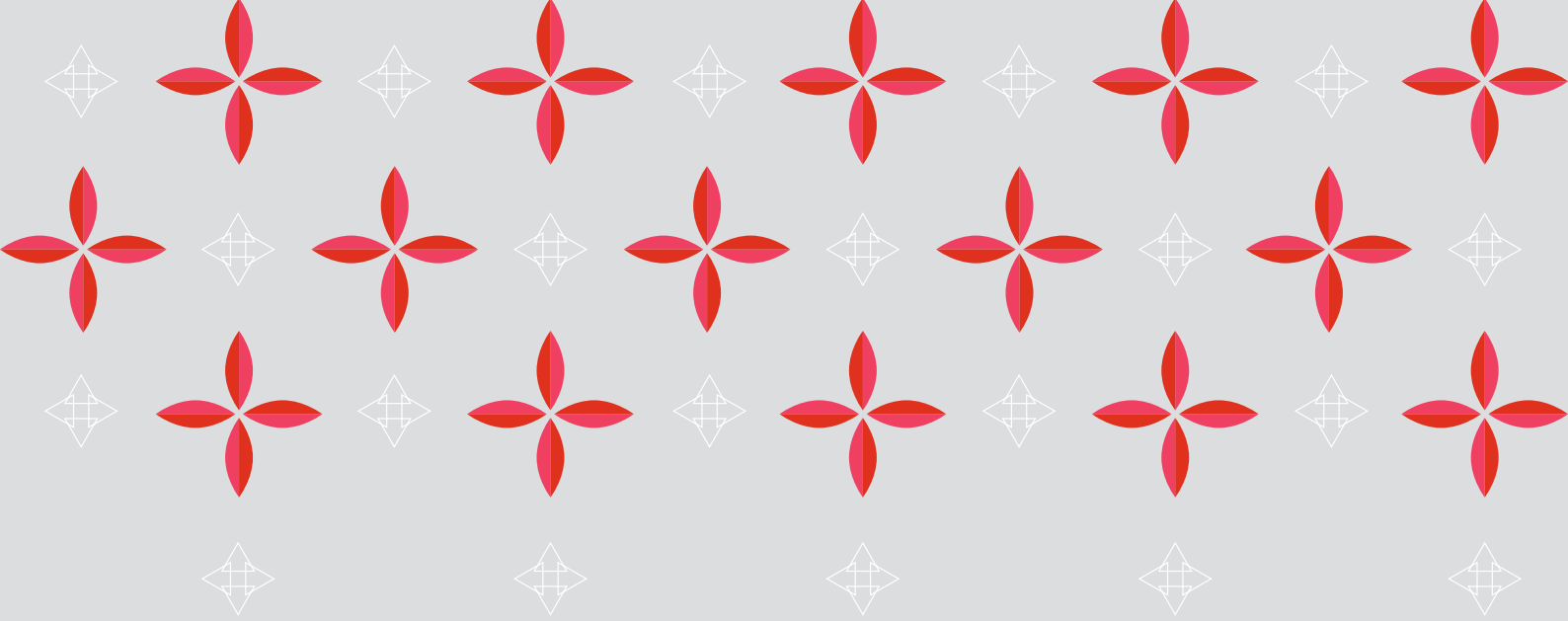




Health Equity: Indigenous wellbeing

Hakihea | December | 2020

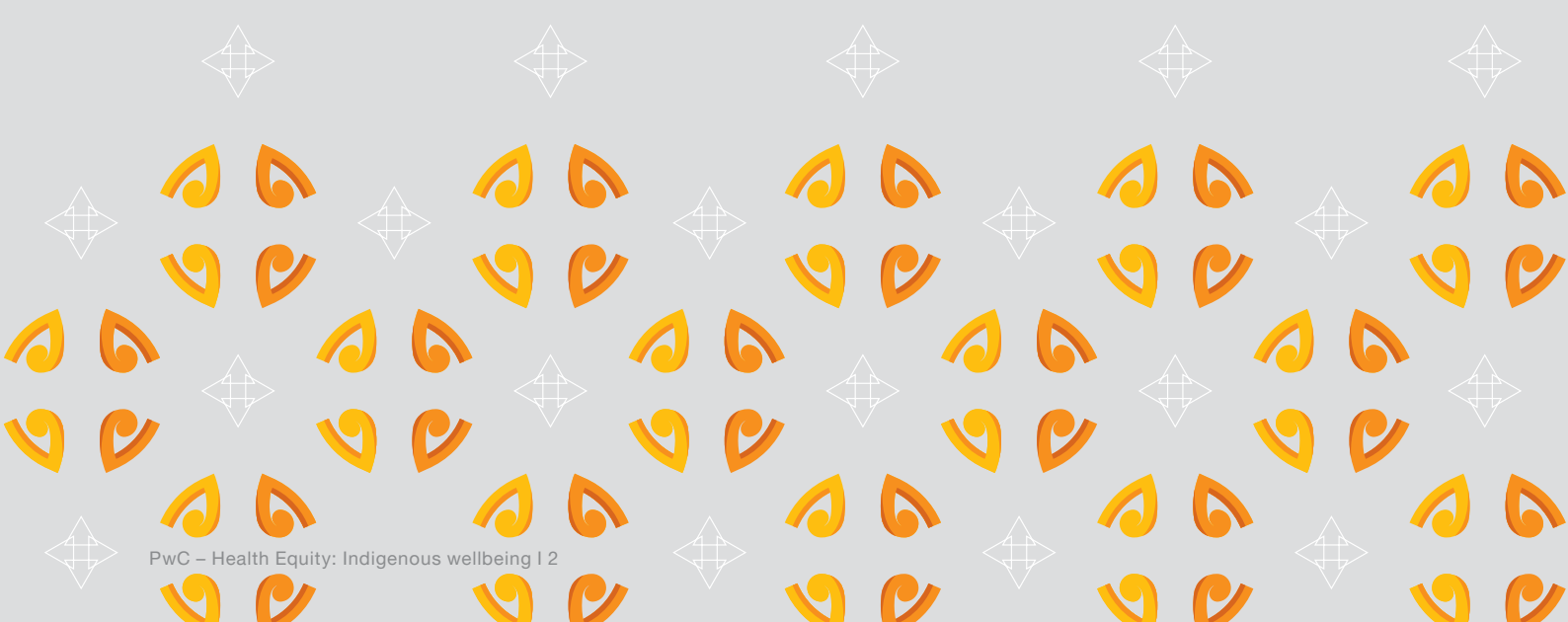




E ngā mana, e ngā reo, e ngā karangarangatanga o ia pito o te ao hurihuri, me hoki ngā mahara ki te whakatauaikī nei hei whakamarumarutanga mō tātou katoa, “Ki te kōtahi te kākaho ka whati, ki te kāpuia e kore e whati”. Kia pūmau ki ngā āhuetanga, te wairuatanga, te whakatinanatanga, te whakakitenga o rātou kua wehe, ā, o rātou kei te heke tonu mai, hei painga mō ngā iwi katoa puta noa i te ao.

PwC would like to acknowledge and thank all of our Māori and Pacific participants for their time, thoughts, and insights in producing the content for our videos and this paper.

Our participants whakapapa to various iwi across the country, and nations from the Pacific region of Polynesia, and Micronesia. This included parents, grandparents, social media influencers, students, professionals, youth and community leaders.



A revision of wellbeing through indigenous eyes

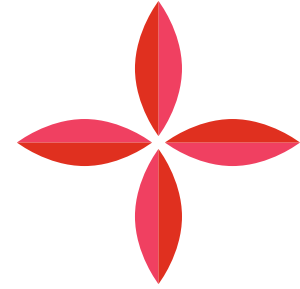
In this paper, our PwC Hauora practice compares Māori and Pacific definitions of wellbeing with that used by the New Zealand government. We began by capturing the personal views of Māori and Pacific participants on film. As we talked with participants, watched the videos, analysed and compared perspectives, we discovered some surprising and new insights.



We measure what we value and value what we measure.

Participants were asked for their thoughts and views on how they defined and measured wellbeing. We used an unstructured interview approach with planned topic areas that would allow a deeper dive when required, and enable intuitive and authentic responses from participants.

The purpose of our kaupapa was to test assumptions. We wanted to determine whether our participants and the New Zealand government shared the same value system in relation to wellbeing. And if so, did ideas about how they measure wellbeing align as well? We reflect on the results and give our insights.



What is wellbeing?

In the Wellbeing Budget, the New Zealand government defines wellbeing, as: “When people are able to lead fulfilling lives with purpose, balance, and meaning to them.”¹

Our participants made similar comments. In fact, one participant practically repeated it verbatim, saying, “You know you’re fulfilling your definition of wellbeing if you’re able to do what is purposeful and meaningful to you.”

Balance was a key theme from participants:

“Te Whare Tapa Whā – everything comes under these pillars: Taha wairua – being present, being safe and comfortable, capable and confident in what I’m thinking. When I’m not looking after my wellbeing is when I’m crying and breaking down – this indicates to me that I need to evaluate something and shift. Taha hinengaro, Taha tinana, and Taha whānau.

“Balance, you can’t really say one’s more important than the other (Te Whare Tapa Whā).

“It is a mesh of your like whole self, it’s not just... your physical body and your health, it’s that plus your mental state and how you are spiritually.

“The culture frames those pillars – our culture holds up the pillars and it moves with us as we move and make it adaptable to situations.

Participants also shared what wellbeing means to them, personally.

“Making sure I can live up to all the dreams and aspirations that my ancestors had before me.

“Wellbeing is service and fulfilling your duties to your community.

“Wellbeing is knowing what your purpose is and living it and feeling empowered to be living out your purpose... In that word empowered is a number of things but it means that you’ve got good support, you’ve got confidence within yourself, you’re able to ride the wave of life whether it be good or bad.

“Happiness is the foundation of being well and healthy.

There are common views that transcend both the New Zealand government and participants’ perspectives of the definition of wellbeing. Even though each person interpreted wellbeing according to their own internal paradigm, the definition itself is broad enough to accommodate and respect each person’s viewpoints.



¹ The Treasury: ‘The Wellbeing Budget 2019’



Measuring wellbeing

The New Zealand Treasury developed the Living Standards Framework to help achieve its vision of working towards higher living standards. This framework lists 12 domains that contribute to wellbeing (civic engagement and governance, cultural identity, environment, health, housing, income and consumption, jobs and earnings, knowledge and skills, time use, safety and security, social connections, subjective wellbeing).

The 12 domains of current wellbeing

Reflecting our current understanding of the things that contribute to how New Zealanders experience wellbeing

- 01 Civic engagement and governance
- 02 Cultural identity
- 03 Environment
- 04 Health
- 05 Housing
- 06 Income and consumption
- 07 Jobs and earnings
- 08 Knowledge and skills
- 09 Time use
- 10 Safety and security
- 11 Social connections
- 12 Subjective wellbeing

It also includes the assets that generate wellbeing called the four capitals (natural, human, social, and financial and physical). The framework states that looking after intergenerational wellbeing means maintaining, nourishing, and growing the four capitals.

The framework is not at odds with the participant's beliefs. Most of our participants recognised that wellbeing is multifaceted, multifactorial and the factors are interdependent and must be balanced. For example:

“ I think for me, success is having healthy relationships with your family, with your friends, having that support system, being healthy financially as well as being self-reliant.

“ ...for me, there are other measures which include where we channel our time, how we set goals, whether we have the financial independence to support those goals to enable us to do what we think really matters in our lives.



But participants recognised that measuring wellbeing was also difficult.

One participant said, “Measuring wellbeing is hard because it changes all the time.”

Many participants listed subjective factors, both abstract and concrete, that were important indicators of wellbeing for them. This was wide ranging and included factors such as:

“ My relationship with my creator.

“ How you wake up in the morning.

“ Treat the environment well.

“ The kids are the most important.

“ Access to healthcare.

“ Happy with my PhD.

“ Respect.

“ Physical exercise.

“ ‘We are a communal people, we do everything together’ underpinned by values such as the Faa’i Kaveikoula ‘a e Tonga (Tonga’s Pillars): Tauhi vaha’a/vā: – maintain good relationships, Anga fakatokilalo/ loto tō: humility, Faka’apa’apa – respect and Mamahi me’a – doing things to the best of your ability/one’s passion or loyalty. One is not more important than the other because you need all of them in order for all of them to work.

Despite the varied responses, the Living Standards Framework appears to align well with what our participants value as measures of wellbeing. This could be attributed to the general classifications within the framework itself because each response could be allocated to either one of the four capitals or one of the 12 domains within it.

A missing link

So far, we have determined that the Government's definition of wellbeing, and the measures that contribute to and generate wellbeing, align well with our participants' perspectives. However, participants have more of a focus on cultural identity:

“ It is imperative to ascertain the values from the identity or the values in the culture of the people in question... that's what would impact the reasons why they do things.

“ It comes back to my identity. It comes back to who I am and... the start of what sets that balance.

“ Being proud in who I am, knowing where I come from.

“ A tree with no roots, if you don't know where your roots are or how deep. If you don't know how deep you go then you can't really grow.

“ What makes me feel like I can be myself on a day-to-day basis rather than trying to fit into certain groups or communities.

“ The cultural identity is very important – this doesn't mean specifically Māori or Pacific, it is the values and principles that mould you as a person.

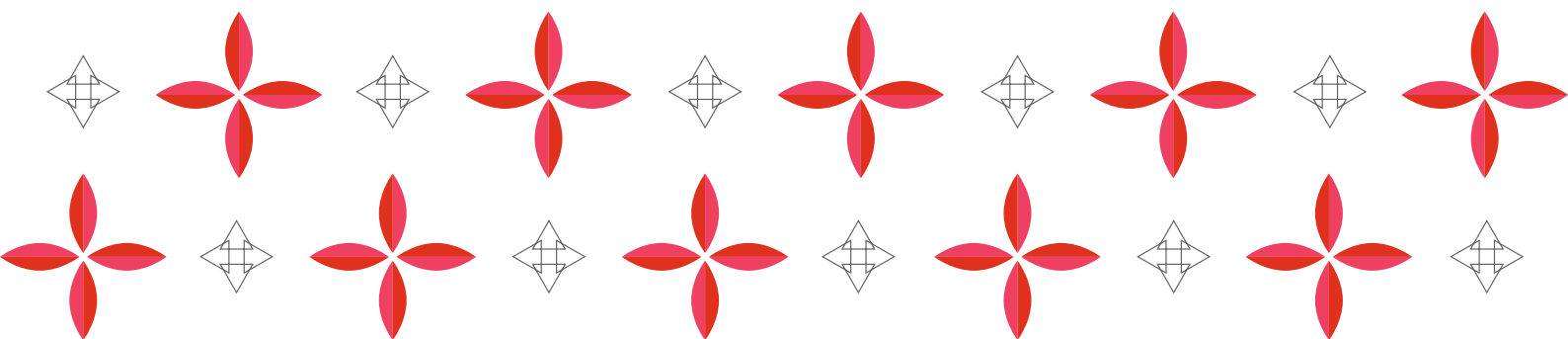
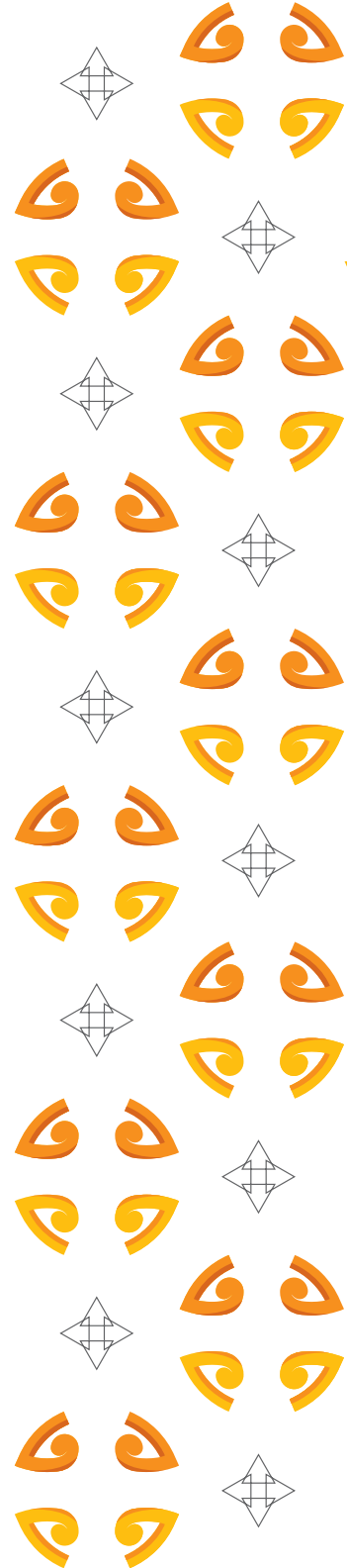
The Living Standards Framework does not include Te Tiriti o Waitangi. Te Tiriti is unique to Aotearoa and it is the foundation of New Zealand culture.

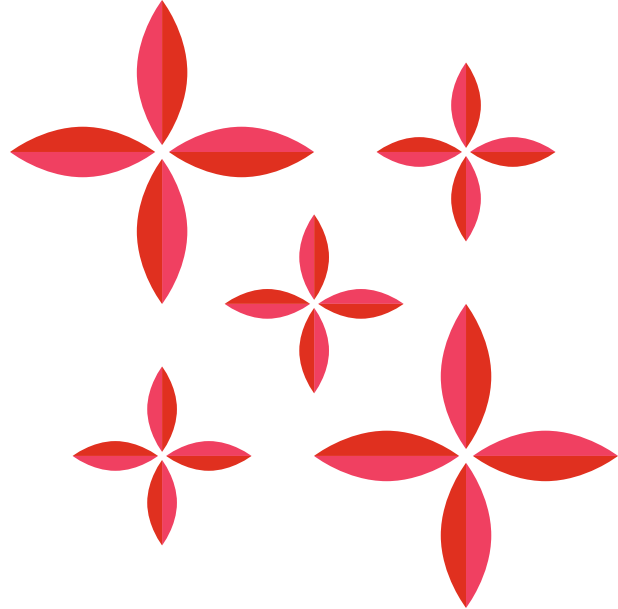
Does New Zealand truly value its diverse and unique culture?

The impact of this absence did not go unnoticed by our participants, commenting on the difficulties of living and functioning between two cultures.

One participant spoke to this directly stating that “functioning between two cultures leads to unnecessary burdens one has to take on to be able to coexist”.

This is reaffirmed by another participant who reported that in order to live in a “European framework”, one must attempt to adapt. By excluding Te Tiriti, the framework is potentially excluding New Zealand culture, and **culture and identity are inseparable from wellbeing.**





Another factor potentially missing from the 12 domains of wellbeing and the four capitals is any explicit reference to equity as a key factor contributing to wellbeing.

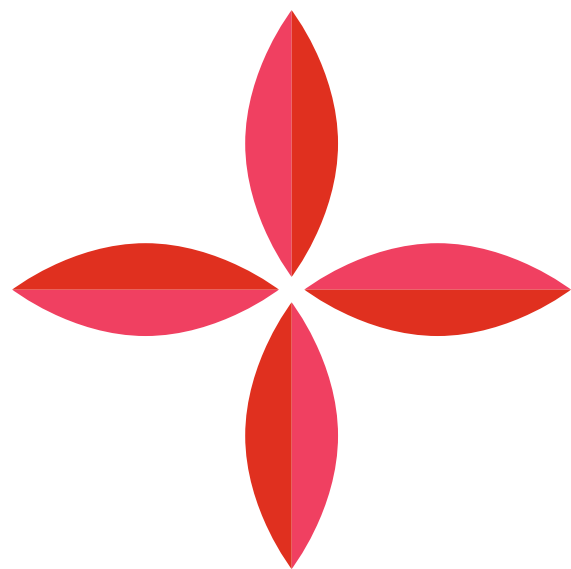
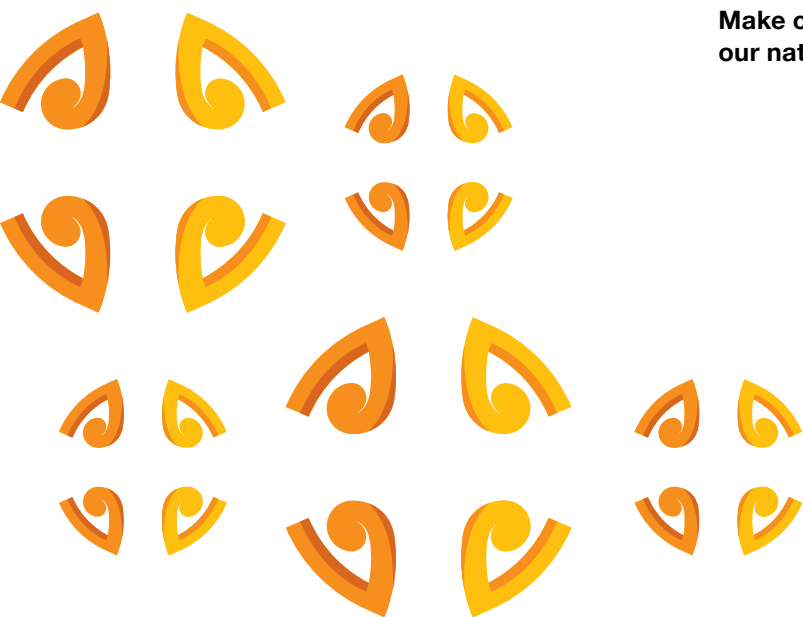
PwC Hauora believes an approach that includes all New Zealanders is needed.

Different people have different definitions and measures for wellbeing, therefore frameworks need to be flexible and tailored to be more inclusive of diverse views. This is important as what gets measured, gets counted, and ultimately gets funded by the Government.

In our view we must design frameworks from Māori and Pacific approaches to avoid costly mistakes, to support investing wisely in the right initiatives to transform Māori and Pacific lives, and to model exemplary paradigms. We should use the Māori Health Model, Te Whare Tapa Whā and include Te Tiriti o Waitangi in wellbeing measurement frameworks, and make this explicit.

These frameworks should be designed by Māori for Māori and by Pacific for Pacific. Alternatively, we could look to add an additional fifth capital to the framework, titled Culture.

If the Treasury is to achieve their vision of higher living standards for New Zealanders, then the Treasury must work towards a specific end goal: **Make culture visible by reinforcing our national identity.**



How can we help?

As a connector and influencer across health, social systems and the private sector, we can assist organisations with measuring wellbeing and responsiveness to equity issues for Māori and Pacific peoples.

PwC's Hauora practice works together with several key government agencies, NGOs, and private organisations on health and wellbeing.

Our practice spans policy to implementation and covers health equity, Te Tiriti o Waitangi, investment strategies, operational models, outcome frameworks, commissioning frameworks, models of care, mental health, Pacific wellbeing, digital health, infrastructure, and strategy and policy.

Please contact us for assistance in any of these areas and let's reimagine hauora for Kiwis together.

**Tauhi ma kikila lelei koe
ma to kaiga vena ma te
hikomaga. Ke ola lelei ma
ola malolo. Kae amanaki
ma fakanau mo he taeao
manuia. (Tokelauan).**

**Nurture and look after
yourself, your family
and your community's
wellbeing. So you can grow
healthy and live happily
and hope/dream/aspire for
a better tomorrow.**

Contact us



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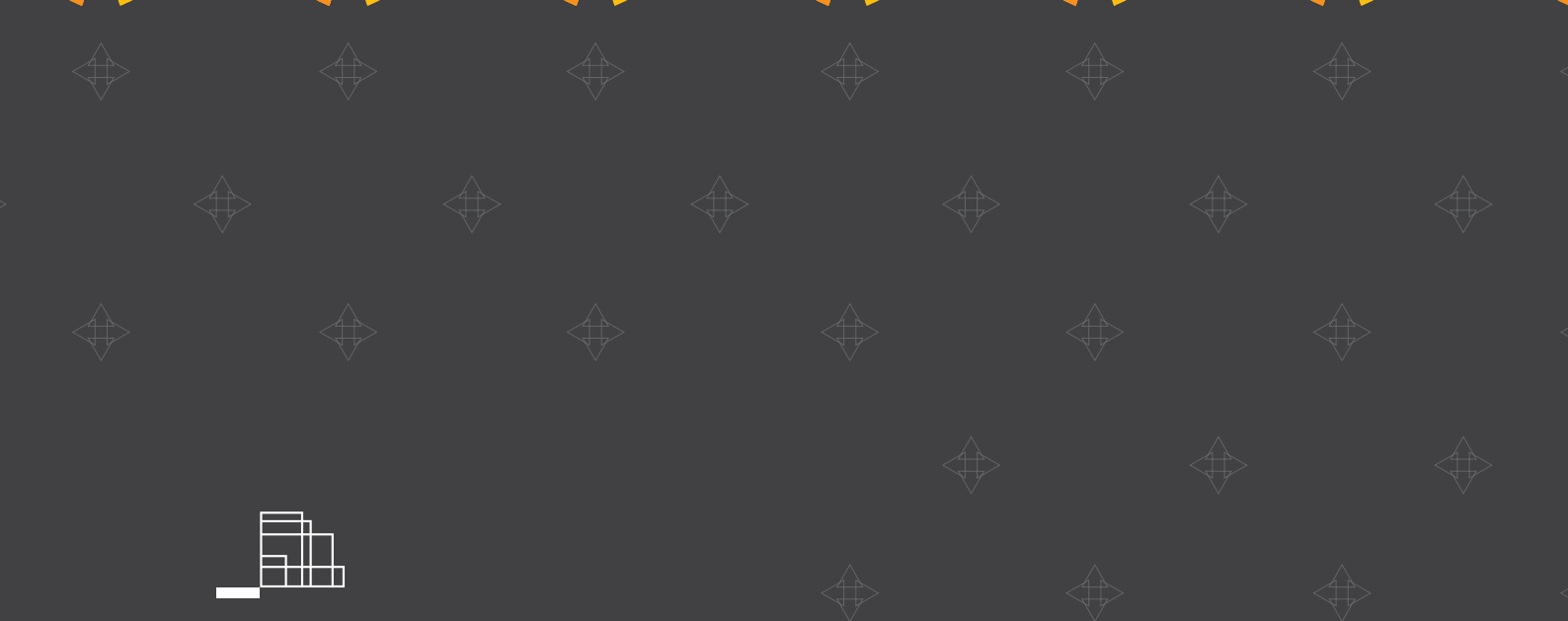
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