



SOCIAL POLICY, SOCIAL JUSTICE

SOCIOL 103
Lecture 14:
Māori diversity
9 May 2008

TURN YOUR CELLPHONES OFF NOW!!

Lecture outline

- Why is it inappropriate to consider Māori a homogenous group?
- What are the policy challenges of making 'Māori' policy, given the diverse nature of this group?
 - Who is Māori?
 - Who is socio-economically disadvantaged?
 - Who can best represent Māori?

Māori diversity

- What key variables exist within Māoridom?

Who is Māori?

- Identity is not constant - people may change the way they report ethnicity over time
- Govt statistical definitions of 'Maori' ethnicity are inconsistent across time, agencies, regions
- Māori ancestry does not necessarily indicate Māori ethnic identity

Who is socio-economically disadvantaged?

- **Simon Chapple (2000) "Māori socio-economic disparity"**
 - Highlighted significant socio-economic differences between 'mixed Māori' and 'sole Māori'
 - Suggested that being Māori has a low predictive power for socio-economic outcomes = it is sole Māori with low literacy, poor education, and living in geographical concentrations that have labour market problems
 - Questioned targeting of Māori as a whole

Who is socio-economically disadvantaged?

- **Tahu Kukutai (2003) "The dynamics of ethnicity reporting: Māori in New Zealand"**
 - Suggests that key differences *within* 'mixed' Māori not between 'sole' and 'mixed' Māori
 - Individuals who identify more strongly as Māori tend to be worse of socio-economically
- BUT**
- **Te Hoe Nuku Roa longitudinal study**
 - Shows causal links between strong cultural identity and strong socio-economic status

Who is socio-economically disadvantaged?

- Evidence does suggest a growing socio-economic gap between middle and working-class Māori
- Evan Poata-Smith (2004) and Elizabeth Rata (2000) say:
 - Those representing tribal corporations and commercial interests benefited from:
 - pro-business, neo-liberal agenda, while working-class suffered from economic restructuring
 - Treaty settlement process
 - Focus on culture has left majority of Māori ill-equipped to resist anti-working class policies of successive govts

Distribution of Māori, classified by their household income, relative to bands around the median of household equivalent disposable income, 1982-1996

Bands around median	1982	1986	1991	1996
Less than 80 per cent of median	48%	45%	54%	48%
80 to 150 per cent of median	43%	46%	38%	41%
Greater than 150 per cent of median	10%	9%	9%	11%

Sourced from Poata-Smith (2004: 67)

Who can best represent Māori?

Key tension:

- Are iwi and hapū most legitimate because they are the 'traditional' key social structures
- OR**
- Should Māori society be regarded as dynamic and non-tribal organisations be regarded as equally legitimate?

Who can best represent Māori?

- Policy until 1980s largely aimed to eliminate tribal identities
- BUT**
- 1988 Labour prioritised iwi for devolution of social service provision
 - 1991 National shifted away from this focus, leaving confusion as to who could deliver services

Who can best represent Māori?

- **1994 Te Whānau o Waipareira claim**
 - Argued that Community Funding Agency did not recognise urban Māori as Treaty partners, marginalising 25% of Māori who cannot/choose not to affiliate tribally
 - Waitangi Tribunal found in 1998 that Waipareira 'iwi-like' for entitlement purposes
- **2000 New Zealand Public Health and Disability Act**
 - DHBs required to establish 'partnership relationships' at the governance level with 'mana whenua', defined as people with customary authority over a particular area
 - Urban Maori saw this as marginalising non-iwi groups from Treaty-based relationships

Lecture summary

- Whether focused on needs or rights, making 'Māori' policy is very complex
- There is considerable diversity within the Māori population which needs greater recognition by policy-makers if we want to improve Māori outcomes
- Disagreement within Māoridom adds to the difficulty of policy-making, as have govt attempts to 'divide and rule'