

Health Equity, Tino Rangatiratanga and the Auckland Supercity

Dr Rhys Jones (Ngāti Kahungunu)
University of Auckland

The Auckland Supercity & Future Health Equity Symposium
12 July 2011

Health in Aotearoa

- Māori:non-Māori inequalities
 - in health outcomes
 - in exposure to the determinants of health
 - in health system responsiveness
 - in political representation
- Eliminating these will require a radical departure from the status quo



Inequalities in Life Expectancy, 1951-2006

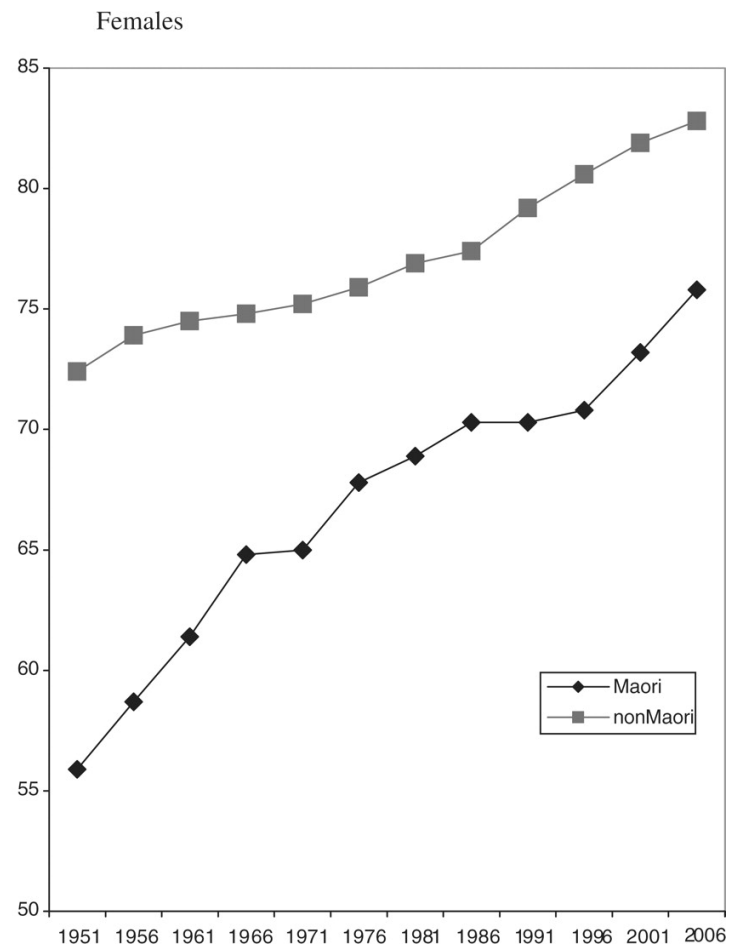
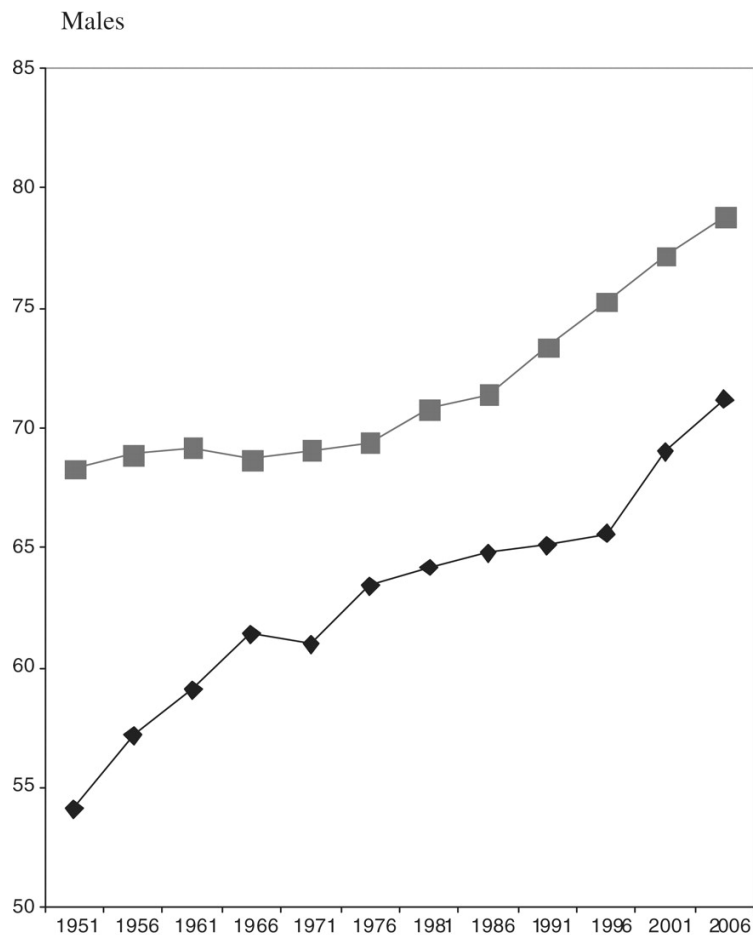
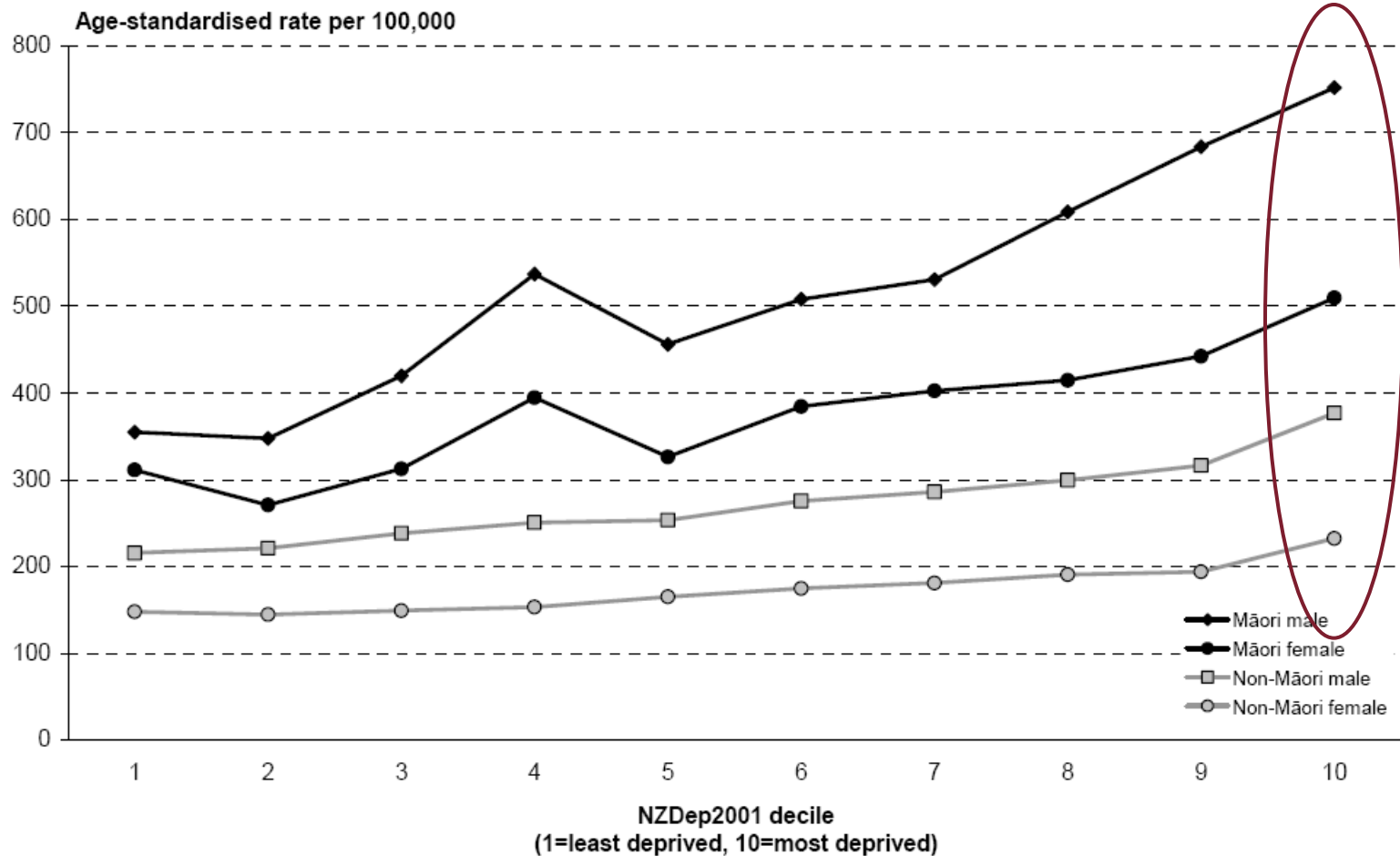
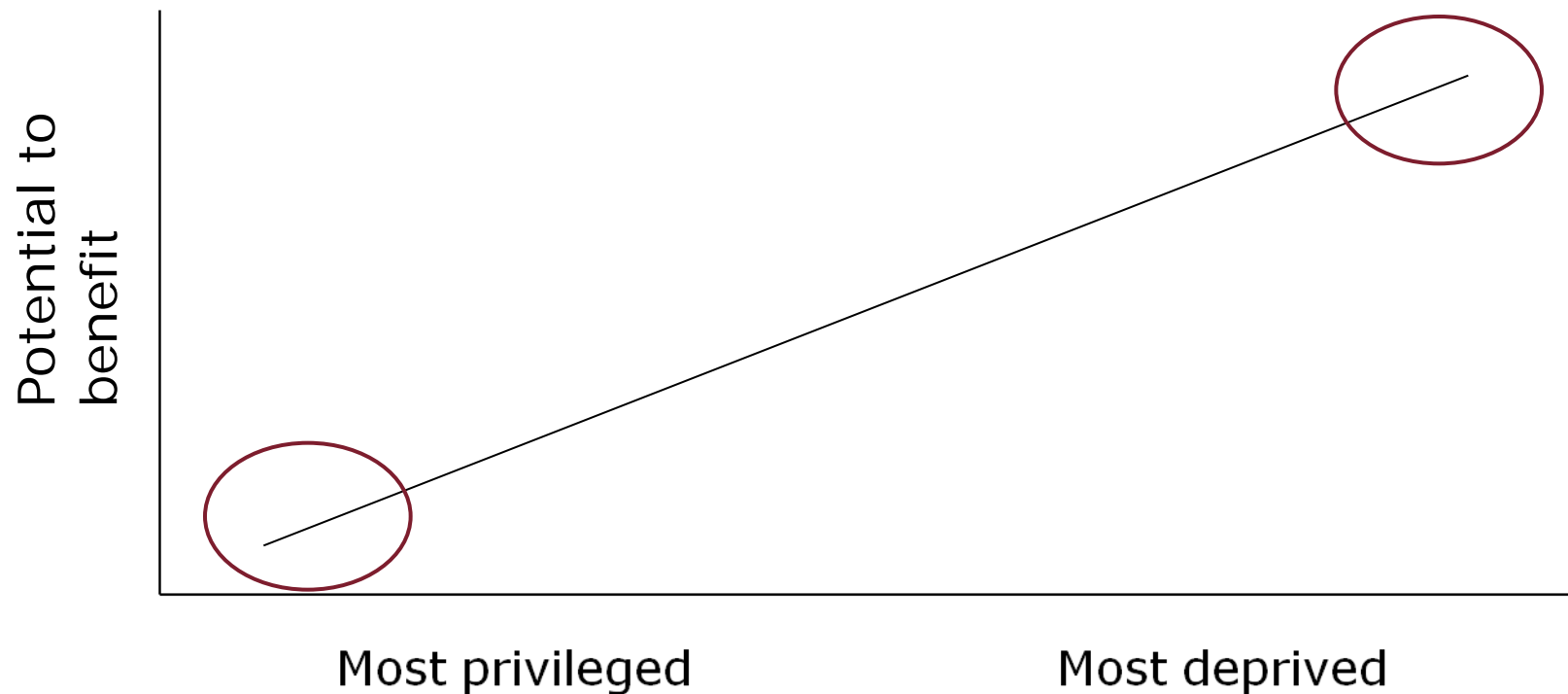


Figure 4.2: Māori and non-Māori deaths by gender and area deprivation, 2000–2004



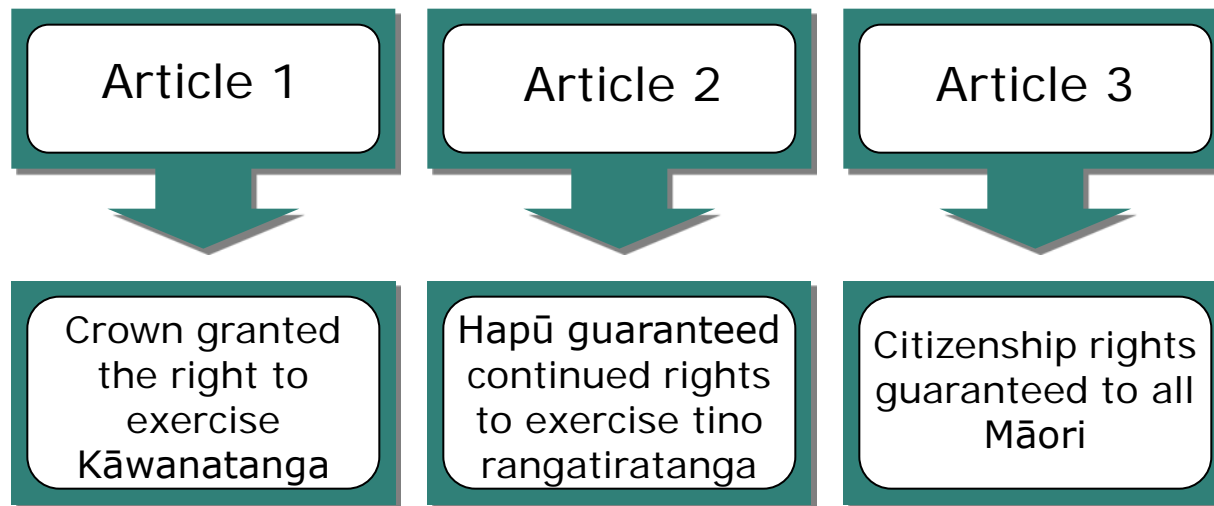
Source: Robson B, Harris R. Hauora: Māori Standards of Health IV, 2007

What might a “radical departure from the status quo” look like?



The Treaty of Waitangi

The Treaty of Waitangi



Wai 262 Report

- Kaitiakitanga is the obligation, arising from the kin relationship, to nurture or care for a person or thing
- Mana and kaitiakitanga go together as right and responsibility

KO AOTEAROA TĒNEI

*A Report into Claims Concerning
New Zealand Law and Policy Affecting
Māori Culture and Identity*

Te Taumata Tuatahi



WAI 262

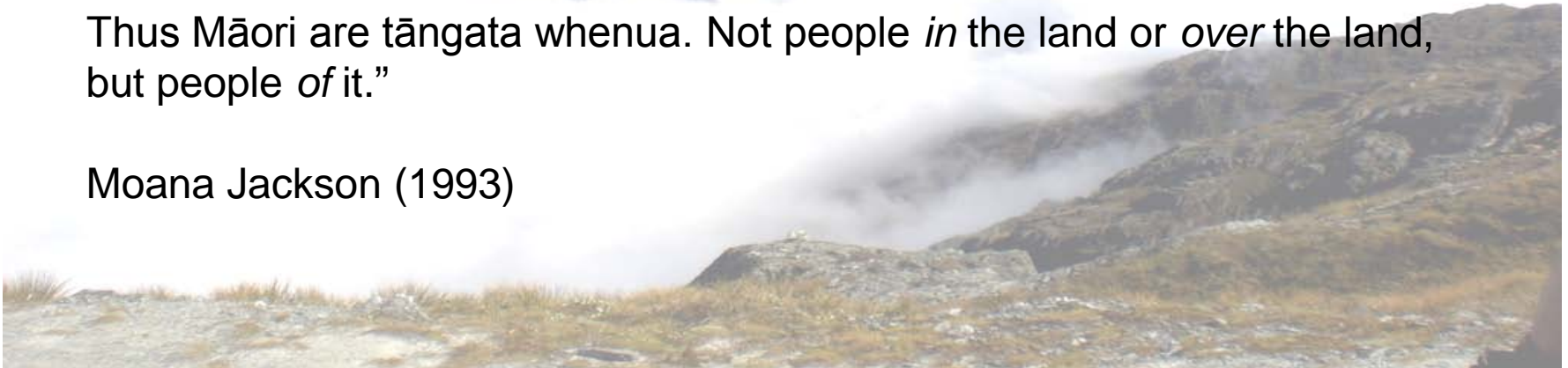
WAITANGI TRIBUNAL REPORT 2011

Mana Whenua

“The land itself was, and is, the source of life: Papatuanuku is the Earth Mother from whom we all come and to whom we all return. The placenta that nurtures us before birth and the land that provides nourishment in life are both whenua. The whenua provides its gifts, or taonga, to us as koha – as something which must be reciprocated. The exchange is an obligation on humans to care for the earth so that its resources will continue to be available. With this obligation goes a realisation that the iwi and the whenua are interdependent and exist in harmony only as long as their relationship is in balance.

Thus Māori are tāngata whenua. Not people *in* the land or *over* the land, but people *of* it.”

Moana Jackson (1993)



Ko Aotearoa Tēnei

- Iwi and hapū are obliged to act as kaitiaki (cultural guardians) towards taonga (treasured things) in the environment within their tribal areas
- Current laws and policies do not support those kaitiaki relationships to the degree required by the Treaty
- Key concept: Partnership or shared decision making

Māori and the Super City

We represent Māori

Yeah right.



Valuing Māori knowledge

- Perhaps indigenous values and knowledge can inform sustainable urban development?



Example: Taniwha

- Are we really expected to account for cultural relics such as taniwha in urban planning?
- Why would we not consider all the information available before making important decisions?
 - Taniwha are manifestations of complex phenomena
 - Often raise issues informed by local indigenous knowledge and cultural values
- Requires openness to different perspectives

Messages for the Auckland Council

- Ensure that all decisions are made with fairness in mind
- Focus on those with the greatest potential to benefit
- Develop true partnerships with Mana Whenua
- Take advantage of indigenous knowledge to make Auckland a better city

Conclusions

- Opportunities to enjoy good health in Aotearoa are strongly patterned by ethnicity
- If we fix 'system' problems that create and maintain inequity, ALL people will benefit
- This requires a different type of engagement with Māori – shared decision making
- Indigenous values and knowledges could hold solutions to many of the problems we face

