 'family types', in the whānau wellbeing analysis.

We chose a definition of 'child' that was solely age-based. This is consistent with the definitions in the United Nations Convention on the Rights of the Child, the Care of Children Act 2004, and the Children's Commissioner Act 2003, all of which refer to children under the age of 18. We note that this differs from the Statistics New Zealand use of the category 'dependent child', which excludes children aged from 15 to 17 years who are in full-time employment.

The ethnic identity of families has been categorised on the basis that at least one family member has identified with that group. The Census ethnicity question allows for a respondent to identify with more than one ethnic group and for different family members to identify with different ethnicities. This means that a family can be represented in more than one ethnic grouping. Therefore results presenting ethnicity across the family types will sum to greater than the number of families.

Demographic profile

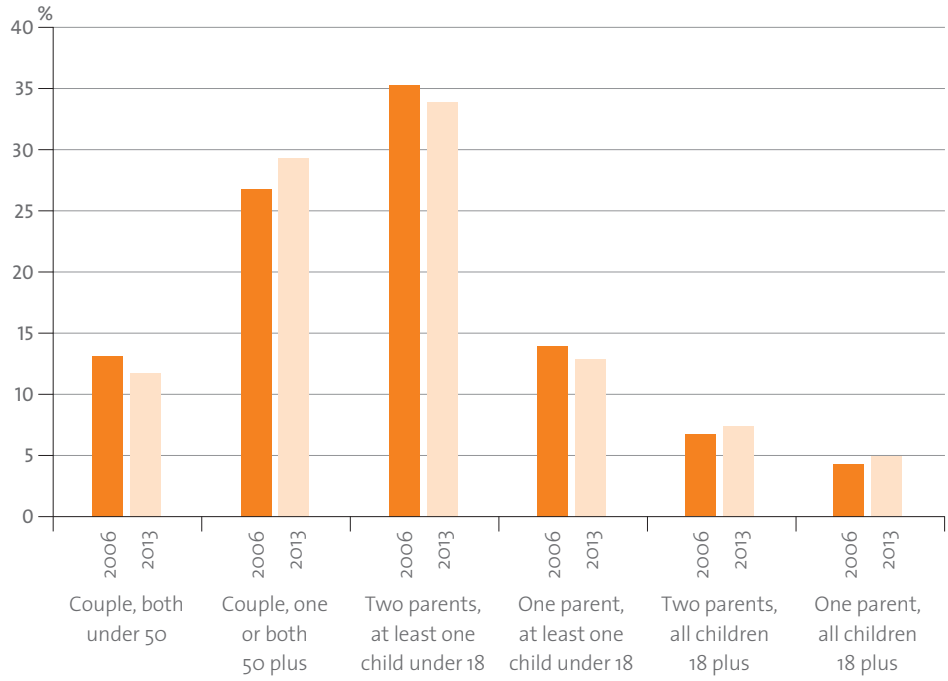
The demographic information in this section is from the Statistics New Zealand Census of Population and Dwellings. Unfortunately, because of sample size limitations we are unable to analyse data from surveys other than the Census according to demographic characteristics such as ethnicity and gender for the different family types.

There were 1,136,397 families usually resident in New Zealand in 2013. These families (comprising 3,315,119 people) made up 78 percent of the total New Zealand population of 4,242,048 people.[7] This total number of families represents all families in the six family types regardless of whether there was another family living in the household. If, for example, two families were living in the same household, they would be treated as two separate families and each family would be accounted for according to its relevant family type.

In line with the aging New Zealand population, as shown in Figure 1 below, there was a slight increase from 2006 to 2013 in the proportion of older couples without children and families with all children aged 18 or older, and a slight decrease in younger couples and families with at least one child under 18. Just under half of families (46.8 percent) included a younger child living with either two parents (33.9 percent) or a single parent (12.9 percent). In 2013, same-sex couples accounted for 0.9 percent of all partnerships (with and without children). There were 201,804 single-parent families (irrespective of the age of children) and most single parents (82.1 percent) were female (New Zealand Census 2013).

7 The remaining 22 percent therefore were either living on their own or with others who were not 'family' members as defined by this research.

Figure 1 _ Percentage of families by family type (2006 & 2013)



(Source: Statistics New Zealand Census of Population and Dwellings)

As shown in Table 1 below, most families included at least one family member who identified as having European ethnicity. Almost one in five families included at least one member identifying with Māori ethnicity, while a significant proportion of families (13.1 percent) included a member who identified as being of Asian or part-Asian ethnicity.

TABLE 01

Family Ethnicity in 2013

Source: Statistics New Zealand Census of Population and Dwellings,2013

Families where at least one family member identified with ethnic group						
Ethnicity[1]	European	Māori	Pacific	Asian	MELAA[2]	Other
Total	903,798	208,593	91,110	148,320	16,443	34,035
Percentage of families	79.5%	18.4%	8.0%	13.1%	1.4%	3.0%

Note 1: The percentage total exceeds 100% as the figures are based on all ethnicities that individuals identified with.

Note 2: MELAA = Middle Eastern/Latin American/African

In 2013, there were 1,136,397 families living in 1,081,518 different households. Most families (81.8 percent) lived on their own. Families that did have others living with them were more likely to have Pacific ethnicity represented, regardless of family type. Families with European ethnicity were least likely to have others living with them, across all family types. The Growing Up in New Zealand study tells us a little more about the nature of these living arrangements for families (single parents or couples) with children aged two years. That study shows that shows that one in five of these families lived in an extended-family context, and this was much more common among all ethnicities than for European-related ethnicities.[8]

Family types reflecting life-course transitions

This 2015 report follows the 2014 report in adopting 50 years of age as a threshold age for classifying couples. This is to reflect different life stages: younger couples (that is, both under 50) may be yet to have children, while older couples (one or both over 50) are more likely to have brought up children who have since left the family home, or to not have had children. A small proportion of the older couples will include a woman under 50 (partnered with someone over 50) who may have children in the future.

This split into younger and older couples also reflects the likelihood that older couples will have had more opportunity over time to become financially secure and to have better-established networks and connections. Current and future concerns about income, retirement, and potentially their aging parents are also different for this group compared to younger couples. Ethnicity data for the six family types also reflect the different population age profiles across these groups: about a third of families where a family member identified with European ethnicity were older couples without children – at least double the proportion for other ethnic groups.

Life stages are also reflected by the categories distinguishing between families that have at least one child under 18 years of age and those where all children are 18 or older. Across all four ethnic groups of European, Māori, Pacific and Asian, a third or more families (from 32.8 to 43.2 percent) are families with younger children. Just above a quarter of families where a family member identified with Māori or Pacific ethnicity were single parents with younger children. Single parents were more likely to live with others in their home. Single parents, in particular, were more likely to live with another related family – almost one in 10 single parents with children under 18 lived with another related family.

Families where all the children are 18 or older will have diverse characteristics and contexts. These include young adults who have stayed at home while attending university; parents providing long-term care to their children who have severe disabilities; and adult children who are caring for aging parents. An examination of the age of single parents with all older children showed a small peak of single parents aged over 75, which may relate to an elderly parent being cared for by an adult child or children.

8 Morton, S.M.B., Atatoa Carr, P.E., Grant, C.C., Berry, S.D., Bandara, D.K., Mohal, J., Tricker, P. J., Ivory, V.C., Kingi, T.R., Liang, R., Perese, L.M., Peterson, E., Pryor, J.E., Reese, E., Waldie, K.E., and Wall, C.R., 2014, *Growing Up in New Zealand: A longitudinal study of New Zealand children and their families*. Now we are Two: Describing our first 1000 days. Auckland: Growing Up in New Zealand. http://www.superu.govt.nz/sites/default/files/images/Report03.pdf

1.4_ Report structure

The next chapter of this report (chapter 2) describes the family and whānau frameworks that were used to guide the selection of wellbeing indicators. This is followed by a presentation of the family wellbeing indicators (chapter 3) and whānau wellbeing indicators (chapter 4), with an accompanying expert commentary for each. The final chapter (chapter 5) briefly outlines the research focus for the coming year.

Between each chapter is a vignette from our interviews with family and whānau. These expressions of family and whānau wellbeing provide a qualitative richness to complement the quantitative indicator information. The vignettes are based on interviews that were undertaken in 2014 for this purpose.[9] Quotes from the interviewees are also presented in the indicator results to provide additional qualitative depth to the findings. Real names have not been used. More detail about this qualitative research and a further nine vignettes are presented in the separate *Families and Whānau Status Report 2015: Technical Companion Report*, which is available online.[10]

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9 A total of 27 in-depth face-to-face interviews were conducted with the adult members of Māori, Pacific, New Zealand European and Asian families or whānau from Auckland, Wellington and Nelson. Paired interviews were conducted with either both parents together for two-parent families, both partners for couples without children living with them, or two single parents that had been paired by the researchers. This research was completed by ResearchNZ on commission for Superu.

10 At www.superu.govt.nz

Vignette

Multi-ethnicity two-parent family

Background

Heather (European) and Pita (Māori) have been together for 10 years and have a blended family. Each has three children, with ages ranging from 13 to early 20s.

The family relationship is complicated. Only one of their children is still living at home, but the rest frequently come and go (during university holidays for example). Heather's 17-year-old son is the only child still living at home, but he lives half the time with her ex-partner, who lives close by. One of Pita's sons has very recently gone to live with an aunty, as they had been having some issues with him. Pita also has a 13-year-old daughter who usually lives with his children's mother in the Pacific, but comes to live with Pita and Heather during the summer break.

Two of their children are at university in another city and come home during holidays, and Heather's oldest daughter is overseas most of the time. While Heather has a reasonably well-paid job as a teacher, Pita has been on a relatively low income. As such, they have lived hand-to-mouth and had to squeeze their large family into a two-bedroom house. During the last year Pita has been studying, as well as working full-time, with the hope of getting a better-paid job, in order to increase their standard of living. They both look forward to being able to spend more time together when his study is over at the end of the year. The whānau pride themselves on being passionate high-achievers in sports, the arts and academically. They describe themselves and their children as being motivated and bright:

Pita: *...It's pretty exciting I reckon our family. There's a lot of action...*

Heather: *It's the Brady Bunch.*

Pita: *There's a lot of movement. It's ongoing.*

Heather: *Yes, it's evolving all the time.*

Pita: *There's the explosions, there's the implosions, so that's all kind of dynamic I reckon. But that's good I'm happy with that, our dynamic family.*

Pita: *I think we've got a brainy family, bright.*

Heather: *I think they're very, they're motivated and high achievers I guess...*

Pita: *Passionate, that's a good one. Because they've got quite different passions. We've got sports passions, we've got the arts. Everyone [is] high-achieving. So, they're pretty motivated. We've got one child [with addiction problems] that might not be in that gap, but... Oh, he's motivated in his own way... he's dynamic in his own way, just not like all the others, but he's passionate in his own way.*

Heather: *Yes, he is.*

Pita: *I mean, I don't agree with a lot of his passions.*

Heather: *Yes, that's right.*

Pita: *He's got a lot of energy, really.*

Definition of 'whānau'

Heather and Pita illustrated their whānau independently. Pita illustrated their whānau as a fern, with the fronds coming up from the roots, the fronds representing each partner and their three respective children. While these are connected, they remain separate. Their whakapapa are conceptualised as the fern roots, feeding into their union.

That's tipuna and ancestors... So that would be father, mother and grandparents... so, they are at the base there. Your roots really... that's part of what sustains us, is that link to our past and whakapapa. There's that connection there. So, that continues to feed us. Then we feed that through to here [the children]... They'll be their own fronds; they'll have their own little fronds in them, as well.

It is of note that Pita represented Heather as larger than himself, and confirmed that this was because she is the leader of the whānau.

That's why she's the bigger frond... you see the power... she's the dominant one.

Heather illustrated their immediate family. She included herself and Pita at the centre, connected to their respective children. Her illustration also included Pita's ex-partner and father, and also her ex-partner and his new partner, and Heather's mother and stepfather. She noted that, if she had drawn her extended family, she would have included her sisters and their children.

I could have put all my sisters in as well, because they play a big part in my family... I keep going... my nieces and nephews... but this is my immediate [family] there.

What's underpinning whānau wellbeing?

Heather and Pita identified the following as being pivotal to the wellbeing of their whānau: respect, honesty, integrity, trust, aroha, whanaungatanga and sharing with the community.

Pita: *Respect and the honesty, integrity and trust and love and whānau. Yes, these are the main ones for us, eh?*

Heather: *Yes.*

Heather: *We had love right at the top, we had aroha... Without love, the rest don't really happen, do they? Positive and caring relationships is what helps us survive.*

Pita: *Because, I had to go through this thing with my son. Respect was our big one, wasn't it?*

Heather: *Because, without respect, you can't really have those working.*

Heather: *We worked out what it was that wasn't working, and respect was the biggie, wasn't it? Then honesty was the one that was coming off that.*

Pita: *Yes, respect and honesty.*

Heather: *We talked about community, sharing with the community. That whole thing of understanding it's not just about you. It's about... not being selfish. As a parent, I thought it was really important to role model that, so whanaungatanga, or being a part of the community. Hence my job as a teacher was a really important value system for me, as we've encouraged our kids to come and help out at the school and on the marae.*

Pita: *Oh, yes, that's right, reciprocity.*

In a similar vein, Heather and Pita described the essence of their whānau as respecting and celebrating diversity and cultural identity.

It's all part of identity... these guys [Pita's children] have got an interesting background because they're Māori and Cook Island... So, they've got quite strong Pacific roots, as well... I know for my kids too, because their dad is Māori, the marae is really important for them. (Heather)

Current whānau wellbeing and changes over the past year

The couple both rated the current wellbeing of their immediate whānau as high, but noted that this has fluctuated over the last year.

Pita: *It goes up and down all the time, which is normal.*

Heather: *Particularly in the beginning stages, because we're a blended family, we've had to do a lot of work. So we might have been down this end at some points.*

Pita: *We've been all over the place... At the moment, we're in a good space.*

Pita: *A lot of pressure is put on by our [blended] family dynamics. If things are going really good, things are really good. I mean, if things aren't good... that then impacts quite dramatically on us.*

Heather: *I think that the big thing we are always looking at is the relationship with my children with Pita's children. That's quite important to me. We really have had to work hard at a sort of connection there... If we are worried about them, it puts extra stress on us.*

When the whānau is at its best, as it is currently

Heather and Pita both agree that when the whānau is doing well (as it is currently), it is because they and their children are happy, getting along well together and achieving.

Pita: *Yes, well, I think of happiness.*

Heather: *I think of happiness straightaway. I think of mental health, like feeling happy in your daily life and wanting to participate... engaged and just managing in the world.*

Both Heather and Pita: *When we're together, there's laughter and sharing... I know they are out there doing something with themselves... following their passions... achieving highly.*

Situations and circumstances that have impacted negatively on their whānau wellbeing

Their whānau wellbeing has been adversely affected over the past year by Pita's youngest son's problem with alcohol addiction.

Pita: *[When things were at their worst] it was affecting everyone... It was down there, to the point where I couldn't manage it anymore. I had to get counselling. My wellbeing was affected, obviously, because it involved my son, which affected my physical health. It also affected Heather's wellbeing as well, and everyone else, to be honest.*

Pita has also spent the year working full-time and studying in the evenings, which has taken a toll on the whānau wellbeing, as he and Heather haven't been spending time together. However, this time is almost over, and Pita will be looking for a better-paying job, with an aim to improve their whānau wellbeing by finding a larger home and being better able to make ends meet.

Pita: *So that means retraining for me at the moment. That's why I've said to the kids, I'm retraining, so we can make more money, then if we're a little bit more comfortable it makes everyone else a little bit more comfortable... we've got a smiley face, because we're almost there right now.*

Overcoming a problem

Working together, Heather and Pita tried various ways of dealing with Pita's son's addiction, and the negative impact this was having on the wellbeing of the whānau. They tried being subtle and gentle, using tough love, accessing Māori counselling services, and getting support from some of the older children.

Pita: *First of all, as I'm his primary caregiver, we did a lot of one-on-one stuff, but that wasn't really working well. So, I asked Heather to jump on board with us, and that worked a lot better... but we weren't able to get rid of the root problem that was addictions....*

Heather: *We did have a number of approaches: the in-your-face approach; the subtle approach; the gentle approach. We just came at it from different angles as much as we could... Nothing was working....*

Heather: *You did some counselling... That counselling was really important for Pita to get through this year... To be frank, money would have been an issue for us to get counselling, but because he was able to get it under the Māori Health umbrella, it was free... It was crucial to his wellbeing this year, and that was crucial to mine, because if he wasn't coping, I wasn't coping....*

Finally, after trying their best to support Pita's son, but failing, they decided to move him out of the family home (and away from the bad influences in their local community), to live with his mother's sister in another city.

Pita: *So, in the end, I had to remove him, because it was just bringing the whole thing down to there [bottom of the rating scale]... We didn't overcome it. We had to remove him from the home.*

Heather: *Had to manage it.*

Pita: *So, moved him out of [location], because that was the dangerous zone. Of course, that worked.*

Heather: *...We've used [son's aunty] now to support him. So we've stepped out for a little bit and his aunty has stepped in, because we identified that his Pacific roots were really important to him and that seems to be working really well...*

Pita: *Yes, we had to get him out of the trouble zone.*

Heather: *That's what we identified for him. That his Pacific roots were going to be the place where he felt the safest. That was the family that knew him the way we used to know him, so that he could be that person again. We feel it's really working for him. He's there. He's in a good space, and we are just going to give him time to grow again, and then hopefully he will be able to come back in here.*

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02

The wellbeing frameworks

This chapter describes the family wellbeing framework and the two whānau rangatiratanga (whānau empowerment) frameworks – these are the conceptual basis for selecting indicators to measure wellbeing.

These frameworks were first proposed in the 2014 *Families and Whānau Status Report* and have been refined through consultation with a range of stakeholders, including government departments (such as Statistics New Zealand, the Ministry of Social Development and Te Puni Kōkiri), researchers, and non-government organisations. A full-day indicators research workshop was also held. Refinements to both the family and whānau frameworks focused on increasing the clarity of the frameworks as platforms for developing indicators to measure wellbeing.

2.1_ The Family Wellbeing Framework

The Family Wellbeing Framework is depicted on the next page. There are four key components to the model. These are: Family wellbeing domains; Family functions; Influential and contributing factors; and Contextual settings. There are complex inter-relationships across these four components. The characteristics and outcomes of any one of the four components both influence the other components and are also influenced by them.

Family wellbeing domains

These are depicted at the top of the model and are essentially family outcome domains (physical, material, emotional and social). Ideally it is these four key dimensions of family wellbeing outcomes that we would like to be able to measure at a collective family level. However, because of the conceptual complexity and the lack of both developed methodology and family-level data across the range of domains, it is not possible to do this.

Family functions

Four core family functions have been identified that contribute to family wellbeing, as depicted on the left-hand side of the model. These are to: care, nurture and support; manage resources; provide socialisation and guidance; and provide identity and sense of belonging. The extent to which a family can and does fulfil these functions has an impact on a family's overall wellbeing (the wellbeing domains) and also on outcomes for individual family members.

Influential and contributing factors

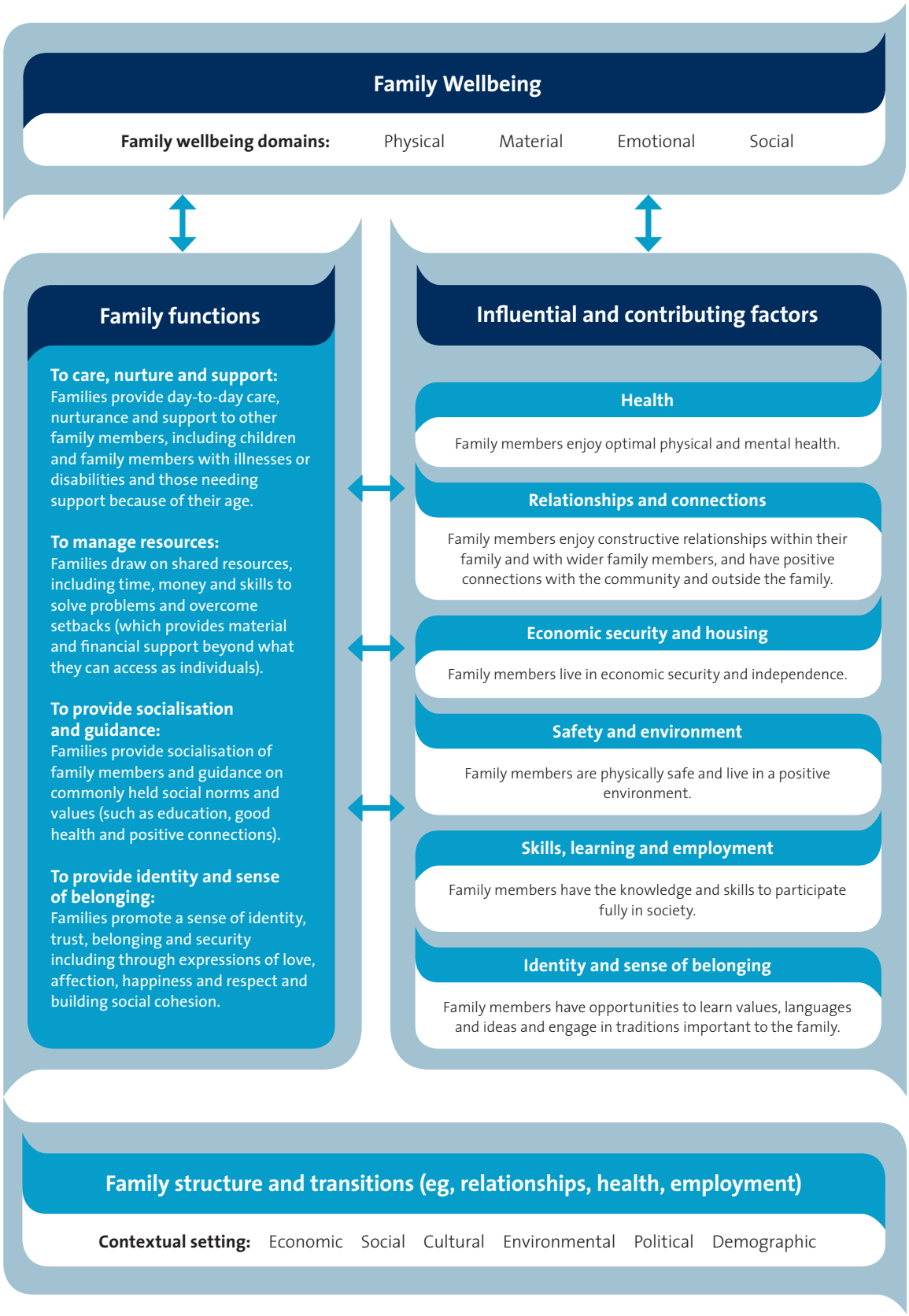
These factors relate to the things that can help or hinder a family in performing its core functions. They are presented on the right-hand side of the model. This will include factors such as how individual family members are faring and the quality of family relationships. The factors are presented across six theme areas: Health; Relationships and connections; Economic security and housing; Safety and environment; Skills, learning and employment; and Identity and sense of belonging.

Contextual settings

Along the bottom of the model is depicted the broader contextual setting within which families function. This includes the Economic, Social, Cultural, Environmental, Political and Demographic context. The changing nature of families and the inevitable transitions in terms of structure, career and health over the family life course also need to be taken into account and understood.

Family Wellbeing Framework

The Family Wellbeing Framework provides a comprehensive structure for understanding family wellbeing. It identifies four core family functions and factors that influence and contribute to the ability of families to fulfil these core functions. These core functions and factors contribute to family wellbeing across the wellbeing domains. There is a complex interplay across these functions, factors and domains.



2.2_ The Whānau Rangatiratanga Frameworks

The refinement of the whānau wellbeing conceptual platform for developing indicators has included a referring back to the conceptual depiction of whānau wellbeing previously developed by the Families Commission. This was the basis for the draft Whānau Rangatiratanga Measurement Framework proposed in the *Families and Whānau Status Report 2014*. These two related conceptual and measurement frameworks are presented next.

Whānau Rangatiratanga Conceptual Framework

The development of the underlying conceptual model drew collectively on the *Māori Statistics Framework* (2001), the *Dual axis framework of the Māori Plan for Tāmaki Makaurau* developed by the Independent Māori Statutory Board, and Superu's *Whānau Rangatiratanga Outcome Strategy*.[11] It presents the high-level concepts and principles that, taken together, make up whānau rangatiratanga (whānau empowerment).

The purpose of this model is to show that:

- key principles from within Te Ao Māori govern the development of this work
- the capability dimensions include capabilities valued by Māori – for example, 'sustainability of Te Ao Māori'
- research, analysis and interpretation is to be in the context of Māori values and principles.

Whānau Rangatiratanga Measurement Framework

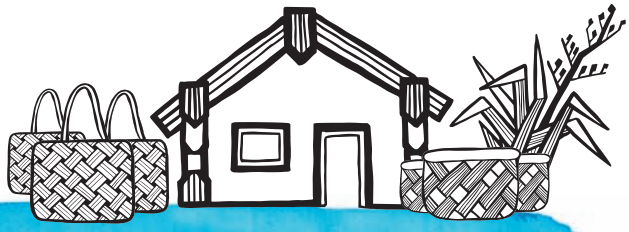
The Whānau Rangatiratanga Measurement Framework (presented in the *Families and Whānau Status Report 2014*) was developed to more specifically address and describe Māori-specific domains, indicators and measures. This measurement framework has been further refined through developing an initial full set of aspirational outcome statements that will evolve as this work progresses. For example, within the context of whānau rangatiratanga, the aspirational outcome statements in the 'Sustainability of Te Ao Māori' area, the principle of 'whakapapa' encompasses the potential of whānau to protect, nurture and pass on to future generations the values, knowledge and practices that capture the essence of what it is to be Māori. This includes: whānau knowledge of their whakapapa, mātauranga Māori, tikanga Māori and te reo Māori.

11 The development of the draft framework was informed by a Whānau Wellbeing Experts Group that was drawn together by the Commission. The group includes a number of experts in Māori statistics and demographics and in mātauranga Māori (Māori knowledge).

Whānau Rangatiratanga Conceptual Framework

This framework has drawn on capability dimensions and whānau rangatiratanga (whānau empowerment) principles to measure and understand outcomes of whānau wellbeing. The framework provides a Māori lens to view trends in whānau wellbeing over time. Inside the framework there are also 'areas of interest' or 'factors' that contribute to or influence whānau wellbeing (eg, whānau have a strong sense of belonging as Māori).

WHĀNAU RANGATIRATANGA MEASUREMENT FRAMEWORK



WHĀNAU RANGATIRATANGA PRINCIPLES

CAPABILITY DIMENSIONS	WHAKAPAPA Thriving relationships	MANAAKITANGA Reciprocity & support	RANGATIRATANGA Leadership & participation	KOTAHITANGA Collective unity	WAIRUATANGA Spiritual & cultural strength (Distinctive Identity)
SUSTAINABILITY OF TE AO MĀORI (language, identity, culture, institutions)	Whānau have a positive relationship with Te Ao Māori	Whānau are able to foster and develop their connections to Te Ao Māori	Whānau exercise leadership in Te Ao Māori	Whānau are able to meaningfully engage with Māori culture and Māori institutions	Whānau can access and express their culture and identity in ways that are meaningful to them
SOCIAL CAPABILITY (trust, volunteering, connectedness)	Whānau are connected and safe	Whānau care for themselves and for others	Whānau exercise leadership in Te Ao Whānui	Whānau are able to access and trust institutions	Whānau are able to express and embrace spiritually
HUMAN RESOURCE POTENTIAL (health, education, quality of life)	Whānau wellbeing is enhanced	Whānau support each other to succeed	Whānau are able to live well	Whānau are able to achieve their aspirational goals	Whānau are resilient and able to overcome adversity
ECONOMIC (employment, wealth, housing)	Whānau can manage and leverage collective resources	Whānau are able to support each other financially and to accumulate financial reserves	Whānau enjoy economic security	Whānau can navigate barriers to success	Whānau can access their material and non-material resources

References

Wereta, W. (2001). *Towards a Draft Māori Statistics Framework*. Statistics New Zealand, Wellington.

Vignette

Asian two-parent family

Background

Meenah and Tahir emigrated to New Zealand from India with their young son and daughter six years ago, in search of a better life.

Since arriving in New Zealand, the family has increased by one, with the recent birth of another son. Their new-born is particularly cherished, as the couple have wanted to have another child for many years, but had to wait until their financial situation improved.

Meenah: *Yes, that's why he [their new baby] is so late. Because, I am 38 now, but we had to wait, because of this money problem. Yes, but we really wanted one more baby.*

Meenah and Tahir's first priority in life is their children. As devout Christians, they are very happy that their children are able to attend a nearby Catholic school and are very proud of the fact that they are doing well at school.

Meenah: *Yes, [Christian faith] is very important. So, we chose the school, because we are not Catholic, we are Orthodox, so it's difficult to get the chance to study here, because it's a Catholic school. But, we really want this school and lucky we got that.*

Tahir: *...Our kids are real happy; happiest ones at that school.*

Meenah: *I think my kids are like leaders in school.*

The couple also pride themselves on the closeness of their relationship and how well they work together as husband and wife. Meenah and Tahir's marriage was arranged and they have adopted traditional roles within the family. Tahir is described as "the master of the house", and Meenah is responsible for running the household and caring for everyone. Mindful that her fate could have been very different, Meenah is very grateful that her husband and his family are all good people.

Meenah: *But, this is not always easy. Sometimes, the husband's parents are not really good, but I am lucky, my in-laws are really nice. Yes, and he's got two good brothers; they are really good. Yes, there's two sisters; the sisters have their husbands, so still they come and visit us on some celebrations, or something.*

Tahir: *Yes.*

Meenah: *Yes, we are really good husband and wife, we are thinking in the same way... and we have one competition in our community and they give us some questions, like the same questions.*

Tahir: *Separate rooms. Ten questions.*

Meenah: *The answers of 10 questions are the same... our answers are the same answers.*

Meenah: *He's the master... So, if I do anything, I'll ask him, I know it's OK. He never says, no. That's lucky. He is a good master. Also, the same with the kids. Yes. Oh, he's the master, but I manage everything, yes. Yes, the house and kids and everything... Yes, I manage everything. But I ask him, like, if it's all right for you to come [for the interview].*

Definition of 'family'

Meenah and Tahir illustrated and described their family together, explaining that, if they lived in India, it would be customary for the family to live with, or close by to, the husband's parents. However, here in New Zealand, they define their family as just themselves and their three children.

Meenah: *Oh yes. Yes, his parents. That's his parents and husband and me. Then our kids. Yes, the common idea in India, in our place.*

Tahir: *... Yes, and your family also.*

Meenah: *My family, they are not living with us, but they can come and visit.*

Tahir: *After the marriage, she [the wife] comes to you.*

Meenah: *...Yes, that is the custom.*

Tahir: *...normally, somebody living in India, they have a separate home, you know.*

Meenah: *But, not too far [from his parents].*

Tahir: *Not far.*

Meenah: *One house here [pointing] and one house is here [in the same neighbourhood]. [But], here, [in New Zealand it is] husband, me and our kids.*

What's underpinning family wellbeing?

Meenah and Tahir identified the following as underpinning their family wellbeing.

Above all, these loving parents value their children. As they say, they can do without anything, but they can't do without their children.

Meenah: *Yes, we have some financial problems, but yes.*

Tahir: *But, we can manage.*

Meenah: *We can manage. But, if anything happens to our kids we can't manage that.*

In addition, they are guided by Christian principles, especially love, respect and honesty. In this regard, open communications with each other and their children are seen as key to their family's wellbeing.

Tahir: *...Especially, we believe in Christian[ity].*

Meenah: *Yes, always to give the truthfulness. If they are doing anything wrong, don't worry about that, we are human beings, we are not perfect, but you can tell us I did that, or that. They have real freedom to talk to us.*

Current family wellbeing and changes over the past year

Once they understood the rating scale, Meenah and Tahir rated the current wellbeing of their immediate family as the absolute top (five out of five), as they couldn't imagine being any happier.

Meenah: *Oh, this is not the top? Actually, we are here. I think this is the limit [5/5]. Yes, yes. Yes, of course we are.*

Tahir: *Yes.*

When the family is at its best, as it is currently

They both agree that when the family is doing well, as it is currently, it is simply because they are able to spend time together, enjoying each other's company.

Tahir: *Also, actually we are very happy, we are going together, travelling, eating, everything, but not with friends, you know. Somebody [else] likes going to friends [and] is happy, but we are actually very happy with each other.*

Meenah: *We are going, always as four, and now we five are always together; we like that. Yes.*

Tahir: *Ah, yes.*

Situations and circumstances that have impacted negatively on their family wellbeing

The family emigrated to New Zealand under a cloud after Tahir's business folded, leaving the family destitute and shamed.

Meenah: *Yes, because my husband has got a really big exporting company. But, some of our friends, they were not good and cheated him. Thousands and too much, I don't know, but I know that it was lots of money, lots and lots of money. Then we are in real trouble with the financial thing happening in our life... In India, we are not like here. Here, nobody is concerned with others, like, Oh, what are you doing? Not like here. But, in India, it's not like that. Everybody asks, Oh, what happened? What happened to your dress? It's not looking nice. Then they think something happened to us, we are looking sad and everybody is asking too many questions.*

Overcoming a problem

As a consequence of their misfortune, the family made the decision to emigrate to New Zealand. In order to make this happen, Meenah was required to come to New Zealand ahead of the rest of the family. Being separated from her family was the most difficult time of Meenah's life as she struggled with the unfamiliar culture, climate and language and, most of all, she missed her family.

Meenah: *I'm graduating [with a] Master of Science and Bachelor of Education, and I got a really good job back in India, but I think we can go somewhere and make more money. So, thinking to come here and doing some course and that's good for my whole family... So, because of my education and I don't want to make him sad, so I can come here, leaving my kids in India for one year and six months... Strange country, strange climate; cold climate. At first, when I was here first, I know English and I know how to write it, but sometimes we can't understand the accent. Not with our children. That was the real sad thing in my life... That time was really hard. That's the only hard time in our lives, especially my life. Yes, when [son] was four at that time and [daughter] was six. But, my parents and his parents looked after them really well, but I missed them.*

However, through faith and prayer, as well as support from family overseas, Meenah got through the time alone and, after six months, Tahir followed her out. Very soon after, the couple returned to India to get the children.

Meenah: *By prayer.*

Tahir: *Yes, that's the important thing.*

Meenah: *Yes, faith and our family is like this, prayer... Of course, his brother and everyone helped us... They gave some money and they always call us, yes, talking always... Really great support from his parents and my parents, yes. We don't ask money, more money, because it's a real great loss, they can't manage, so we have to find our own way. ...then he [Tahir] can join with me, after six months. Then we went to India together and brought our kids here. So, we are here.*

Although they miss their family living in India and other parts of the world, they are very happy in New Zealand, as they believe they have a better life here than would be possible in India. Some of the things that they particularly value include being free from the caste system and having educational opportunities for their children.

Meenah: *Yes. But sometimes we miss our place... we miss our parents and everything, but yes... But, this is good. But, that was really hard, because no money nothing, yes.*

Tahir: *Better life and better money and better education for the kids. Yes, a new start... Yes, we are really happy. People are really nice.*

Meenah: *Then we came here. We are really upper class in India. Some people, they are really lower class. Some people are, Oh don't speak to them, don't touch them. So, we are really happy here, nothing like that. Yes, some places still have that racism, but not here. Yes, here we are all the same, yes equals.*

Tahir: *Yes, equals.*

Meenah: *It is really important for us to give them good education.*

Tahir: *Yes. That's where we are very happy in New Zealand, especially.*

03

Family wellbeing

3.1_ Introduction

This chapter presents the wellbeing indicators for families based on the Family Wellbeing Framework discussed in the previous chapter. The wellbeing of each of the six family types is addressed separately. The indicators are briefly described below, and more detail is provided in the *Technical Companion Report*. This chapter ends with an expert commentary that positions our wellbeing work and findings within the broader international research literature.

Results focus mainly on 2012 and 2013

This chapter focuses mostly on the most recent wellbeing indicator data available from different data sources. Most of the data come from the General Social Survey and, at the time that we completed this research, the most recent survey data available were from the 2012 survey. The next most frequently used source was the Census, which was last conducted in 2013. The other three sources were the Youth 2000 series, the Disability Survey, and the Household Economic Survey, which were most recently conducted in 2012, in 2013, and for 2012/13 respectively.

Although data for more than one year are available for all of these surveys, we have only been able to occasionally report on changes over time. Most of our indicator data come from the General Social Survey, which was first conducted in 2008, with further surveys in 2010 and 2012. The extent to which we were able to examine change over time from 2008 to 2012 was limited by considerations of sample size. The General Social Survey has a reasonable overall sample size of around 8,500. However, when it is divided up among the six family types, the smaller numbers for each family type mean that we have to be cautious about interpreting any differences in the indicator results over time as being a real change, rather than merely a random result (because of the small sample size).

Because the majority of our indicators are limited to the period 2008 to 2012, we have chosen to present related Census data for a comparable period and used data from the 2006 and 2013 Censuses. For most family types and indicators, using data from the General Social Survey and the Censuses, there has not been much change in the wellbeing measurements over those times. Where there have been noteworthy exceptions, we have commented on this.

We were not able to compare the Youth 2012 survey with earlier Youth 2000 surveys, nor the 2013 Disability Survey with earlier disability surveys, because of changes in the wording of the indicator questions.

Two types of measurement indicators

We present the results for two different types of measurement indicators: the percentage of families and the percentage of individuals. Reporting the percentage of families who have a certain characteristic is our ideal. However, there is limited survey data that can be analysed in this way, as it requires data relating to all members of a family. Therefore this is only possible using Census data or where the characteristic of interest is measured at a family level (such as family income). For example, the Census includes data on all members of a family who smoke, and therefore we can specify and report on an indicator relating to the percentage of two-parent families with all adult children where at least one person smokes.

We report on the percentage of individuals who have a certain characteristic for data from the General Social Survey and other surveys. This is because our analysis is based on responses from one individual who we can allocate to a family or whānau type. These individual responses have been weighted to reflect the general population for our analysis. For example, if we were to use data from the General Social Survey about smoking, we could only report on the percentage of individuals across all of those in two-parent families with all adult children who smoke. We cannot tell whether these individuals are in the same family or in different families. This is the case even with single parents with at least one child under 18 years of age, as the General Social Survey asks questions of New Zealanders aged 15 and over, so some of the children in these families would have participated in the survey.

3.2_ Presenting the indicators

Table 2 on the next page briefly describes each of the 30 indicators, grouped according to the six indicator themes. This is followed by an example pictorial representation of the indicators that shows them all on a circle. In this chapter, we will use a separate indicator circle to depict the wellbeing for each of the six family types.

TABLE 02

Description of Family Wellbeing Indicators

Indicator title	Survey question(s) / item(s)	Measurement	Source
Theme: Economic security and housing			
1. Adequate income	Median equivalised family disposable income	Percentage of families at or above 60% median equivalised family disposable income	Household Economic Survey
2. Less deprived neighbourhoods	The NZDep2013 Index of Deprivation is used to identify families living in the least deprived neighbourhoods	Percentage of families living in the least deprived (decile 1–5) neighbourhoods	NZDep2013 Index of Deprivation; Census
3. Satisfied with standard of living	How satisfied are you with your standard of living?	Percentage of individuals that are satisfied or very satisfied with their standard of living	General Social Survey
4. Affordable housing	Ratio of family housing costs to equivalised family disposable income	Percentage of families where housing costs are less than 25% of equivalised family disposable income	Household Economic Survey
5. No housing problems	Think about any major problems you have with this house/flat. [Looking at list]' Are any of these things major problems for you? You can choose as many as you need	Percentage of people who do not have any major problems with their house or flat	General Social Survey
Theme: Health			
1. Good general health	In general would you say your health is excellent, very good, good, fair or poor?	Percentage of people with good or better health rating	General Social Survey
2. No disability	Do you have a long-term disability?	Percentage of people without long-term disability	Disability Survey
3. Physically healthy	Calculated from the SF12 questions about physical health, and emotional and stress problems	Percentage of people with health equal to or higher than the median	General Social Survey
4. Mentally healthy	Calculated from the SF12 questions about physical health, and emotional and stress problems	Percentage of people with health equal to or higher than the median	General Social Survey

Indicator title	Survey question(s) / item(s)	Measurement	Source
5. Do not smoke	Do you smoke cigarettes regularly (that is, one or more a day)?	Percentage of families where no-one smokes	Census
Theme: Identity and sense of belonging			
1. Easily express identity	Here in New Zealand how easy or difficult is it for you to express your own identity?	Percentage of people who find it easy or very easy to express their own identity	General Social Survey
2. No discrimination	In the last 12 months have you been treated unfairly or had something nasty done to you because of the group you belong to or seem to belong to?	Percentage of people who have not been treated unfairly because of the group they belong to	General Social Survey
3. Civil authorities are fair across groups	Do you think that staff at [council, police, judges and court, government departments] treat everyone fairly, regardless of what group they are from?	Percentage of people who did not raise concern about civil authorities (council, police, judges and court, government departments) treating people fairly	General Social Survey
4. Health and education services are fair across groups	Do you think that staff at [doctors, health services, schools, education facilities] treat everyone fairly, regardless of what group they are from?	Percentage of people who did not raise concern about health and education services (doctors, health services, schools, education facilities) treating people fairly	General Social Survey
5. Engage in family traditions	Data not available	Data not available	Data not available
Theme: Relationships and connectedness			
1. Right level of extended family contact	Think about all types of contact with family or relatives (who don't live with you). Would you say you have the right amount of contact, or not enough contact with them?	Percentage of people who report about the right amount of contact with their extended family	General Social Survey

Indicator title	Survey question(s) / item(s)	Measurement	Source
2. Give support to extended family	Do you (you or your partner) give any of them any of these types of support [List shown to respondents][1]?	Percentage of people reporting any of the listed types of support for their extended family	General Social Survey
3. Voluntary work – community	In the last four weeks, which of these [activities][1] have you done without pay?	Percentage of families where at least one person did unpaid work outside of their own home	Census
4. Family fun	How much do you and your family have fun together?	Percentage of youth who have family fun often or a lot	Youth Survey
5. Family meals	During the past seven days, how many times did all, or most, of your family living in your house eat a meal together?	Percentage of youth who report having a family meal together at least three times in the past seven days	Youth Survey
Theme: Safety and environment			
1. Feel safe at home	Do you feel safe at home?	Percentage of youth who feel safe at home at least sometimes	Youth Survey
2. Feel safe at work	In your day-to-day life, overall, how safe do you feel in the following situations: ...at work?	Percentage of people who feel safe or very safe at work	General Social Survey
3. Feel safe at night in neighbourhood	In your day-to-day life, overall, how safe do you feel in the following situations: ...walking alone at night in your neighbourhood?	Percentage of people who feel safe or very safe walking alone at night in their own neighbourhood	General Social Survey
4. Easy access to services	How many of the facilities [list shown to respondents][1] you want to go to can you easily get to?	Percentage of people who can easily get to all or most services	General Social Survey
5. No neighbourhood problems	Think about any major problems you have with the street or neighbourhood. Are any of these things [list shown to respondents][1] major problems for you?	Percentage of people who report no major neighbourhood problems	General Social Survey

Indicator title	Survey question(s) / item(s)	Measurement	Source
Theme: Skills, learning and employment			
1. Post-secondary education	Print your highest qualification, and main subject	Percentage of families where at least one person has a post-secondary qualification	Census
2. Believe education important	Which of the answers on [list of statements][1] matches your feelings about education?	Percentage of people who believe education is important or very important	General Social Survey
3. Satisfied with knowledge and skills	In general, how do you feel about your knowledge, skills and abilities?	Percentage of people who are satisfied or very satisfied with their knowledge, skills and abilities	General Social Survey
4. Employment	Employment is where an individual worked for pay, profit or income for an hour or more over the last week	Percentage of families where at least one person is employed	Census
5. OK with hours and pay	Think about the total number of hours you work (for all your jobs). If you had the opportunity would you choose to: • work more hours and receive more pay? • work the same amount of hours and receive the same pay? • work less hours and receive less pay?	Percentage of people who would choose their current pay and hours of work	General Social Survey

Notes:

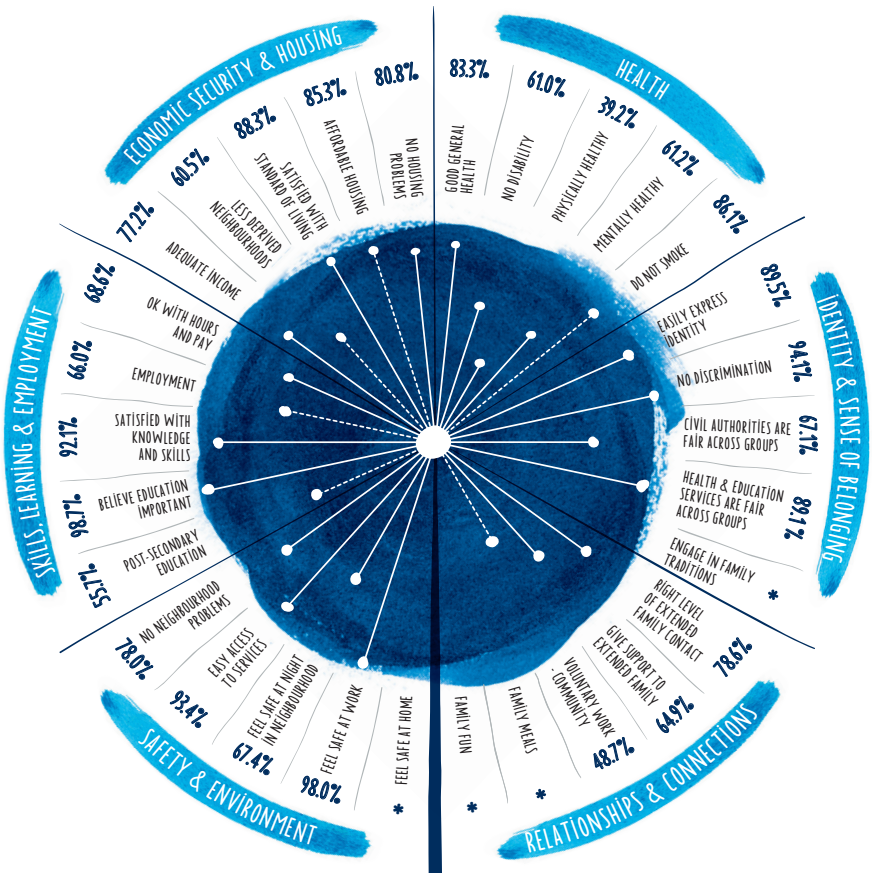
1 *The Technical Companion Report* contains the list of options for respondents to choose or consider.

The small example pictorial below shows all of the 30 indicators as a collective. The indicators are grouped according to the six family wellbeing theme areas. The indicators have all been framed so that a higher percentage relates to a better outcome. A line extends from the centre of the circle to show the result for each of the indicator labels that the line points to. If there is no line associated with an indicator, this means there was no available data for that family type.

We have used this pictorial sparkler approach to readily convey how families are faring in the six theme areas. It can be seen in this example that results for the economic security and housing theme are fairly positive, as many of the lines extend close to the outer edge of the central circle. However, the indicators relating to health show a less positive picture, with much shorter lines.

The pictorial also shows the results as written percentages, and signals whether each result relates to either the percentage of families (dashed line) that have that characteristic, or to the percentage of individuals (solid line) with that characteristic overall for that family type (regardless of whether they are part of the same or different families).

We are only presenting data relating to 2012 and 2013 in this report. We also intend to use this approach to show change over time when we have enough time-series data from surveys such as the General Social Survey to confidently assess for trends.



3.3_ Overview of wellbeing for all family types

Most people in families appear to be doing reasonably well, except for single-parent families

The remainder of this chapter discusses the wellbeing of each of the six family types. We introduce this discussion here with an overview about families generally.

On the whole, most people in families have been doing reasonably well on most indicators. Any generalisation will not be appropriate for all families, as some people will have been doing better than indicated, and some worse.

For many of the indicators, despite the findings that most people in families are doing well, there is a proportion of family members for whom this is not the case. For many of the indicators, about one in five families or family members (depending on the nature of the indicator) is not doing well. Although it is inevitable that there will be some families who have not scored well, we do need to be concerned about those indicators where a significant proportion of families have scores indicating adversity. In those cases we have pointed this out in the discussion in this chapter.

We are unable to tell whether families or family members who have scored positively on a particular indicator have also scored positively across the other indicators. It could be, therefore, that some families or family members have scored positively on most wellbeing indicators, while others have scored negatively on most indicators. We will consider presenting this type of analysis in future years.

Generally, however, families have had reasonable levels of income and employment, with 80 percent reporting an income of at least 60 percent of the median family income. They have had manageable housing costs – 65 percent were paying less than a quarter of their income for mortgages or rent. Around a third of family members (34 percent) reported significant housing problems such as dampness, or homes that are too small or too difficult to heat. The families whose members had elevated rates of housing problems were younger couples without children, couples with younger children, and single parents with younger children. Eighty percent of family members reported good living standards. The majority of families (54 percent) lived in average or better-off neighbourhoods according to the Deprivation Index. For single-parent families, however, the opposite was true – the majority lived in the less well-off neighbourhoods (68 percent of single-parent families with a younger child, and 50 percent of single-parent families with adult children).

Family members generally enjoyed satisfactory mental and physical health – 88 percent rated their overall health as good to excellent. Some family types, however, had physical health problems or high rates of disability (for example, 39 percent of families based around older couples had at least one member with a disability). The members of single-parent families had significant rates of mental-health issues – 56 percent and 55 percent, respectively, with the members of single-parent families with younger children and single-parent families with adult children being assessed as being below the median mental-health level. Smoking rates have been falling across all family types; at the last Census, 78 percent of families did not have anyone who smoked.

Smoking rates have been falling across all family types; at the last Census,

78%

of families did not have anyone who smoked.

Most families rated well on all measures of identity and belonging, including low levels of discrimination, and high levels of belief in the fairness of those providing services to their communities. However, there were many families (around a third) who thought that the authorities were not always fair to all groups in society. Single parents were less likely than the members of other family types to believe that the authorities were always fair.

We have limited information on the quality of interactions within families, but what we do have is consistent with most families enjoying good internal relationships. About a third of teenagers report, however, that their families did not often have fun together, and approximately a quarter of teenagers said that their family ate together fewer than three times a week. Eating meals together is regarded as an index of family cohesion or belonging, which in turn is related to wellbeing for young people.

Three-quarters of the family members thought they had the right amount of contact with their extended families, and a majority (57 percent) had given some form of support to their extended families. More than four out of 10 (46 percent) had done some voluntary work for the community in the last four weeks, including looking after other families' children or helping someone who was ill. The proportion of families involved in voluntary work had fallen a little since the 2006 Census. In general, families who were older or who had children seemed to be more involved in voluntary work than other families; perhaps this is related to their capacity to do this type of work, or their opportunities to do so.

Almost all family members (97 percent) felt safe at work, but around a third (32 percent) felt unsafe in their neighbourhoods after dark. For some of the family types (older couples with no children, couples with younger children, and single parents with adult children), the number of family members feeling unsafe after dark had fallen since 2008. Most (91 percent) could easily access services such as shops, schools, post shops, libraries, and medical services. Seven out of 10 had no problems in their neighbourhood; for the rest, the most commonly mentioned problem was noise.

Almost all family members (97 percent) believed that education is important, and most (88 percent) were satisfied with their levels of knowledge and skills. More than six out of 10 of these families had someone with a post-secondary education qualification, and this proportion had increased a little for all family types in recent years.

Most families (80 percent) had someone in employment, although this was less true of single parents with children under 18 (55 percent of these families had someone employed). Six out of 10 of the family members who were employed were happy with their hours of work, and the majority of the rest wanted to increase their hours so they could earn more money. The data suggest that some families are conflicted between their need to earn more and the time demands of their parenting role.

The overall picture is not positive for single parents, many of whom appear to have significant economic and other stresses. Nor is the picture uniformly positive across all the indicators and all the families for the other family types. Further details are provided in the following pages.

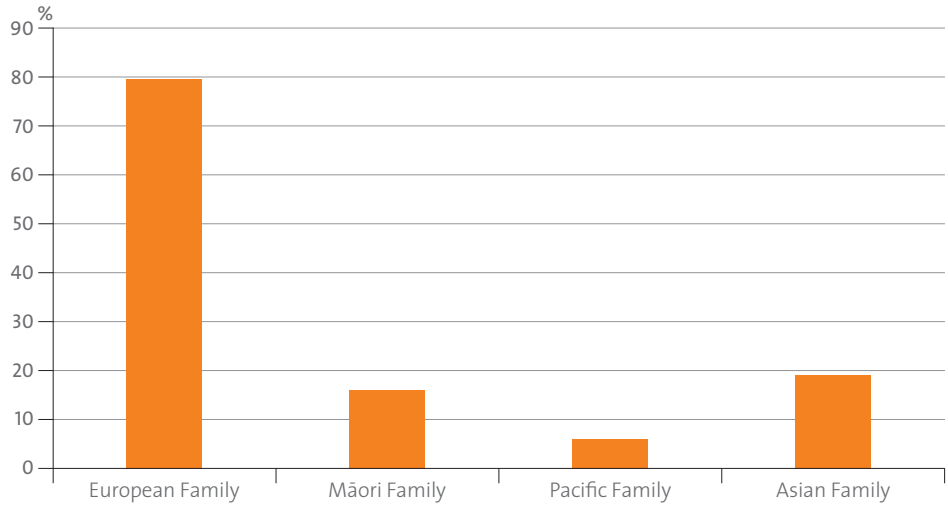
The overall findings show that many families appear to be well-placed to perform their core family functions relating to providing care, nurturing and supporting; managing their resources successfully; providing socialisation and guidance to their members; and providing them with identity and a sense of belonging. However, there is also a substantial minority of family members and families facing adversity. It is unclear how much this adversity relates to the same families facing multiple issues or to difficulties that are spread across different families.

3.4_ Couple, both under 50 years of age

Most younger couples with no children at home are doing well

There were around 130,000 families in this category. It is likely that most of these families were yet to have children, although some might have done. Some might have had children before forming their present couple relationship. The children were not living with the couples at the time the data were collected.

Figure 2 _ Percentage of Couple, both under 50 by ethnicity (2013)

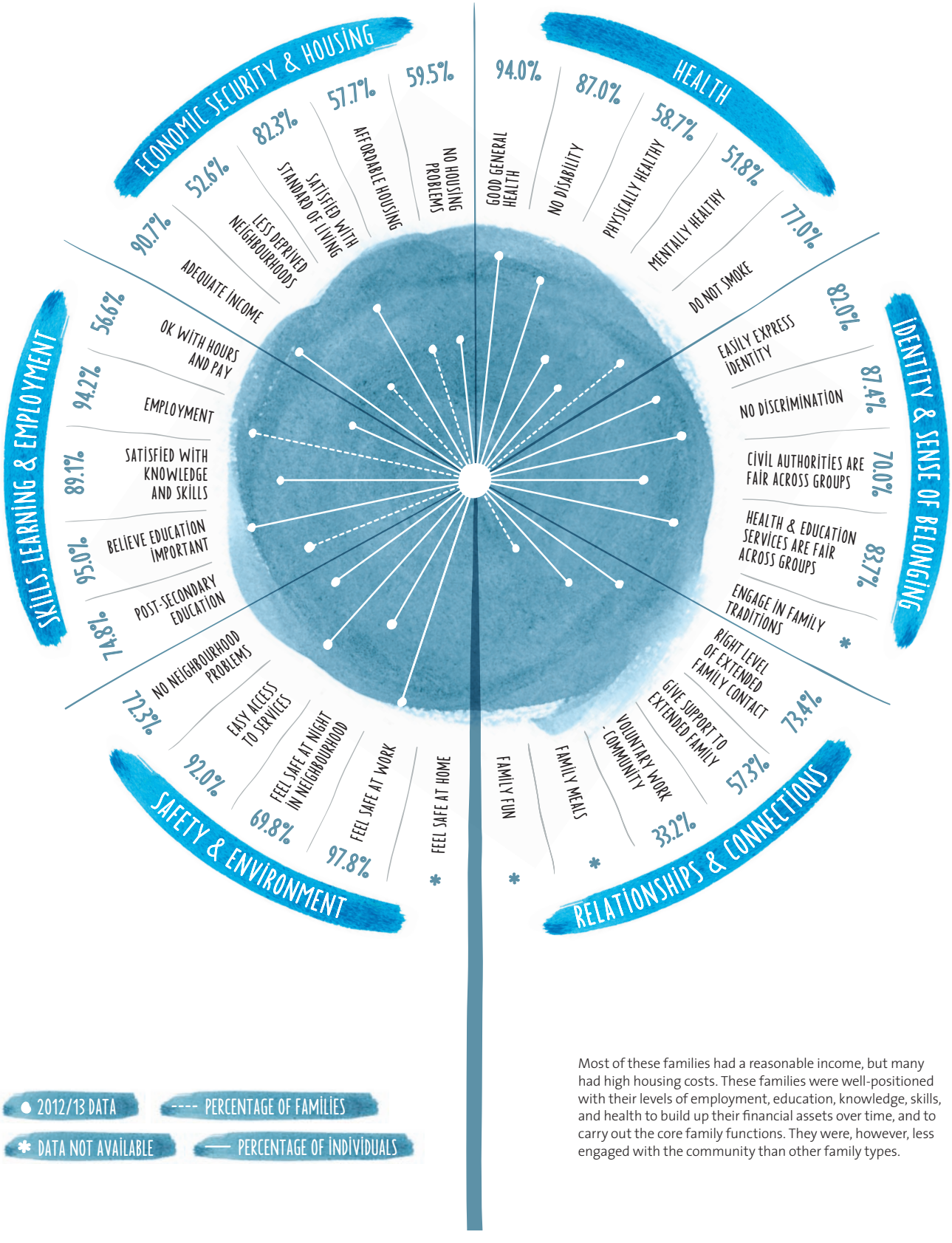


(Source: Statistics New Zealand Census of Population and Dwellings 2013)

As can be seen from Figure 2, the members of these families most commonly reported ethnicities within the European grouping (80 percent), followed by Asian (19 percent), and Māori (16 percent). Of the younger of the two adults in these couples, most were under 35. One-third of these families had another family or other individuals living with them.

COUPLE, BOTH UNDER 50 YEARS OF AGE

FAMILY WELLBEING INDICATORS



Most of these families had a reasonable income, but many had high housing costs. These families were well-positioned with their levels of employment, education, knowledge, skills, and health to build up their financial assets over time, and to carry out the core family functions. They were, however, less engaged with the community than other family types.

Overview

Most of these families had an income at or above 60% of the median family income, but many had high housing costs. These families were well-positioned with their levels of employment, education, knowledge, skills, and health to build up their financial assets over time, and to carry out the core family functions. They were, however, less engaged with the community than other family types.

Female: *Because, I've just completed my four-year degree and [my partner] has almost completed his four-year degree.*

Male: *...it's kind of like we're at a peak. We've got through uni and so on. You know, we've just about achieved.*

Female: *Yes, and through that I feel blessed.*

– European couple under 50

Economic security and housing

Most of these families (91 percent) had an income at or above 60 percent of the median equivalised family disposable income, and most (82 percent) were satisfied with their standard of living. These families were located in both well-off and deprived neighbourhoods (as measured by the Deprivation Index) in about equal measure. Four out of 10 of them were paying more than 25 percent of their income for their mortgages or rents. The comparatively high number who had others living with them (one-third) suggests that this could have been partly to help out with housing costs. Around 40 percent of the family members complained that their houses were too small, expensive, cold, damp, difficult to get to, in poor condition, or infected with pests. Overall, housing was a problem for a significant minority (41 percent) of these family members.

Health

Almost all (94 percent) of the members of these families rated their health as good, very good, or excellent, which would be usually expected in people of these ages. This self-rating was consistent with other indicators. Comparatively few of these families had a member with a disability (13 percent), and most family members (59 percent) were assessed as having better physical health than the median for the population as a whole. Their mental health was similar to that of the rest of the population.

Identity and sense of belonging

Most of the members of families in this group (82 percent) found it easy to express their identity, and most (87 percent) did not feel they had been discriminated against. One-third felt that authorities do not always treat all groups in society fairly, but most of them (84 percent) felt that health and education service providers treated all groups fairly.

Relationships and connections

Three-quarters of the members of these families thought they had the right amount of contact with their extended family. A majority of the family members had given some form of support to their extended families over the past 12 months, such as financial support, childcare, or caring for a sick relative. One-third of the families had done some form of voluntary work for the community in the past four weeks, including looking after other people's children or sick members of other households. This was by far the lowest level of voluntary work compared with the other family types, suggesting that being older or having children in a family leads to greater engagement with the community.

Safety and environment

Almost all of the members of these families (98 percent) felt safe at work, but 29 percent felt unsafe in their neighbourhood at night. Twenty-eight percent had neighbourhood problems – the most common problem was noise. Most members of younger-couple families (92 percent) could easily access community services.

Skills and learning

Three-quarters of these families had someone with a post-secondary qualification, and almost all family members (95 percent) thought that education is important.

...With us, like we're a bit more self-aware of everything and having that extra bit of education here, like it does make you a bit [more] aware of things that you need to plan towards and things that you need to work on to have financial freedom and that good life in the future...

– Pacific couple under 50, no children

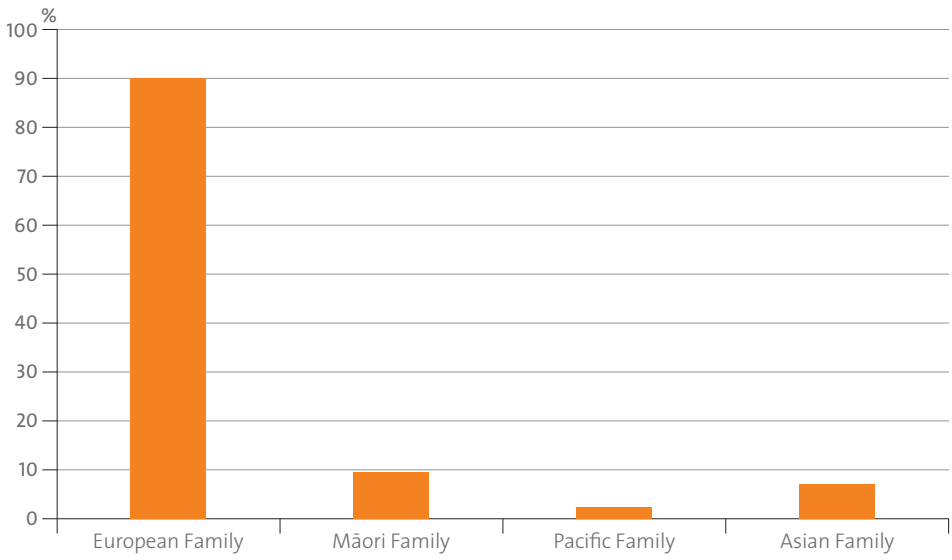
Most family members (89 percent) were satisfied with their knowledge and skills, and almost all families had someone in full-time or part-time employment. While the majority of those who were working (57 percent) were happy with their hours of work, most of the rest wanted to work longer hours in order to increase their income.

3.5_ Couple, one or both 50 years of age and over

Older couples with no children at home generally rate highly on wellbeing, except for physical health and disabilities

There were more than 300,000 families in this category, making it the second most numerous family type. Many of these couples would have had adult children living elsewhere, while some adults in these older couples would have had younger children living in another family, and others would have been childless.

Figure 3 _ Percentage of Couple, one or both 50 plus by ethnicity (2013)



(Source: Statistics New Zealand Census of Population and Dwellings 2013)

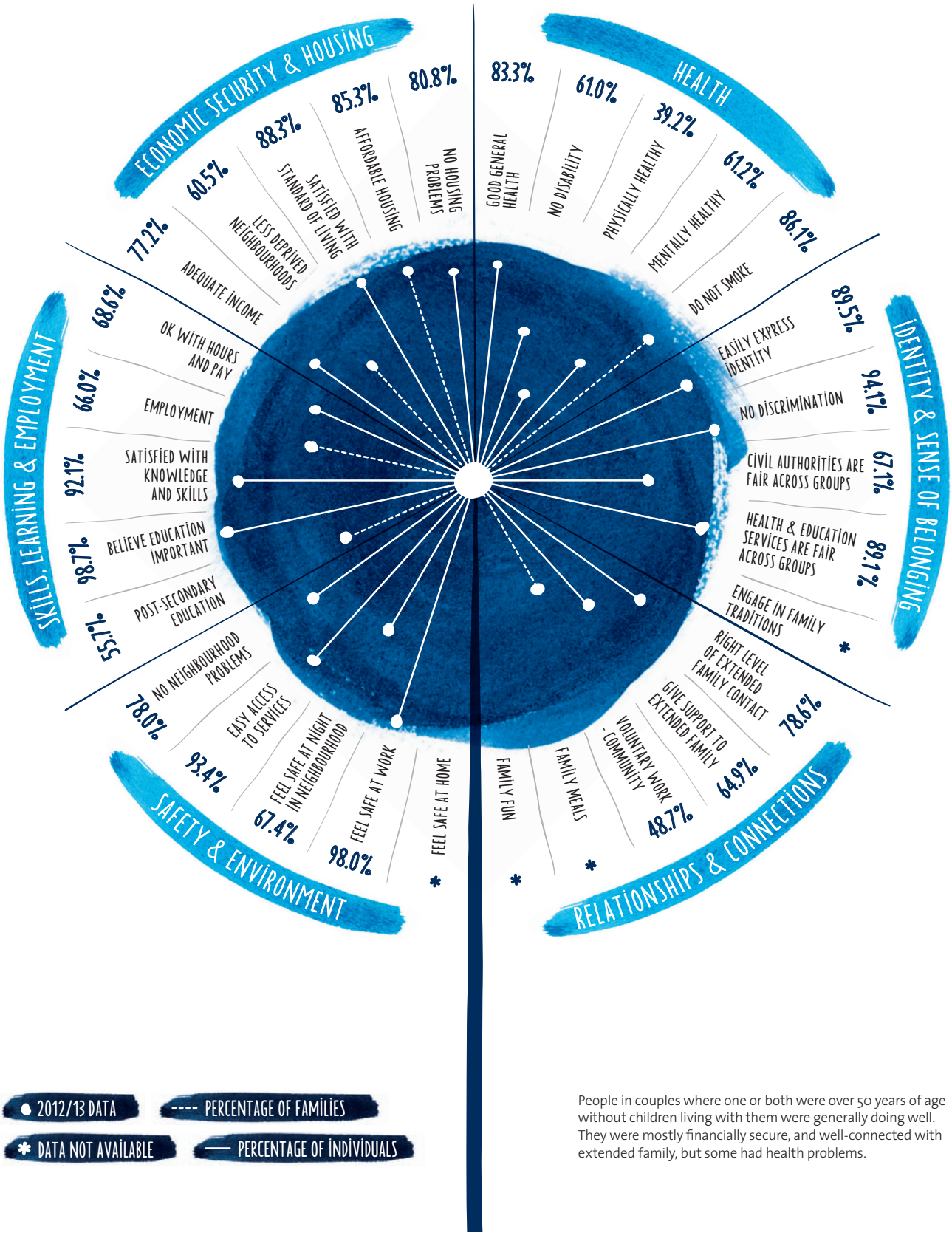
As can be seen from Figure 3, the members of these families predominantly report European-related ethnicities. The peak age for the youngest member of each of these families was between 55 and 65. Ten percent of these families had other families or individuals living with them.

Overview

These families rated highly on indicators of wellbeing – they were mostly financially secure, and well-connected with extended family, but some had health problems.

COUPLE, ONE OR BOTH 50 YEARS OF AGE AND OVER

FAMILY WELLBEING INDICATORS



People in couples where one or both were over 50 years of age without children living with them were generally doing well. They were mostly financially secure, and well-connected with extended family, but some had health problems.

Economic security and housing

While around three-quarters of these families had an income at or above 60 percent of the median equivalised family disposable income, this left a significant minority (23 percent) with an income below this level. Six out of 10 were living in average or better-off neighbourhoods, with only a small proportion of these families living in the most deprived neighbourhoods (as measured by the Deprivation Index). More than one in five of these families were elderly (in that the younger of the two adults was 70 or older), and some of this group would have been well-off in terms of assets, but with a low income, while others would have been less well-off on both counts.

Most (80 percent or more) of these family members were satisfied with their standard of living, were paying less than 25 percent of their income in mortgages or rents, and had no housing problems.

Health

Although most of the members of these families (83 percent) rated their health as good, very good, or excellent, some of the other health indicators tell a different story. A comparatively high proportion (39 percent) of these families included someone with a disability, while the physical health of six out of 10 of the family members was worse than the median for the population as a whole. On the other hand, the majority (61 percent) were rated as having better mental health than the median for the population as a whole.

Female: *...Last year, I had quite a lot of problems with my health.*

Male: *A little bit stressful.*

Female: *...I get very grumpy and then I [would] complain and complain and complain. Then, because of each GP visit, we [would] have to pay... We had to pay $52. That was a bit too much. I had to keep on, how many visits in one year? We made 12. I made 12 visits!*

Male: *...Because of her gout, she changed medication.*

Female: *...Well, I am bipolar... I consider myself recovered. It's just that other things, flu, flu, flu, gout, gout, gout, pressure, pressure, pressure, pressure.*

– Asian couple over 50

Identity and sense of belonging

As for the younger couples without children, most of the members of this family type (90 percent) found it easy to express their identity, and almost all (94 percent) did not feel they had been discriminated against. Two-thirds felt that the authorities treated all groups in society fairly, leaving one in three who felt that this was not always the case. Slightly more members of older-couple families than of younger-couple families felt that authorities were sometimes unfair. Most older-couple family members thought that health and education service providers treated all groups fairly.

Relationships and connections

Three-quarters of the members of these families thought they had the right amount of contact with their extended family, and two-thirds had given some form of support to their extended families over the past 12 months. Nearly half of these families had done some form of voluntary work for the community in the past four weeks, including looking after other people's children or sick members of other households. This was a slightly higher proportion than for any other family type, and was much higher than for younger couples, suggesting that the capacity and opportunity for voluntary work increases with age. Some of this voluntary work would be looking after grandchildren.

Female: *...We often get asked to mind children; give them a day, so that they can catch up on work, or, you know, just have a day to themselves.*

Male: *So, we love working bees. At friends' places, organisations, whatever and so on like that.*

Female: *Over a period of a couple of years, we helped build a play centre, so yes, that was pretty full-on!*

– European couple over 50

Safety and environment

Almost all of the members of these families (98 percent) felt safe at work, but, similar to most family types, one-third did not feel safe in their neighbourhood at night. Twenty-two percent had neighbourhood problems, fewer than for the younger couples. This suggests that older couples are more often living in established neighbourhoods, with older neighbours, who are less likely to cause problems such as noise. Consistent with this view, the percentage of older-couple family members who complained about noise is less than that of the younger couples. Most family members (93 percent) could easily access community services.

Skills and learning

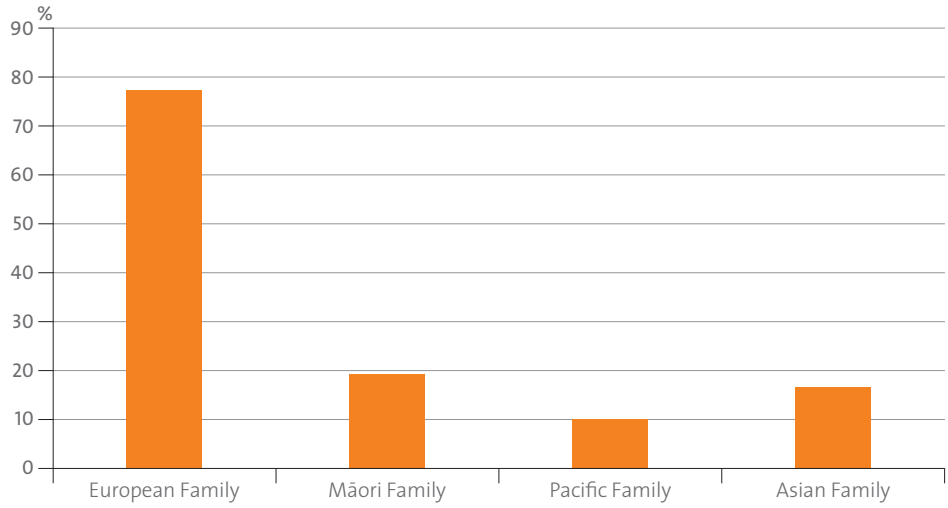
The majority of these families (58 percent) had someone with a post-secondary qualification, and almost all family members (99 percent) thought that education is important. They were generally satisfied (92 percent) with their knowledge and skills. Most of these families had someone in employment – two-thirds had at least one person in the family who was in either full-time or part-time employment – reflecting the fact that the majority of the adults in these families were below the age of 65. Two-thirds of those working were happy with their hours of work, reinforcing the view that most of these families did not feel they had to earn more money, and were financially secure.

3.6_ Two parents with at least one child under 18 years of age

Most two-parent families with children under 18 are doing well, but many are financially stretched

This is the most numerous family type – there were 380,000 families in this category. These parents had at least one child under the age of 18 living at home. Some of them would also have had older children.

Figure 4 _Percentage of Two parents, at least one child under 18 by ethnicity (2013)

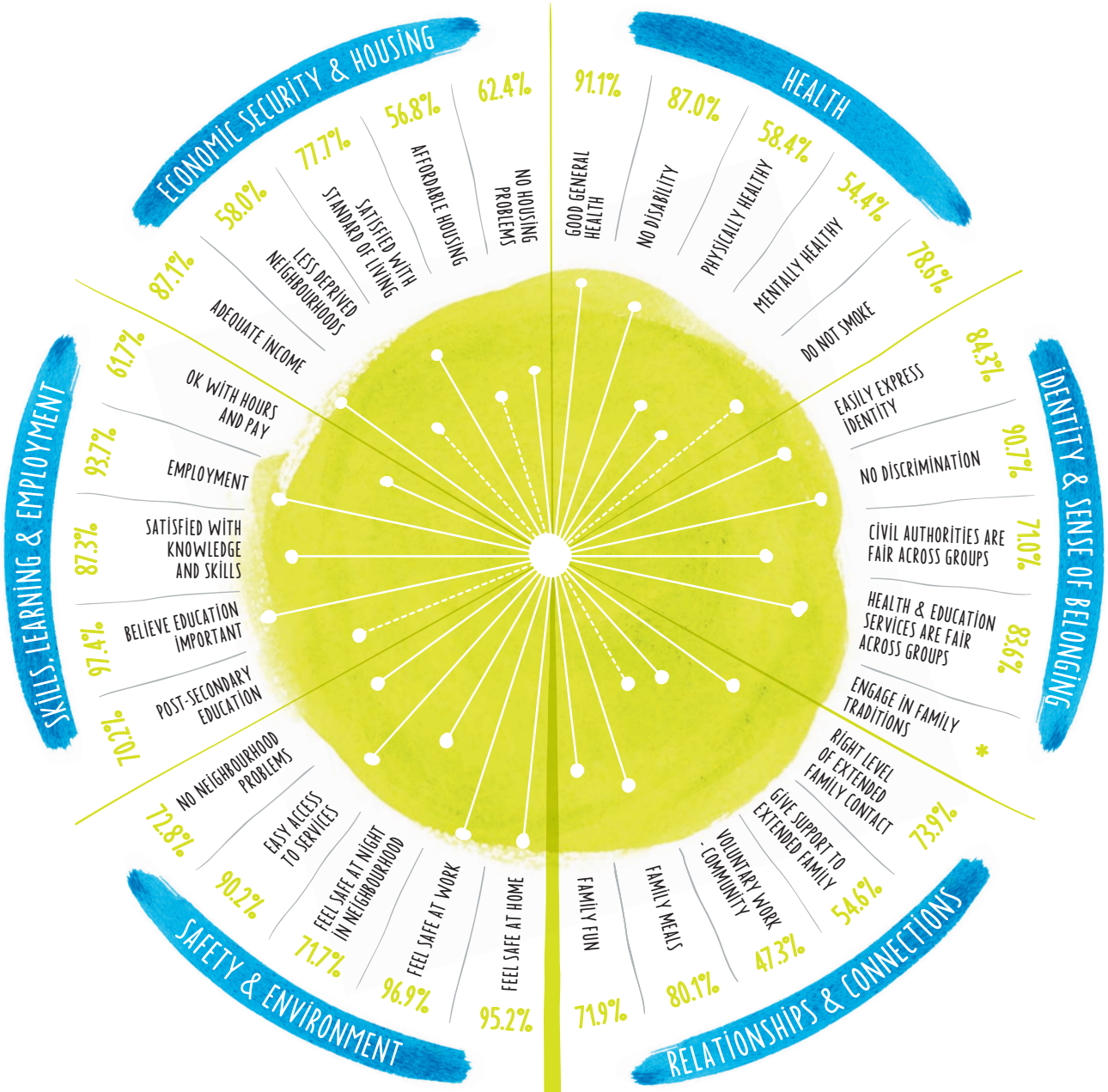


(Source: Statistics New Zealand Census of Population and Dwellings 2013)

Three-quarters of the members of these families reported European-related ethnicities, 19 percent reported that they were Māori, and 17 percent that they were Asian. The ages of the younger of the two adults were widely spread, and most commonly were between 25 and 55. Around 13 percent of these families were living with another family or other individuals.

TWO PARENTS WITH AT LEAST ONE CHILD UNDER 18 YEARS OF AGE

FAMILY WELLBEING INDICATORS



2012/13 DATA
PERCENTAGE OF FAMILIES
DATA NOT AVAILABLE
PERCENTAGE OF INDIVIDUALS

The indicators show that people living together in two-parent families with at least one child under 18 appeared to be doing well, although many of them had financial stresses. Most were earning 60% or more of the median family income, but many had high housing costs, and housing problems. On the whole, these family members had good health, education, and employment.

Overview

The indicators appear to show that most of these families are doing well, although many of them had financial stresses. Most were earning 60% or more of the median family income, but many had high housing costs, and housing problems. On the whole, these family members had good health, education, and employment.

The wellbeing indicators suggest that most of the members of these families seem to be well-placed to provide the core family functions depicted in the Family Wellbeing Framework, such as nurturing, supporting, guiding one another, and providing a sense of identity. For some of them, however, financial stresses would have been a challenge. Material deprivations, and the stresses associated with this, can have a negative impact on family functioning.

Male: *[Spouse] started working in the last six to 12 months, so financially, things have become a little bit easier on us... I feel a little less tension than I did 12 months ago...*

Female: *I mean, [when] it comes to essentials... we had nothing serious to complain about.*

Male: *...But, I think what I have found is actually that ....[financial security] is a major element of wellbeing in our household, ...and I think that financial constraints or living constraints always make a difference.*

– European two-parent family

Economic security and housing

Most of these families (87 percent) had an income at or above 60 percent of the median equivalised family disposable income. Close to six out of 10 families were living in an average to well-off neighbourhood, although this might have had an impact on their housing or accommodation costs – a significant minority (43 percent) were paying more than 25 percent of their income towards their mortgages or rents. Nearly four out of 10 family members had a housing problem, and most commonly the problems reported were that their homes were too small or cold. Three-quarters of the members of this type of family were satisfied with their standard of living.

Health

Most members of these families rated their health as good, very good, or excellent, and comparatively few of these families had a member with a disability (13 percent). For the majority of family members, their physical and mental health was rated better than the median for the population as a whole, at 58 percent and 54 percent respectively.

Identity and sense of belonging

As with other family types, most of the members of these families (84 percent) found it easy to express their identity, and most (91 percent) did not feel they had been discriminated against. Two-thirds felt that authorities treated all groups in society fairly, leaving one in three who felt that this was not always the case. Most (84 percent) thought that health and education service providers treated all groups fairly.

Relationships and connections

Where these families had teenagers at school, more than two-thirds (72 percent) of these teenagers recorded that their families often had fun together. Nearly two-thirds (65 percent) said that their families ate together at least five times a week, and another 15 percent ate meals together three or four times a week. There are a range of positive benefits that flow from eating together, such as better nutrition, and possibly also lower levels of depression, substance abuse, and eating disorders.[12] In this context, it is of concern that one in five of these teenagers stated their families ate together fewer than three times a week, including 7 percent who said that their families never ate together.

People say that we are a fun family... [Spouse] is always striving to make sure that our kids have a great time... She's always really focused on making sure their experiences are good... That our house is fun. They're having a great time; that they're enjoying life.

– European two-parent family

It's a sense of belonging and identity. Unconditional love; acceptance. That's what's really important... I think about my kids, I want them to always feel unconditional love from us and our family and that they always belong. You know, they've got identity...

– European two-parent family

Nearly three-quarters of all members of these families thought they had the right amount of contact with their extended family, and the majority had supported their extended family in some way over the past 12 months. Almost half of these families had done some form of voluntary work for the community in the past four weeks, including looking after other people's children or sick members of other households. The percentage who had done voluntary work fell by six percentage points between the 2006 and 2013 censuses.

12 Utter, J., Denny, S., Grant, S., Robinson, E., Ameratunga, S., and Fleming, T., 2011, *Eating Together at Mealtimes*, Families Commission.

Safety and environment

Almost all of the members of these families (97 percent) felt safe at work, but, as with some other family types, a significant minority (28 percent) did not feel safe in their neighbourhood at night. Almost all (95 percent) of the secondary-school pupils in these families felt safe at home most or all of the time. Just over one-quarter of the family members had a neighbourhood problem, most commonly with noise. Most family members (90 percent) could easily access community services.

Skills and learning

More than three-quarters of these families had someone with a post-secondary qualification, and most family members (97 percent) thought that education is important. Most family members (87 percent) were satisfied with their knowledge and skills, and almost all families (94 percent) had at least one person in the family who was in either full-time or part-time employment.

...Education is top priority for me, because I think we want to make the change for the family in the future, so that's the only thing I think will bring a lot of changes that way for our kids... I think to make a change in the future we have to emphasise, to focus a lot on their education.

– Pacific two-parent family

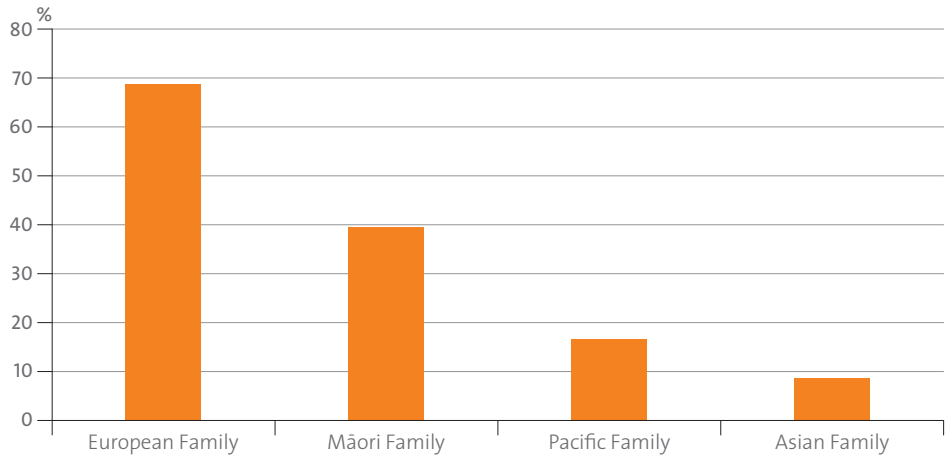
While more than six out of 10 family members were happy with their hours of work, most of the rest wanted to work longer hours in order to increase their income. This pattern could suggest that many of these families were balancing their need to ease their financial pressures with maintaining the time they spend with their families.

3.7_ One parent with at least one child under 18 years of age

Many single parents with children under 18 have financial and other stresses

There were 140,000 families in this category. These parents had at least one child under the age of 18, and some would also have had older children living with them.[13] They may be single parents as a result of a relationship breakdown, or they may always have been single.

Figure 5 _ Percentage of One parent, at least one child under 18 by ethnicity (2013)



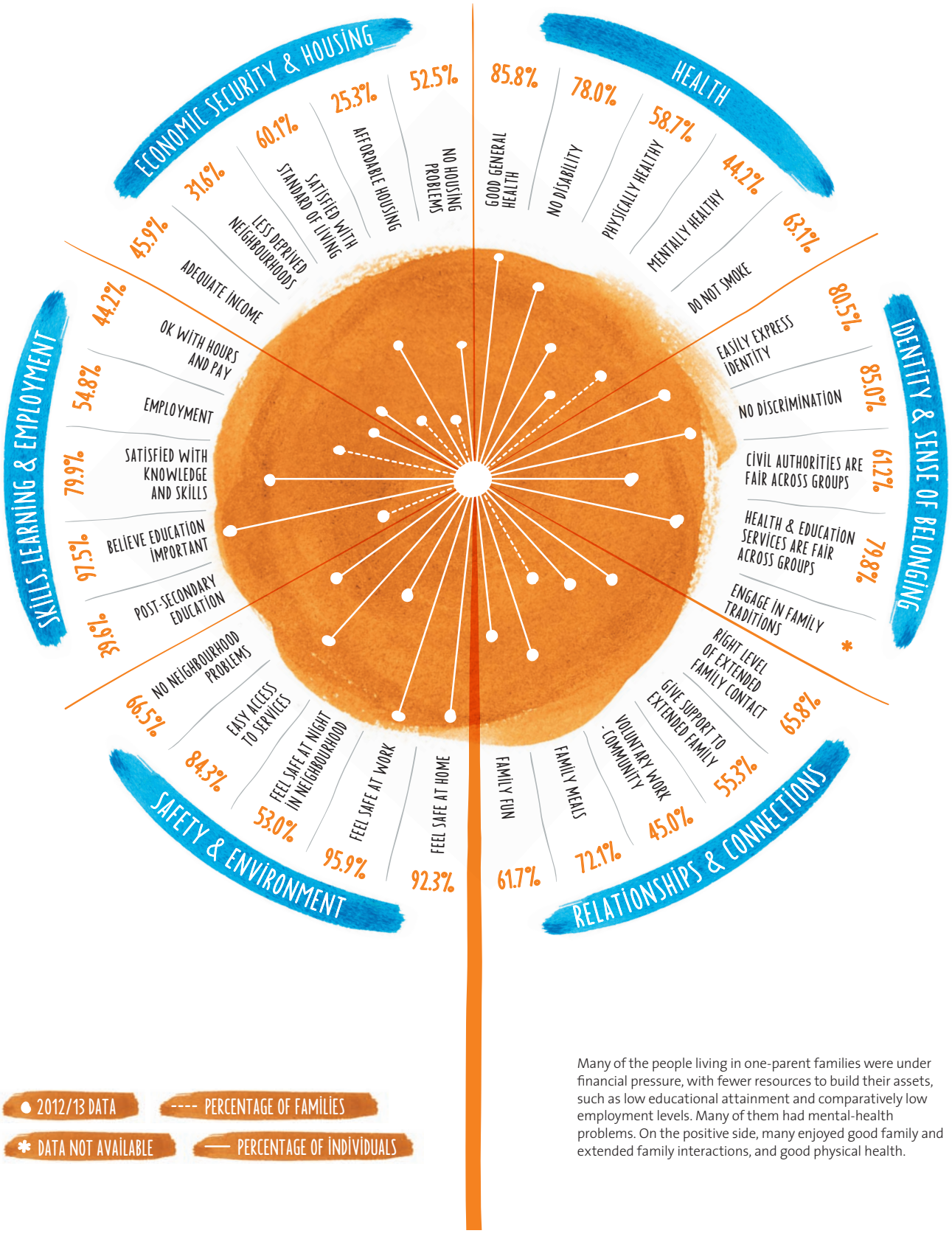
(Source: Statistics New Zealand Census of Population and Dwellings 2013)

Nearly seven out of 10 of the members of these families reported European-related ethnicity, while a sizeable minority (39 percent) reported being Māori. The next most frequently reported ethnicity was Pacific, at 16 percent. There was a wide age range for these single parents, with the most commonly reported age being between 40 and 44 years. More than a third of these families were living with other families or individuals.

13 Some single parents will have had shared parenting or child support and caring arrangements with another parent who does not live with them.

ONE PARENT WITH AT LEAST ONE CHILD UNDER 18 YEARS OF AGE

FAMILY WELLBEING INDICATORS



Many of the people living in one-parent families were under financial pressure, with fewer resources to build their assets, such as low educational attainment and comparatively low employment levels. Many of them had mental-health problems. On the positive side, many enjoyed good family and extended family interactions, and good physical health.

Overview

Many of these families were under financial pressure, with fewer resources to build their assets, such as low educational attainment and comparatively low employment levels. Many of them had mental-health problems. On the positive side, many enjoyed good family and extended family interactions, and good physical health.

I think if you've got a problem like not being able to pay bills... it's kind of like it brings everybody down, because it's all about having to say no to things and that sort of thing.

– European single-parent family

For these families, the financial stressors and other problems they face can be a barrier to effective family functioning. There would be concerns about money, housing and mental-health problems, and worries about safety, with poor educational qualifications making it difficult to improve their situation. In these circumstances, some of these families would have been struggling to provide a nurturing and supportive environment. A study of low-income families recently published by Superu shows that making ends meet in these circumstances is stressful and requires planning, time and effort. Such families often go without food and heating, or miss out on opportunities to develop the skills and interests of their children.[14] Despite this, these families reported doing well on a number of the other indicators, showing that the families were often fundamentally resilient and capable of being successful in adverse circumstances.

Economic security and housing

The majority of these families (54 percent) had an income below 60 percent of the median family income, a statistic that is consistent with the finding that more than two-thirds lived in the less well-off neighbourhoods as measured by the Deprivation Index, and one in five lived in the most deprived neighbourhoods. Other indicators reinforce the picture of economic deprivation.

Three-quarters of these families paid more than 25 percent of their income for mortgages or rents. This might be linked to the comparatively high proportion (one in three) that had other families or individuals living with them (36 percent) – perhaps to offset housing costs.

Almost half of these family members had a housing problem, and those people most commonly reported that the house was too cold. Surprisingly, despite these negative statistics, six out of 10 of the members of this family type reported being satisfied with their standard of living.

14 Quigley and Watts, 2015, *Perceptions of income adequacy by low income families*, Superu, http://www.superu.govt.nz/sites/default/files/downloads/Perceptions%20of%20income%20adequacy%20report%20FINAL.pdf

Health

Most members of these single-parent families (86 percent) rated their health as good, very good, or excellent, although more than one in five of these families had a disability. The majority (59%) were rated as having had better physical health than the median for the population as a whole. The opposite was the case for mental health, with the majority (56 percent) rated as having had worse mental health than the median for the population as a whole. This finding may be partially related to the additional financial stress these single parents were facing, as stress can lead to mental-health concerns. The mental-health rating for these family members has, however, been improving since the 2008 General Social Survey, although this increase falls just short of statistical significance. More of these families had someone who smoked (37 percent) than for any other family type, but there had been a noticeable drop in smoking since the 2006 Census.

Identity and sense of belonging

Most of the members of this family type (81 percent) found it easy to express their identity, and most (85 percent) did not feel they had been discriminated against. The majority (61 percent) felt that the authorities treated all groups in society fairly, leaving nearly four out of 10 who felt that this was not always so, more than for most other family types. Three-quarters of them thought that health and education service providers treated all groups fairly.

Relationships and connections

62%

of the teenage members of these families reported that their families often had fun together.

Sixty-two percent of the teenage members of these families reported that their families often had fun together, significantly lower than for the teenage children of two-parent families (72 percent). More than half (54 percent) reported that their families ate together at least five times a week, and a further 18 percent reported that they ate together three or four times a week. The remaining 28 percent of these teenagers reported that they ate together fewer than three times a week. This is a little higher than those in two-parent families, where 20 percent reported eating together less than three times a week.

Two-thirds of the members of these families thought they had the right amount of contact with their extended family.

We've got great support... Well, [my parents] supported me financially. They've supported me through my studies especially... The pressure of having to go and rent somewhere again is taken off me, while I'm doing my studies and there's no question about it, they actually want me there, because otherwise it's a big empty house. My son, my dad picks him up from school if I need him to, if I've got late lectures, or doing my practicum. So it's quite supportive.

– Pacific single-parent family

The majority (55 percent) had given some form of support to their extended family over the past 12 months. More than four out of 10 of these families had done some form of voluntary work for the community in the past four weeks, including looking after other people's children or sick members of other households. This is around the same level for other families, and considerably more than young couple only families, suggesting that the presence of children and lower levels of employment might provide opportunities for voluntary work compared to families with no children and fuller employment.

Safety and environment

Nine out of 10 (92 percent) of the secondary-school pupils in these families felt safe at home most or all of the time. Almost all of the members of these families (96 percent) who worked felt safe at work, but almost half (47 percent) did not feel safe at night in their neighbourhood, meaning that this family type felt much less safe than did other family types. This may reflect the comparatively deprived neighbourhoods in which many of these families live. Two-thirds, however, had no major neighbourhood problems, with noise standing out as the most frequently cited problem for the other family members. Most (84 percent) could easily access community services.

Skills and learning

Four out of 10 of these families had someone with a post-secondary qualification. Almost all family members (98 percent) thought that education is important.

I think it's the Asian thing, you know we're so big on education... I'm quite adamant my two kids actually have a degree and I'm actually telling them, I don't care how you're going to do it, but you have to get one.

– Asian single-parent family

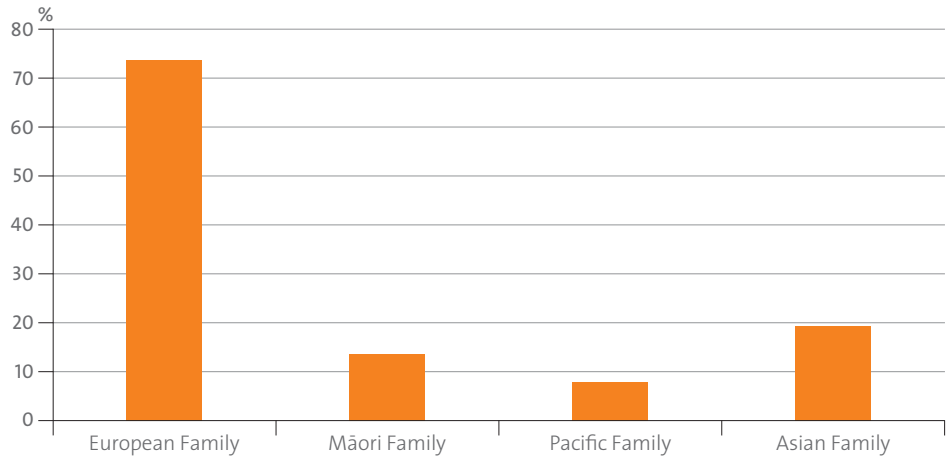
Most family members (80%) were satisfied with their knowledge and skills. A little more than half of these families had someone who was in either full-time or part-time employment – generally, this would have been the parent, but some could have been 16 or 17-year-old children. Since the 2006 Census, there had been a three-point drop in the percentage of families who had someone in employment. Twenty-four percent of those who worked wanted longer hours so they could increase their income, consistent with these families' financial pressures.

3.8_ Two parents with all children aged 18 years of age and over

Most two-parent families with all children over 18 enjoy high levels of wellbeing

This was one of the smaller family types, comprising only around 84,000 families. These were families where there were two parents and one or more children at home over the age of 18. The parents might also have had other children who were no longer living at home.

Figure 6 _ Percentage of Two parents, all children 18 plus, by ethnicity (2013)



(Source: Statistics New Zealand Census of Population and Dwellings 2013)

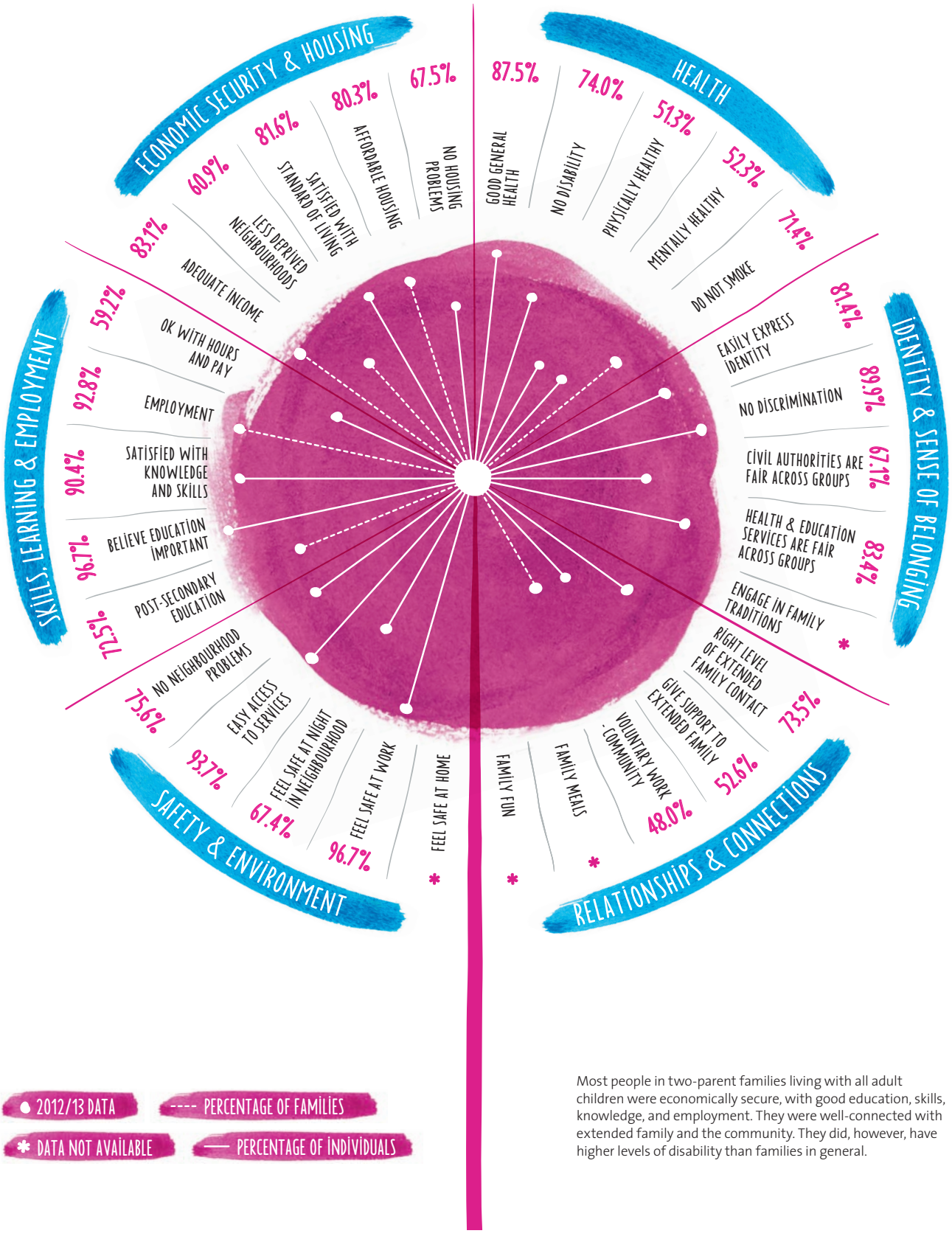
As usual, the members of these families predominantly reported European-related ethnicity, but uniquely among family types, the second most common ethnicity reported was Asian (19 percent). Almost all of the younger of the adults forming these couples were aged over 35, with the peak age group being 50 to 54. Around 15 percent of these families had another family or other individuals living with them.

Overview

Most of these families were economically secure, with good education, skills, knowledge, and employment. They were well-connected with extended family and the community. They did, however, have higher levels of disability than families in general.

TWO PARENTS WITH ALL CHILDREN 18 YEARS OF AGE AND OVER

FAMILY WELLBEING INDICATORS



Most people in two-parent families living with all adult children were economically secure, with good education, skills, knowledge, and employment. They were well-connected with extended family and the community. They did, however, have higher levels of disability than families in general.

Economic security and housing

Most of these families (83 percent) had an income at or above 60 percent of the median equivalised family disposable income, and there was a higher proportion of these families living in the most well-off neighbourhoods than for any other family type. Six out of 10 lived in average or better-off neighbourhoods, including more than a quarter who lived in the two most well-off neighbourhoods. As with other families, however, there was a spread across all types of neighbourhoods, with 14 percent living in the two most deprived neighbourhoods.

Most of the members of this type of family (82 percent) were satisfied with their standard of living, and most of these families (80 percent) were paying less than 25 percent of their income in mortgages or rents. One-third of the members of these families reported having housing problems, most frequently because their homes were too small or cold.

Health

Most of the members of these families (88 percent) rated their health as good, very good, or excellent, and this is consistent with the other health indicators, except for disabilities – 26 percent of these family members had a member with a disability. The majority of family members (51 percent) had a physical health rating that was better than the median for the population as a whole, and the same was true (52 percent) for the mental health indicator.

Identity and sense of belonging

Most of the members of this family type (81 percent) found it easy to express their identity, and most (90 percent) did not feel they had been discriminated against. While most (83 percent) thought that health and education service providers treated all groups fairly, one-third felt that the authorities do not treat all groups in society fairly.

Relationships and connections

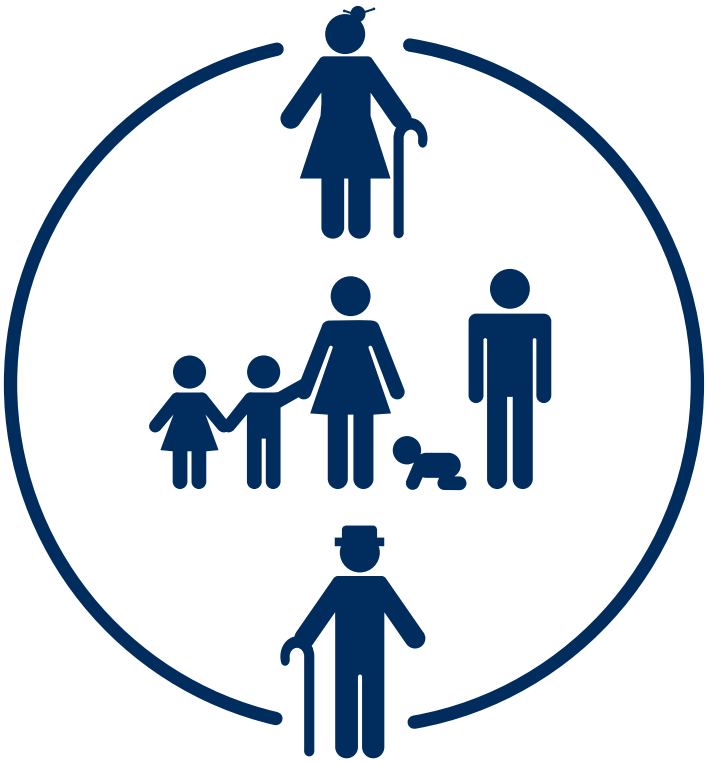
Almost three-quarters (74 percent) of the members of these families thought they had the right amount of contact with their extended family, and just over half of these family members (53 percent) had given some form of support to their extended families over the past 12 months. Almost half of these families (48 percent) had done some form of voluntary work for the community in the past four weeks, including looking after other people's children or sick members of other households. This is a comparatively high level of voluntary work, and consistent with our previous observations that having children or being older seems to provide the opportunity and capability to do this type of work. Since the 2006 Census, however, there has been a drop in the percentage who had done voluntary work.

Safety and environment

Almost all of the members of these families (97 percent) felt safe at work, but one-third did not feel safe in their neighbourhood at night. Three-quarters had no major neighbourhood problems, and there was no particular neighbourhood problem that stood out among the rest. Most of these family members (94 percent) could easily access community services.

Skills and learning

Nearly three-quarters of these families (73 percent) had someone who had a post-secondary qualification, and most family members (97 percent) thought that education is important. Most (90 percent) were satisfied with their knowledge and skills, and almost all families (93 percent) had at least one person in the family who was in either full-time or part-time employment. Six out of 10 would have chosen to work the same number of hours as present, and most of the remaining 40 percent wanted to work longer hours in order to earn more.



3.9_ One parent with all children aged 18 years of age and over

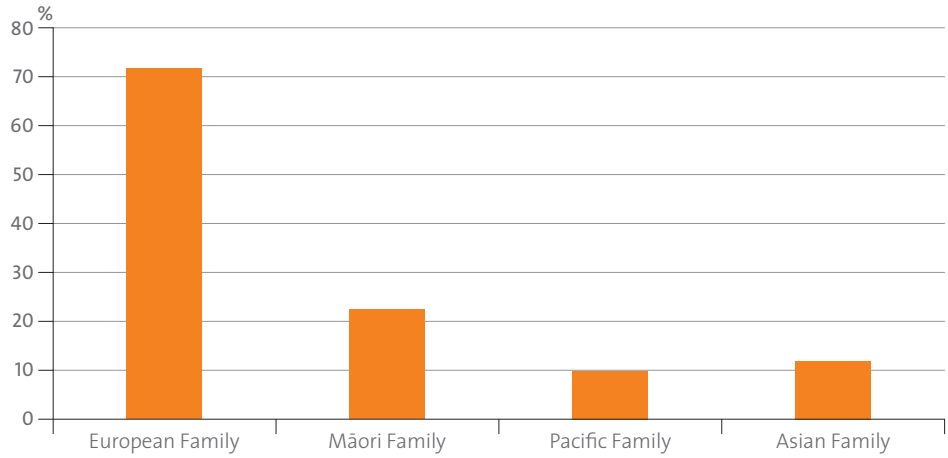
Many single parents with all children at least 18 years of age have financial stresses and health problems

This is the smallest family type, with only 55,000 families. There were nearly three times as many families in the 'One parent with at least one child under 18' family type. There would be a number of reasons for this difference in the size of these two groups. For example, there has been an increase in the number of single-parent families over time; some single parents would have partnered as they got older; and when children move out of a single-parent home, the single parent without a child in the home would no longer be recorded in our family statistics.

Some of these single parents would have once been in a couple relationship. Some, particularly those who were elderly, would have become single when their partner died.

With this mix of backgrounds, we would expect that these families would exhibit a range of financial circumstances.

Figure 7 _ Percentage of One parent, all children 18 plus, by ethnicity (2013)

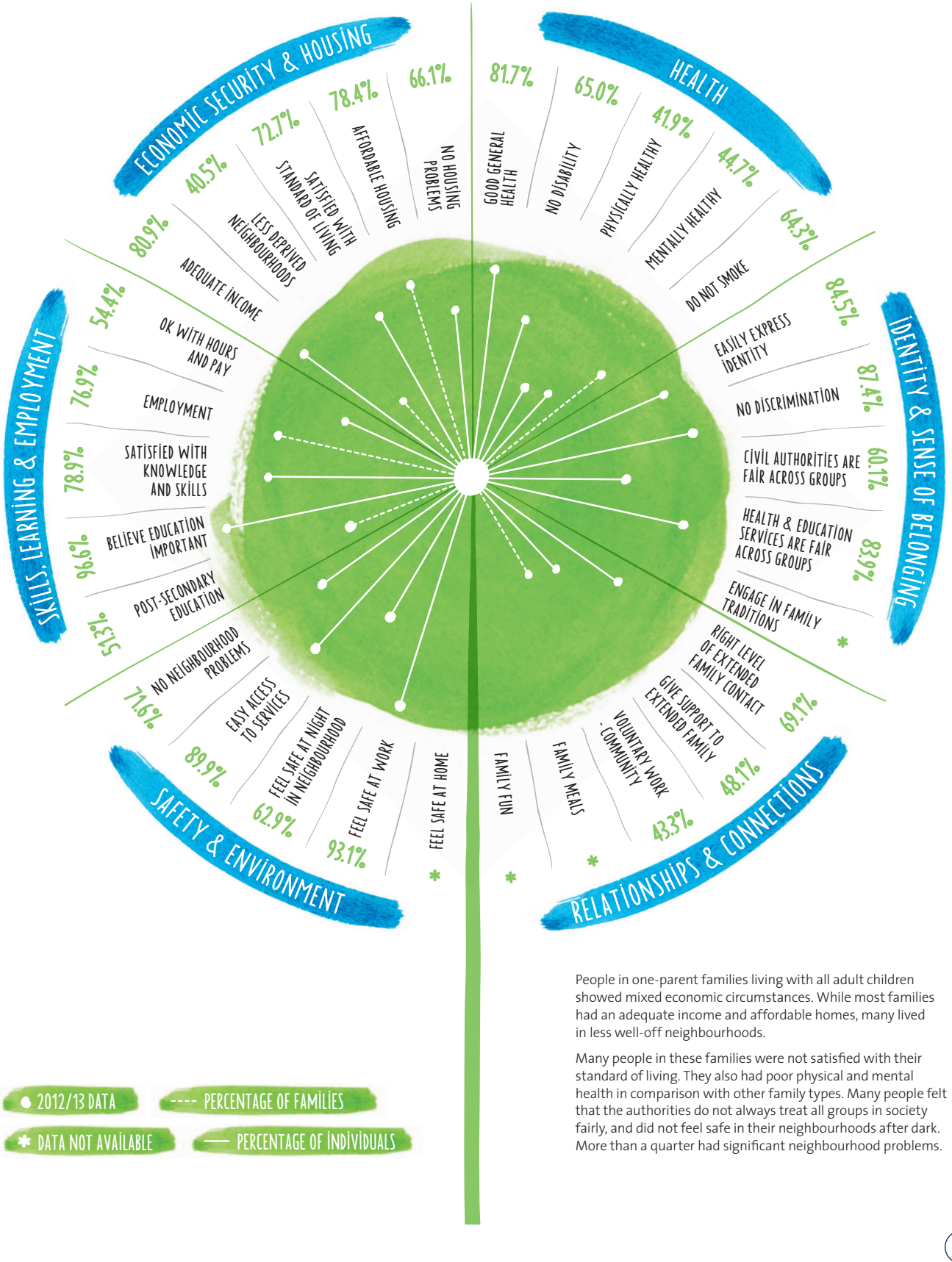


(Source: Statistics New Zealand Census of Population and Dwellings 2013)

More than seven out of 10 of the members of these families reported European-related ethnicity, and, next most commonly, 22 percent reported Māori ethnicity. The single parents in these families were almost all aged over 35, with a spike at 50 to 54 years of age, and another spike for those 80 or older, confirming the view that some of these families consist of adult children looking after older single parents. Nearly a quarter of these families were living with other families or individuals.

ONE PARENT WITH ALL CHILDREN 18 YEARS OF AGE AND OVER

FAMILY WELLBEING INDICATORS



People in one-parent families living with all adult children showed mixed economic circumstances. While most families had an adequate income and affordable homes, many lived in less well-off neighbourhoods.

Many people in these families were not satisfied with their standard of living. They also had poor physical and mental health in comparison with other family types. Many people felt that the authorities do not always treat all groups in society fairly, and did not feel safe in their neighbourhoods after dark. More than a quarter had significant neighbourhood problems.

Overview

As might be expected from the diverse backgrounds of this family type, the indicators give a mixed view of their economic circumstances. Most had an income above 60 percent of the median for families, and many were satisfied with their standard of living, and had reasonable housing or accommodation costs. On the other hand, many of these families lived in the less well-off neighbourhoods, and a significant minority were not satisfied with their standard of living. In keeping with their age profile, and their circumstances, their physical and mental health indicators were poor compared with other family types. A sizeable minority of family members felt that the authorities do not always treat all groups in society fairly. Four out of 10 members of these families did not feel safe in their neighbourhoods after dark, and more than a quarter had a significant neighbourhood problem.

Economic security and housing

Most of these families (81 percent) had an income at or above 60 percent of the median equivalised family disposable income. Six out of 10, however, lived in a less well-off neighbourhood as measured by the Deprivation Index, and a quarter lived in neighbourhoods in the two most deprived categories. Three-quarters of these families paid less than 25 percent of their income for mortgages or rents. A third of the members of these families had housing problems, most commonly because their homes were too cold. Only 73 percent were satisfied with their standard of living, fewer than for any other family type, except for single parents with younger children.

Health

Most of the members of these families (82 percent) rated their health as good, very good, or excellent, although a relatively high proportion of these families (35 percent) had a member with a disability. Nearly six out of 10 were rated as having worse physical health than the median for the population as a whole. There was a similar result for mental health, with 55 percent having worse mental health than the median for the population. On this indicator, they rated about the same as members of single-parent families with younger children.

Identity and sense of belonging

Most of the members of this family type (85 percent) found it easy to express their identity, and did not feel they had been discriminated against. Sixty percent felt that the authorities treated all groups in society fairly, leaving a significant minority (four out of 10 – more than any other family type) who believed that this was not always the case. Most (84 percent) thought that health and education service providers treated all groups fairly.

Relationships and connections

Two-thirds of the members of these families thought they had the right amount of contact with their extended family, and almost half of these family members (48 percent) had given some form of support to their extended families over the past 12 months. Around four out of 10 of these families (43 percent) had done some form of voluntary work for the community during the last four weeks, including looking after other people's children or sick members of other households. This proportion had fallen in recent years.

Safety and environment

Almost all of the members of these families in employment (93 percent) felt safe at work, but nearly four out of 10 (37 percent) did not feel safe at night in their neighbourhood. More than a quarter (28 percent) had a neighbourhood problem, with no specific type of problem being more prominent than the others. Most members of these families (90 percent) could easily access community services.

Skills and learning

A little more than half of these families (51 percent) had someone with a post-secondary qualification, and almost all of these family members (97 percent) thought that education is important. Three-quarters of the members of these families were satisfied with their knowledge and skills, and there has been a statistically significant drop in this figure since the first General Social Survey in 2008. Three-quarters of these families had someone who was in either full-time or part-time employment, which was a little lower than the figure at the time of the 2006 Census. The majority (54 percent) of those who worked were happy with their hours, and most of the remainder want to work longer hours so they could increase their income. For some of these family members, caring responsibilities would have prevented them from increasing their working hours, while others might have been able to increase their working hours because they no longer had childcare responsibilities. A further group might not have needed to work longer hours because they were financially secure.

3.10_ Family wellbeing commentary – by Jan Pryor

Single-parent families

The single-parent families discussed in this report had comparatively low wellbeing compared with the other family types. Features of these families' situations include financial stress, housing problems, mental-health issues, and a lack of feeling safe in their neighbourhoods. Nonetheless, many of them report that they are functioning well, and that they are supporting and nurturing their children. It is interesting to note in a recent OECD working paper that children raised in a single-parent household generally do almost as well on average as other children (Chapple 2009). Factors such as economic hardship and parental mental-health issues (both of which are comparatively high in this group) are both likely to be the main contributors towards lower outcomes, and are in principle modifiable.

Of 27 industrialised countries, New Zealand was ranked third-highest in the 'Doing Better for Families' study (OECD) for the proportion of children living in a single-parent household; the New Zealand figure was 24%, compared with the 15% percent average across all countries. The United States ranked first with 26%, and Ireland was second with 24%. Another estimate, by Chapple, is that 29% of New Zealand children have no father living in their home (Chapple 2009).

Notably, the findings in this *Families and Whānau Status Report* show that a surprising proportion of families lived in households with other people. A third of single parents with children under 18, and a third of young couples without children, did so; a quarter of single parents with older children also lived with others. These multi-family or multi-adult households are increasingly common. They may provide support for parents; in the GUINZ study, for example, pregnant parents living in extended family households expected comparatively high levels of parenting support.[15]

That OECD figure of 24% for New Zealand children living in single-parent households is, then, somewhat misleading in its implications, as many single parents live in households with other adults, family members or friends. Hutt (2012) reports that only 10 percent of households in New Zealand were single-parent households with just one adult in them. Hutt also notes that the median age for a single parent is 43. The image, then, of a teenage parent alone in a house with a child or children is mistaken. Growing up in a home with just one parent is bound to be a different experience from growing up with several, often related, adults.

15 Unpublished data.

International comparisons

Recently the OECD published a Better Life Index, which highlights how New Zealand compares with other OECD countries.[16] This combines the responses of individuals from 38 countries to questions about wellbeing. Indicators are based on material wellbeing and quality of life.

The index shows that in some areas New Zealand does well – for example, we have the highest rates of self-identified good health in the whole of the OECD, with 90 percent of people saying they enjoy good health. We also score comparatively highly on community trust, life satisfaction, life expectancy, and space in homes (we average 2.4 rooms per person, compared with the OECD average of 1.8 rooms per person). The index also showed that 94 percent of New Zealanders knew someone on whom they could rely for help and support.

However, household income is comparatively low, and social inequality is comparatively high (New Zealand ranks 20th on household income in a sample of 36 countries). Furthermore, New Zealanders pay a high proportion of their household income in rent or mortgages. We rank 30th out of 36 countries for high rates of housing expenditure.

In education, New Zealand ranks only 24th out of 36 for educational attainment, and the OECD comments that "the average difference in results, between the students with the highest socio-economic background and the students with the lowest socio-economic background, is 125 points, higher than the OECD average of 96 points and one of the largest gaps amongst OECD countries. This suggests the school system in New Zealand does not provide equal access to high-quality education."

Although in most family types the majority of parents were happy with the hours they worked, most of those who were not happy wanted to work longer hours. The majority of single parents wanted to work longer hours – perhaps reflecting that they are working part-time and are under financial stress

Several aspects of the findings in this 2015 status report reflect those of the Better Life Index. First, couples both with and without children, and single-parent families, reported high levels of expenditure on housing.

Second, although in most family types the majority of parents were happy with the hours they worked, most of those who were not happy wanted to work longer hours. The majority of single parents wanted to work longer hours – perhaps reflecting that they are working part-time and are under financial stress.

Third, the high self-rating on community trust in the Better Life Index is not reflected in the findings of this status report – at least not for single parents, where only half felt safe in their neighbourhoods at night.

Finally, although New Zealand does not rank well in terms of education, in this status report most families were satisfied with their levels of knowledge and skills. It would be of interest to analyse these responses further in order to understand more about the contexts in which families might want higher levels of education.

16 This index is updated each year, at www.oecdbetterlifeindex.org/countries/new-zealand

Challenges in conceptualising and measuring family wellbeing

The conceptualisation and measurement of family wellbeing is complex, as has been noted earlier in this report. Most of the available data relate to an individual, not to a relationship (for example, between parent and child, or between siblings) or to the family as a whole.[17] While researchers internationally continue to battle with just how best to measure the wellbeing of a group of people we call a family, we can identify specific indicators that relate to the functions families perform to develop and maintain wellbeing for all their members (see section 3.2, "Presenting the indicators", in this report).

There are some aspects of families in New Zealand that are difficult to measure, either because data are not collected, or because of the challenges of assessing them. For example, an important aspect of families that has major influence on the wellbeing of children is family transitions. It used to be the case that the rates of marriage and divorce gave an accurate indication of parental separation. Now, however, the rise of cohabitation in all countries, including New Zealand, means that family formation is not recorded in many cases, and neither is the dissolution of a family. We know too that the number of transitions experienced by children has an important and adverse effect on them: as the number of transitions increases, so too does the risk to their wellbeing (see for example Mackay 2005; Fomby & Cherlin 2007).

The findings on family wellbeing in this report suggest that in many ways our families are flourishing. They point, too, to aspects of wellbeing and areas of measurement that deserve continuing attention.

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OECD (2011), Doing Better for Families

17 However, as discussed elsewhere in this report, the recent Te Kupenga survey asked about whānau wellbeing.

Vignette

Māori multi-whānau household

Background

Nanny, Emere and Tama are three generations of the same whānau who share a home. Emere is one of Nanny's four daughters and Tama (18 years) is the eldest of Emere's children.

Also living within the household are Emere's three younger children, one of whom has a serious congenital disorder and one of whom is a foster child. Nanny, Emere and her children live in a relatively small and modest home. Emere has historically been responsible for the household's income, but has recently given up her full-time job to care for Nanny, who has serious health issues, including requiring dialysis several times a week. Emere has a number of worries, including how they are going to manage financially.

Definition of 'whānau'

Together, Nanny, Tama and Emere drew and discussed who was in their whānau. As well as there being a large number of people in their whānau, some of their relationships were complex. Included in their description of their (close) whānau were: Nanny and her deceased husband (represented in the picture frame); Emere and her three sisters (one of whom was Emere's half-sister's daughter); Nanny's moko (grandchildren), including Emere's foster child; Nanny's great moko (great-grandchildren); and the family pets.

Emere: *I'll draw some stick figures... That's you [Nanny]. You look pretty young there.*

Tama: *Does that count the deceased? Do you want dad in there?*

Emere: *Yes, you draw him.... Well put him in a picture on the wall, yes... Will we all fit? It really is going to turn into stick figures.*

Tama: *If we have to we'll just name them. If we get to that point*

Nanny: *...Do you realise you have to get aunty and all the kids on that?*

Emere: *I know. Don't worry we'll just write the names. We're just drawing the important ones... OK, I'll draw me next... who else?*

Tama: *You might as well just do the four sisters.*

Emere: *Ok, you reckon and then write the names of the others down the bottom.*

Tama: *Yes, I'm going to take a photo of this and send it to them. Look at you fellas, you are spunky! You're wearing a skirt.*

Emere: *... [laughing and then explaining the joke]...Oh, she's the darker one of us. So, Tama gave me the brown pen... She's our whānau. She's our half-sister. She was two months or two weeks [premature]. I know she came very little. We went to a birthday party and then mum and dad turned up with her. Where did you get that? So, that's [Name]. Then you can write down there the cousins.*

Nanny: *You'd better put the mums' names above each.*

Tama: *I'll just list them underneath.*

Nanny: *... Do you have to put their children?*

Emere: *Yes, we'll put them down the other side... That's all right to put him [Name], that's our CYFS boy. He [Tama] considers him part of the whānau...*

Nanny: *I feel like we're missing someone*

Emere: *Yes, so do I...*

Nanny: *I don't know who though.*

Emere: *Oh, I would say this is our immediate whānau because we still have the half-sister, all of her children, so all of those grandchildren.*

Emere's adopted sister's siblings and their children were included within their definition of their broader whānau.

Nanny: *Mm, and there's other children in her [Emere's half-sister's] family.*

Emere: *Most of them were brought up when they were little by mum and dad. So, the one that mum and dad adopted [Emere's half-sister's daughter], the brother was the first one that came to mum and dad, but they wanted him back and gave the girl. But, he came back down here and lived here a long time. [Extended whānau includes] [Name], [Name], [Name], and [Name]. Then [Name] was number five ...I don't remember all the kids' names. I know that [Name's] got three, [Name's] got three or four boys, [Name] hasn't got any, and [Name] hasn't got any... They were really close, until their mum died [Emere's half-sister], we still talk to them on Facebook and stuff like that, but we don't have the connection we used to have.*

What's underpinning whānau wellbeing?

The whānau identified the following as underpinning their wellbeing. Whānau relationships (including kotahitanga, or unity), aroha, being able to afford nutritious food, a warm home, and access to good healthcare were all identified as being particularly important to the wellbeing of their whānau.

Nanny: *Well I love that I'm close to you kids and we get on really well together.*

Emere: *So, relationships ...Food, shelter and warmth is a big one for me. We've had a pretty cruddy winter...*

Nanny: *Mm*

Emere: *[Aroha] Yes, because without it, you're screwed.*

Emere: *I think if somebody said the [Surname] whānau, they'd say unity. We're united.*

Nanny: *Mm*

Emere: *I mean these kids could fight like cats and dogs, but if it came down to it, you would never get through one of them to get to another one, Yes, so ... I think, yes, that's the nice thing about it, yes... I think the unity or the kotahitanga is a good explanation of how we are as a whānau.*

Nanny: *That's right.*

Tama: *Pretty much when there's one down, there's another 50 to pick you up.*

Emere: *I think that healthy eating would be another thing. Because, healthy food is the dear food and the unhealthy food is the blimmin' cheap stuff ...*

Emere: *Yes I think that [health] is one of the biggest ones... I really want to say good health care, but yes I think good is a funny word. I want excellent healthcare actually... Yes, good, affordable, accessible healthcare for the whole whānau.*

The whānau also identifies their identity as important:

Tama: *This whakatauki [proverb] that was handed down from my koro... then I've only just recently passed it down to my little brother... So hopefully, it just keeps going down and what that really means for me is that's my heritage... It means a lot to me and it means a lot to my whānau... because it is only now they can speak. We get me and my older brother and that one there [younger brother].*

Current whānau wellbeing and changes over the past year

Nanny, Tama and Emere chose to rate the wellbeing of their household independently. Nanny and Tama both rated their wellbeing as high (four out of five). Nanny said she was happy, because the family were together and they never made her feel like a burden.

Nanny: *I like the fact that everywhere I go I feel welcome. I don't feel like a nuisance or anything like that, yes it's good.*

Emere: *Yes because there are times when mum is like, Oh, I don't want to be a burden... Oh, you're not a burden, get in the car.*

Contrasting sharply with his life six months previously, where he was an angry young man, abusing drugs and alcohol, Tama was on a high since finding God and becoming involved in the Christian youth movement.

Tama: *Yes, for me life is a bit of a blaze, eh. It's been good. Just got back from four days at a Christian youth camp and then to come back Monday to a leaders' conference which was good... so yes, just everything for me has been pretty much for the glory of God for what he's done for me. That's been a real big thing for us. I was never like this six months ago, eh? I despised everything and it took me to realise that God was there when no-one else was.... Maybe I'm still buzzing off the camp and the youth things.*

Emere: *That's OK, keep buzzing.*

Tama: *...Six months ago, I would have been below mum. I was in the darkest spot in my life, drugs, alcohol, everything.*

Emere, who seemed to take on responsibility for the welfare and wellbeing of the household, rated the current wellbeing of the whānau as low (two out of five). This contrasted with how she would have rated their whānau wellbeing 12 months ago, which would have been considerably higher and similar to Nanny and Tama's current ratings.

Emere: *Twelve months ago, mum wasn't as sick as she is now. We didn't have the operations, and so forth, she had to go through. My girl was pretty OK at that time, so now she's just really starting to get into some health issues, like no cartilage forming in her knees. So, they're saying she's going to have to go into a wheelchair... So, I mean, I'm quite often up here, but I'm here because, only three weeks ago I gave up my job and I haven't had any money for three weeks. Like, I'm still waiting for approval from WINZ to do the support, you know the carer support. So, you know ... it's like people can play with your life... I just feel like I'm not in control... I've never been like that before.*

When discussing their whānau wellbeing ratings, Emere expressed genuine surprise and delight at her mother's high rating, because she had wrongfully assumed that her mother's declining health and the problems that they had been having accessing health services had negatively impacted on her rating.

Emere: *I find yours pretty amazing.*

Nanny: *Do you?*

Emere: *Yes.*

Nanny: *Well, I feel quite happy with myself. I don't get down too often, unless something happens at dialysis or something like that.*

Emere: *... I don't want to get angry at people, I get angry at myself. I do it internally, but none of these ones would know because I don't take anything out on them, or I don't let them know that things are bad. That's why mum was a bit shocked to see [mine] and I was a bit shocked to see mum's, because I've seen really rough days for her, but she's still got the biggest smile on her face. I don't know if it's the drugs, or whatever they pump in. I'm sure there's some drugs in with that dialysis, you know... She looks a bit drunk. But you know... I mean that's nice to see, because I often feel, gosh, I don't know what I would do if that was me. She copes really well...*

Nanny: *You run around after me though darling.*

Emere: *Yes, but that's alright.*

Nanny: *You didn't have to.*

Emere: *You've done how many years of that for me. I just think, gosh, you did that for me when I was little. Now you're old.*

Tama: *The roles have changed.*

Emere: *...there's no way she'd go in a rest home; no way. Like she could be as doolally as, and I mean doolally, as in Alzheimer's and still she'd live with me.*

Nanny: *Oh, I'm lucky, I don't want Alzheimer's, thank you. Cool.*

When the whānau is at its best

The whānau is said to be functioning at their best when they are all happy and getting on well together, the children are doing well, and they are not worried about financial or heath issues.

Emere: *I think the financial stuff, the medical stuff. If there was one wish, it would be... why couldn't I have what mum has? I would take that off of her in a second. You know, we all offered our kidneys, but they wouldn't do it; transplant is not an option. So, you know, I would take that off her in a second. I would take a bullet for my children in a heartbeat, without even being asked. Actually, I'd take a bullet for any one of them that we mentioned in that whānau and truly would take a bullet. When we get results from the medical practitioners. When ... they say that mum's going on dialysis and they take her in at that time, not an hour later. When things kind of fit. When things are done, when we're told they will be done. That the kids are excelling in school and they are excelling. That they're happy in themselves. That they give freely to their community. They don't expect anything in return, when they give something. I mean, that's really important and that's what makes me happy. That my kids don't expect the best label clothing, but if they do get it, they're so grateful. So, you know gratitude is a huge thing. ...I know that my children, if they were to see an elderly person struggling to cross a road, they would go and help them and they wouldn't expect anything in return.*

Emere: *Yes, [I think they are] good people. Yes. You know when you're a good person... I have an expectation that others will be good people, too, yes. Most of the time you do get that.*

Nanny: *Yes.*

Nanny: *Are there things we are thankful for? Oh, definitely.*

Emere: *Yes, like you know, and it's very different for everybody. So, for my girl, she's got very limited speech, so when a new word comes, it's like Christmas.*

Nanny: *Yes.*

Emere: *You know, she didn't walk until she was 3. When she first walked, it was the biggest, you know, the best thing in the world. When mum can recognise what song she's singing, she's going, Oh my gosh, I know that song; she's singing that song! ... I mean, for the boys it's ...when they [be]come the pupil of the week. You know, it's just like that is a huge celebration.*

Nanny: *Mm, yes.*

Situations and circumstances that have impacted negatively on their whānau wellbeing

Emere felt that the wellbeing of their whānau had deteriorated over the last 12 months, because of financial worries (now that she had quit her job) and ongoing difficulties accessing health-related aids and home help for Nanny, and because she was becoming increasingly concerned about her daughter's health.

Emere: *Mine's not a health thing; mine is more a stress probably and more worry about where the next dollar comes from; whether mum's OK at dialysis; whether we're going to pick her up and she's passed out, which is quite normal... You know, just my kids. I've got ... [Name], so I worry ... I mean, nobody knows the lifespan of children of what she's got. ... So... that plays on my wellbeing... just lately then that would be where I sit.*

Emere: *...having to fight the government agencies; the medical practitioners; the hospital; the whoever else; occupational therapy, to even get that much [home help care for Nanny].*

Emere: *We've had struggles with being able to get aids and stuff... where she hasn't fitted in the funding criteria... Like, we relied on the public service to bring in home help for five hours a week... and then it took them about five or six months to do it...*

Overcoming a problem

Generally, when there are problems within the whānau they hui and work it out together.

Emere: *The thing is that when we have something that happens in whānau, we hui. So, it would just mean pulling everybody together in the kitchen and saying, get over yourself and do your job. But we do, we just hui at everything. You know, if something goes wrong with one of the [whānau], I don't know, we'll call them little clusters of whānau, because we don't all live in the same house; we hui together. If one of us is not here, like we'll have [Name] on the phone, if we can't all be together. We normally have kai, because kai settles everything. Then we'll have a hui and we'll sort it out. It's just the way it is. We don't really stay mad at each other for very long. A good way to get together. There would be lots of compromise, and nutting things out. Always cover each other's backs – if one's down, there are 50 to bring you up; two beside you and the rest behind you. On the flipside, there are lots to kick you up the butt, if you're going wayward.*

In dealing with the issues they were having in terms of getting appropriate support to care for Nanny (for example, access to health-related aids and home help), Emere and her three sisters worked together, each fronting up to and dealing face-to-face with one of the various agencies or individuals who was involved in providing help.

Emere: *...what happened was actually all of us got involved. So, [Name] dealt with it.*

Nanny: *I didn't really know about this.*

Emere: *[Name of sister] dealt with the specialist, I would deal with the doctor, who would basically just do as she was asked to do... we don't want her [Nanny] to feel like she is a burden. So, most of the stuff we do... we do without her knowing ...so that she doesn't have to worry about it... [Name] would do it from a distance...we, the four of us together are quite a force to be reckoned with.*

Nanny: *A formidable force.*

Emere: *... and we all have skills in different areas. [Name] would be confronting them face-to-face and probably so would mine. [Name] would be on the phone and [Name] would be both. If she could ... she'd do it face-to-face first ...we work on that kanohi ki te kanohi, that's face-to-face. Like if the doctor wouldn't answer me, I'd turn up in the surgery, this isn't good enough...I'm going to wait here until he turns up....*

Nanny: *I know.*

Emere: *... that's probably the way we overcome most things. [So you pull together?] Yes, if we can't do it on our own... I always pull in the sisters, or a sister. [Name], normally for me. She's got a really good head on her shoulders. If I'm kind of floundering, then she'll put everything into perspective... It's better than Wonder Woman ...and you can go from feeling like that [low whānau wellbeing rating], to feeling like that [high whānau wellbeing rating] within hours... when you know that you've got three standing beside you and then these ones all behind you.*

04

Whānau wellbeing

4.1_ Introduction

This chapter provides a rich description of the wellbeing of whānau Māori, using information sourced primarily from the 2013 Te Kupenga survey.

Te Kupenga is the first nationally representative survey of Māori wellbeing. It was undertaken by Statistics New Zealand following the 2013 Census, with support from Te Puni Kōkiri and other key Māori stakeholders and communities. Te Kupenga gives an overall picture of the social, cultural and economic wellbeing of Māori, including information about the health of the Māori language and culture. As an official survey, it is unprecedented in the breadth and depth of topics covered and, more importantly, in its relevance for Māori.

One of the strengths of Te Kupenga is that it includes both objective and subjective measures of wellbeing. Subjective wellbeing is widely recognised as an important consideration for public policy. While subjective wellbeing is usually reported at the individual level, Te Kupenga also includes innovative subjective measures of perceived whānau wellbeing. Taken together, the questions on individual and whānau wellbeing provide valuable insights into how Māori adults feel about themselves and their whānau, as well as their motivations for action or change.

For this chapter we have reported survey results for seven family types: the six types presented in the last chapter as well as multi-family households. While Māori are more likely than others to live in multi-family arrangements, their circumstances and characteristics are often overlooked, which is why we have included them here. For each whānau type we present key indicators mapped to the Superu Whānau Rangatiratanga Measurement Framework. This framework, which was first published in the *Families and Whānau Status Report 2014*, is a matrix of capability dimensions and wellbeing principles. The four capability dimensions are:

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

Within each of these capability dimensions we have identified indicators that most closely align with the five wellbeing principles that underpin the framework. These are:

- Whakapapa – thriving relationships
- Manaakitanga – reciprocity and support
- Rangatiratanga – leadership and participation
- Kotahitanga – collective unity
- Wairuatanga – spiritual and cultural strength.

Combining capabilities and Māori wellbeing principles allows for a holistic and culturally nuanced portrait of Māori whānau and of their experiences, circumstances and needs.

In the following analysis we present indicators for the Whānau Rangatiratanga Measurement Framework for individuals living in the seven different family types and discuss the key wellbeing messages in turn. The indicators include a small number sourced from the 2013 Census. These Census indicators were derived using the six family types described in the last chapter and thus are not presented for multi-family households.

4.2_ Couple, both under 50 years of age, single-whānau household

Definition:

- Two people who are married, in a civil union, or in a de facto relationship, and who usually live together in the same household
- They are both aged under 50
- They either have no children or do not have their children living with them.

The popular whakataukī 'E tipu, e rea' highlights the importance of tamariki in Te Ao Māori. This intergenerational focus means that couples without children are sometimes not fully appreciated as a whānau in their own right. In Te Kupenga younger couples who had no children living with them made up 8 percent of all whānau. This group is internally diverse. It includes: couples (individually or as couples) who have children living elsewhere (adult or otherwise); those who have never had children, either by choice or circumstance; and those who will go on to have children sometime in the future.

Feeling in control

Being able to exercise personal autonomy is a fundamental expression of rangatiratanga. Many Māori adults who are part of a younger-couple-only whānau feel a high degree of autonomy, with 68 percent reporting a very high level of control over their own life. This sense of personal efficacy is matched by relatively high levels of overall life satisfaction and self-rated health. Two out of every three Māori in this whānau type report feeling highly satisfied with their life overall. The proportion who self-rate their health as very good or excellent is also relatively high, at 60 percent.

Formative cultural identity and engagement

Of all whānau in Te Kupenga, younger Māori who are part of a couple without children are the least likely to actively engage in Te Ao Māori. They have lower levels of basic knowledge about their iwi, hapū and marae tupuna (ancestral marae), and do not feel as strongly connected to their ancestral marae. This carries over into participation and engagement. Younger couples are less likely to have contributed unpaid help to a marae, iwi or hapū in the past four weeks (12 percent); to have visited their ancestral marae (54 percent); or to be formally registered with an iwi (44 percent).

The more formative cultural profile of younger couples may reflect a combination of factors, including: barriers to access and support; family upbringing; and personal tastes and preferences. Of all whānau, younger couples report the lowest level of easy access to Māori cultural support (57 percent). They are also the least likely to have a te reo Māori speaker in their household; in the 2013 Census the share was less than one in five. Nevertheless, more than one in four adults in these whānau have participated in either kōhanga, kura or wānanga (28 percent). This is noteworthy because, even where cultural capability is less secure, whānau still demonstrate a level of commitment to kaupapa Māori education.

Māori who are part of younger-couple-only whānau tend to give **low ratings** on self-reported measures of **whānau wellbeing.**

Lower perception of whānau wellbeing

Māori who are part of younger-couple-only whānau tend to give low ratings on self-reported measures of whānau wellbeing. Just over 40 percent of adults in a younger-couple-only whānau report that their whānau are doing very well. A similarly low proportion perceive that their whānau gets along very well. We do not know how these subjective measures align with wider whānau circumstances, or the quality of relationships. However the perception among younger couples that their whānau are not doing well is, in itself, revealing. It is likely that younger couples without children look beyond their own household when assessing the wellbeing of their whānau.

These lower subjective measures of whānau wellbeing contrast with the relatively high levels of self-rated health and overall life satisfaction reported by younger Māori couples. Age is likely to be a factor, with international studies showing that self-rated evaluative wellbeing tends to be highest at the youngest and oldest ages (Steptoe et al. 2015). This disconnect between perceived personal and whānau wellbeing illustrates the importance of understanding the individual-level and family-level influencers of whānau wellbeing for Māori.

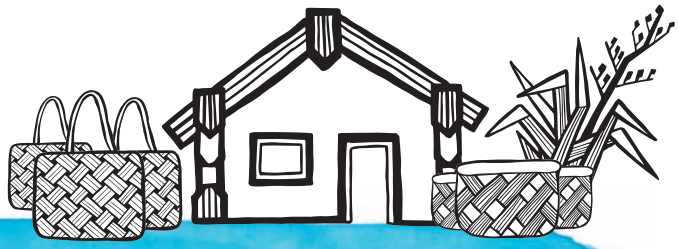
Educated workers

The significance of education for employment and earnings potential is well-established. Māori who are part of a younger couple-only whānau are generally well-positioned to leverage future economic opportunities. Only 14 percent lack any sort of formal educational qualification, much lower than for other whānau types. Younger couples are also highly engaged in the workforce: in more than 90 percent of cases at least one partner is in full-time or part-time employment (92 percent, 2013 Census). This likely reflects a number of factors, including higher education levels, the absence of childcare responsibilities, and a concentration at the ages at which employment rates are generally highest. Higher education and employment tend to yield better incomes and just over 70 percent of Māori adults in a younger-couple-only whānau state that they have enough, or more than enough, income to meet their everyday needs. While younger couples enjoy economic security, relatively few (32 percent) are homeowners, which is to be expected at their stage of life.

COUPLE, BOTH UNDER 50 YEARS OF AGE

SINGLE WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA
Thriving relationships

MANAAKITANGA
Reciprocity and support

RANGATIRATANGA
Leadership and participation

KOTAHITANGA
Collective unity

WAIRUATANGA
Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

86% have at least one family member who knows their iwi#

43% identify with a tūrangawaewae

22% have a strong or very strong connection to their tūrangawaewae

62% know their ancestral marae

54% have visited their ancestral marae

12% did unpaid work for marae, hapū, or iwi in the last four weeks

28% have been through kōhanga, kura or wānanga

3% have a co-resident child who has been through kōhanga, kura or wānanga

44% enrolled on an iwi register

19% with at least one te reo speaker in the family#

SOCIAL CAPABILITY

65% not feeling lonely in the last four weeks

19% experienced any form of crime in the last 12 months

59% think the level of contact with whānau is about right

84% had in-person contact with whānau outside their household in the last four weeks

12%* looked after an adult in another household in the last four weeks

32% looked after a child in another household in the last four weeks

31% helped without pay with a school, church, sports club or other group in the last four weeks

69% of those eligible participated in the last general election

High level of trust (8-10):

19% trust in people

31% in police

29% in courts

32% in the health system

19% in the education system

32% feel spirituality is very important or important

HUMAN RESOURCE POTENTIAL

42% of whānau are doing very well (8-10)

34% say things for their whānau are getting better

41% state their whānau get on very well

80% find it easy or very easy to access general support

83% find it easy or very easy to access crisis support

57% find it easy or very easy to access cultural support

14% with no formal educational qualification

66% with a high level of life satisfaction (8-10)

60% report their health as excellent or very good

43% experienced discrimination at school

32% have experienced discrimination in the past 12 months

68% feel a high level of control over how life turns out (8-10)

ECONOMIC

71% have enough or more than enough income to meet everyday needs

32% are homeowners

71% experience no major housing problem

92% have at least one adult in employment#

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

4.3_ Couple, one or both 50 years of age and over, single-whānau household

Definition:

- Two people who are married, in a civil union, or in a de facto relationship, and who usually live together in the same household
- One or both of them are aged 50 or older
- They either have no children or do not have their children living with them.

In Te Kupenga 13 percent of adult Māori lived in a couple-only family where at least one partner is more than 50 years old. Many of these pakeke have raised children at some stage; some have remarried or formed new relationships. Their circumstances and needs differ substantially from those of younger couples, reflecting their distinctive cohort experiences and life stage.

Whānau doing well

Māori living in older-couple-only whānau generally assess the quality of their whānau wellbeing very positively. More than half report very high levels of whānau wellbeing (55 percent), and just over half (51 percent) perceive their whānau as getting along very well. The vast majority (85 percent) of older couples had some form of kanohi-ki-kanohi contact with whānau living outside their household in the past four weeks. As distinct from the quality of whānau relationships, the level of contact that individuals have with their whānau, and how they feel about it, also matters. Two-thirds feel that their level of contact with whānau is about right.

In addition to enjoying positive whānau relationships, Māori who are part of an older couple also tend to feel very satisfied with their life circumstances. Nearly seven in 10 (69 percent) rate their sense of overall life satisfaction very highly. Studies have shown that subjective wellbeing tends to improve in older age, even despite declining health and income. More than half of those in older-couple-only whānau self-rate their health as very good or excellent (54 percent).

Homeowner security

Home ownership tends to be higher at advanced ages. Older Māori couples enjoy a much higher level of home ownership than other whānau, with nearly two-thirds owning their own home (63 percent). Home ownership greatly reduces exposure to issues associated with low-quality rental housing such as dampness. Thus it is not surprising that the vast majority (84 percent) of older couples report being free of any major housing problem.

While older-couple whānau include those who are retirees, they remain highly engaged in the labour force, with more than three-quarters having at least one partner in paid work (77 percent, 2013 Census). In addition to having the security of home ownership and employment, Māori in older couples also tend to have a higher level of income adequacy. Just over two-thirds (67 percent) report that they have enough, or more than enough, income to meet their everyday needs. One area of economic capability where older Māori couples do less well is in education. More than one-third of Māori in these whānau (37 percent) lack any sort of formal educational qualification. This lower educational profile is likely to reflect cohort differences in access to tertiary education, and different norms and expectations around education and employment in their youth.

Socially connected and safe

Māori who are part of an older couple do well on most dimensions of social capability. The majority are socially engaged and connected. Of all whānau, these couples are the least likely to experience social isolation, with more than two-thirds saying that they never felt lonely in the last four weeks (68 percent). Older couples are also less likely to experience some form of crime. Just over one in 10 report being a victim of crime in the last 12 months (12 percent). This may reflect a lower exposure to crime because of where they live.

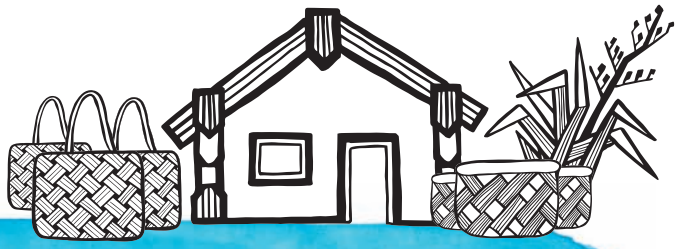
It is well-established that whānau Māori are far more likely to live in deprived areas than their Pākehā counterparts. Māori in older-couple whānau may be partially buffered from crime by their higher level of home ownership and lower concentration in deprived areas. These couples are also the least likely to report experiencing some form of discrimination in the last 12 months. Their positive social experiences are coupled with a relatively high degree of trust in the police (42 percent) and in the court system (34 percent). This may be partially due to age, as studies have shown that age and income are important determinants of trust. For older Māori couples, about one in four report having a high level of trust in other people (26 percent). In Te Kupenga, Māori individuals generally had less trust in other individuals than in institutions, regardless of their whānau structure. Māori who are part of an older couple have the added benefit of wairuatanga, with more than half (54 percent) stating that spirituality is important or very important to them.

Active expression of rangatiratanga

Māori in older-couple-only whānau express rangatiratanga in a number of ways: through involvement in political processes; through iwi registration; and through a strong sense of personal autonomy and control. Older-couple-only whānau have the highest voter participation of any whānau type, with 90 percent having voted in the last general election. These whānau also have the highest rate of formal engagement with iwi, with over half (54 percent) being enrolled on an iwi register.

COUPLE, ONE OR BOTH 50 YEARS OF AGE OR OVER
SINGLE WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA
Thriving relationships

MANAAKITANGA
Reciprocity and support

RANGATIRATANGA
Leadership and participation

KOTAHITANGA
Collective unity

WAIRUATANGA
Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

90% have at least one family member who knows their iwi#

55% identify with a tūrangawaewae

36% have a strong or very strong connection to their tūrangawaewae

74% know their ancestral marae

64% have visited their ancestral marae

19% did unpaid work for marae, hapū, or iwi in the last four weeks

18% have been through kōhanga, kura or wānanga

1% have a co-resident child who has been through kōhanga, kura or wānanga

54% enrolled on an iwi register

26% with at least one te reo speaker in the family#

SOCIAL CAPABILITY

68% not feeling lonely in the last four weeks

12% experienced any form of crime in the last 12 months

66% think the level of contact with whānau is about right

85% had in-person contact with whānau outside their household in the last four weeks

11% looked after an adult in another household in the last four weeks

32% looked after a child in another household in the last four weeks

38% helped without pay with a school, church, sports club or other group in the last four weeks

90% of those eligible participated in the last general election

High level of trust (8-10)

26% trust in people

42% in police

34% in courts

35% in the health system

25% in the education system

54% feel spirituality is very important or important

HUMAN RESOURCE POTENTIAL

55% of whānau are doing very well (8–10)

21% say things for their whānau are getting better

51% state their whānau get on very well

82% find it easy or very easy to access general support

83% find it easy or very easy to access crisis support

63% find it easy or very easy to access cultural support

37% with no formal educational qualification

69% with a high level of life satisfaction (8-10)

54% report their health as excellent or very good

31% experienced discrimination at school

15% have experienced discrimination in the past 12 months

68% feel a high level of control over how life turns out (8-10)

ECONOMIC

67% have enough or more than enough income to meet everyday needs

63% are homeowners

84% experience no major housing problem

77% have at least one adult in employment#

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

4.4_ Two parents with at least one child under 18 years of age, single-whānau household

Definition:

- Two parents with one or more children, all of whom usually live together in the same household
- At least one of the children is under 18.

Couples with at least one child under 18 years old are by far the biggest whānau type in Te Kupenga, making up 40 percent of all whānau. This partly reflects the relatively youthful Māori age structure, with a median age of just under 24.

Whānau doing well and improving

Māori who are partnered and have a young child generally feel very positive about their whānau, both in terms of perceived wellbeing and the quality of their relationships. More than half (55 percent) report a very high level of whānau wellbeing, and just under half think that their whānau gets along very well (47 percent). This generally positive outlook is paired with a sense of optimism, with more than one-third (36 percent) stating that things are improving for their whānau. While most of these parents (64 percent) are satisfied with the level of contact they have with their whānau, about one-third would like to have more or less contact.

Positive personal wellbeing

In addition to having a generally positive outlook on how their whānau are doing, Māori couples with young children also tend to feel good about their own life situation. This sense of personal wellbeing manifests across multiple dimensions of individual wellbeing. Nearly seven out of 10 Māori couples with young children (69 percent) rank their level of overall life satisfaction as very high. Self-reported health is also generally positive for these whānau, with just over 60 percent stating that their health is very good or excellent (61 percent). This expression of wellness also carries over into personal autonomy, with two-thirds expressing a high degree of control over their lives.

Caring for tamariki

Acts of volunteering and informal care are expressions of manaakitanga that have well-established norms in Te Ao Māori. The unpaid help that Māori couples with younger children contribute to the community tends to be centred around tamariki. Over 30 percent of individuals in these whānau have looked after a child in another household at some stage. There is a higher level of commitment to helping out at school and in other club and organisational contexts. Just under half (49 percent) provided help without pay at a school, church, sports club or other group in the last four weeks.

As a parent, I thought it was really important to role model ... whanaungatanga, or being a part of the community.

– Two-parent family with children

Trust in institutions is important in that it tends to strengthen co-operation and institutional effectiveness. The extent to which people trust in institutions can also be an indication of how fairly they feel they are being treated. Māori who are part of a couple with younger children tend to have higher levels of institutional trust than those in other whānau types, with more than one-third reporting a high level of trust in the police (36 percent) and in the court system (34 percent). Just over one in five (21 percent) feel a high level of trust in other people.

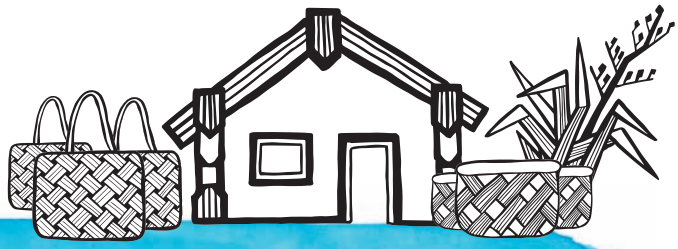
A high proportion of Māori couples with young children are engaged in employment. In the 2013 Census, just over 90 percent of these whānau had at least one adult in paid work. This measure encompasses a broad range of employment situations, including full-time, part-time, non-standard and precarious employment. While having at least one parent in paid work is often seen as a necessity, many factors influence whether or not whānau have sufficient income to meet their everyday needs. Despite their relatively high level of employment, many couples with young children still face economic challenges, with only 58 percent reporting they have enough, or more than enough, income to meet everyday needs.

Given that Māori, on average, have lower levels of home ownership than other New Zealanders, Māori in these whānau have outcomes that are consistent with their life stage. Just under half (45 percent) own their own home, and about three out of every four report no major housing issue. Individuals in these couples are less likely than most other whānau to lack a formal educational qualification (24 percent).

TWO PARENTS WITH AT LEAST ONE CHILD UNDER 18 YEARS OF AGE

SINGLE WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA
Thriving relationships

MANAAKITANGA
Reciprocity and support

RANGATIRATANGA
Leadership and participation

KOTAHITANGA
Collective unity

WAIRUATANGA
Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

88% have at least one family member who knows their iwi#

51% identify with a tūrangawaewae

33% have a strong or very strong connection to their tūrangawaewae

67% know their ancestral marae

60% have visited their ancestral marae

18% did unpaid work for marae, hapū, or iwi in the last four weeks

23% have been through kōhanga, kura or wānanga

17% have a co-resident child who has been through kōhanga, kura or wānanga

45% enrolled on an iwi register

28% with at least one te reo speaker in the family#

SOCIAL CAPABILITY

66% not feeling lonely in the last four weeks

17% experienced any form of crime in the last 12 months

64% think the level of contact with whānau is about right

87% had in-person contact with whānau outside their household in the last four weeks

7%** looked after an adult in another household in the last four weeks

33% looked after a child in another household in the last four weeks

49% helped without pay with a school, church, sports club or other group in the last four weeks

63% of those eligible participated in the last general election

High level of trust (8-10):

21% trust in people

36% in police

34% in courts

34% in the health system

31% in the education system

44% feel spirituality is very important or important

HUMAN RESOURCE POTENTIAL

55% of whānau are doing very well (8-10)

36% say things for their whānau are getting better

47% state their whānau get on very well

80% find it easy or very easy to access general support

83% find it easy or very easy to access crisis support

63% find it easy or very easy to access cultural support

24% with no formal educational qualification

69% with a high level of life satisfaction (8-10)

61% report their health as excellent or very good

36% experienced discrimination at school

23% have experienced discrimination in the past 12 months

66% feel a high level of control over how life turns out (8-10)

ECONOMIC

58% have enough or more than enough income to meet everyday needs

45% are homeowners

75% experience no major housing problem

91% have at least one adult in employment#

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

4.5_ Two parents with all children 18 years of age and over, single-whānau household

Definition:

- Two parents with one or more children, all of whom usually live together in the same household
- All the children are 18 or older.

Couples with all adult children living in the same household make up just under 7 percent of Māori adults in Te Kupenga. As children have spent longer in education, the incentives to remain in the whānau home have increased. The age profile of this whānau indicates that at least 40 percent are adult children. This needs to be borne in mind when interpreting the results.

Feeling supported

A distinctive feature of these whānau is that they have considerable support networks to draw on to meet a range of circumstances and needs. Nearly 90 percent (88 percent) report that they have very easy or easy access to general support. A similarly high share (86 percent) have ready access to support in times of crisis. Just under 70 percent have easy or very easy access to support for matters relating to cultural practice and tikanga, such as help with a mihi or blessing a tāonga. The perception of feeling well-supported might partly reflect the makeup of this group. In many ways, adult children have ready access to parental support by virtue of living in the same household as them.

Positive whānau wellbeing

Well over half
(56 percent) report a high level of overall whānau wellbeing, which is the highest proportion for all whānau in Te Kupenga.

Māori who are part of this whānau type tend to have favourable perceptions of how well their whānau are doing. Well over half (56 percent) report a high level of overall whānau wellbeing, which is the highest proportion for all whānau in Te Kupenga. Just under half (48 percent) also report that their whānau gets along very well, and one-third also feel that things are getting better for their whānau. Just over 80 percent of these whānau had some form of recent in-person contact with whānau living in other households, and two thirds (67%) are satisfied with their level of contact.

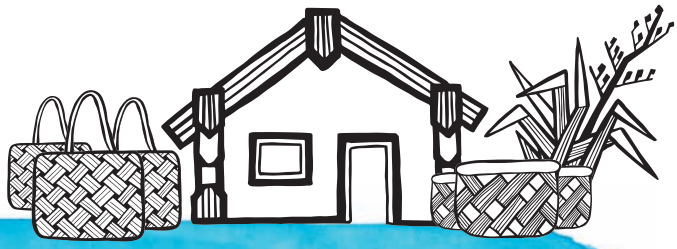
Mixed outcomes on individual wellbeing

Whānau that consist of parents with adult children have mixed outcomes on subjective measures of individual wellbeing. Just over half (54 percent) rate their own health as very good or excellent. When asked how they feel about 'your life as a whole', nearly two-thirds (63 percent) report a high level of life satisfaction. This contrasts with the low level of perceived autonomy: less than 60 percent feel a high level of control over the way their life turns out. These whānau also report relatively high levels of discrimination. Over two-fifths (44 percent) indicated that they had experienced discrimination at school, while one-quarter reported experiencing some form of personal discrimination in the last 12 months.

TWO PARENTS WITH ALL CHILDREN 18 YEARS OF AGE AND OVER

SINGLE WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA
Thriving relationships

MANAAKITANGA
Reciprocity and support

RANGATIRATANGA
Leadership and participation

KOTAHITANGA
Collective unity

WAIRUATANGA
Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

91% have at least one family member who knows their iwi#

53% identify with a tūrangawaewae

35% have a strong or very strong connection to their tūrangawaewae

74% know their ancestral marae

64% have visited their ancestral marae

22% did unpaid work for marae, hapū, or iwi in the last four weeks

22% have been through kōhanga, kura or wānanga

9% have a co-resident child who has been through kōhanga, kura or wānanga

48% enrolled on an iwi register

31% with at least one te reo speaker in the family#

SOCIAL CAPABILITY

61% not feeling lonely in the last four weeks

15%* experienced any form of crime in the last 12 months

67% think the level of contact with whānau is about right

81% had in-person contact with whānau outside their household in the last four weeks

14%** looked after an adult in another household in the last four weeks

32% looked after a child in another household in the last four weeks

32% helped without pay with a school, church, sports club or other group in the last four weeks

64% of those eligible participated in the last general election

High level of trust (8-10):

20% trust in people

38% in police

32% in courts

36% in the health system

22% in the education system

46% feel spirituality is very important or important

HUMAN RESOURCE POTENTIAL

56% of whānau are doing very well (8-10)

33% say things for their whānau are getting better

48% state their whānau get on very well

88% find it easy or very easy to access general support

86% find it easy or very easy to access crisis support

69% find it easy or very easy to access cultural support

23% with no formal educational qualification

63% with a high level of life satisfaction (8-10)

54% report their health as excellent or very good

44% experienced discrimination at school

25% have experienced discrimination in the past 12 months

59% feel a high level of control over how life turns out (8-10)

ECONOMIC

60% have enough or more than enough income to meet everyday needs

63% are homeowners

83% experience no major housing problem

93% have at least one adult in employment#

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

4.6_ One parent with at least one child under 18 years of age, single-whānau household

Definition:

- One parent with one or more children, all of whom usually live together in the same household
- At least one of the children is under 18
- The children do not have partners or children of their own living in the household.

Single-parent whānau are often a focus of whānau policy and interventions because of their higher level of socio-economic need and vulnerability. In Te Kupenga, single parents with a dependent child made up just under 15 percent of all whānau.

Cultural vibrancy

Māori single parents with dependent children have a strong sense of identity and belonging as Māori, which they are able to draw on as a personal and whānau resource.

Māori single parents with dependent children have a strong sense of identity and belonging as Māori, which they are able to draw on as a personal and whānau resource. These whānau enjoy rich cultural connections to other Māori and are actively engaged in Māori communities and institutions. Māori single parents of young children have relatively high levels of commitment to kaupapa Māori education. More than one-third of single parents had participated in kōhanga, kura and wānanga (37 percent), as had one in five (22 percent) of their children. Many young tamariki in single-parent whānau have meaningful opportunities to develop and sustain te reo Māori in varied contexts. In the 2013 Census nearly one-third of these children lived in a family where at least one person could hold a daily conversation in te reo.

A critical enabler of cultural connectivity in Te Ao Māori is the capacity to identify oneself in relation to others. There are a number of situations in which Māori are expected to know and express their whakapapa, whether meeting other Māori for the first time, or speaking in more formal settings like hui and tangi. The majority of Māori single parents with young children know about their connections to their iwi, hapū, and marae tupuna (ancestral marae). They are more likely than Māori living in other whānau arrangements to have an ancestral marae that they think of as a tūrangawaewae – a place where they feel they belong – and to express a strong sense of connection to it. They are also more likely to have visited their ancestral marae at some point in their lives.

Formal iwi registration is one area of Te Ao Māori where single parents are less likely to participate, with just over two-fifths (44 percent) being registered with an iwi authority. The low level of iwi registration may reflect a lack of comfort or familiarity with registration processes, rather than disinterest or disengagement. Māori single parents with young children are among the more active providers of manaakitanga to marae, hapū or iwi in the form of unpaid help. For many of these parents, wairuatanga has special meaning in their lives, with more than half (52 percent) stating that spirituality is important or very important to them.

Economic insecurity

The complex economic challenges that Māori single parents navigate on a daily basis are well-documented. Single-parent whānau with dependent children tend to experience disadvantage and adversity across multiple domains. The interlocking nature of financial vulnerability and insecurity makes it difficult for these whānau to change their circumstances. Vulnerability on one dimension tends to increase the risk of vulnerability on another – for example, lack of employment compromises the capacity to earn enough to meet everyday needs. Dealing with these challenges calls for a level of resilience and resourcefulness that is difficult to access and sustain.

The economic circumstances and experiences of single parents with dependent children in Te Kupenga confirms much of what we already know. Māori single parents have the lowest levels of income adequacy of all family types (36 percent), as well as low levels of education, employment and home ownership. The heavy reliance on rental properties – often in high deprivation areas – exposes single parents to issues associated with poor-quality housing, including dampness, pests, overcrowding and outstanding repairs. Only about one in five Māori single parents (22 percent) are homeowners and more than two in five (42 percent) have at least one major housing problem.

Giving support, needing support

Single parents with young children embody the philosophy of manaaki tangata through caring for children in other households. In spite of their own childcare commitments as single parents, around 40 percent of these parents had cared for a child in another household. A significant share (46 percent) had also helped out without pay at a school, church, sports club or other group in the last four weeks. While single parents with young children often provide help to others, this does not always translate into ready access to support in times of need. About three out of four parents say that they can easily access general support for everyday needs such as child pick-ups and drop-offs (73 percent), or support in times of crisis (77 percent). However, this is substantially lower than the support available to Māori living in other types of whānau arrangements.

Living in a high deprivation area has important social as well as economic consequences. Māori single parents with a young child are far more likely to be victims of crime than other Māori. Given these experiences, it is unsurprising that only a relatively small share of these parents report high trust in other people (14 percent). Single parents also have a low level of engagement in mainstream political processes, with just over half (52 percent) of eligible voters exercising their vote in the last general election. This was the lowest level of participation for Māori living in any whānau type.

Lower whānau wellbeing – but doing better

Māori single parents with a young child are far more likely to be victims of crime than other Māori.

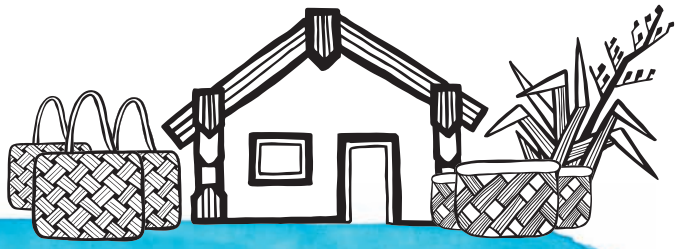
Māori single parents with young children tend to evaluate the wellbeing of their whānau less positively than other Māori. Less than half (47 percent) report a very high level of whānau wellbeing, and whānau interactions are also rated relatively poorly. Just over two-fifths (42 percent) state that their whānau gets along very well. Whether people think things are improving for their whānau is an important indicator of the potential for change. In this regard single parents express a sense of optimism, with more than one-third (36 percent) reporting that things are getting better for their whānau. Nearly two-thirds of these single parents feel satisfied with the level of contact that they have with whānau living in other households (63 percent).

Beyond the whānau context, living in a negative social environment can have detrimental impacts on the āhua of an individual and their whānau. Single parents with young children are the most likely to report experiencing some form of discrimination in the last 12 months (34 percent). For these parents, their sense of control over their life circumstances is also often compromised. Just over six out of 10 parents feel a high level of control over how their life turns out. These parents are also less likely than others to report a high level of overall life satisfaction (51 percent).

ONE PARENT WITH AT LEAST ONE CHILD UNDER 18 YEARS OF AGE

SINGLE WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA
Thriving relationships

MANAAKITANGA
Reciprocity and support

RANGATIRATANGA
Leadership and participation

KOTAHITANGA
Collective unity

WAIRUATANGA
Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

83% have at least one family member who knows their iwi#

60% identify with a tūrangawaewae

41% have a strong or very strong connection to their tūrangawaewae

76% know their ancestral marae

66% have visited their ancestral marae

22% did unpaid work for marae, hapū, or iwi in the last four weeks

37% have been through kōhanga, kura or wānanga

22% have a co-resident child who has been through kōhanga, kura or wānanga

44% enrolled on an iwi register

32% with at least one te reo speaker in the family#

SOCIAL CAPABILITY

48% not feeling lonely in the last four weeks

24% experienced any form of crime in the last 12 months

63% think the level of contact with whānau is about right

86% had in-person contact with whānau outside their household in the last four weeks

14%** looked after an adult in another household in the last four weeks

40% looked after a child in another household in the last four weeks

46% helped without pay with a school, church, sports club or other group in the last four weeks

52% of those eligible participated in the last general election

High level of trust (8-10):

14% trust in people

34% in police

32% in courts

34% in the health system

25% in the education system

52% feel spirituality is very important or important

HUMAN RESOURCE POTENTIAL

47% of whānau are doing very well (8-10)

36% say things for their whānau are getting better

42% state their whānau get on very well

73% find it easy or very easy to access general support

77% find it easy or very easy to access crisis support

68% find it easy or very easy to access cultural support

35% with no formal educational qualification

51% with a high level of life satisfaction (8-10)

52% report their health as excellent or very good

45% experienced discrimination at school

34% have experienced discrimination in the past 12 months

62% feel a high level of control over how life turns out (8-10)

ECONOMIC

36% have enough or more than enough income to meet everyday needs

22% are homeowners

58% experience no major housing problem

45% have at least one adult in employment#

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

4.7_ One parent with all children 18 years of age and over, single-whānau household

Definition:

- One parent with one or more children, all of whom usually live together in the same household
- All the children are 18 or older
- The children do not have partners or children of their own living in the household.

Just under six percent of Māori aged 15 and over live in a single-parent family with co-resident children who are all adults. The age profile of this whānau indicates that at least 30 percent are adult children.

Culturally connected

More than half
(57 percent) of those in single-parent-plus-adult-children families have a place they consider to be their tūrangawaewe.

Māori living in single-parent families with adult children are moderate to strong cultural connectors, with relatively high levels of engagement with tūrangawaewae compared with other family types.

More than half (57 percent) of those in single-parent-plus-adult-children families have a place they consider to be their tūrangawaewae, with almost 40 percent indicating a strong or very strong connection to their tūrangawaewae. Formal links with iwi are relatively strong, with half of this group being on an iwi register.

Connection with marae tupuna (ancestral marae) is lower than for most other family types. Almost seven in 10 (69 percent) know their marae tupuna and 61 percent have visited their marae tupuna.

Single-parent families with adult children have moderate levels of involvement with kaupapa Māori education. Just over one quarter (27 percent) have been through some form of kaupapa Māori education, and approximately one in eight (12 percent) have a co-resident child that has attended either a kōhanga, kura or wānanga.

Mismatched whānau and individual wellbeing

Māori in these whānau report a moderate level of whānau wellbeing and access to support. Half of this group report that their whānau is doing very well, with just over a quarter (27 percent) indicating that their whānau is doing better than 12 months ago. There are high rates (80 percent) of personal interaction with whānau members outside their household, and 61 percent report that their level of whānau contact is at about the right level. Access to both general and crisis support is reported as easy or very easy by over three-quarters of these whānau, but cultural support is readily accessible to less than two-thirds of them (63 percent).

Individual wellbeing in this group is the lowest of any family type. Less than half (47 percent) self-rate their personal health as very good or excellent. A similarly low share (49 percent) have a high level of overall life satisfaction. This whānau type also has the lowest percentage (57 percent) of individuals expressing high levels of control over how life turns out. Because these whānau comprise adult parents and adult children, it is unclear whether both experience low levels of personal wellbeing, and what the dynamics between them might be.

Economic insecurity

Māori living in families with a single parent and adult children experience high levels of economic insecurity, in common with other single-parent families. Less than 40 percent of these whānau consider that they have adequate income to meet their everyday needs, making economic self-reliance a significant challenge. Home ownership is low, with just over 40 percent of these whānau living in a property that they own. Housing quality issues are common in this group, with almost a third (31 percent) experiencing at least one major housing problem.

Social wellbeing and engagement

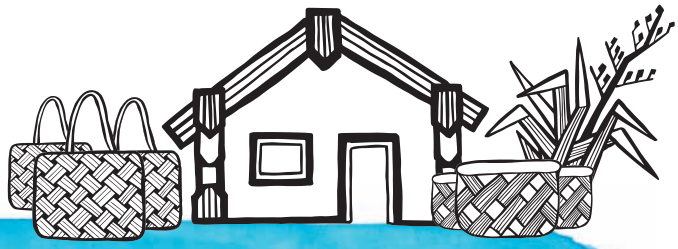
Single-parent-plus-adult-child families have similar levels of manaakitanga to other whānau with about a quarter having provided manaakitanga to other households and communities more broadly. Slightly less than one in five (18 percent) indicate that they have done unpaid work for hapū, iwi or marae in the last four weeks. Almost a third (31 percent) helped, without pay, a school, church, sports club or other group in the last four weeks. Over a quarter of these whānau (27 percent) have cared for a child in another household – a smaller percentage than single parents with younger children. This difference is likely to be related to the age of the children, as parents with younger children are more likely to co-operate with childcare requirements.

Civil engagement is relatively low in these whānau, with only 63 percent reporting that they voted in the most recent general election. Levels of trust are similar to most other whānau. One in five had high levels of trust in other people, while approximately 30 percent had high levels of trust in key social institutions.

ONE PARENT WITH ALL CHILDREN 18 YEARS OF AGE AND OVER

SINGLE WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA
Thriving relationships

MANAAKITANGA
Reciprocity and support

RANGATIRATANGA
Leadership and participation

KOTAHITANGA
Collective unity

WAIRUATANGA
Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

89% have at least one family member who knows their iwi#

57% identify with a tūrangawaewae

39% have a strong or very strong connection to their tūrangawaewae

69% know their ancestral marae

61% have visited their ancestral marae

18% did unpaid work for marae, hapū, or iwi in the last four weeks

27% have been through kōhanga, kura or wānanga

12% have a co-resident child who has been through kōhanga, kura or wānanga

50% enrolled on an iwi register

36% with at least one te reo speaker in the family#

SOCIAL CAPABILITY

53% not feeling lonely in the last four weeks

16% experienced any form of crime in the last 12 months

61% think the level of contact with whānau is about right

80% had in-person contact with whānau outside their household in the last four weeks

12%** looked after an adult in another householdd in the last four weeks

27% looked after a child in another household in the last four weeks

31% helped without pay with a school, church, sports club or other group in the last four weeks

63% of those eligible participated in the last general election

High level of trust (8-10):

20% trust in people

31% in police

29% in courts

33% in the health system

25% in the education system

55% feel spirituality is very important or important

HUMAN RESOURCE POTENTIAL

49% of whānau are doing very well (8-10)

27% say things for their whānau are getting better

45% state their whānau get on very well

76% find it easy or very easy to access general support

78% find it easy or very easy to access crisis support

63% find it easy or very easy to access cultural support

31% with no formal educational qualification

49% with a high level of life satisfaction (8-10)

47% report their health as excellent or very good

37% experienced discrimination at school

25% have experienced discrimination in the past 12 months

57% feel a high level of control over how life turns out (8-10)

ECONOMIC

37% have enough or more than enough income to meet everyday needs

41% are homeowners

69% experience no major housing problem

74% have at least one adult in employment#

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

4.8_ Multi-whānau households

Definition:

- A multi-whānau household is a household than contains more than one whānau unit.

In many ways the customary concept of whānau is embodied most obviously in the multi-whānau households. In Te Kupenga just under 12 percent of Māori adults lived in a multi-whānau household. Some of these whānau are related; others are brought together in whānau-like relationships by virtue of living together.

Culturally connected

Māori living in multi-whānau households are strong cultural connectors with relatively high levels of engagement with tūrangawaewae and marae. Identification with a tūrangawaewae is a fundamental part of Māori identity, as it is the link between whakapapa and whenua. It is a place that is fundamental to a person's identity and somewhere that they feel empowered by, or connected to. More than half of those in multi-whānau households have a place they consider to be their tūrangawaewae. The extent of connection to their tūrangawaewae is the highest of any whānau type, with over 41 percent indicating a strong or very strong connection. There is also a strong formal link to iwi, with almost 48 percent enrolled on their iwi register.

This cultural connectedness is also apparent in the level of engagement with marae. Almost three-quarters of those in multi-whānau households know their marae tupuna (ancestral marae), with approximately two-thirds having visited their marae at some stage. This group also has a high rate of voluntary contribution to a marae (not necessarily their marae tupuna), with more than 20 percent doing unpaid work on a marae in the last four weeks.

There are relatively high levels of personal and whānau involvement with kaupapa Māori education. More than a third of individuals have attended a kōhanga, kura or wānanga, while almost 20 percent of those who have children have a child who has attended a kōhanga, kura or wānanga.

Perceived whānau wellbeing

is relatively low in these whānau, with less than half (47 percent) stating that their whānau is doing very well.

Whānau wellbeing in need of support

Perceived whānau wellbeing is relatively low in these whānau, with less than half (47 percent) stating that their whānau is doing very well. However, more than two-fifths of this group (41 percent) report that their whānau are doing better – the highest rate for any whānau type. This indicates that the wellbeing of these whānau was even worse in the previous year but that things are improving.

These whānau have high levels of whānau engagement. Four out of five had some form of recent in-person contact with other whānau members, and 60 percent feel that their level of whānau contact is at about the right level. About four out of every five Māori adults in multi-whānau households have easy or very easy access to general and crisis support. Two-thirds have ready access to cultural support, which is higher than for most whānau types.

Economic insecurity

Māori living in multi-whānau households experience high levels of economic insecurity. This is despite any advantages that might arise from sharing resources between whānau within the same household. Fewer than half (45 percent) of the whānau think they have enough income to meet their everyday needs. Inadequate income not only impacts on the everyday living standard, but can also reduce their self-reliance, as they need support from outside their whānau. This level of insecurity means that these whānau are more exposed to the financial impact of crises. Having insufficient income for everyday needs means that they are much less likely to have any form of savings to call on in event of a crisis or unanticipated event.

Just under 40 percent of multi-whānau households live in a property that they own. Housing quality is an issue, with more than one-third experiencing at least one major housing problem. Exposure to poor housing conditions compounds the effects of the material hardship experienced by these whānau.

Complex social wellbeing

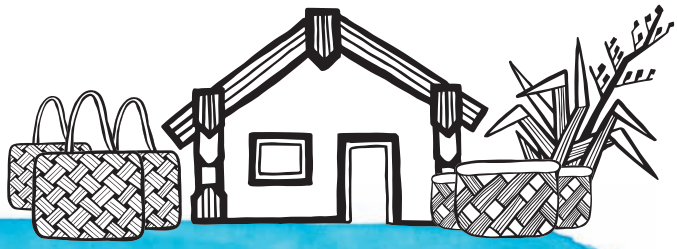
Multi-whānau households express whanaungatanga and manaakitanga through the everyday sharing of resources with the whānau they live with. These whānau also show manaakitanga beyond their own household, almost 35 percent having cared for a child in another household. Similar to other whānau, about one in four had provided unpaid help at a school, church, sports club or other group in the past four weeks.

Multi-whānau households have similar levels of electoral participation as other whānau types (other than older couples) with 62 percent reporting that they voted in the most recent general election. Trust in others and in social institutions is also low. A relatively small proportion of adults in these whānau feel a high level of trust in other people (16 percent) and in key social institutions.

Wairuatanga is important to this group, with over half indicating that spirituality is an important or very important part of their life.

MULTI-WHĀNAU HOUSEHOLDS

WHĀNAU RANGATIRATANGA INDICATORS



WHAKAPAPA Thriving relationships	MANAAKITANGA Reciprocity and support	RANGATIRATANGA Leadership and participation	KOTAHITANGA Collective unity	WAIRUATANGA Spiritual and cultural strength (Distinctive identity)

SUSTAINABILITY OF TE AO MAORI

–% have at least one family member who knows their iwi ***	**22%** did unpaid work for marae, hapū, or iwi in the last four weeks	**36%** have been through kōhanga, kura or wānanga	**48%** enrolled on an iwi register	**–%** with at least one te reo speaker in the family***
56% identify with a tūrangawaewae		**20%** have a co-resident child who has been through kōhanga, kura or wānanga		
41% have a strong or very strong connection to their tūrangawaewae				
74% know their ancestral marae				
66% have visited their ancestral marae				

SOCIAL CAPABILITY

55% not feeling lonely in the last four weeks	**8%**** looked after an adult in another household in the last four weeks	**62%** of those eligible participated in the last general election	High level of trust (8-10):	**51%** feel spirituality is very important or important
19% experienced any form of crime in the last 12 months	**35%** looked after a child in another household in the last four weeks		**16%** trust in people	
60% think the level of contact with whānau is about right	**38%** helped without pay with a school, church, sports club or other group in the last four weeks		**32%** in police	
84% had in-person contact with whānau outside their household in the last four weeks			**35%** in courts	
			34% in the health system	
			28% in the education system	

HUMAN RESOURCE POTENTIAL

47% of whānau are doing very well (8-10)	**45%** state their whānau get on very well	**35%** with no formal educational qualification	**39%** experienced discrimination at school	**62%** feel a high level of control over how life turns out (8-10)
41% say things for their whānau are getting better	**80%** find it easy or very easy to access general support	**57%** with a high level of life satisfaction (8-10)	**29%** have experienced discrimination in the past 12 months	
	81% find it easy or very easy to access crisis support	**54%** report their health as excellent or very good		
	66% find it easy or very easy to access cultural support			

ECONOMIC

	45% have enough or more than enough income to meet everyday needs	**39%** are homeowners		
		65% experience no major housing problem		
		–% have at least one adult in employment***		

Source: Unless otherwise stated, all figures from Te Kupenga survey dataset, Statistics NZ

Source – Census 2013

* Relative sampling error is 30 percent or more but less than 50 percent

** Relative error is 50 percent or more, but less than 100 percent and should be treated with caution

*** Data unavailable

4.9_ Whānau wellbeing commentary – by Eljon Fitzgerald

Treaty of Waitangi settlements and the growth of iwi and Māori as providers of health and social services have resulted in greater Māori interest in statistics about Māori populations. Reconnecting urban and rural Māori with iwi, hapū, whānau and marae has become a priority for Māori organisations. The development focus for iwi organisations is no longer fixed on economic growth and sustainability but includes greater interest in iwi and whānau human resources. Government agencies too have demonstrated a greater focus on the potential of whānau to act as a conduit for development and advancement. The Whānau Ora programme, which looks at integrated services for Māori at a whānau level, is an obvious example. The need to understand all we can about whānau is also driven by the raft of negative outcome statistics for Māori. The role that whānau may play in ameliorating negative outcomes for Māori is an important motivation for exploring current status measures of whānau.

This chapter on whānau wellbeing presents a rare opportunity to report on a nationally represented sample of Māori in relation to key measures of whānau. The focus of the report on seven whānau types using indicators mapped to the Superu Whānau Rangatiratanga Framework provides for a comprehensive analysis of whānau wellbeing.

Measures concerning the sustainability of Te Ao Māori across the five whānau rangatiratanga principles provide important information about Māori culture and identity and about the role of whānau for individuals who have become disconnected from Te Ao Māori. Results show that across the seven whānau types there are significant percentages of Māori who do not have a strong connection to their tūrangawaewae and who have not visited their ancestral marae. Issues of limited access to distant rural marae and involvement with that location and its cultural heritage may be linked to the urban drift of Māori. Meredith (2015) reports that in 2013, 84 percent of Māori lived in urban centres, and states that "many have come to regard themselves as 'urban Māori'."

Capability within whānau can vary between individual members, but members can still enjoy the **collective capability.**

Results reported in this chapter show that connection to whānau remains high for Māori. Across all family types high percentages were recorded of in-person contact with whānau members outside of their household within the past four weeks. Across six out of seven whānau types there were also high percentages of whānau reporting that they had at least one family member who knows their iwi, and smaller percentages had at least one speaker of te reo Māori in the family.[18] Capability within whānau can vary between individual members, but members can still enjoy the collective capability. The obvious concern for the sustainability of Te Ao Māori is the number of individual whānau members defaulting on aspects of Te Ao Māori to other whānau members. Fuelling this concern are findings concerning the next generation of Māori: younger Māori couples without children are the least likely to actively engage in Te Ao Māori, have lower levels of basic knowledge about their iwi, hapū and ancestral marae, and do not feel as strongly connected to ancestral marae as other family groups.

In a study of wellbeing outcomes for Māori literacy learners, Hutchings et al (2010) reported that "For Māori, individual wellbeing and whānau wellbeing are tightly interrelated and the model reflects this in its focus on individuals and their whānau during their learning experiences." Tibble and Ussher (2012) in their paper explaining the Te Kupenga Māori Social Survey posit the following: "Māori have a concept of self-collective that is consistent with a Māori-centred approach. This concept underpins several well-known whakatauki, or tribal sayings, like 'Ehara taku toa i te toa takitahi, engari taki mano, no aku tūpuna' (My success is not mine alone, but is both mine and my ancestors') .... This concept suggests the individual is not just an individual, but is in fact the whānau." Lawson-Te Aho (2010) suggests that "The mental, emotional, physical and spiritual state is shaped, maintained and contained in the context of whānau relationships. Therefore, when an individual is not well, a whānau is not well. Conversely when a whānau is not well, individuals are adversely impacted." One inference to be drawn from these references relates to having a strong social network, or community, to provide emotional support during both good and bad times, as well as access to jobs, services and other material opportunities. Te Kupenga data have shown that whānau have considerable support networks to draw on to meet a range of circumstances and needs. Between 63 and 88 percent of all whānau types report they have easy or very easy access to general support. This statistic mirrors the OECD Better Life Index,[19] where across the OECD 88 percent of people believe they know someone whom they can rely on in time of need.

Findings related to the Social Capability dimension of the Whānau Rangatiratanga Framework reveal low levels of trust in people, in police, in courts, and in the health and education systems across all whānau types. In particular, for single-parent whānau with at least one child under 18, only 14 percent reported trust in people.

18 Note, however, that data were not available for multi-whānau households.

19 International statistics taken from the OECD Better life Index (2012).

The investment in education for Māori in recent times has seen a range of new programmes and initiatives emerge to improve education achievement levels for Māori. Despite this, Māori distrust in the education system exists and may be related to the over-representation of Māori in low-decile schools. Statistics described in the OECD Better Life Index[20] show that in France, New Zealand and the Slovak Republic the gap between the students with the lowest socio-economic background and the students with the highest socio-economic background reaches more than 125 points, suggesting students' socio-economic background tends to have an impact on their results. (On average across OECD countries, there is a 96-point difference in PISA[21] scores between the students with the highest and lowest socio-economic background.)

In relation to the Human Resource Potential capability dimension of the Whānau Rangatiratanga Framework, 57 to 88 percent of all whānau types reported 'feeling in control of their lives'. Although Māori are disproportionately over-represented in negative statistics across a range of social and economic indicators, for the slight majority there remains a resilience and mental strength, and a sense of personal control over their lives. The participation rates of Māori in the last general election varies between 52 and 69 percent for six whānau types, while for the seventh type – couple, one or both 50 plus – the participation rate was 90 percent. The overall eligible voter turnout was 72.14 percent, with the 2014 general election having the second lowest turnout on record.[22] While low levels of trust in various institutions have been noted above, Māori interest and trust in the electoral system appears to be more positive. This may be attributable to greater numbers of Māori seeking election, more Māori members of parliament, and a greater interest in election processes resulting from a renewed vigour by iwi and hapū in communicating with their members as part of Treaty of Waitangi claims processes.

Findings for the Economic Wellbeing capability dimension show that home-ownership levels for all but one whānau type (two-parent whānau with only adult children) is low. Of single-parent families with at least one child under 18, only 22 percent are homeowners. In the two years since Te Kupenga was carried out, home ownership in New Zealand has been at the centre of widespread debate and discussion. Māori and other New Zealanders seeking to buy a home are confronting a housing market that is being heavily impacted by the high demand for homes in Auckland. Foreign investment, the settlement in Auckland of a growing immigrant population, and a rapidly growing regional population has forced the home-ownership market in Auckland beyond the scope of many families and whānau looking to set up homes for their future.

20 International statistics taken from the OECD Better life Index (2012).

21 Programme for International Student Assessment.

22 Electoral Commission Report on the 2014 General Election. http://www.elections.org.nz/events/2014-general-election/election-results-and-reporting/electoral-commission-report-2014-general

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05

Next steps

The development of the wellbeing frameworks and indicators to measure family and whānau wellbeing has been, and continues to be, an iterative process.

Following the publication of these indicators, we will consult and gather feedback to refine our approach.

The results we present in this report provide an initial benchmark and we will update our indicators as new data becomes available. The General Social Survey and Te Kupenga surveys conducted in the future will be an essential part of being able to update our indicators so that we can start to properly monitor for changes over time.

5.1_ Improving data for measuring wellbeing

A major challenge for completing this report has been the feasibility of reporting family-relevant information based on the data available. Only the Census provided us with sufficient detail in terms of responses from all members of a family and the ability to break down findings both by family type and by other characteristics such as age and ethnicity.

Although we were able to classify by the relevant family types using data from other household surveys such as the General Social Survey, the sample sizes limit our ability to detect anything other than large changes over time. Also, a characteristic of most of the survey data used for measuring family wellbeing was that questions related to individuals rather than families – for example, "How well do you get on with other members of your family?", rather than "How well do you think the different members in your family get on with each other?" We will continue to explore how datasets can best be used or adapted so that we can gain better information about family and whānau wellbeing.

Further, we will gain insights about families and whānau by conducting supplementary research projects to improve our understanding of what our wellbeing indicators are telling us. For example, the whānau types we used in this report are limited. We will use Te Kupenga to gain a more in-depth understanding of how Māori think of whānau, and the factors related to different associations of whanaungatanga. We also want to examine the individual and whānau-level factors that enable and support whānau wellbeing.

5.2_ Capturing diversity

This research series has so far focused mainly on the development of both a Western-based family conceptual framework and a whānau framework as a bicultural platform for measuring and monitoring wellbeing. The New Zealand population reflects substantial cultural diversity and includes strong Pacific and Asian-based communities. We will begin to examine ways in which we can best capture this cultural diversity in our research on family and whānau wellbeing next year. In the first instance, we do not envisage that we will develop conceptual frameworks for different ethnicities. However, we will explore a broad conceptual approach that examines whether there are key cross-cultural dimensions relating to family (for example, an individualist to collectivist dimension) that can be used as reference pillars for the ongoing work of the programme.

The task of capturing diversity also intersects with the different ways in which 'family' can be defined. The concept of family in the initial reporting of wellbeing indicators for this 2015 status report has been narrowly defined in terms of couples and parent-child relationships within households. It is now timely to examine the family concept more broadly, including, for example, family relationships across households and across generations. Further analysis of the relevant datasets and data from the 2014 General Social Survey with supplementary questions about social networks and support provides opportunities for exploring this. Further analysis of the Te Kupenga survey data will also provide a better understanding about perceptions of whānau and whānau wellbeing.

5.3_ Research intentions and collaborative research

We are currently completing a consultation paper outlining our research intentions and potential options for the family and whānau wellbeing research following 2015/16. A key element of this is the intention to shift to a more pro-active multi-year approach. This would allow more in-depth and substantive projects to be undertaken and would also increase our opportunity to work collaboratively with government, research and other organisations on research projects of joint interest and relevance to family and whānau wellbeing.

Opportunities for specific collaborative research projects will be explored through consultation with potential research partners.

TABLE 03

Research Programme for 2015/16

Title	Description
1. General Social Survey 2014 indicators update	Updating General Social Survey-based indicators.
2. Understanding whānau wellbeing – Te Kupenga survey analysis	Further analysis of the Te Kupenga dataset to examine perceptions of whānau and multivariate analysis of how factors contribute to whānau wellbeing.
3. Developing an online platform for presenting wellbeing indicators and statistics	Examination of options for an online interactive function for presenting and updating wellbeing indicators and statistics. This includes use of the Statistics New Zealand social indicators portal.
4. Cross-cultural dimensions of family	Literature review and options for referencing cross- cultural dimensions relating to the concept of 'family'.
5. He Awa Whiria: Braiding across family and whānau wellbeing indicator strands	Workshop using He Awa Whiria as the basis for bringing together learning from the completed family and whānau indicators work to date.
6. Analysis of the concept of 'family' and how it is reflected in statistics and research analyses	Examines the diverse definitions of families and how they operate, including across households and inter-generationally, and relates this to statistical and policy-related family definitions. Analysis of General Social Survey 2014 social networks and support questions to better understand the concept of families and how they function across households. Supplementary analysis of multi-family households.
7. Medium-term research intentions and collaborative research	Consultation with key stakeholders on the 2015 F*amilies and Whānau Status Report* wellbeing indicators and medium-term research intentions for the family and whānau wellbeing research programme. This includes exploring potential opportunities for collaborative research initiatives.

superu

Māori terms and meanings

Ahi-kā-roa	*(noun)* Burning fires of occupation; title to land through occupation and whakapapa by a group, generally over a long period of time
Āhua	*(noun)* Shape, appearance, character, likeness, nature, figure, form; *(verb)* To form, make
E tipu e rea	This is part of a statement, a parting wish uttered by the late Sir Apirana Ngata in 1949, which became a vision for many young Māori: 'E tipu e rea, mo ngā rā o tōu ao, ko to ringa ki ngā rakau a te Pākehā hei ora mo te tinana, ko to ngākau ki ngā taonga a o tīpuna Māori hei tikitiki mo to mahunga, a ko to wairua ki te atua, nana nei ngā mea katoa.' (Thrive in the days destined for you, your hand to the tools of the Pākehā to provide physical sustenance, your heart to the treasures of your ancestors to adorn your head, your soul to God to whom all things belong)[23]
Hapū	*(noun)* Sub-tribe; *(stative)* (To be) pregnant
Iwi	*(noun)* Extended kinship group, tribe; bone/s
Kaupapa Māori	Māori ideology – a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society
Kotahitanga	Unity, togetherness, collective action
Kanohi ki kanohi	Face to face
Kaupapa	Topic, policy, matter for discussion, plan or purpose
Kōhanga reo	Language nest (where only te reo Māori is used)
Kura	*(noun)* School; *(verb)* To teach
Manaakitanga	Generosity, care and respect of others, kindness
Marae	Traditional tribal and hapū meeting place or complex. There are now urban and some pan-Māori marae complexes
Marae tupuna	Ancestral marae

23 Retrieved from http://www.teara.govt.nz/en/nga-tamariki-maori-childhoods/page-4, 21 May 2015.

Mihi	*(verb)* To greet
Mokopuna	Grandchild/ren or Great grandchild/ren
Pākeke	Adults
Rangatiratanga	Right to exercise authority, chiefly automony, leadership of social group
Tamariki	Children
Taonga	Treasure, anything prized
Te Kupenga	*(noun)* Net, fishing net. For the purpose of this report Te Kupenga is the name given to the Statistics NZ Māori Social Survey
Te reo Māori	The Māori language
Te Ao Māori	The Māori world
Te Ao Whānui	The wider world, worldwide, or the global world
Tikanga	Norms of behaviour and practices, traditions and customs
Tūpuna	Ancestors
Tūrangawaewae	A place to stand. Where there are rights of residence and belonging through kinship and whakapapa[24]
Wairuatanga	Spirituality
Wānanga	*(noun)* Tertiary education institute, university[25]; *(verb)* To meet and discuss, deliberate, consider
Whakataukī	Proverbial saying, adage
Whānau	*(noun)* Extended family, family group; *(verb)* To give birth
Whānau Ora	A social service delivery policy that uses providers and navigators working closely with families and whānau
Whānau rangatiratanga	Whānau empowerment (which also includes wellbeing)
Whanaungatanga	Relationship, kinship, sense of connection to family
Whare Tupuna	Ancestral house

24 Retrieved from http://www.maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&keywords=turangawaewae&search=

25 Some meanings were sourced from http://www.maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&keywords=turangawaewae&search=

Appendix A

The selection and interpretation of indicators

This appendix presents an overview of the process undertaken to select the indicators used in this report. The method for selecting family wellbeing indicators is presented, followed by the approach taken for selecting whānau wellbeing indicators.

A1 _ Family wellbeing Indicators

This section briefly summarises the systematic approach we used to select our family wellbeing indicators.[26] More detail is provided in the *Technical Companion Report*. We also describe the data sources we used, and the implications of these sources for the interpretation of the indicators.

Themes and factors

Once we had developed the Family Wellbeing Framework, and the themes associated with it, through workshops and consultation, we divided each of the themes into a number of factors, as a first step towards choosing wellbeing indicators. These factors are shown in the following table.

TABLE 04
Family Wellbeing Themes and Factors

Health	General health Physical health Mental health Family attitudes to health
Relationships and connections	Within family Extended family Community
Economic security and housing	Economic Housing
Safety and environment	Safety at home Safety at work Safety in the community Environment
Skills, learning and employment	Education Employment
Identity and sense of belonging	Express your identity Family traditions

26 Work on reviewing potential selection criteria and potential data sources was carried out for Superu by the New Zealand Institute of Economic Research (NZIER).

Data sources used for the indicators

Ideally, we would decide how we were going to measure family wellbeing, and then find a data source for those measures. In this case, however, we realised from the start that the ideal set of indicators would not be available to us, and we would have to make compromises. Many of the indicators would be proxies, rather than direct measures, for aspects of family wellbeing. For example, we chose smoking as an indicator for family attitudes to health because there was no more direct measure. Because of this difficulty of locating indicators, we used an iterative process in which we looked at the data sources available to us, saw what indicators they might provide, and then chose the most relevant.

The data sources needed to be repeated, reliable, and accessible large sample surveys of households or individuals who could be linked with families. We considered all of New Zealand's repeated large-sample population surveys as potential sources of information, and then selected a subset of these surveys that had collected sufficient data to report findings relating to different family types. Ideally, we sought data that provided information from all members of a family. However, most surveys only provided information from one family member. Although we are still able to relate these responses to the types of families these people were in, this creates interpretation constraints as described later in this appendix.

The subset of surveys that we chose as data sources for the family wellbeing indicators are as follows: the Census, the General Social Survey, the Household Economic Survey, the Household Disability Survey, and the Youth 2000 series. Each of these surveys is briefly described below. Additional technical information in provided in the *Technical Companion Report*. Some other surveys would have been suitable sources of data, but were unnecessary for our purposes, because they provided no new indicators over and above those we could get from the surveys listed above.

Census of Population and Dwellings, Statistics New Zealand

The Census surveys the entire population, and is usually conducted every five years, except for in 2011 when the survey was postponed until 2013 because of the Christchurch earthquake. Census data were our preferred indicator data source where relevant information was collected because data were available for every member of the family. However, this was only the case for a small number of indicators.

The General Social Survey, Statistics New Zealand

This survey provides information on the wellbeing of New Zealanders aged 15 years and over. It has been conducted in 2008, 2010, 2012, and 2014, but data from the most recent survey were not available in time to be used for this report. Households are randomly selected, and an individual within them aged 15 years or older is chosen to complete the survey. About 8,500 households are surveyed. It provides the data for the majority of our indicators.

Household Economic Survey, Statistics New Zealand

This survey is conducted every three years, and collects information on household expenditure and income. It was last conducted during the period 1 July 2012 to 30 June 2013. As with the General Social Survey, households are randomly selected, and individuals aged at least 15 years are chosen within the households to complete the survey. We have used this survey to provide information for two indicators – income adequacy, and housing affordability.

Household Disability Survey, Statistics New Zealand

The sample for this survey includes both families with a disabled member and families where no-one is disabled. It is conducted after each population Census. The sample for the 2013 survey was 23,000 people, of whom 14,900 were aged 15 years or older and 8,100 were aged under 15 years.

A disability is defined as an impairment that has a long-term, limiting effect on a person's ability to carry out day-to-day activities. 'Long-term' is defined as six months or longer. 'Limiting effect' means a restriction or lack of ability to perform day-to-day activities.

The questionnaire was redeveloped for the most recent 2013 survey, which has meant that there are potential problems with comparing the 2013 results with previous years. Therefore we have only used data from the 2013 survey as an indicator of the percentage of people within families who have a disability.

Youth 2000 Series, Adolescent Health Research Group, Faculty of Medical and Health Science, University of Auckland

The Youth 2000 Series comprises three surveys that were undertaken in 2001, 2007, and 2012. Generally, secondary schools and the pupils within them were randomly selected and invited to participate. As with the Disability Survey, there were changes in the way that the relevant indicator-related questions were asked over the three surveys, so that we decided only to use the results from the Youth 2012 Survey. In 2012, 91 of 125 invited schools (73 percent) took part in the survey. In total, 12,503 pupils were invited to participate, and 8,500 (68 percent) pupils did so.

Because of the nature of the data, the only applicable family types for these indicators are single parents or couples with at least one child under 18 years of age. A small number of the children would have been 18 years or older, but we were unable to separate them out. This will have introduced a small error into the measurement of these indicators.

We used three Youth 2000 indicators. In future years, it is likely that we will be able to use the General Social Survey as the source of data for these indicators because of additional questions that have been added to that survey.

Choosing the indicators

We first decided on the criteria we would use to select the indicators. After studying what others had done, we decided to use the following criteria: validity, relevance, timeliness, consistency, statistical soundness, and interpretability.

Because of the limited supply of information relating to family wellbeing, as already discussed above, we had to be pragmatic about selecting indicators, and we had to compromise on some of these criteria. In some cases, we rejected potential indicators because there were problems, particularly with validity, statistical soundness, and interpretability. In other cases, we included indicators that were not ideal, but where there were no alternatives, and these problems were minor.

We aimed for five main indicators that reflected the different contributing factors for each of the six theme areas of the Family Wellbeing Framework. We were, however, unable to find suitable data about engagement in family traditions, which is one of the factors for the 'identity and sense of belonging' theme.

The interpretation of the indicators

There are two issues that we need to raise about how to interpret the indicators. The first is the distinction between whether the indicators tell us about:

- the number of families that have a certain characteristic, or
- the number of individuals within a certain family type that have a certain characteristic.

The second is the impact of sample size on our ability to draw inferences from the indicators.

The implications of different types of survey

The indicators have to be interpreted differently, depending on the nature of the survey from which they were sourced. Further details are provided about this in the Companion Report, but in brief this comes about because the Census and the Household Economic Survey collect data from every member of a family, whereas the General Social Survey, the Disability Survey, and the Youth 2012 Survey collect information from only one individual within a family. Consequently, for indicators sourced from the Census and the Household Economic Survey we are able to say *whether a family has a particular characteristic*. For example, Census data can be used to tell us how many New Zealand families have someone who smokes. Indicators sourced from the General Social Survey, the Disability Survey, and Youth 2012 instead tell us t*he number of individuals within the different family types who have a certain characteristic*. For example, the General Social Survey can be used to tell us what percentage of individuals 'living in two-parent families with at least one child under 18 years of age' consider themselves to have good health.

There is also a difference between the Youth 2012 Survey and the other surveys in that its sample is restricted to secondary school pupils. We have used data from this survey to tell us what percentage of secondary-school pupils living in different family types felt safe at home, or thought their families often ate or had fun together.

The implications of sample sizes

The sample sizes of surveys have implications for the statistical precision of the results, and affect the extent to which the indicators can be examined for subgroups such as for different ages and ethnicities within family types.

Smaller sample sizes are associated with more uncertainty about the accuracy of the results – there is a greater likelihood that the result occurred by chance, rather than being a true reflection of some characteristic for a family type. This is reflected statistically in the 'confidence interval' that is placed around each result. The confidence interval gives us a range within which an accurate measurement of an indicator would be found 95 out of 100 times. For example, if it appeared that there had been some movement in an indicator from one time to another, and the confidence intervals for the measurement of the indicator for each of the two years overlapped, we could not state with certainty that there had actually been any change in the indicator.

When a survey sample is split into subgroups, confidence intervals increase as there are fewer people in each of those groups. When dividing a sample into family types, the confidence intervals increase, and they would increase even further if the sample were to be further split into smaller divisions, such as age groups. Unless the original sample was very big, the potential inaccuracy of the measurement and the confidence intervals can be prohibitively large, to the extent that one may not confidently report on it.

The Census indicators are not affected by this issue because it is a survey of the entire population. The other surveys used for reporting indicators are constrained to various degrees by their sample sizes. Because of this, we have been cautious about concluding that there have been changes in the indicator results over time, or that the results of an indicator are different between one family type and another. For the same reason, we have not presented indicator results for ethnic or age subgroups within each family types.

There are other sources of imprecision in the indicator results. The first of these are sampling errors. One of the principal sampling errors comes about because, for most surveys, a significant minority of the people who are initially included in a sample do not end up participating in the survey. These people might differ in some way from the people who participate in the survey. Consequently, the results are not truly representative of the original sample. This does not much affect the Census results, because people can be compelled to participate, and considerable efforts are made to ensure that almost everyone does so. It does, however, affect all the other surveys used for this report. Another source of imprecision is related to the frequency of the events that we are attempting to measure. Briefly, there is greater uncertainty about infrequent events than frequent events.

Having regard to the potential for imprecision, we decided that the criteria for concluding that there had been a real change in the results for an indicator over time would be that the change was statistically significant, there was a consistent pattern of change over repeated surveys, and the change was materially significant. After we examined the results closely, we concluded that we had not collected data over a sufficient time period for us to reach firm conclusions about change over time, except for indicators from the Census, which is a survey of the entire population. For similar reasons we have been cautious about commenting on differences in indicator results between different family types. In the report, however, we have occasionally referred to changes in indicator results over time or differences between family types, but we have generally not focused on these as significant findings.

A2 _ Developing whānau wellbeing indicators

The whānau wellbeing indicators used in this report are primarily drawn from Te Kupenga, with some additional indicators from the 2013 Census of Population and Dwellings. The Te Kupenga questionnaire was answered by 5,549 adults from a sample of Māori aged 15+ of Māori descent and/or ethnicity selected from the 2013 Census. Te Kupenga is a nationally representative survey of Māori individuals rather than households. The indicators thus reflect the wellbeing outcomes of individuals living in different types of family arrangements. Data are weighted to represent the overall Māori population.[27]

The 33[28] framework indicators are intended to provide a comprehensive overview of the needs, circumstances, and achievements of whānau Māori. The framework will continue to be developed and refined over time, with additional indicators added from administrative sources. Ideally, as methods of data capture and integration continue to develop, it will be possible to include new indicators that capture the collective wellbeing outcomes of whānau Māori. In selecting indicators, a number of criteria were considered, including: frequency and reliability; relevance and representation; consistency; timeliness; statistical robustness; theoretical grounding; and alignment with the five whānau rangatiratanga principles. The indicator matrix is included in the *Technical Companion Report*.

27 Te Kupenga is a nationally representative individual survey, and thus the weights used are individual weights, not household weights.

28 Some indicators, such as trust and types of support, have multiple components.

Appendix B

Demographic tables and graphs

This appendix containing contextual demographic information about families in New Zealand is based on data from the Statistics New Zealand Census of Population and Dwellings 2013.

The ethnic identity of families has been categorised based on the rule that at least one family member must have identified with that group. Responses to the Census ethnicity question allow for a respondent to identify with more than one ethnic group and different family members may identify with different ethnicities. This means that a family can be represented in more than one ethnic grouping. Therefore results presenting ethnicity across the family types will sum to greater than the number of families.

TABLE 05

Percentage of family types within each ethnic group, 2013

Source: Statistics New Zealand Census of Population and Dwellings, 2013

	Couple, both under 50	Couple, one or both 50 plus	Two parents, at least one child under 18	One parent, at least one child under 18	Two parents, all children 18 plus	One parent, all children 18 plus
European	11.7	33.1	32.8	11.2	6.8	4.4
Māori	10.3	15.1	35.4	27.8	5.4	5.9
Pacific	8.8	8.9	42.3	26.7	7.3	6.0
Asian	17.1	15.7	43.2	8.6	10.9	4.4

Notes:
Family ethnicity is defined by at least one person in the family identifying as that ethnic group
Excludes respondents who are not in any of these family types (e.g. single people) or where no family type is defined
Excludes respondents where no family ethnicity is defined

Figure 8 _ Age of youngest female partner across family types (2013)

(Age of youngest male is presented for male same sex couples)

Figure 8.1 _ Couple, both under 50

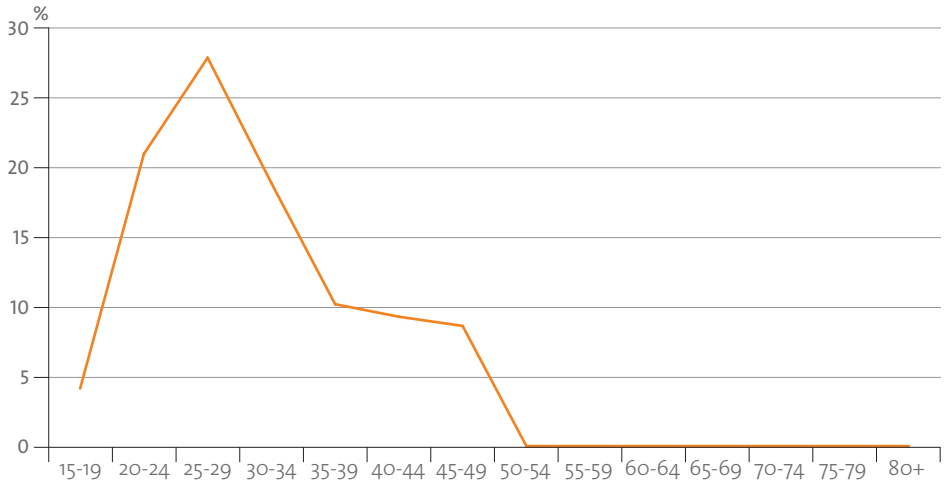

Figure 8.2 _ Couple, one or both aged 50 plus

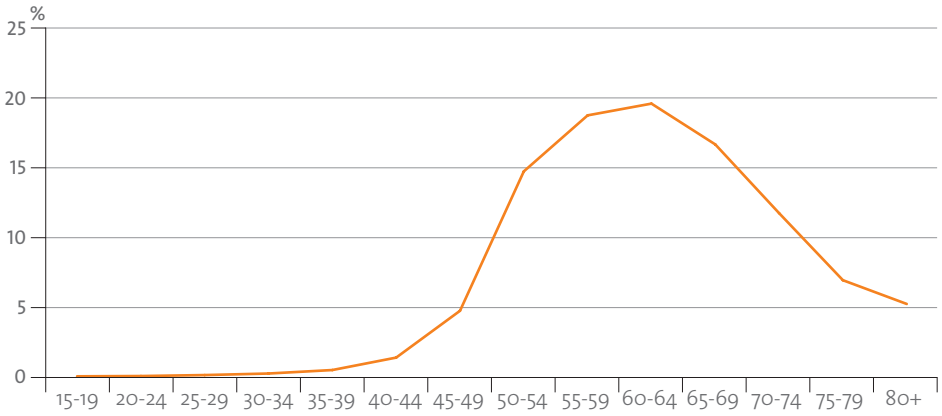

Figure 8.3_ Two parents, at least one child under 18

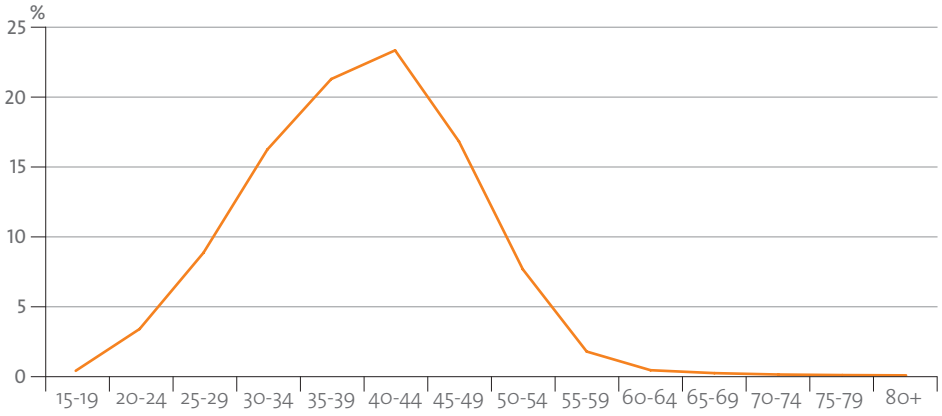

Figure 8.4 _ Two parents, all children 18 plus

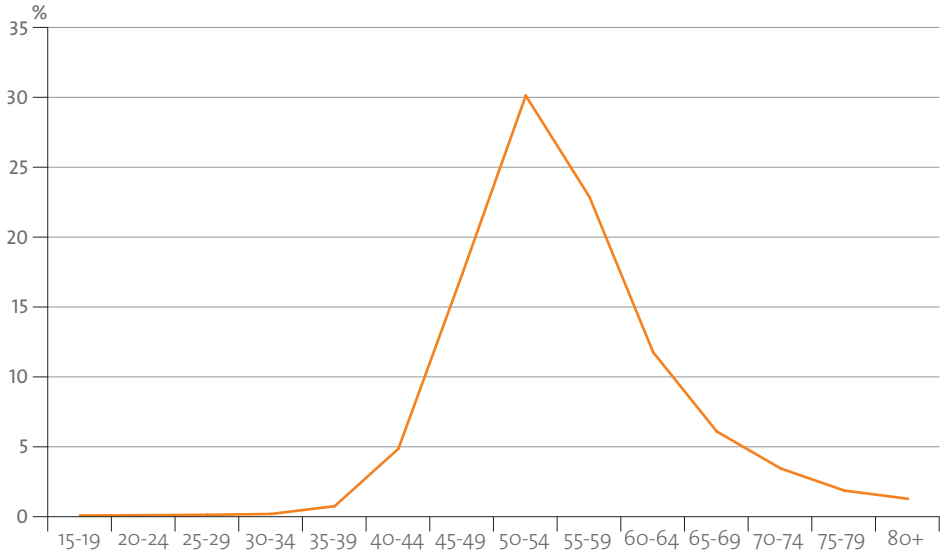

Figure 8.5 _ One parent, at least one child under 18

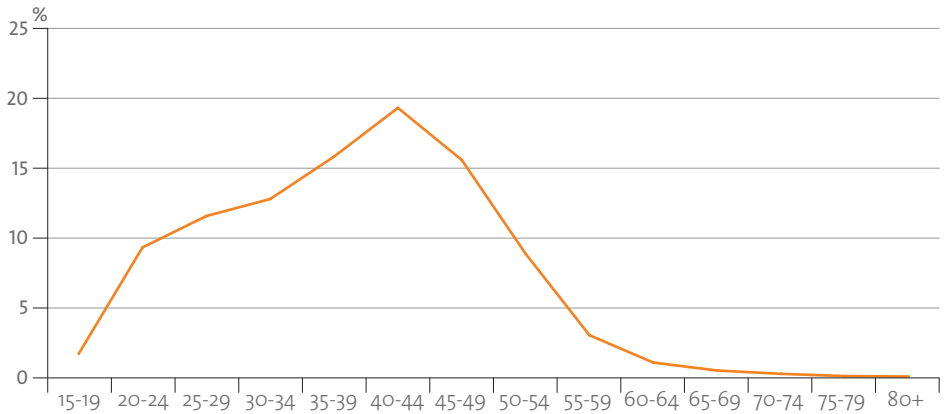

Figure 8.6 _ One parent, all children 18 plus

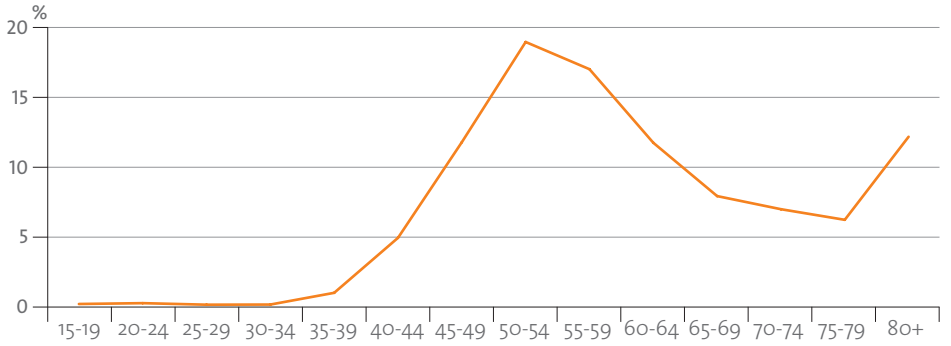

TABLE 06

Percentage of families living with others in the household by family type, 2013

Source: Statistics New Zealand Census of Population and Dwellings, 2013

	Family only	One-family household with other people	Two related families	Other Two-family household	Three or more family household	Total
Couple, both under 50	69.9	15.7	..C	12.7	1.6	132,882
Couple, one or both 50 plus	89.7	3.7	..C	6.0	0.5	332,424
Two parents, at least one child under 18	86.1	7.3	2.6	3.3	0.8	385,302
One parent, at least one child under 18	64.3	17.9	9.1	6.6	2.1	146,439
Two parents, all children 18 plus	84.6	7.1	4.6	3.1	0.7	83,988
One parent with all children 18 plus	75.8	12.9	6.9	3.4	1.0	55,365
Total	81.8	8.8	2.7	5.6	1.0	1,136,394

Notes:
Family ethnicity is defined by at least one person in the family identifying as that ethnic group
Excludes respondents who are not in any of these family types (e.g. single people) or where no family type is defined
Excludes respondents where no family ethnicity is defined
..C: Numbers were below Statistics New Zealand's threshold for releasing data so confidentiality rules apply

TABLE 07

Percentage of family types with others in the household by ethnicity, 2013

Source: Statistics New Zealand Census of Population and Dwellings, 2013

	Couple, both under 50	Couple, one or both 50 plus	Two parents, at least one child under 18	One parent, at least one child under 18	Two parents, all children 18 plus	One parent, all children 18 plus
European	25.8	6.8	8.4	29.2	10.6	17.8
Māori	37.8	17.8	18.1	41.6	21.7	34.8
Pacific	50.9	39.6	33.5	53.1	38.7	48.4
Asian	41.7	39.0	28.0	42.7	23.5	31.9
MELAA	26.4	15.1	13.8	31.0	15.4	21.5
Other	23.7	6.8	9.0	27.1	9.5	18.6

Notes:
Family ethnicity is defined by at least one person in the family identifying as that ethnic group
MELAA: Middle Eastern/Latin American/African
Excludes respondents who are not in any of these family types (e.g. single people) or where no family type is defined
Excludes respondents where no family ethnicity is defined

TABLE 08

Percentage of family types within each geographical region, 2013

Source: Statistics New Zealand Census of Population and Dwellings, 2013

	Couple, both under 50	Couple, one or both 50 plus	Two parents, at least one child under 18	One parent, at least one child under 18	Two parents, all children 18 plus	One parent, all children 18 plus	Total
Northland	7.2	37.5	29.3	16.3	5.2	4.6	40,725
Auckland	13.1	22.0	36.6	12.6	9.9	5.8	374,337
Waikato	10.5	31.6	33.1	14.3	6.1	4.4	108,882
Bay of Plenty	8.6	35.1	30.8	15.9	5.1	4.5	73,842
Gisborne	7.0	28.0	32.1	21.7	5.1	6.1	11,367
Hawke's Bay	7.9	34.3	31.2	16.3	5.6	4.7	40,965
Taranaki	9.8	34.0	33.1	13.1	5.9	4.1	30,081
Manawatu-Wanganui	9.7	34.0	31.1	15.2	5.5	4.6	58,986
Wellington	14.4	26.6	34.6	12.1	7.4	4.9	124,944
Tasman	8.0	40.5	33.3	9.6	5.5	3.0	13,695
Nelson	11.2	35.2	30.8	13.3	5.3	4.2	12,858
Marlborough	10.1	43.1	28.8	10.0	5.0	3.0	12,561
West Coast	11.1	38.2	31.9	10.1	5.3	3.5	8,523
Canterbury	12.5	32.3	33.4	10.3	7.1	4.5	146,370
Otago	13.0	35.7	32.2	9.7	5.7	3.6	52,497
Southland	10.3	35.1	34.5	11.3	5.4	3.4	25,602
Total	132,882	332,424	385,302	146,439	83,988	55,365	1,136,397

Notes:
Family ethnicity is defined by at least one person in the family identifying as that ethnic group
Excludes respondents who are not in any of these family types (e.g. single people) or where no family type is defined
Excludes respondents where no family ethnicity is defined

Appendix C

Family wellbeing 2012–2013 indicator results

TABLE 09

Family Wellbeing 2012–2013 Indicator Results

Data sources:
GSS: New Zealand General Social Survey, 2012

Census: Statistics New Zealand Census of Population and Dwellings, 2013

HES: Household Economic Survey, 2013

Youth Survey: Youth2012 Survey

Disability Survey: 2013 New Zealand Disability Survey, 2013

Theme area	Data source	Label	Couple both under 50	Couple one or both 50+	Two parents one child <18	One parent one child <18	Two parents all children 18+	One parent all children 18+
Economic security and housing	HES	Adequate income	90.7%	77.2%	87.1%	45.9%	83.1%	80.9%
	Census	Less-deprived neighbourhoods	52.6%	60.5%	58.0%	31.6%	60.9%	40.5%
	GSS	Satisfied with standard of living	82.3%	88.3%	77.7%	60.1%	81.6%	72.7%
	HES	Affordable housing	57.7%	85.3%	56.8%	25.3%	80.3%	78.4%
	GSS	No housing problems	59.5%	80.8%	62.4%	52.5%	67.5%	66.1%
Health	GSS	Good general health	94.0%	83.3%	91.1%	85.8%	87.5%	81.7%
	Disability Survey	No disability	87.0%	61.0%	87.0%	78.0%	74.0%	65.0%
	GSS	Physically healthy	58.7%	39.4%	58.4%	58.9%	51.3%	41.9%
	GSS	Mentally healthy	51.8%	61.2%	54.4%	44.2%	52.3%	44.7%
	Census	Do not smoke	77.0%	86.1%	78.6%	63.1%	71.4%	64.3%
Identity and sense of belonging	GSS	Easily express identity	82.0%	89.5%	84.3%	80.5%	81.4%	84.5%
	GSS	No discrimination	87.4%	94.1%	90.7%	85.0%	89.9%	87.4%
	GSS	Civil authorities are fair across groups	70.0%	67.1%	71.0%	61.2%	67.1%	60.1%
	GSS	Health & education services are fair across groups	83.7%	89.1%	83.6%	79.8%	83.4%	83.9%
	No source	Engage in family traditions						

Theme area	Data source	Label	Couple both under 50	Couple one or both 50+	Two parents one child <18	One parent one child <18	Two parents all children 18+	One parent all children 18+
Relationships and connections	GSS	Right level of extended family contact	73.4%	78.6%	73.9%	65.8%	73.5%	69.1%
	GSS	Give support to extended family	57.3%	64.9%	54.6%	55.3%	52.6%	48.1%
	Census	Voluntary work – community	33.2%	48.7%	47.3%	45.0%	48.0%	43.3%
	Youth Survey	Family fun			71.9%	61.7%		
	Youth Survey	Family meals			80.1%	72.1%		
Safety and environment	Youth Survey	Feel safe at home			95.2%	92.3%		
	GSS	Feel safe at work	97.8%	98.0%	96.9%	95.9%	96.7%	93.1%
	GSS	Feel safe at night in neighbourhood	69.8%	67.4%	71.7%	53.0%	67.4%	62.9%
	GSS	Easy access to services	92.0%	93.4%	90.2%	84.3%	93.7%	89.9%
	GSS	No neighbourhood problems	72.3%	78.0%	72.8%	66.5%	75.6%	71.6%
Skills, learning and employment	Census	Post-secondary education	74.8%	55.7%	70.2%	39.6%	72.5%	51.3%
	GSS	Believe education important	95.0%	98.7%	97.4%	97.5%	96.7%	96.6%
	GSS	Satisfied with knowledge and skills	89.1%	92.1%	87.3%	79.9%	90.4%	78.9%
	Census	Employment	94.2%	66.0%	93.7%	54.8%	92.8%	76.9%
	GSS	OK with hours and pay	56.6%	68.6%	61.7%	44.2%	59.2%	54.4%

Social Policy Evaluation and Research Unit

superu

Families Commission Kōmihana ā Whānau

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