

HEI PUĀWAITANGA
MŌ TĀTOU KATOA

Flourishing For All In Aotearoa

A Creative Inquiry through meaningful
conversation to explore a Māori world
view of Flourishing

Prepared for the Mental Health Foundation of NZ by Wayne Blissett

SEPTEMBER 2011

EXECUTIVE SUMMARY

Flourishing in Aotearoa – A Māori Worldview

‘Flourishing’ is a term used to describe a sustainable state of mental wellbeing or positive mental health. It has been used in a number of international studies as a population measure of mental wellbeing, showing the prevalence of subjectively experienced levels of emotional, psychological and social wellbeing. These studies show that people who are flourishing in their mental health have happier more meaningful lives, better physical health and social outcomes. (Mental Health Foundation 2010)

The Mental Health Foundation of New Zealand (MHF) has committed to a vision of *a society where all people flourish* as its strategic direction and vision for mental wellbeing in Aotearoa New Zealand. Central to this commitment is ensuring a working definition of flourishing in Aotearoa New Zealand that is inclusive and integrates a Māori world view of what it means to flourish.

This paper provides a summary of key concepts that emerged through a ‘meaningful set of conversations’ around flourishing with a range of Māori individuals. These key concepts have then been combined to identify the key themes. This paper is not intended to provide a definitive position on what it is to flourish, so much as commencing key themes that assist to begin the contribution to developing a Māori world view of flourishing. This paper represents the beginning and provides a platform for further exploration and understanding of how we can flourish in Aotearoa New Zealand, now and towards 2050.

Hei Puawaitanga Mō Tatou Katoa – Flourishing Communities for All

A Creative Exploration and Inquiry into Indigenous Perspectives of Flourishing in Aotearoa New Zealand

INTRODUCTION

This paper has been prepared to contribute to the Mental Health Foundation's definition, description and promotion of a unique perspective of flourishing (a sustainable state of mental wellbeing or positive mental health) in Aotearoa New Zealand. The Foundation recognises and supports Professor Sir Mason Durie's (2006) statement that "although universal indicators and measures can be applied to Māori as they can other populations, there are also unique characteristics of Māori that require specific measurement" (pg 2). There has been work undertaken internationally where the notion of flourishing has been explored and consequently defined. Through this research it is evident that the ability to flourish is inextricably linked to the values, practices and communities in which individuals and collectives interact and exist.

This paper should be read in conjunction with the Mental Health Foundation's paper *Flourishing and Positive Mental Health, How Can They Be Increased?* (2010).

With this imperative and the support of the Ministry of Health and the Mental Health Foundation (MHF) the following paper has been a beginning in the exploration of flourishing in its many forms in Aotearoa New Zealand. The focus of this paper has been the examination of a range of Māori perspectives and definitions of flourishing, consequently the planning, design and implementation of this inquiry adhered to bicultural practices of exploration and inquiry.

It is anticipated that this paper through the exploration of flourishing from the perspectives of Māori, New Zealand society and international experiences, will assist to provide further collateral into what could become a national flourishing measure.

The Whānau Ora Task Force Report (2010) provides a sound platform to commence the baseline investigation for flourishing from a Māori world view. The core elements of success for Whānau were defined by the Taskforce as:

- self-managing; and
- living healthy lifestyles; and
- participating fully in society; and
- confidently participating in te ao Māori; and
- economically secure and successfully involved in wealth creation; and
- cohesive, resilient and nurturing whānau.

These core elements were included in meaningful conversations with Māori individuals and groups to ascertain if they saw an inter-relationship between flourishing and Whānau Ora.

INTENDED OUTCOMES

It is intended that this paper:

- will actively support and guide the MHF in their strategic direction and provide a useful context for advocacy on policy and practice principles in the future;
- will stimulate further conversations and exploration into a Māori world view of flourishing;
- will provide key concepts and definitions to support all communities in Aotearoa New Zealand to further develop their understanding of flourishing; and
- actively encourage lively debate, discussion and further action research on flourishing within communities in Aotearoa New Zealand.

APPROACH

An exploration of this nature must be bicultural in all aspects to ensure that the significant contribution of indigenous communities is actively supported and protected as precious treasures in describing and defining a unique context and experience that can only ever exist here in Aotearoa New Zealand.

With this in mind there were several key principles that guided the exploration and interactions.

They are that:

- the lead investigator was bilingual and fluent in tikanga and kawa;
- a discussion guide was developed to support multiple participation by the project team;
- kaumatua were to be interviewed;
- the paper will use Te Reo, checked by Kaumatua to ensure the integrity of the concepts were not lost or misused in context with an approved glossary attached;
- the paper is robust in content and position from both a Māori and non Māori world view; and
- we sought to model flourishing in our interactions and processes both internally and externally.

Meaningful conversations were held with nine participants using an information approach. Participants' participation was voluntary and confidential, with assurances that no names or identifiable characteristics would be used in the paper. This informal approach created a

positive environment from which participants could openly express their experiences and knowledge on the kaupapa of flourishing.

Ka mihi nui ki a koutou katoa, kua puta mai ō koutou taonga, hei hāpai i ā tātou māramatanga o te puāwaitanga i Aotearoa.

Our sincere thanks to those who participated, generously giving their knowledge and treasures to help build our understanding of flourishing in Aotearoa New Zealand.

METHODOLOGY

The first step was a scan of the literature comparing the common international research meaning of flourishing to the Māori meaning of flourishing.

- This review explored a range of Māori wellness models.
- The paper has brought different narratives together. There is a future opportunity to explore whether there could be a translational research opportunity.
- Māori individuals and groups were approached with a conversation guide that provided a consistent structure for discussion, but without any preconceived ideas of what flourishing looks like.
- Whānau Ora core elements were used as a baseline analysis to ascertain the inter-relationship between Whānau Ora and flourishing.
- Local whānau were given the opportunity to express their views and contemporary Māori knowledge. The views could be a culmination of rural, urban and suburban.
- The project took a strengths based wellness approach.

The project group identified that for this project to have credibility MHF would need to be honourable from the beginning in the conversations, in that, through seeking an understanding of a different world view it would be necessary to start with a blank piece of paper of what flourishing might look like from a Māori world view. Within the consultation it was noted that it would be necessary to talk conceptually, but also attempt to bring these concepts down to a practical level so that the findings easily be applied to everyday life.

LITERATURE SCAN

Reference to international literature on prevalence of flourishing in population and health and social policy implications can be found in the MHF's (2010) paper, Flourishing and Positive Mental Health, How Can They Be Increased? Studies cited identify that flourishing can be a useful descriptor of positive mental health that allows for broad experience and meaning. The MHF goes on to argue that flourishing is relatively definable, drawing on international literature where the working definitions are pulled together to define flourishing as "a state where people experience positive emotions, positive psychological functioning and positive social functioning, most of the time."

The important factor in defining flourishing is to ensure that it is not just a simple measure of happiness or life satisfaction or positive thinking but that it also actively considers meaning and purpose in life and positive engagement with other people and the environment. Flourishing is in direct contrast to the opposite or languishing that refers to the states of experience where people describe their lives as “hollow” or “empty” (Fredrickson & Losada, 2005).

While this literature is helpful in providing a generic international definition to contrast with any unique characteristics or contributions of flourishing from a Māori world view, there is a dearth of literature that clearly articulates what flourishing from a Māori world view looks like or can be characterised as.

This, in part, appeared to be so, as flourishing did not necessarily emerge as a unique component of existing and functioning for Māori. Traditionally in Māori culture flourishing was a discrete consideration in all aspects of planning, design and implementation. This is reflected in a number of whakatauki throughout the ages where the integration of flourishing can be attributed to other factors.

Hokia ki te maunga kia pūrea e ngā hau a Tawhirimatea.

Return to your home lands so that you maybe replenished by the winds

Ka ora karikari aruhe

Ka mate tākiri kaka

Fern diggers enjoy good health, while

Parrot snarers starve

Tangata ako ana I te whare, te turanga ki te marae, tau ana

A person who is taught at home will stand collected on the marae (if taught well will flourish as a leader and voice for his/her people).

These whakataukī provide insight as to the integrated concept of flourishing. The ability to flourish was coupled with a sense of responsibility and consideration to the environment. A further example was the traditional moving between winter and summer pā sites based on food supplies, shelter and opportunity for the whānau and hapū. This is also consistent with the established position that while people from Western individualistic cultures are more likely to assume that behaviour is a product of internal qualities of the person, people from collectivist cultures are more likely to assume that behaviour is a product of environmental forces or circumstances (Choi, Nisbett & Norenzayan, 1999).

In contemporary times however, responding to the impacts of colonisation and negative legislative and social policies the flourishing component has been overshadowed with

efforts for survival. The position of Māori society in the negative statistics needs neither further exploration nor discussion as this is well understood and known, other than to acknowledge the sociological impact of colonisation and the dilution of traditional knowledge and understanding as significant contributing factors to the current status of Māori and therefore the ability to flourish.

In the face of this adversity however, many individuals, whānau, hapū and iwi are creating flourishing opportunities for themselves and their communities based, it appears, primarily on resilience and optimism. While a number of these initiatives are not actively promoted as flourishing projects the outcomes appear to support the broad definition of flourishing in practice and concept. A good example of this is the Māra Kai project.

Māra Kai are non-commercial community gardens, which may be eligible for a start-up grant of \$2,000 from Te Puni Kōkiri (TPK) to buy tools, materials and equipment.

Since the scheme was launched in October 2009, 214 contracts have been let, from the Far North to the Bluff, including 32 projects in Te Tai Tokerau (Northland district) and 30 in Tākitimu (Hawkes Bay). Further applications were put on hold after the first \$500,000 was allocated. Māra Kai are promoted by Te Puni Kōkiri as a way of promoting self-sufficiency, wellbeing and good nutrition, as well as maintaining knowledge of gardening. The TPK view is that the social aspect of community gardening helps strengthen local networks and makes communities more resilient.

The other literature was based largely on health and social wellbeing. None of the literature referred to flourishing directly as a core belief structure or measure but in parallel with the generic literature on flourishing that reflected similar principles and concepts. Flourishing as a key word in the literature search occurred most frequently in tandem with Māori commercial or Māori business initiatives and development.

FINDINGS

The interviews held with a range of Māori individuals and groups provided a unique insight into how different whānau think about flourishing. The approach used was to meet informally with individuals or groups to 'have a meaningful conversation' around flourishing. While this differed slightly from the original documented approach, it provided useful information that might not otherwise have been captured through a rigid methodology. The insights differ slightly from those gained through the international literature.

RELATIONSHIP WITH THE ENVIRONMENT

“Without the land we are lost”

The most salient point of difference is the consistent importance and significance of the whenua to flourishing for the participants.

**Te toto o te tangata he kai
Te oranga o te tangata he whenua**

*The blood of man comes from his food,
The sustenance of a man comes from the land*

This whakataukī captures the themes that emerged around the conversations to do with flourishing. Whenua was central to all conversations.

“Flourishing is when my moko can come back to the whenua and know that the land is healthy, that they are healthy...then opportunity is unbound”.

The innate relationship between Māori and the land has been widely discussed and written about. This paper confirmed that the relationship between whānau and the land remains intimate and real. It is more than having land, the health of the land was widely referred to. Health of the land referred to the trustees working effectively together for the greater use of the land through to ensuring that watercress was growing in the waterways.

Inherent in the land conversation emerged the consistent theme of a positive identity and being proud to be Māori. The two are inextricably linked and for those who were yet to make a connection with their land, this was a key measure in their definition and aspiration of flourishing. This is consistent with previous health promotion perspectives around the wellbeing of whanau being inextricably linked with the environment.

“Health promotion must take into account the nature and quality of the interaction between people and the surrounding environment so that there is balance between development and environmental sustainability. It should recognise that the human condition is intimately connected to the wider domains of Rangi and Papa, the sky and earth parents. In this context health promotion is about harmonising people with their environments by actively promoting those indigenous values that have underpinned the human-environmental relationship over long periods of time, and creating opportunities for people to experience that relationship first hand.” Durie (2004:;12)

Consistent in the conversations was the importance of linking back to the marae and actively participating in the activities of the ‘hau kainga’. Seven of the nine participants spoke of the energetic charging they felt when they returned back to their hereditary land.

“Every now and again I know I need to get back home, to charge the batteries...to fill my spirit”

The role and function that the returning to the marae played for the participants was consistent but difficult to measure or calculate. It was also difficult to ascertain what the active ingredient was to the sense of spiritual lifting; however the significance in contributing to these participants flourishing was evident and consistent.

When questioned deeper about the spiritual lifting a range of key concepts emerged that are important considerations in the flourishing discussion.

“Sense of belonging and responsibility”

“Connection with tupuna”

“Feel of the whenua”

“Familiarity with everything, the people, the whare, the whenua”

“The karanga, waiata and te reo, I don’t understand it all, but I love it”

“Sense of permanence as I see my great granddad on the wall”

“I drive over that hill and.....ahhhhh...I’m back and I feel good, everything else just melts away”

INTERGENERATIONAL

A key theme that emerged consistently amongst the interviewees was that of the intergenerational perspective of flourishing. All interviewees saw flourishing as something for their children or grandchildren’s children, in that the efforts they undertook towards flourishing was to provide the platform for the future generations to build on. This is consistent with the view around the whenua and the long-term vision around the health and wellbeing of the land being in direct correspondence to the health and wellbeing of future generations. In this aspect educational opportunities were another consistent pattern in providing further opportunities and understanding for the generations that follow to be well positioned to flourish. The whakataukī or proverbial saying from Tā Apirana Ngata was mentioned as an encapsulation of this thinking

E tipu e rea

Mō ngā ra o tō ao

Ko tō ringa ki ngā rakau ā te Pākehā

Hei oranga mō tō tinana

Ko tō ngakau ki ngā taonga ā o tīpuna Māori

Hei tikiti mō tō mahunga

Ko tō wairua ki tō Atua

Nāna nei ngā mea katoa

*Grow tender shoot for the days of your world.
Turn your hand to the tools of the Pākehā for the wellbeing of your body
Turn your heart to the treasures of your ancestors as a crown for your head
Give your spirit unto the creator of all things.*

This whakataukī illustrated from this interviewee's perspective that the aspiration of flourishing is not new for Māori, and that the vision of drawing on all of the opportunities available is a wisdom of old.

This whakataukī brought together the key concepts that emerged throughout this theme, primarily:

- Knowledge - Mātauranga
- Culture - Ahurea
- Spirit - Wairua

The interaction of these three domains in context with the relationship with the land helps create a picture of a Māori working definition on flourishing from the past, the present and on to the future.

Returning to whānau whenua also emerged as a consistent theme in five of the nine interviews. A number of the older participants put returning back to their place of origin as key to their planning. There were also two examples of this with the younger participants who wanted their children to grow up close to the marae and their whānau. For the older participants, their aspirations were focused on 'returning home' to support the marae and 'pick up' their responsibilities as kaumatua.

COLLECTIVIST

Another consistent concept in the conversations on flourishing that emerged was that of the collective responsibility for whānau. In that all interviewees identified that there was no point to an individual flourishing, it had to be the collective. If one of the whānau was not flourishing then the whānau as a whole could not see themselves as flourishing.

Ehara taku toa, i te toa takitahi, he toa taki tini kē

My success is not mine alone, but the success of a collective

Four of the nine participants commented that they would go without to support other members of the whānau if anyone in the whānau needed something. These offers of support range from money through to giving up work to go and support or be with whānau

during a difficult time. These participants identified that through this contribution they as individuals flourished through assisting their whānau.

Within the theme of collectivist the principles of Whānau Ora were discussed. Eight of the nine participants had heard of Whānau Ora and were aware of the conceptual approach. The principles described by the 2010 Taskforce were presented to participants to consider whether they were concepts that contributed to flourishing:

- self-managing; and
- living healthy lifestyles; and
- participating fully in society; and
- confidently participating in te ao Māori; and
- economically secure and successfully involved in wealth creation; and
- cohesive, resilient and nurturing whānau.

Whānau Ora Taskforce (2010)

As these principles were discussed with the participants; they all agreed that the concepts could contribute to flourishing from a Māori world view. Interestingly however, the financial aspect was not expressed as overly significant. Comments such as “more money would be nice...but I don’t reckon you need lots of money to feel good” were not uncommon. Confidently participating in te Ao Māori was consistently referred to as the key concept. The most salient missing variable from the principles identified by the Taskforce that was identified by eight of the nine participants was the relationship with the whenua and the environment.

HEALTH – TE WHARE TAPA WHĀ

Health emerged as a primary focus of flourishing, particularly within the individual level but only in that health was important to ensure that participants were around to support their children’s children and to contribute in a meaningful way to the Whānau.

Tama tū tama ora, tama noho tama mate

An active person will remain healthy while a lazy one will become sick

Health also emerged around the houses and homes and wanting to ensure that the homes were warm, healthy and secure for the wellbeing of all those within. Smokefree emerged as a consistent theme within the health domain conversation. Getting smokefree or ensuring a smokefree environment for future generations was a consistent theme across all interviewees. Access to traditional rongoa and healing practices was another key consideration that came forth during the conversations. Being able to practise the traditional practices such as mirimiri, and use traditional remedies such as Kūmara Hou and

Kawakawa teas was identified by four of the nine participants as important to their sense of self and claiming a positive identity.

Six of the nine participants identified Kapa Haka as a key ingredient to physical activity and developing a positive sense of self. Four of the six were active in Kapa Haka groups who perform in regional competitions. The discipline, collective responsibility, learning culture and physical activity were all identified as key concepts that they gained from Kapa Haka on a regular basis.

Ko tōku reo tōku ohooho, ko tōku reo tōku māpihi mauria

My language is my awakening; my language is the window to my soul

“You know....after Kapa Haka practise, I am exhausted but man I feel good...amped!”

“When I am doing waiata or haka, I feel the energy running through my veins, I feel recharged...invigorated...there’s nothing else like it for me”

KŌWHIRI – CHOICE

Whaia te iti kahurangi ki te tūāhu koe me he maunga teitei

Aim for the highest cloud so that if you miss it, you will hit a lofty mountain

An interesting theme that emerged with five of the nine participants was the importance of choice to flourishing. The significance of being able to choose options and make decisions was a consistent theme with five of the participants who saw that their ability to make decisions was central to determining the wellbeing for them and their whānau. As this was explored further in conversation it was clear that the choices ranged from being able to take time off work to attend a tangi and support the whānau, to being able to move the whānau to ‘home’. This theme links cohesively with the international literature around self-determination. The participants however saw self determination more as a political response more consistent with tino rangatiratanga. Choice for them was at a more individual systems level where they could make positive choices for themselves and their whanau without negative consequences or limitation.

“you know...it would be good to be able to make choices and know that you are respected enough that your choice is a good one for you and your whānau...but at the moment everyone goes oh no don’t do that do this...I reckon that flourishing would mean you can make choices and people go good on you bro!”

FUTURE OPPORTUNITIES

This 'creative inquiry' into a Māori world view of flourishing represents the beginning of defining a uniquely Aotearoa New Zealand definition of flourishing that contributes some considerations that have not been defined through the international literature to this time. Through this process the opportunities to further develop and refine measurements that may assist a flourishing culture and national measurement tool have been consolidated.

Further research and investigation into refining the unique characteristics of flourishing from a Māori world view may add significant value to an encompassing definition of flourishing for all New Zealanders. A key approach to this next stage could be the identification of flourishing projects such as the Māra Kai initiative, key hapū and iwi projects that seek to improve the health and wellbeing of their communities and link these projects back to the potential measures of flourishing both in the international literature and the New Zealand specific measures that are emerging through the MHF's work.

The importance of the environment, culture, sense of belonging and general health are all key characteristics that could be of relevance to all New Zealanders when tested and 'normed' against some of the general measures of flourishing developed internationally.

A key future opportunity is to further refine these characteristics from a Māori world view and test against the general New Zealand population. This would provide a useful and inclusive framework for a national measure of flourishing.

Primarily the future opportunity is to continue the conversation and thinking around the potential for flourishing amongst communities, not only as a concept but as a real and meaningful contribution to positive health, wealth and wellbeing.

CONCLUSION

This paper was prepared to contribute to the MHF's definition, description and promotion of a unique perspective of flourishing in Aotearoa New Zealand. While there is a significant body of knowledge emerging internationally on the concept of flourishing as a measure of health and wellbeing it is a relatively new way of thinking in Aotearoa New Zealand. Conversations were held with a range of Māori individuals as to their thoughts and understanding of flourishing in their experiences. This process is not intended as a piece of research, so much as a meaningful contribution to the thinking and conversations around flourishing in Aotearoa New Zealand. Throughout this creative inquiry it is evident that the ability to flourish is inextricably linked to the values, practices and communities in which individuals and collectives interact and exist. The following Whakataukī encapsulates this thinking.

Toi tū te kupu, toi tū te mana, toi tū te whenua

This whakataukī is a plea to hold fast to Māori culture, for without language, without mana (spirit), and without land, the essence of being a Māori would no longer exist, but be a skeleton which would not give justice to the full body of Maoritanga. This process has confirmed that for flourishing to be enabled for Māori these core values and concepts need to be supported and embraced to support the sense of belonging, opportunity and choice essential for flourishing within a Māori world view.

This paper has started a conversation about flourishing from a Māori world view. It has provided a slice of insight as to how some Māori individuals view flourishing from their perspective. It is not intended to be a definitive position paper, but rather a thought provoking and reflection paper that encourages further exploration and consideration of what flourishing as a definition might look like in Aotearoa New Zealand. There are points in this paper that create potential for further investigation as we develop our understanding of flourishing in the new millennium and it creates some challenges for New Zealand as we continue to develop our collective sense of flourishing.

Ka mihi nui ki a koutou katoa, kia kaha, kia māia kia manawanui, ka whai te puāwaitanga mō
tātou katoa.

Acknowledgements to all, remain strong and steadfast with a strong heart as we seek
flourishing for all.

MAURIORA

GLOSSARY

Hau Kainga – People of the landscape, the home people

Kapa Haka – Māori performing arts

Karanga – Welcoming Call

Kaumatua – Elders

Kawa – Ceremonial process, rules specific to Iwi

Kawakawa – A native plant used for medicinal purposes

Kūmara Hou – A native plant used for medicinal purposes

Māra Kai – Community food Garden

Marae – Meeting place located on hereditary land

Mirimiri – Traditional Māori Massage

Moko – Grandchild

Pā – short for Papakainga, hereditary communal land

Papa – Papatūānuku – Earth Mother

Rangi – Ranginui - The Sky Father

Rongoā – Traditional Māori healing remedies

Tangi – Tangihanga – rites for the dead, Māori Funeral

Te Ao Maori – The Māori World-view (understandings, philosophies and pedagogies)

Te Puni Kōkiri – Ministry of Māori Development

Te Reo(Māori) – The Māori Language

Tikanga – Set protocols specific to Iwi and Hapu

Tupuna – Ancestor, grandparent

Waiata – Māori songs

Whakatauākī – Proverbial saying (specific to iwi)

Whakataukī – generic proverbial sayings

Whānau – family, extended family and can also include close friends

Whare - House

Whenua – Land

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APPENDIX ONE

Puawaitanga a Tatou Katoa Flourishing Communities in Aotearoa

A Māori World View

Conversation Guide

Please note that the outline in the topic guide is indicative of the line of questioning. The sequence and degree of emphasis covered in each interview will depend to an extent on the participants' natural conversational flow and degree of involvement with particular components.

1. Introduction **[5 mins: 0m – 5m]**

Thank you for agreeing to be a part of this explorative inquiry. The Mental Health Foundation has adopted an 'inquiry approach' to this exploration of flourishing – that is we want to know what you believe, think and suggest flourishing is from a Māori world view.

- *Outline purpose of the exploration*

Eg. It is intended that the resulting paper:

- will actively support and guide the MHF in their strategic direction and provide a useful context for advocacy on policy and practice principles in the future;
- will provide Māori communities with further support and encouragement in their endeavours to flourish;
- will provide key concepts and definitions to support all communities in Aotearoa New Zealand to flourish; and
- actively encourage lively debate, discussion and action on flourishing within communities in Aotearoa New Zealand:

- Purpose of this interview with individual

Within that overall framework we are particularly interested in your perspective on the core components of flourishing that may influence patterns of wellbeing and good health.

- The context and issues in the broader environment eg Whānau Ora
- The models, beliefs and practices that support flourishing
- Māori concepts of flourishing eg puāwaitanga, orange etc.
- Can the participant provide examples where they believe that the patterns of thinking, values and culture illustrated their understanding of flourishing in a Māori context.

Establishing time expectations, check if time constraints or risk of disruption

- *Confidentiality and risks of participation*

The interview is confidential, your input will not be individually identified in any reporting or discussion, however we recognise that there are only a small number of participants each with some distinctive characteristics that mean people reading the report may draw inferences or make attributions as to the source of comments or ideas.

In all our reporting we will make clear that this is an exploration inquiry and that it is a beginning not the end.

- *Access to information in the report and feedback of results*

A written paper will be provided to the Mental Health Foundation Policy Division that will then be submitted to the Ministry of Health for their consideration. As participants we will ensure that you receive a copy of the paper once it has been approved by MHF Policy Division.

2. Background

[5 mins: 5m – 10m]

- a. Firstly can you tell us a bit about your background and personal definition of flourishing
- b. With your definition of flourishing what do you believe are the key barriers to flourishing communities today?

3. Flourishing within broader community

[10 mins: 10m – 20m]

Shifting focus to the role of flourishing within the broader community and thinking about how this influences the patterns of wellbeing for Whānau. In your opinion could you tell us...

- a. What are the basic attitudes of the broader community to flourishing
 - Are there general expectations about the role of whānau in the decisions about how flourishing can be achieved?
 - What are the other key contributors to the ability for Whānau and Māori communities to flourish?
- b. How would you describe the influences of other parties within the community to support flourishing

Prompt

- Employment
- Treaty Settlements
- Public Health – Smoke Free
- Choice
- Others?

4. Project Illustration

[35 mins: 20m – 65m]

Thinking about flourishing, can you think of an example where flourishing occurred in a Maori context either as a project or achievement by Whānau.

- a. What were the key outcomes that make you consider it is an example of flourishing
- b. How long has the flourishing continued
- c. In your view what were the five top issues that influenced the degree of flourishing
- d. What was the strongest aspect that created the flourishing from your perspective
- e. What was the weakest aspect of the flourishing from your perspective
- f. Do you think this same type of example could be recreated in a different location. If so what would be the key considerations. If not. Why?

5. Closing Thoughts & Questions?

- a. Any closing thoughts about the flourishing or what you think needs to happen next?

Mihi Whakamutunga

Eg. Kei te mihi atu au ki a koe mō tōu koha ki tēnei kaupapa – kei te mihi

Thank you so much for sharing your knowledge, understanding and support for this piece of work, we really appreciate the information you have shared. Many thanks...