



Initial

# Mental Health and Wellbeing Commission

***He Ara Oranga* wellbeing outcomes framework**

**Seeking your views on the draft outcomes framework**

**August 2020**

## Questions

### About you

Please provide details for a contact person in case we have some follow-up questions, and so that we can contact you in the future.

Your name: Kelly Feng  
Your email address: kelly.feng@asianfamilyservices.nz  
Your group or organisation (if applicable): Asian Family Services  
Your role (if applicable): National Director

Are you submitting this as *(tick one box only)*:

- An individual or individuals (not on behalf of an organisation or group)
- An advisory group or other group
- On behalf of an organisation(s)

Please indicate which groups of people you identify with or represent *(tick all that apply)*:

- Consumers / people with lived experience of mental distress, illness and/or addiction
- Families and whānau with lived experience of mental distress, illness and/or addiction
- Māori
- Pacific peoples
- Refugees and migrants
- Young people
- Rural communities
- Veterans
- Other *(please specify)*: Asian communities
- Rainbow communities
- Disabled people
- Prisoners
- Older people
- Children in state care
- People who have experienced adverse childhood events

If you are submitting on behalf of an organisation, please indicate which type of organisation your submission represents (*tick all that apply*):

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> Mental health service                                   | <input checked="" type="checkbox"/> Addiction service |
| <input type="checkbox"/> District Health Board  | <input type="checkbox"/> Government organisation      |
| <input checked="" type="checkbox"/> Non-governmental organisation                           | <input type="checkbox"/> Commissioning agency         |
| <input type="checkbox"/> Kaupapa Māori provider   | <input type="checkbox"/> Pasifika provider            |
| <input checked="" type="checkbox"/> Primary care  | <input type="checkbox"/> Other service provider       |
| <input checked="" type="checkbox"/> Advocacy organisation                                   | <input type="checkbox"/> Professional association     |
| <input type="checkbox"/> Academic/research  |   |
| <input checked="" type="checkbox"/> Other ( <i>please specify</i> ): Asian service provider |   |

## Consent

*If you are an individual submitter:*

Do you consent to the Initial Commission naming you as a submitter in the published summary report?

- Yes – the Initial Commission can name me in a list of those who have provided feedback
- No – I do not want the Initial Commission to name me in a list of those who have provided feedback

*Reminder:* Any quotes used in the report from individuals will be de-identified as “Individual respondent” rather than your name.

*If you are submitting on behalf of a group or organisation:*

Do you consent to the Initial Commission naming your group or organisation as a submitter in the published summary report?

- Yes – the Initial Commission can name this group or organisation
- No – we do not want the Initial Commission to name this group or organisation

Do you consent to the Initial Commission attributing quotes to your group or organisation in the summary report?

- Yes – the Initial Commission can attribute quotes to this group or organisation
- No – we do not want the Initial Commission to attribute quotes to this group or organisation

*Reminder:* If your group or organisation provides consent to attributing quotes, but there are particular areas of your submission you do not wish to be made publicly available, please identify this material as being IN CONFIDENCE

## Conceptual framework

You can see the draft outcomes framework on the [Initial Commission website](#). If you cannot see the images on the website, refer to Appendix 2 for a text version.

It shows the six areas of wellbeing. These are:

For Māori as tangata whenua ....

- whakaaetanga (acceptance) and manaakitanga (love and compassion)
- oranga (wellbeing)
- rangatiratanga (autonomy), mana motuhake (authority) and whakaute (respect)
- whanaungatanga (connection and belonging)
- wairuatanga (spirituality) and manawaroa (resilience)
- rangatiratanga (autonomy), mana motuhake (authority) and whakanuitanga (celebration and honouring)

For everyone in Aotearoa ....

- are safe and nurtured
- are healthy
- have their rights and dignity upheld
- are connected and contributing
- are resilient and can heal and grow
- have hope, purpose and autonomy

The framework includes a 'for everyone' layer and 'for Māori as tangata whenua' layer. The six areas of wellbeing in the 'for everyone' and 'for Māori' are not direct translations, these represent related concepts of wellbeing from different world-views. The 'for everybody' layer also applies to Māori.

For other valued priority groups, such as Pacific peoples, rainbow communities and disabled people, indicators and measures will be reported separately for these priority groups (where possible). In the future, there will be flexibility to add more layers to describe wellbeing for more groups. We have provided an example of this for Pacific peoples on the [Initial Commission's website](#), and also a text version in Appendix 2 if you cannot see the images on the website.

The following questions ask for your views on specific parts of the draft outcomes framework. We have used the term 'you' to include responses from individuals, groups or organisations.

### Overall relevance

1. Overall, does the outcomes framework resonate with you?

Yes

No

Please provide details to explain your 'yes' or 'no' response.

Comment:

Thank you for the opportunity to comment on the draft He Ara Oranga wellbeing outcomes framework.

We are delighted to see a draft framework that is comprehensive and inclusive in recognising and wanting to achieve wellbeing for different population groups in Aotearoa New Zealand. We would like to particularly applaud the 'for Māori' approach, which aims to uphold Te Tiriti O Waitangi, recognises Māori as tangata whenua and supports te ao Māori concepts and understandings of wellbeing.

We appreciate and endorse the intention to develop the outcomes framework to understand wellbeing for other priority groups, such as Pasifika, rainbow communities and disabled people. We would also like to highlight that Asian peoples need to be identified as a priority group. Statistics New Zealand projects that by 2023, Asian people will become the second largest ethnic population group in New Zealand following Europeans. However, there are no mental health strategies or policies in place for Asian peoples on a national level. This has led to little funding and support to improve current services for Asians, which have maintained significant service gaps and unmet needs within Asian communities. It is also important to clarify that the under-utilisation of primary health and mental health services of Asian peoples does not mean that Asians have better health than other ethnic groups. As a service provider for Asian peoples, we can attest that this is certainly not the case.

Asian Family Services (AFS) is an NGO service provider for people of Asian background who are affected by mental health issues and gambling harm. Our gambling harm minimisation services are delivered under a Ministry of Health contract and funded from the gambling levy. Asian Wellbeing Services (AWS) is part of AFS, which was established in 2016 to provide professional psychological interventions and tailor-made psychoeducation workshops for clients with non-gambling issues. AFS also operates an Asian Helpline (telephone counselling) for Asian clients wishing to access immediate mental health support or guidance. Our services are offered in Auckland, Hamilton and Wellington by qualified counsellors, psychologists, social workers, public health practitioners who speak Cantonese, English, Hindi, Japanese, Korean, Mandarin, Thai and Vietnamese. All of our counsellors and social workers are registered with either the New Zealand Association of Counsellors, the Social Worker Registration Board New Zealand or the Drug and Alcohol Practitioners' Association Aotearoa New Zealand as requested by the Ministry of Health with the Health Practitioners Competence Assurance Act.

The outbreak of Covid-19 has emphasised existing inequalities in mental health and wellbeing for Asians living in New Zealand. Our front-line clinicians working with diverse Asian communities have seen how high stress, anxiety and isolation of living in a pandemic are taking their toll on Asian peoples' mental health. We are also seeing an increase in family distress, mental health and social care needs in our clients. Since our first lockdown, our services saw an increase in demand for mental health support. For example, our Asian Helpline received a notable increase in the number of calls (25.6%) in April when compared with our data from April 2019. The total duration of calls has also increased by 146.5% in April when compared to April last year. New clients included individuals needing support with depression and anxiety-related issues exacerbated by the situation with Covid-19. Some clients were referred to AFS from *Need to talk? 1737* because they had seen a drastic increase in Asian callers needing linguistically appropriate counselling.

Through our work with Asian communities, we are aware of the gaps in the provision of services to our people. Importantly, there are very limited culturally and linguistically appropriate mental health resources and support services for Asian peoples. This makes it challenging for Asian peoples to have adequate and timely access to information and services when they are vulnerable. These experiences have also heightened during the Covid-19 crisis. For example, the Government set up a website dedicated to providing all New Zealanders, up-to-date information, advice and resources that support the fight against Covid-19. Asian peoples are still facing challenges in many different ways. Many Asian peoples are unable to access the official Covid-19 website due to a language barrier, or because they do not have access to the digital platform; those who rely on ethnic media or online information are faced with a lot of mixed messages

about Covid-19, from many different sources, and they do not know how to find trustworthy information that is relevant to them.

For these reasons, we are strongly advocating for Asian peoples to be included as another priority group which require a specific outcomes framework. We warmly welcome any opportunity to help the Commission with this work.

## Six wellbeing areas

2. We have identified six interconnected areas of wellbeing:

For Māori as tangata whenua ....

- whakaaetanga (acceptance) and manaakitanga (love and compassion)
- oranga (wellbeing)
- rangatiratanga (autonomy), mana motuhake (authority) and whakaute (respect)
- whanaungatanga (connection and belonging)
- wairuatanga (spirituality) and manawaroa (resilience)
- rangatiratanga (autonomy), mana motuhake (authority) and whakanuitanga (celebration and honouring)

For everyone in Aotearoa ....

- are safe and nurtured
- are healthy
- have their rights and dignity upheld
- are connected and contributing
- are resilient and can heal and grow
- have hope, purpose and autonomy

How well do these six areas cover what wellbeing means to you?

- Not at all
- A little bit
- Somewhat
- Mostly
- Completely

3. *(Unless you answered 'completely' in 2)*

Please describe what could be changed in these six key areas. For example, are the right concepts grouped together? Are there important concepts missing?

Comment:

The six areas provide a broad and thorough summary of wellbeing concepts. We can also relate these areas to the understanding of wellbeing for Asian peoples. In saying this, we believe the next step in the development of the framework is to work alongside priority groups to truly capture and understand what these concepts and their descriptions mean for these groups. We will discuss this idea further in the following section.

## Descriptions of the six outcome areas

4. Each area of wellbeing includes a description about what this means for everyone and for Māori, and in the future, for other priority groups.

Refer to the descriptions in the draft outcomes framework on the [Initial Commission website](#), or a text version in Appendix 2.

How well do the statements under each of the six areas describe what wellbeing means to you?

- Not at all  
 Slightly  
 Moderately  
 Mostly  
 Completely

5. *(Unless you answered 'completely' in 4)*  
Please explain what could be changed in the descriptions. For example, are the right concepts grouped together? Are there important concepts missing?

### Comment:

The descriptions provide a wide range of concepts that are useful in capturing multiple understandings of wellbeing for different priority groups. We were especially pleased to see the following descriptions recognised:

- Focus on equity for all by recognising Te Tiriti O Waitangi and the importance of upholding humans rights to create a just and fair society.
- For all New Zealanders to be free from prejudices, including racism and discrimination.
- The inclusion of positive and empowering mental health concepts, including self-determination, meaning and purpose.
- The celebration and recognition of diversity in Aotearoa.
  - We especially found that the framework for Pacific peoples appropriately recognised diversity within a population group. This is also true for Asian communities. Asian peoples are a diverse group, including a wide range of ethnicities, languages, ages, and backgrounds (e.g. migrants, refugees, international students, work visa holders).

However, the breadth of descriptions outlined did mean that some concepts needed further detail and explanation. This is particularly important when working with multiple priority groups who may have different meanings and understandings of these concepts and descriptions. This requires consultation with the priority groups themselves to ensure that the descriptions reflect the richness and depth of their lived experiences. For example, the wellbeing area 'having their rights and dignity upheld' describes the importance of inclusion within New Zealand society. However, human rights are primarily based on an individualistic ideology, which is inherently a Western concept. Thus, it does not fully capture how groups from collectivist culture and thinking, such as Asian and Pasifika, envisions this concept.

We provide suggestions on how to strengthen the following concepts and descriptions:

- The framework describes that people, families and communities should be able to “fully participate in broader society” and “are able to contribute in meaningful ways”. In the ‘For Māori’ layer, these concepts are framed and informed by te ao Māori, which highlights

the importance of culturally competent methods. Likewise for other priority groups, these concepts need to be further developed so that they are culturally appropriate and responsive for different communities.

- Under the area of ‘have hope, purpose and autonomy’, the framework describes that communities of belonging should have the ability to address challenges they face. This needs to be further clarified, particularly around how communities will be supported and empowered to create positive change, to avoid victim blaming. We would like to see a partnership focused approach that involves a shared commitment with communities to improve wellbeing outcomes.
- The framework celebrates and acknowledges diversity in Aotearoa. Although this is important, this does not ensure the inclusion of different groups to have power and influence in decision-making. We recommend that this concept should be revised to better support Māori and other priority groups to have greater participation and influence in decision-making for their communities and wider systems.

## Vision

6. Our “vision” is one sentence that describes what we hope the future state of mental health and wellbeing will be in Aotearoa.

The proposed vision for the Initial Mental Health and Wellbeing Commission and the outcomes framework is:

*“Tū tangata mauri ora, flourishing together”*

Do you think this is a suitable aspirational vision?

- Yes – I think it is a suitable aspirational vision
- No – I think it needs some revisions

Please provide details to explain your ‘yes’ or ‘no’ response.

Comment:

We support this vision. We particularly appreciate the term ‘flourishing’ and the connotation behind it, particularly its reference to an individual’s and/or population’s positive progress towards wellbeing.

## Principles

7. The outcomes framework development and all the work of the Initial Commission draws on overarching principles. These are:
- Te Tiriti o Waitangi paves our way, and the Māori-Crown partnership is our foundation
  - Wellbeing for all is our goal
  - We uphold multiple knowledges, including Mātauranga Māori, and share power
  - We put people, whānau and communities at the centre of all our work
  - Our priorities are guided by the voices of lived experience, Māori, Pacific peoples and other groups who experience poorer wellbeing outcomes
  - We take holistic approaches that enhance wellbeing

- We carry the spirit and voices of *He Ara Oranga, Oranga Tāngata, Oranga Whānau* and the *Mental Health Inquiry Pacific Report*
- Our work makes a difference
- Our work is accessible to all

How well do you think these principles are reflected in the draft outcomes framework?

- Not at all
- A little bit
- Somewhat
- Mostly
- Completely

8. *(Unless you answered 'completely' in 7)*

Please explain how the principles can be better reflected in the outcomes framework.

Comment:

The following principles can be better reflected in the outcomes framework:

- Wellbeing for all is our goal – include more priority groups, including Asian peoples.
- Our work makes a difference – need more emphasis around the sustainability of outcomes and how long-term positive changes can be implemented.
- Our work is accessible to all – recognising diversity in Aotearoa by ensuring that concepts are culturally competent for various community groups.

### The data phase

9. After the conceptual phase, we will be starting the data phase – how we will measure wellbeing outcomes and identify gaps in data.

We intend to include a range of indicators to measure the areas of wellbeing. This will include both quantitative and qualitative data, and ability for people to report on their own self-defined wellbeing along with objective indicators (e.g. percentage of people having safe, stable housing).

We plan to seek views from people who are interested in discussions about data. Would you be interested in being involved in the data phase (around October and November 2020)?

- Yes
- No

*If yes, who is the appropriate contact for us to seek views on data? Please provide name and email address.*

Comment:

Please contact Kelly Feng (National Director of AFS) via email [kelly.feng@asianfamilyservices.nz](mailto:kelly.feng@asianfamilyservices.nz)



**Any other comments**

10. Is there anything else you want to say about the outcomes framework?

Comment:

**Ngā mihi nui. Thank you for your feedback – it is much appreciated.**

## Appendix 2: Text versions for people who cannot see the images on the Initial Commission website

### Text version of the *He Ara Oranga* outcomes framework (version for consultation August 2020)

The six areas of wellbeing are overlapping and interconnected. The ‘for everyone’ and ‘for Māori’ sections should not be read as direct translations. They represent related concepts of wellbeing from different world-views. ‘For everyone in Aotearoa’ also includes Māori.

#### Our vision: “Tū tangata mauri ora, flourishing together”

This will be achieved when all tangata/people, whānau/families and hāpori/communities in Aotearoa ...

For Māori as tangata whenua	For everyone in Aotearoa
<p><b>whakaaetanga (acceptance) and manaakitanga (love and compassion)</b></p> <p>Whānau and communities are culturally strong and express and live awhi mai, awhi atu (reciprocal support); whānau thrive through the practical expression of ritenga Māori (Māori customary rituals), tikanga Māori (Māori philosophy and customary practices) and mātauranga Māori (Māori knowledge).</p>	<p><b>are safe and nurtured</b></p> <p>People, families and communities are cohesive; they enjoy close, nurturing and caring relationships that are bound by kindness, respect and aroha (love). People have a sense of security and belonging in a family and social group, and can form meaningful relationships. Where people experience disconnection, they are enabled to reconnect with themselves, their family, whānau and communities. People and families feel secure, safe and accepted – individually and together - and live in, work in and visit safe, inclusive places. People have the economic resources needed to provide for their children, grandchildren, and other dependents.</p>
<p><b>oranga (wellbeing)</b></p> <p>Whānau and communities enjoy pae ora (healthy futures) which includes wai ora (healthy environments), mauri ora (healthy individuals) and whānau ora (healthy families). Whānau and community hauora (health) needs are met, and unfair differences are eliminated. Equitable health outcomes are the norm as one enabler of pae ora.</p>	<p><b>are healthy</b></p> <p>People and families enjoy their best possible level of health and experience equity of health. People and families have what they need to be healthy and feel supported to regain or retain their wellness across their life course. This includes (amongst other things) access to healthy kai (food), healthy and safe homes, safe physical activity and economic security. Communities are healthy places to live.</p>
<p><b>rangatiratanga (autonomy), mana motuhake (authority) and whakaute (respect)</b></p> <p>Whānau legal, human, cultural and other rights framed by Te Tiriti o Waitangi are protected and privileged. Rights are also recognised and framed by te ao Māori (the Māori world), which includes recognition and application of te ao Māori interpretations of Lore - intergenerational ‘tikanga’ (practices and behaviour) passed down by tupuna (ancestors). Communities benefit from whānau rights being upheld.</p>	<p><b>have their rights and dignity upheld</b></p> <p>People and families have their rights upheld, and are treated with dignity and in ways that reflect a just and fair society. People and families can fully participate in their communities and broader society and are able to live free from all forms of racism, stigma, discrimination, such as, homophobia, biphobia, transphobia, sexism, ableism, sanism, ageism and xenophobia. Rights framed by Te Tiriti o Waitangi, other New Zealand law and international commitments are protected and privileged.</p>
<p><b>whanaungatanga (connection and belonging)</b></p> <p>Whānau thrive in environments of arohatanga (the practice of love); and enjoy the benefits of collective flourishing. This supports the best possible intergenerational kaupapa and whakapapa (genealogy) whānau, hāpori, hapū and iwi relationships. Māori attain and maintain relationships, enabling kin and communities to strengthen ties between one another. Unity through active whakawhanaungatanga is honoured.</p>	<p><b>are connected and contributing</b></p> <p>All people, families and communities are valued. People are able to contribute in meaningful ways to thriving communities, and be recognised for their contributions in their chosen roles across education, employment, volunteering, parenting and/or caregiving. Lifelong learning is a right not a privilege. People and families are celebrated for their diversity and are connected to their culture, language, beliefs, religion and/or spirituality, which supports self-determined wellbeing. This includes the freedom to express and enjoy their identity in ways that are relevant and meaningful.</p>

	<p>People and families experience connection to the natural world, and exercise kaitiakitanga (guardianship) to care for the environment for future generations.</p>
<p><b>wairuatanga (spirituality) and manawaroa (resilience)</b></p> <p>The mauri (life-force) and wairua (spirit and essence) of tangata, whānau, hapū, hāpori and iwi is ever-increasing intergenerationally. Māori have a recognised sense of identity, uniqueness and belonging.</p> <p>Taonga Māori are restored and Māori have a unique relationship and spiritual connection to the taiao (environment), their whenua (land), whakapapa (genealogy) and whānau.</p>	<p><b>are resilient and can heal and grow</b></p> <p>People, families and communities are optimistic and resilient, and enjoy emotional wellbeing and freedom from addiction. They have the skills, knowledge and support they need to cope with and bounce back from adversity. People and families are able to experience and manage a range of emotions, and experience growth and healing. People, families and communities celebrate their strengths and practice empathy and compassion – personal and collective. Other people believe in their strengths and capacity for healing. Communities, institutions and services support people and families to grow and heal.</p>
<p><b>rangatiratanga (autonomy), mana motuhake (authority) and whakanuitanga (celebration and honouring)</b></p> <p>Māori exercise their authority and autonomy to flourish. Whānau have hope and the resources they need to determine their own futures.</p> <p>Māori can apply rangatiratanga in their communities, expressed through autonomy, leadership and participation.</p>	<p><b>have hope, purpose and autonomy</b></p> <p>People, families and communities have a sense of purpose and meaning, are hopeful about the future and have the resources and autonomy to make it happen.</p> <p><b>Their voices, perspective and opinions are heard and respected and they can exercise agency to pursue their goals, dreams and aspirations.</b></p> <p>Communities of belonging, such as rainbow communities and mental health consumer communities, have agency, trust and resources to develop solutions for themselves to address challenges they face.</p>

## Text version of the Pacific peoples example (version for consultation August 2020)

This is an example of how the outcomes framework can, in the future, be flexible to describe wellbeing for priority groups. This provides a Pacific peoples example.

<b>For Pacific peoples</b>
<p><b>are safe and nurtured</b></p> <p>Pacific peoples and families are able to thrive in the community as they maintain their identity and relationships with one another, family, land and environment. Values and beliefs of Pacific peoples and families continue to evolve given their growing diversity. Pacific communities maintain their cohesion and cultural integrity with strong relationships.</p>
<p><b>are healthy</b></p> <p>Within a Pacific world-view, Pacific peoples and families live longer in good health. Pacific families can afford and have access to healthy food, affordable quality housing and live in safe and connected environments. Pacific peoples and families feel supported to make independent and informed decisions about their health within a culturally appropriate environment and networks of support.</p>
<p><b>have their rights and dignity upheld</b></p> <p>Pacific peoples and families feel their identity, cultural norms and values are respected and are able to contribute to a thriving, flourishing community in Aotearoa. Pacific peoples and families live free from discrimination and racism. They are able to maintain and transform their cultural integrity and identity throughout current and future generations of Pacific people in Aotearoa.</p>
<p><b>are connected and contributing</b></p> <p>Pacific peoples and families are 'ola manuia' (live well) mentally, spiritually, culturally and socially. The Pacific culture is celebrated and shared throughout the generations and across the 'sea of islands'<sup>1</sup> through expressions of knowledge, beliefs, customs, morals, arts and personality. The Pacific community is recognised for the diversity they bring, their knowledge and unique contribution to Aotearoa. Pacific peoples and families can freely express and connected to their identity, culture, religion and language.</p>
<p><b>are resilient and can heal and grow</b></p> <p>Pacific peoples and families are able to draw on their strengths and values to respond to the significant stressors and adversities that impact on their community. This may include a family and/or faith-based approach to lead resilient lives. The family (āiga, kāiga, magafaoa, kōpū tangata, vuvale, fāmili) is fundamental to resilient Pacific peoples and communities. Their holistic worldviews, spirituality- and community- oriented approach to life remains central to their resilience and wellbeing.</p>
<p><b>have hope, purpose and autonomy</b></p> <p>Pacific peoples and families lead interdependent lives with one another and their communities in Aotearoa and across the 'sea of islands'. Pacific peoples and families have hope and faith to lead lives that serve their family, community and identity.</p>

<sup>1</sup> Refer to Epeli Hau'ofa, 'Our Sea of Islands', *Contemporary Pacific*, Volume 6, Number 1, Spring 1994, pp. 147-161.