

Measuring Wellbeing for Public Policy in a Bi-Cultural Nation: Update from Aotearoa New Zealand



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- The views expressed here are not those of the New Zealand Treasury



TE TAI ŌHANGA
THE TREASURY

Living Standards Framework

The general model of wellbeing for all New Zealanders



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Living Standards Framework



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- Evolved over ten years to better guide the Treasury in advising on all national policy
- Goal: Sustainably promote wellbeing for all New Zealanders (now and in the future)
- Link high-level policy guidance with measures of national progress and specific policy tools
 - Wellbeing Budgets, Indicators, Reports, CBAX
- All multi-dimensional
- Multi-domain stocks and flows model
- Alternative models for Māori, children, etc.



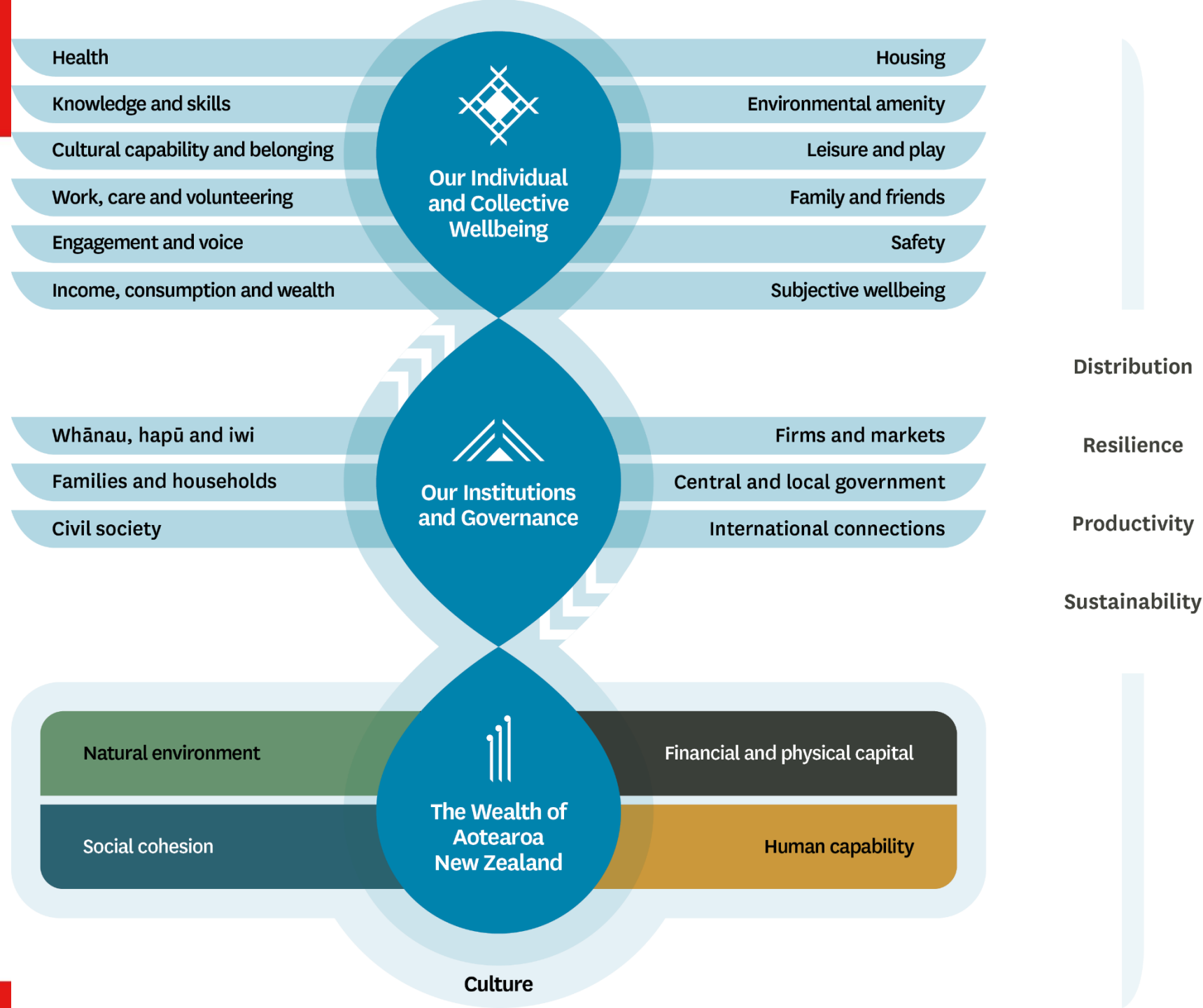
2021 Refresh

- The shadow of the OECD
- More inclusive of culture and children
- Acknowledge the wellbeing of groups as well as individuals
- Acknowledge the role of institutions in converting wealth into wellbeing
- May allow religion a role through institutions



2021 LSF

- Admit value-laden
- Pluralistic
 - Individual and collective wellbeing
 - Happiness, satisfaction, and objective list
 - Consequentialist and deontological
- “Culture” now has a similar place to what SWB used to have



He Ara Waiora

Treasury's model of wellbeing for Māori



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He Ara Waiora: The way of life/wellbeing



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ENDS – what is important for waiora

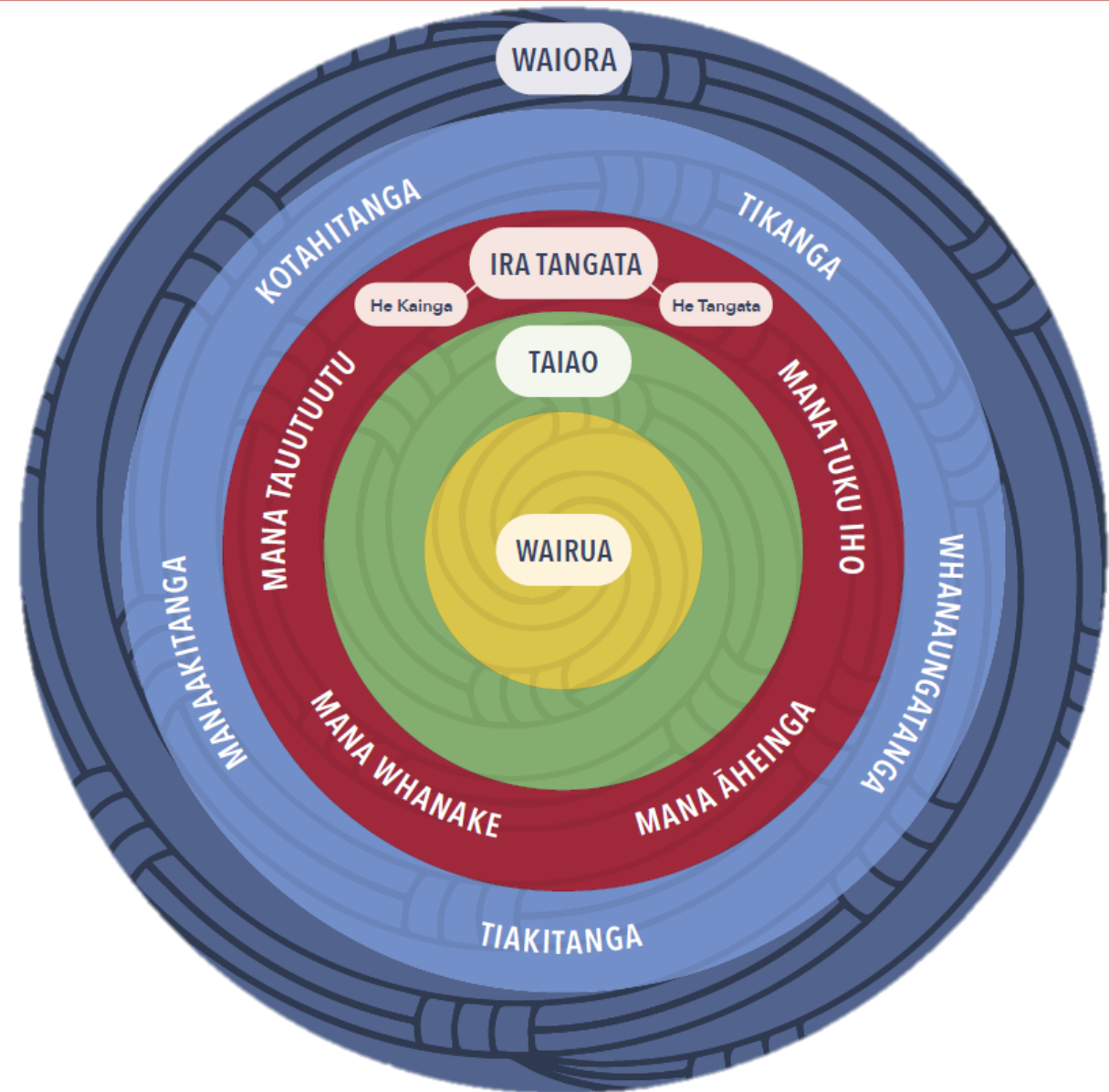
Wairua (spirit) is at the centre to reflect that it is the foundation or source of wellbeing. Values, beliefs and practices related to wairua are essential to Māori conceptions of health and wellbeing.

The wellbeing of **Te Taiao** (the natural world) is paramount and inextricable from human wellbeing. There are responsibilities and obligations to sustain and maintain the wellbeing of Te Taiao.

Te Ira Tangata (the human domain) encapsulates human activities and relationships.

People (**tangata**) and collectives (**kainga**) thrive when they:

- Have a strong sense of identity and belonging (**mana tuku iho**)
- Participate and connect within their communities, including fulfilling their rights and obligations (**mana tautuutu**)
- Have the capability to decide on their aspirations and realise them in the context of their own unique circumstances (**mana āheinga**)
- Have the power to grow sustainable, intergenerational prosperity (**mana whanake**).

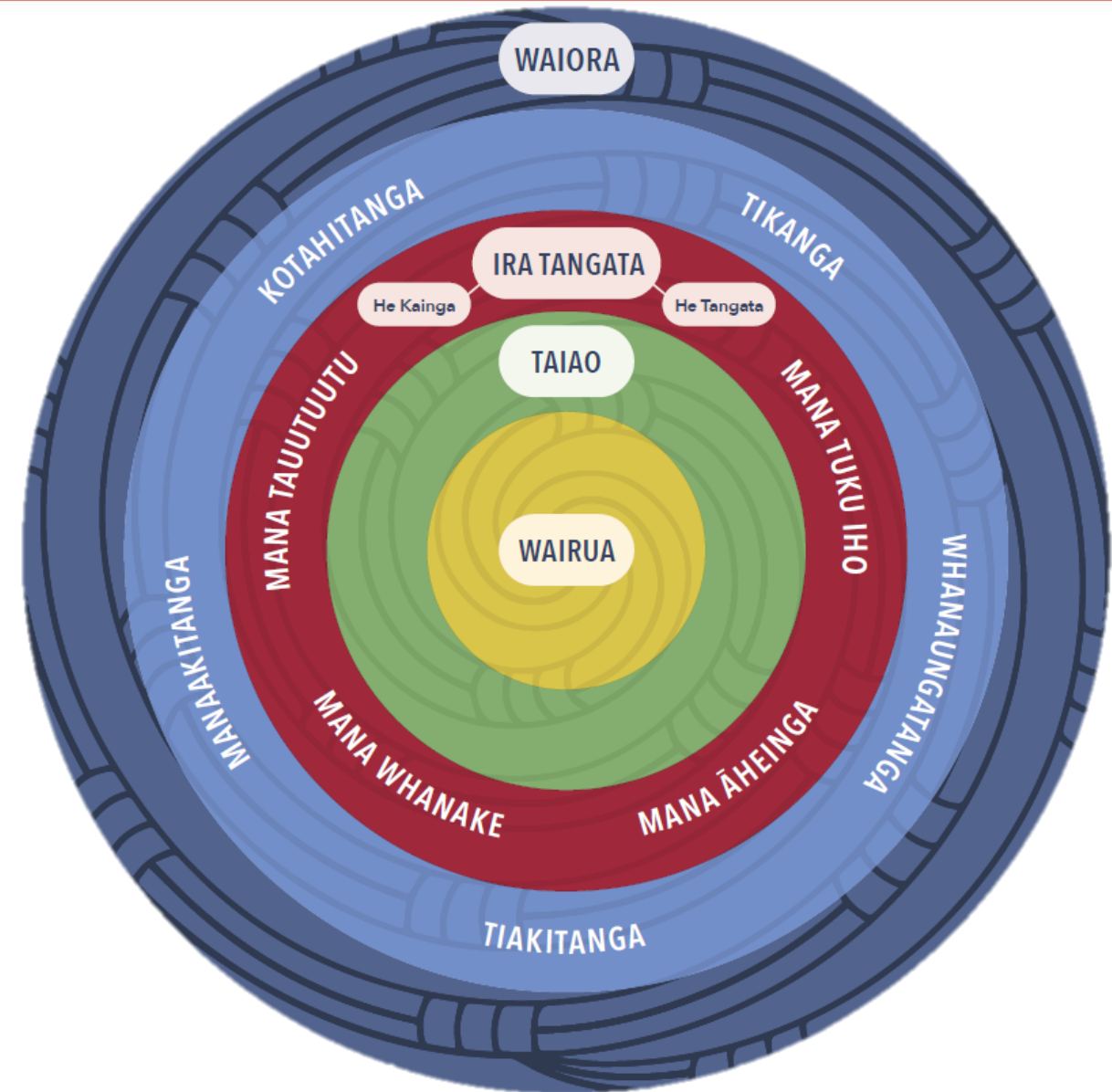


He Ara Waiora: The way of life/wellbeing



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- Māori are not homogenous, but much here could also apply to non-Māori
- Centrality of spirit and the natural world/environment is a big departure from mainstream western views
- Measures, CBAX integration still lacking
- Basis for Māori wellbeing report and partly for Te Tai Waiora 2022 (some of the wellbeing reports)



Using LSF and He Ara Waiora together



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- Draws on LSF and He Ara Waiora to “take a longer, broader, deeper, view of the drivers of wellbeing”
- But only ~10% influenced by He Ara Waiora in a separate chapter

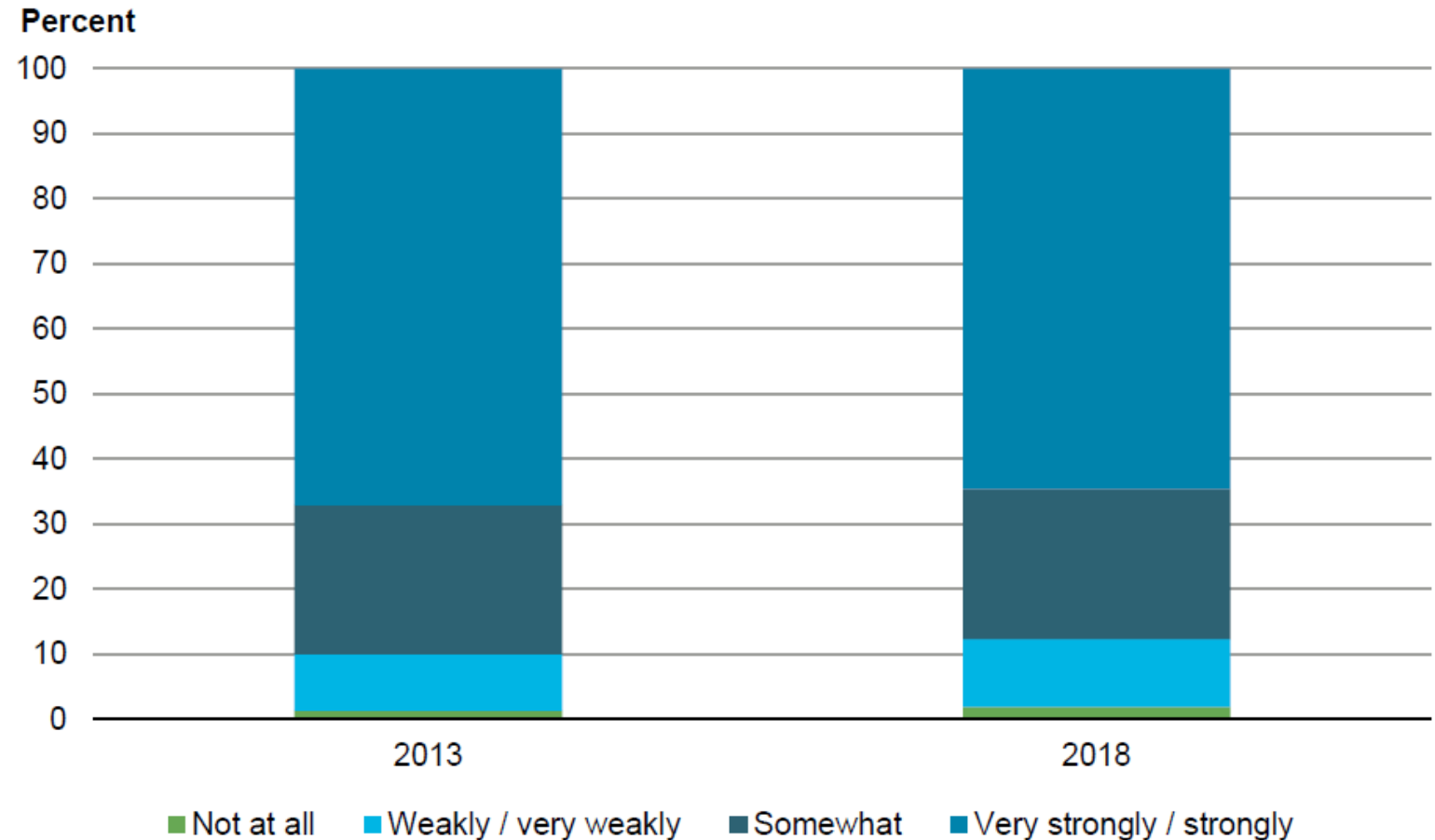
Chapter 3: Distribution of wellbeing in Aotearoa New Zealand	41
Differences in average wellbeing between major subpopulations	44
We experience wellbeing in a multi-dimensional way	48
The distribution of wellbeing over time	52
Inequality and poverty	54
Chapter 4: Trends in Māori wellbeing	61
Te Taiao – the natural world	64
Te Ira Tangata – the human realm	65
Chapter 5: Our future wellbeing	73
Is wellbeing sustainable?	75
What risks do we face to our wellbeing?	83
The role of resilience in managing risk	90
Chapter 6: Next steps	93
Annex 1: Living Standards Framework Dashboard Indicators	97
References	103

Trends in Māori Wellbeing 2022



- Fully organised based on He Ara Waiora
- Uses many general and a few Māori-specific measures from the LSF
- Includes where Māori are doing well (relative to other groups)

Figure 16: Percent of Māori adults by strength of connection to their ancestral marae, 2013 and 2018



Source: Stats NZ, Te Kupenga Survey

Talking points



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Three broad approaches



1. Have some Māori-wellbeing-specific domains/measures in the LSF
2. Use the LSF and He Ara Waiora side-by-side
3. Put all of the domains/measures from both together and segment into groups that tend to have similar wellbeing/policy needs, e.g.:
 1. Elderly
 2. Children
 3. Māori*
 4. Rural
 5. Etc.

Then make sure some policies help each group remedy their deficits or help in the ways they self-identify as most important

Thank you



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