



He Ara Waiora Handbook



He Mihi

Ko te tai whakarunga

Ko te tai whakararo

Ko te Tai Tokerau

Ko te Tai Hauāuru

Ko te Tai Tonga

Ko te Tai Rāwhiti

Tēnei ko te Tai Ōhanga

Hui-ē, taiki-ē!

E rere ana ngā tai o te mihi ki a koutou e huaki mai i te pukapuka aratohu nei, e hiahia ana ki te whai i te ara waiora.

Me mihi atu ki ngā hīnātore, ki ngā ahorangi, ki ngā ngaio Māori nā rātou tēnei ara o te waiora i whakatakoto ai.

He hokinga mahara, he maimai aroha ki a Ahorangi Piri Sciascia, ki a Ahorangi Mānuka Henare. Ka tangihia ngā tini mate o ngā marae maha puta noa i te motu. E moe, e moe, okioki mai rā.

Hoki rawa atu ngā kanohi ora o rātou kua riro ki te pō, tēnā tatou. Nā, kia tangohia ngā taputapu i roto i te pukapuka aratohu nei, kia kaha ngā ringa me ngā waewae, kia anga whakamua ai ki te pae tawhiti, ki te tirohanga mokopuna, kia tina!

Nō reira, kei ngā hoa haere, tēnā koutou katoa!



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He Kupu Whakataki – Secretary’s Foreword

The challenges facing Aotearoa New Zealand are complex, dynamic and multi-faceted. They include demographic change, rapid technological advancement, climate change, and threats to social cohesion. The interplay between these challenges requires us to be open to new ways of thinking.

This handbook is aimed at putting practical tools into the hands of policymakers to enable them to incorporate an indigenous tikanga-based framework in their work to lift living standards and enable prosperity. The framework – He Ara Waiora – is part of our commitment to not only deliver good policy but contribute to a legacy that will enrich the lives of current and future generations.

He Ara Waiora emerged through the same stream of thinking as the Living Standards Framework and took initial shape in the Tax Working Group in 2017. It has been developed in collaboration with Ngā Pūkenga, the group of Māori thought leaders that advises Te Tai Ōhanga - the Treasury – on the use of He Ara Waiora. We describe this relationship as being one of 'hoa haere', meaning that we are valued travelling companions on the journey to embed He Ara Waiora in our work.

I would like to especially acknowledge the late Professor Manuka Henare and Professor Piri Sciascia, who were foundation members of Ngā Pūkenga. Their vision and tenacity laid the groundwork on which we build. Rātou te hunga mate ki a rātou, tātou ngā kanohi ora ki a tātou.

I also want to mihi to Sacha McMeeking of Ngā Pūkenga, who was instrumental in creating and writing the handbook, alongside many Te Tai Ōhanga staff, and other public servants who provided early feedback, road-tested the draft tools and provided insights on the challenges of the policy process.

I encourage readers to test, use and integrate these tools into their everyday work. Doing so will enrich our understanding of different perspectives and policy options and help to further develop and evolve this document for years to come.

In recognition of the time pressures, under which advice is often prepared, the handbook contains tools to both guide a policy process through the whole policy cycle and for shorter processes.

Our traditional economic and policy frameworks have served as well over many decades. He Ara Waiora adds another layer of knowledge and provides a set of tools to help us to tackle the policy issues of today and to leave a better world for generations to come.

With that in mind, I would like to open the handbook with the following whakataukī:

Mā te whakaatu, ka mōhio, mā te mōhio ka mārama, mā te mārama ka matau, mā te matau ka ora.

*With discussion comes knowledge, with knowledge comes light and understanding,
with light and understanding comes wisdom, with wisdom comes wellness.*



Caralee McLiesh

Te Tumu Whakarae mō te Tai Ōhanga
Secretary to the Treasury

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Introduction

Welcome to the Treasury's He Ara Waiora handbook

He Ara Waiora is the mātauranga Māori wellbeing framework adopted by the Treasury to sit alongside the Living Standards Framework (LSF). The LSF guides policymakers on lifting national wellbeing for the benefit of all New Zealanders. He Ara Waiora works alongside the LSF by bringing distinctive determinants of wellbeing that, while anchored in mātauranga Māori, also echo more broadly what matters to New Zealanders.

This handbook is designed to provide practical guidance for policymakers, and to support them to apply He Ara Waiora to their work. Its ultimate aim is to increase the rigour, innovation, and impact of policy across Aotearoa.

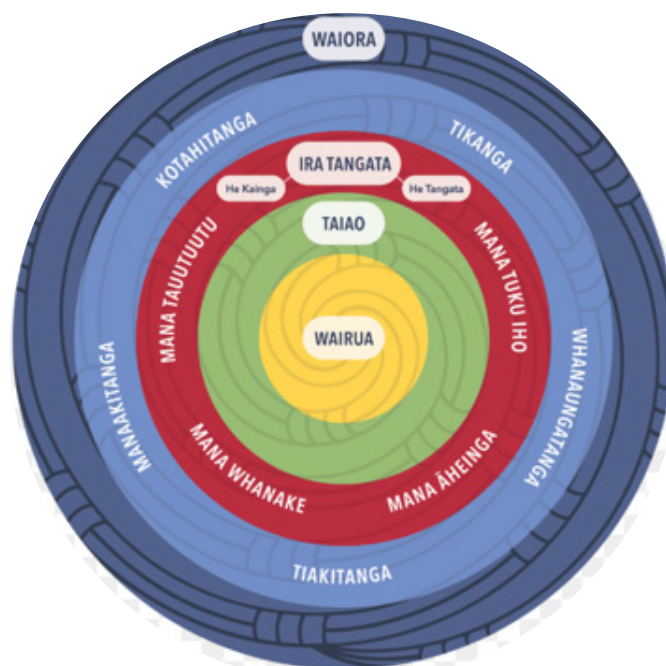
The handbook features three sections as follows:

- Introduction to He Ara Waiora
- Alignment with Te Tiriti o Waitangi
- Application tools for each stage of the policy development cycle.

What is He Ara Waiora?

He Ara Waiora was developed by pūkenga Māori (Māori experts) in 2018 to set out a Māori perspective of wellbeing. This was done with the ultimate aim of lifting the wellbeing of all New Zealanders.

FIGURE 1: HE ARA WAIORA



Waiora speaks to a broad perspective of human wellbeing, grounded in wai (water) as the source of ora (life). Importantly, He Ara Waiora also assumes that there are multiple pathways to achieving waiora. This is indicated by the name He Ara Waiora (rather than Te Ara Waiora), which indicates that this is framework a wellbeing pathway, not the definitive path.

Lifting waiora is seen as having three distinctive aspects:

- **Ends** – these are quality of life determinants that have deep intrinsic value, depicted in the diagram's inner three circles of wairua, te taiao, and ira tangata
- **Means** – depicted in the light blue, these are the values and principles that should guide governmental processes and conduct, and
- **Layers** – the vertical unaunahi pattern (|||||). This depicts a layered approach to simplifying complexity – in both understanding the problem that policy is seeking to solve, as well as, designing higher-impact policy solutions.

The diagram is anchored in a takarangi pattern – the connecting spiral motif, which shows that all aspects of He Ara Waiora interact with each other. In other words, to lift the wellbeing of all New Zealanders, policymakers need to design policy solutions that advance the 'Ends', uphold the 'Means, and utilise the 'Layers' of impact.

What are the Ends?

Quality of Life Determinants

He Ara Waiora contains six quality of life determinants that are the 'Ends'. These describe **what** we are seeking to uplift through policy design and implementation. These Ends are seen to have intrinsic value, and all of them are necessary for individuals and communities to experience a 'good life'. The Ends are seen as being both interdependent and cumulative in nature, and include:

- **Wairua**
- **Taiao**, and
- **Ira Tangata** dimensions, including:
 - **Mana Tuku Iho**
 - **Mana Tauutuutu**
 - **Mana Āheinga**
 - **Mana Whanake**.

Wairua is seen as the foundational source of wellbeing. This can be understood as people feeling connected to something beyond themselves, which for many will be a form of spirituality. This could encompass a full range of views, including connections with mana atua.¹ For others, this may take the form of connectedness to values or a shared cause beyond self-interest.

Obviously, it is not the role of public service agencies to dictate matters of spiritual belief or non-belief. However, we believe it is important to provide context on the central importance of Wairua in te ao Māori conceptions of wellbeing.

This sense of connection is seen to anchor wellbeing, and act as a conduit for increased wellbeing: the stronger our sense of connectedness to something beyond ourselves, the greater our sense of wellbeing.

BOX A: MAKING THE BOAT GO FASTER

"I think that's something that you can't describe – the thing that isn't physical, especially the relationships between people. We can't name it, we can't see it, but we can feel it. So that's really important to us. So being able to bring that to our boat... it makes us go faster!"

Dame Lisa Carrington²

1 'Atua' can be translated as meaning 'God', 'gods' or divine entities. However, Te Aka Māori Dictionary notes that this may be detached from the essential meaning of the word:

'Many Māori trace their ancestry from atua in their whakapapa and they are regarded as ancestors with influence over particular domains. These atua also were a way of rationalising and perceiving the world.'
[Te Aka Māori Dictionary \(maoridictionary.co.nz\)](https://maoridictionary.co.nz/)

2 Te Karere (2024, 12 August). Paris Olympics 2024: Lisa Carrington Secures Three Gold Medals [Online Video]. Retrieved from: [Paris Olympics 2024: Lisa Carrington secures three gold medals \(youtube.com\)](https://www.youtube.com/watch?v=...)

Taiao is the term used to describe the natural world in He Ara Waiora. It has an intrinsic value that exists independently of human reliance on environmental goods. Taiao is an important 'orientation point' because it assumes a non-human-centric approach to valuing the natural world. This means that efforts to lift environmental wellbeing should be made while considering what is of greatest value to the natural world.

The **Ira Tangata** is the human domain and is seen to have four determinants. These subsist at the level of both the individual (he tangata) and the community (he kāinga):

- **Mana Tuku Iho** – a cohesive identity that connects people to their ancestral inheritance (such as through language, culture, and genealogy) in a way that enables resilience and meaning throughout life
- **Mana Tauutuutu** – having a sense of belonging within a community that involves reciprocal relationships of being valued and feeling a sense of responsibility
- **Mana Āheinga** – knowing what you value in life (such as aspirations and hope) and the ability to forge capabilities to realise a 'life that is valued', and
- **Mana Whanake** – resources being available or accessible that are sufficient for individuals to realise aspirations, make choices over identity, and act intentionally within communities.

All the dimensions of Ira Tangata are seen as being important for all people. The nature of the ancestral inheritance, or the definition of belonging within a community, will differ across individuals and whānau. For some, identity and belonging within cultural or ethnic communities will be the most important. For others, it may, for example, be a sporting affiliation, faith-based, or related to other identities and communities. For many people, it is likely that identity and belonging will be shaped by more than one deep affiliation (this is known as 'pluralistic' or 'intersectional' identity).

The word 'mana' is difficult to translate wholly or succinctly in English. In He Ara Waiora, it imbues the four determinants within Te Ira Tangata with notions such as autonomy, agency, integrity, and the legitimate exercise of rights and interests. In traditional understandings, mana has a spiritual dimension, and this is reflected in the way that all of He Ara Waiora flows from Wairua at the centre.

Human relationships with Te Taiao – including matters such as resource use, cultural connections with the landscape, and environmental protection activities – can be considered within Te Ira Tangata. Ancestral connections with whenua, for example, are vital to the idea of Mana Tuku Iho. Stewardship of resources for future generations is also covered in the 'Means', or process values within He Ara Waiora, which will be discussed in a subsequent chapter.

BOX B: HOW THE QUALITY OF LIFE DETERMINANTS GUIDE POLICY-MAKING

Foundational wellbeing – Wairua:

- Recognise the significance of individuals feeling connected to something beyond themselves, be this spirituality, values, or a larger cause.
- Understand that this sense of connection is foundational to wellbeing and should be nurtured because it acts as a conduit for increased wellbeing.

Valuing the natural world – Taiao:

- Acknowledge the intrinsic value of the natural world, irrespective of its use by humans. He Ara Waiora places high priority on the intrinsic value of environmental wellbeing.
- Approach environmental wellbeing with a non-human-centric perspective, which means considering what is of value to the natural world independently of the flow-on benefits to human use of the natural world.

Human Dimension – Ira Tangata:

Embrace the four determinants of human wellbeing that apply at both individual and community levels:

- **Mana Tuku Iho:** Foster a cohesive identity rooted in ancestral inheritance (such as language, culture, genealogy) to promote resilience and meaning throughout life.
- **Mana Tauutuutu:** Cultivate a sense of belonging within communities, emphasising reciprocal relationships, value, and shared responsibility.
- **Mana Āheinga:** Encourage individuals to recognise their values, aspirations, and hopes, equipping them with the capabilities to realise a life they value.
- **Mana Whanake:** Ensure resources are accessible and sufficient for individuals to pursue their aspirations, make choices about their identity, and act intentionally within their communities of belonging.

How can you engage with the ‘Ends’ as quality of life determinants?

To support your policymaking, you could use the following questions to help you engage with quality of life determinants.

BOX C: ENDS – QUALITY OF LIFE DETERMINANTS POLICY QUESTIONS

WAIRUA

How could a solution:

- Enhance individuals' genuine opportunities to explore and express their connection to something beyond themselves – encompassing their ties to mana atua?
- Elevate people's feelings of choice and autonomy concerning this aspect of wellbeing?

TAIAO

How could a policy intervention:

- Acknowledge the intrinsic value of the natural world?
- Improve or restore the wellbeing of the natural world?
- Boost the regenerative capacity of the natural world?

IRA TANGATA

Mana Tuku Iho

How could the solution be shaped to:

- Broaden the range of authentic choices available to individuals to explore and express their identity, language, cultural traditions, and ancestral knowledge?
- Foster resilience in individuals' sense of self?
- Promote a sense of comfort and belonging in one's identity?
- Improve access to essential resources that enable individuals to shape their identity as they wish to?
- Strengthen the connection to ancestral heritage and landscapes?
- Boost the sense of self-empowerment, personal confidence, and agency that individuals derive from having real choices and opportunities to navigate and make sense of their identity?

Mana Tauutuutu

How could a policy intervention:

- Strengthen both bridging and bonding social capital between and within communities?
- Reinforce the cohesion amongst community members?
- Empower communities to fulfil their responsibilities effectively?
- Establish suitable decision-making structures and authorities?
- Acknowledge and leverage the existing capabilities and obligations within communities – as well as the leadership and interconnected networks that already exist amongst community members?

Mana Āheinga

How could the proposed solution:

- Promote an increased sense of hope and personal aspirations for individuals' life trajectories?
- Facilitate individuals identifying and valuing the capabilities that matter to them?
- Support individuals in broadening or reinforcing the capabilities they value?
- Strengthen the sense of self-empowerment, personal confidence, and agency that individuals derive from determining their own aspirations and desired capabilities?

Mana Whanake

How could a policy intervention:

- Contribute to people having adequate resources available to make real choices about their life trajectories?
- Enhance the sense of self-empowerment, personal confidence, or agency that people gain from having adequate resources?

What are the Means?

Explanation of the means as process values

He Ara Waiora contains five principles to guide governmental processes and behaviour:

- **Manaakitanga**
- **Kotahitanga**
- **Whanaungatanga**
- **Tikanga**, and
- **Tiakitanga**.

Manaakitanga is often interpreted as meaning hospitality, however this doesn't encompass the full depth of this principle. The origin of the word can be understood as 'to fill with mana'. In this context, manaakitanga is crucial for government to deeply understand the lived realities of those affected by the policy issue being addressed. Understanding the context, needs, and aspirations of affected communities is critical to designing responsive and uplifting solutions. The policy and process by which it is developed should also be designed to uplift mana.

Kotahitanga is a principle of unity. In the context of He Ara Waiora, kotahitanga emphasises the importance of a 'joined-up' approach across government. To realise the impact created by the 'Ends', it is likely that kotahitanga across government will be a necessary enabler. The Public Service is already working to minimise silos between functions. The principle of kotahitanga underscores this priority, with a particular focus on putting wellbeing at the centre of the policy design process rather than departmental patch protection. To enable cross-agency kotahitanga, strong leadership and commitment is required.

Whanaungatanga in government settings is an ethic of relationship-building. Within policy development, whanaungatanga relates to the importance of recognising there is a pre-existing ecosystem of interested parties – many of whom could valuably enhance policy development and its implementation. Building relationships across this ecosystem is important for quality policy. There should be active exploration of roles and responsibilities distributed across Iwi, hapū, community, and other parties, as potential collaborators or partners.

Tikanga has many possible definitions. In this context, it is seen as a principle guiding good process design. It encourages recognition of who holds pre-existing rights, responsibilities, and interests within the ecosystem, while going a step further to test where any new responsibilities under the policy could or should sit. Tikanga encourages policymakers to recognise that there may be alternative entities that have the requisite capacity and capability to discharge responsibilities, and that some community-based entities may have greater reach and local knowledge than government agencies.

Tiakitanga relates to intergenerational systems leadership. Government agencies have a stewardship responsibility for the system within their scope. This can be overshadowed by the pace of policy work. Tiakitanga emphasises the importance of stewarding cohesion across the whole system. Equally, tiakitanga encourages careful consideration of the distribution of inter-generational benefits and burdens arising from any policy matter.

Giving effect to the Means principles will require process changes, as well as enabling organisational culture changes within and across government agencies.

BOX D: HOW THE PROCESS VALUES ('MEANS') GUIDE POLICY

Manaakitanga – Uplifting Wellbeing with Understanding:

- Prioritise a deep understanding of the lived realities, needs, and aspirations of affected communities.
- Ensure that policies and their development processes are designed to uplift and enrich the mana of individuals and communities.

Kotahitanga – Fostering Unity:

- Encourage a 'joined-up' approach across government agencies to reach cumulative impact on wellbeing.
- Address silos within government agencies and centre wellbeing in policy design, instead of institutional interests.

Whanaungatanga – Building Valued Relationships:

- Use the existing ecosystem of stakeholders who can enhance policy development and implementation.
- Actively engage and build relationships with a diverse range of stakeholders, including Iwi, hapū, and communities – as potential collaborators or partners.

Tikanga – Guiding Good Process Design:

- Acknowledge pre-existing rights, responsibilities, and interests within the ecosystem.
- Consider alternative entities capable of handling new policy responsibilities, particularly those with greater reach and local knowledge than government agencies.

Tiakitanga – Stewarding Intergenerational Wellbeing:

- Emphasise the stewardship responsibility of government agencies for the entire system.
- Ensure, across generations, the equitable distribution of benefits and burdens resulting from policy decisions.

How can you engage with the Means process values?

You may want to consider using some of the following questions when engaging with the Means values.

BOX E: MEANS – PROCESS VALUE QUESTIONS

MANAAKITANGA

- How deeply do policymakers understand the lived realities and aspirations of those affected by the policy?
- What segmentation can be done on those affected by the policy issue to understand distinctive types of experiences and aspirations?
- How can the policy enhance the autonomy and sense of aspiration people feel for their life trajectories?

TIKANGA

- Who should assume the role of responsible decision-makers within this policy?
- Is there room for distributed or collaborative decision-making structures?
- How do unique, local contexts influence the way accountability and transparency should be practised within this policy?
- What rights and interests are at stake that could influence the configuration of decision-making responsibilities – including considerations related to settlement legislation, amongst others?
- What are the processes and protocols that should be integrated into the implementation of this policy?

KOTAHITANGA

- What other government agencies could or do contribute to addressing the policy issue?
- How could a package of integrated solutions be designed across agencies to achieve greater impact?

WHANAUNGATANGA

- Who is already engaged in the relevant policy issue, and how can the policy intervention be designed to build on pre-existing successes?
- Who has the desire and/or capability to contribute to addressing the policy issue, and how could the intervention be designed to include them?

TIAKITANGA

- How deeply are the intergenerational implications of the policy issue and intervention understood and balanced?
- What are the sequential factors or steps that might need to be considered to create an intergenerational solution?
- What strategies are in place to ensure the responsible stewardship and enhancement of the overall system?
- How can the policy's design be structured to avoid precluding future choices, with a focus on acknowledging and mitigating any potential long-term implications that may be embedded within it?

What are the Layers?

The Layers as a way of approaching complex policy problems

To provide help simplify the complexity inherent in most policy issues, He Ara Waiora draws on the work of the late, esteemed Professor Mānuka Henare. In advice to the 1980s' Royal Commission on Social Policy, Professor Henare encouraged seeking alignment across four Layers: **Kawa, Tikanga, Ritenga** and **Āhuatanga**³. In his view, all four Layers needed to work in synergy to create meaningful change. Recognising that there are varying interpretations of the terms used for these Layers, He Ara Waiora adopts the approach taken by Professor Henare.

BOX F: THE LAYERS

KAWA

The moral imperative or paradigm that frames understanding, expectations, and values. In relation to wellbeing, the Kawa layer encompasses the things of deepest intrinsic value to wellbeing. These are the 'Ends' of He Ara Waiora.

TIKANGA

The structural and institutional arrangements including systems, processes, and protocols that give effect to the kawa. In relation to wellbeing, these are the institutional and social determinants that are comprehensively described in the Living Standards Framework.

RITENGA

The behavioural components that reflect the kawa and are guided by the structural and institutional arrangements. In wellbeing terms, these determinants can be drawn from behaviour change theory. This identifies three critical behavioural factors: motivation, capability, and opportunity.

ĀHUATANGA

The attributes or characteristics that are visible representations of the kawa, tikanga, and ritenga. In relation to wellbeing, this encompasses the measurable and observable manifestations of wellbeing across and within communities.

3 Henare, M. "Nga Tikanga Me Nga Ritenga O Te Ao Māori: Standards and Foundations of Māori Society." Royal Commission on Social Policy Future Directions 3, no. 1 (1988): 39-69.

One of the complexities policymakers need to engage with is how to think and communicate about how far 'upstream' to trace the causation of a policy issue and then target the policy solution to achieve optimal value for money. For example, on a superficial level, crime is simply the result of poor decisions made by individuals. However, the origins of those decisions may have very deep roots. Deterring people from deciding to commit crime is one important part of a response, but the effective reduction of crime needs to work at multiple levels. This includes thinking about the broader context and intervening 'upstream' in a potential criminal's decision path.

Moving upstream of the problem therefore encourages policymakers to ask further questions. What are the behavioural factors at play? How do structural and institutional factors shape the outcomes we see? How is this underpinned by societal beliefs and mindsets? How can we think about this using the 'Ends' of He Ara Waiora?

The Layers provide a way of understanding and mapping the inter-relationship between the upstream and downstream by:

- Taking a systems approach to simplifying complex causation that traces how observable, behavioural, institutional or structural factors, and beliefs and norms contribute to the presence of a policy issue or opportunity. The purpose is to both deepen understanding of complex causation and support policy makers to better target policy interventions.
- Applying a layered approach to understanding the inter-relationship between different types of wellbeing determinants. This enables policymakers to consider all these determinants together to generate multiple wellbeing gains.

How do the two pathways work together?

The systems change pathway helps to simplify the policy issue in a structured way. It does this by moving from what is observable (āhuatanga) progressively further upstream to explore the societal practices or habits that contribute to the issue (ritenga), the institutional and policy settings (tikanga), and then the prevailing societal values or 'mental models' (kawa). Engaging with the inter-relationship between these Layers can assist policymakers with both understanding complex causation and designing higher impact policy solutions.

FIGURE 2: PATHWAYS FOR THINKING ABOUT CAUSATION OF A POLICY ISSUE

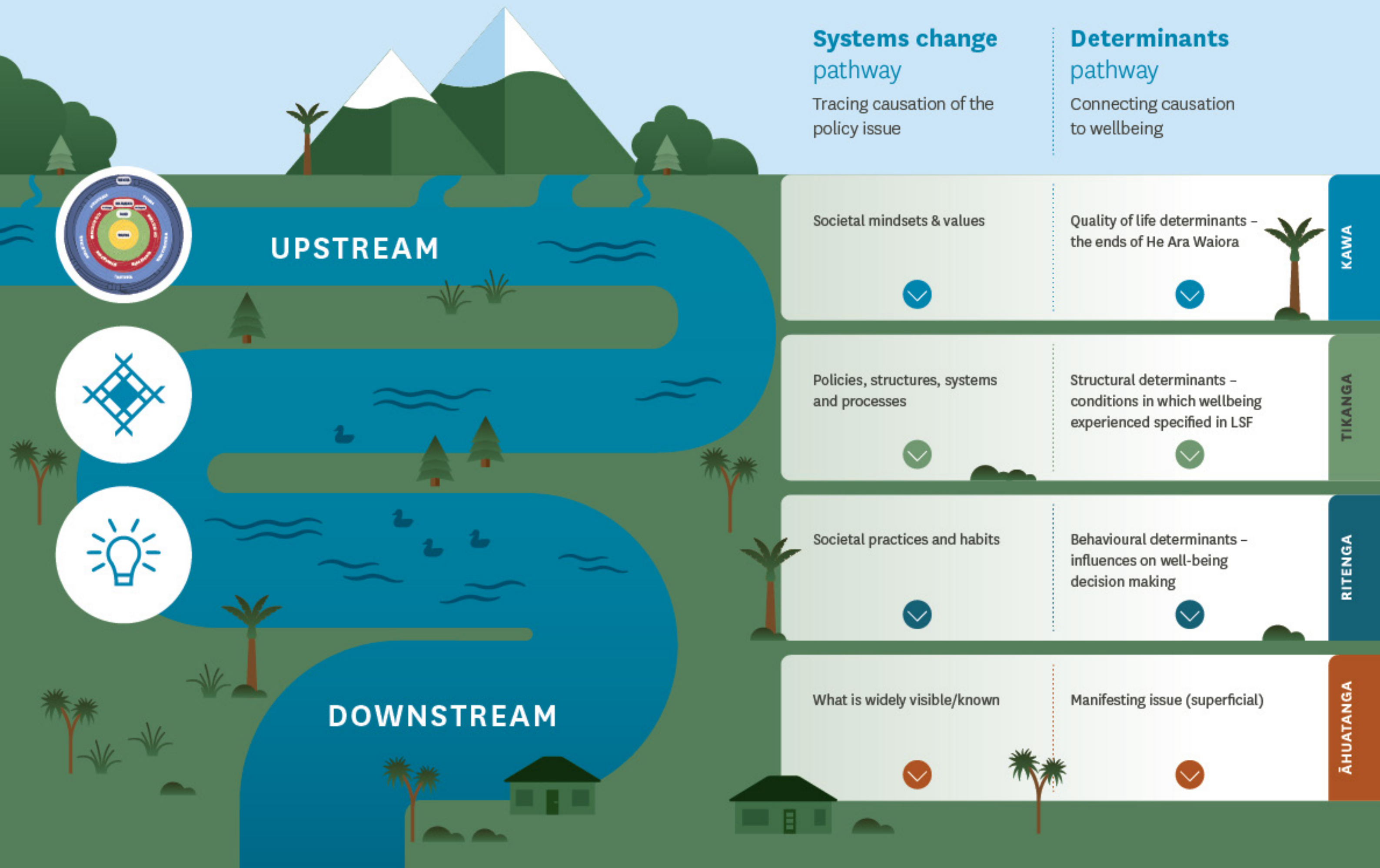
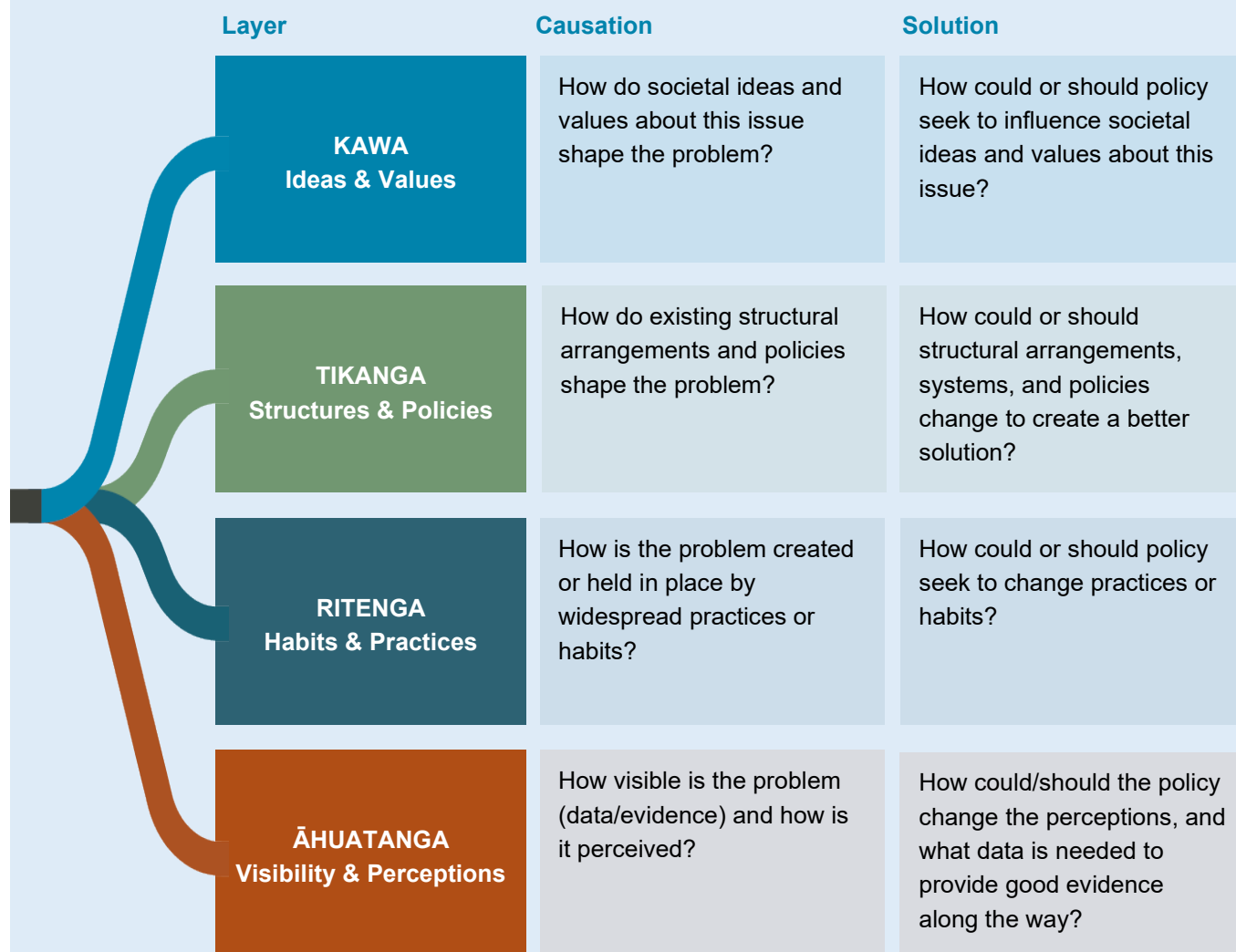


FIGURE 3: SYSTEMS CHANGE APPROACH TO MAP CAUSATION AND SOLUTIONS



An example of how to apply the Layers structure

The following is a hypothetical example, in which the policy problem of solving truancy is used to illustrate the use the Layers structure. The **systems change pathway** could be used in the following ways:

- **Āhuatanga:** the observable issue would be described in terms of the scale and demographic patterns of truancy
- **Ritenga:** the behavioural components would explore habits within families and communities that contribute to attendance
- **Tikanga:** institutional settings would include the dynamics between schools, families, and communities, as well as the role of a wide set of social or structural determinants on attendance
- **Kawa:** societal attitudes and values regarding school attendance.

Simplifying causation with this structure allows for more robust assessment of where policy interventions could be targeted and enable packages of solutions to be intentionally shaped to achieve maximum impact across multiple levers.⁴

The **determinants pathway** provides structure for connecting systemic causation to wellbeing as a driver for policy:

- **Āhuatanga:** the starting analysis would consider the observable and quantified links between attendance and wellbeing, as well as identifying data gaps that could contribute to a more rounded understanding.
- **Ritenga:** the first stage analysis would explore the role of motivation (ie, what increases or decreases motivation to attend school), capability (ie, what increases or decreases the practical ability to attend school within the whānau), and opportunity (ie, what are the external factors that impact on capabilities, eg, availability of public transport?). While this type of analysis is commonly used by policymakers, the ritenga elements are intended to provide greater consistency and clarity. Policy solutions would be assessed against their relative efficacy in strengthening motivation, capability, and opportunity for school attendance.
- **Tikanga:** the next stage in upstream causation would consider the extent to which broader social determinants are impacting on school attendance – potentially including the roles of socio-economic security, community safety, and factors related to attendance. Policy solutions could seek to either influence those determinants or the way in which people experience or navigate those factors.
- **Kawa:** the furthest stage upstream is considering the way in which the Ends of He Ara Waiora influence school attendance. For example, exploring the extent to which identity affects self-belief, and similar factors impact on attendance. Policy solutions could explore how to enhance those intrinsic elements of wellbeing.

The tools presented in the following section provide a practical way of working these approaches into the policy-making process. In summary, the Layers contribute to policy-making in the following ways.

4 For this Handbook, a 'lever' is an instrument to change the behaviour of individuals or groups, or change a system to achieve policy outcomes. There are a number of different policy levers but they can include economic tools (like direct financial support, tax incentives or disincentives, or procurement), regulatory tools (royalty schemes, reporting requirements, compliance costs) and technical standards (monitoring, data collection, product certification).

BOX G: HOW THE LAYERS GUIDE POLICY

Problem definition:

- Understand the inter-relationship between wellbeing, structural, and behavioural determinants in causing the presenting problem.
- Understand the inter-relationship between how societal narratives and values (kawa), structural arrangements (tikanga), and human behaviours (ritenga) contribute to the nature of the presenting problem.

Policy solution:

- Explore policy solutions that create positive change across all determinants (wellbeing, structural, and behavioural).
- Create outcomes frameworks that encompass all determinants.
- Explore policy levers that can be combined to create desired change across societal narratives and values (kawa), structural arrangements (tikanga) and human practices (ritenga) and perceptions (āhuatanga).

How can you engage with the Layers approach?

When thinking about how the Layers apply to your policymaking, you may find the following questions useful.

BOX H: OVERARCHING POLICY QUESTIONS

KAWA

- How do the He Ara Waiora quality of life determinants (the Ends) contribute to causation of the issue?
- How can a solution be designed to maximise the positive contributions to **all** of the quality of life determinants?
- Thinking of the quality of life determinants as levers for change, how can they best be used to create a high impact solution?

TIKANGA

- How do the structural determinants – as described in the LSF or broader social determinants literature – contribute to causation of the issue under consideration?
- How can a solution be designed to maximise the positive contributions to the structural determinants?
- Thinking of the structural determinants as levers for change, how can they best be used to create a high impact solution?
- What are the cross-government processes and policies that contribute to the problem and/or the solution?

RITENGA

- How do behavioural determinants (motivation, capability, and opportunity) contribute to causation of the issue under consideration?
- Thinking of the behavioural determinants as levers for change, how can they best be used to create a high impact solution?

ĀHUATANGA

- What are the outcomes and impact sought from this policy, and how could they be shaped by quality of life, structural, and behavioural determinants?
- What data, monitoring, and evaluation would we need to see outcomes in relation to these determinants?

LINKING TO THE LSF

For more information on the Living Standards Framework 2012 (LSF), see the information on Te Tai Ōhanga | the Treasury website: [Our Living Standards Framework](#).

The factors listed under 'Our Individual and Collective Wellbeing' and 'Our Institutions and Governance' are particularly relevant to a 'structural determinants' analysis. The LSF also includes useful analytical prompts.

How does He Ara Waiora connect to Te Tiriti o Waitangi?

Te Tiriti o Waitangi is a founding constitutional document of our nation and creates requirements and principles for good policy, in both procedural and substantive terms. At the time of writing, current guidelines on upholding Te Tiriti within public policy are contained in the [Cabinet Office Circular- CO \(19\) 5: Te Tiriti o Waitangi/Treaty of Waitangi Guidance](#). These guidelines provide an accessible introduction to Te Tiriti and ask policymakers to address a series of questions during their policy development process.

He Ara Waiora aims to provide conceptual and practical tools for enabling government to readily and fully uphold Te Tiriti. This is achieved through two open questions that analysts are asked to address:

- Does the proposal enhance Māori wellbeing?
- How does the proposal demonstrate that policymakers have looked at the issue from the perspective of tikanga values?

He Ara Waiora provides a supporting framework policymakers can use to assess the impact of the policy of Māori wellbeing, as well as providing a suite of practical tools (discussed in a following section) to demonstrate that policy analysis has been conducted with consideration of tikanga values.

The Cabinet Circular also raises a number of questions to enable analysts to deeply consider Te Tiriti. He Ara Waiora provides additional support for policymakers, as summarised below.

TABLE 1: THE CABINET OFFICE CIRCULAR- CO (19) 5: TE TIRITI O WAITANGI/TREATY OF WAITANGI GUIDANCE

Cabinet Circular	How it aligns with He Ara Waiora
How does the proposal/policy affect all New Zealanders? What is the effect on Māori (if different, how and why?)	He Ara Waiora provides a method to understand the effects of a policy in a way that addresses both humanistic depth and analytical structure. The Ends provide an holistic way of assessing the impact of a policy on what matters most to people and communities having a lived experience of waiora/wellbeing. It also illuminates desired effects of policy, in that they encourage policy to enhance wellbeing across all interdependent Ends, recognising their distinctive meaning and manifestation for Māori.
How does the proposal demonstrate that policymakers are meeting the good faith obligations of the Crown?	The Means values in He Ara Waiora guide governmental processes and conduct in a way that is wholly aligned with ‘good faith’ under Te Tiriti.

Cabinet Circular	How it aligns with He Ara Waiora
Does the proposal allow for the Māori exercise of rangatiratanga while recognising the right of the Crown to govern? Can/should the proposal, or parts of it, be led by Māori?	Tikanga, as one of the Means values within He Ara Waiora, is entirely consistent with this question in the circular. This is because it asks policymakers to openly consider who could be a decision-maker and/or carry other responsibilities under the policy.
Have Māori had a role in design/implementation?	The Means values are aligned with this question in the circular and are also supported by application tools (to be further discussed below) that can assist government with identifying design and implementation partners.
Does the proposal aim to achieve equitable outcomes?	He Ara Waiora has an indirect relationship with equity – the drivers of wellbeing within the framework broadly relate to what some commentators would consider to be socio-cultural determinants of equity. Therefore, applying He Ara Waiora will support deep thinking on achieving equitable outcomes.

He Ara Waiora aims to be an analytical framework to support government to more deeply give effect to Te Tiriti, affirming the constitutional place of Te Tiriti.

Application tools for He Ara Waiora

He Ara Waiora aims to support policymakers to provide quality advice through a suite of structured tools. The tools are designed to be as practicable as possible, and are intended to increase quality, rigour, and impact of advice.

At the time of publication, they are in their first form and are designed to adapt to changing circumstances and the needs of policymakers and government agencies.

What is the purpose of these tools?

The purpose of the tools is to support creative thinking for better problem-solving. When faced with complex challenges, traditional methods may not be enough. The tools aim to inject more exploratory thinking and increased testing of assumptions to support policymakers with finding new, unconventional strategies; considering different viewpoints; and developing innovative solutions to societal issues.

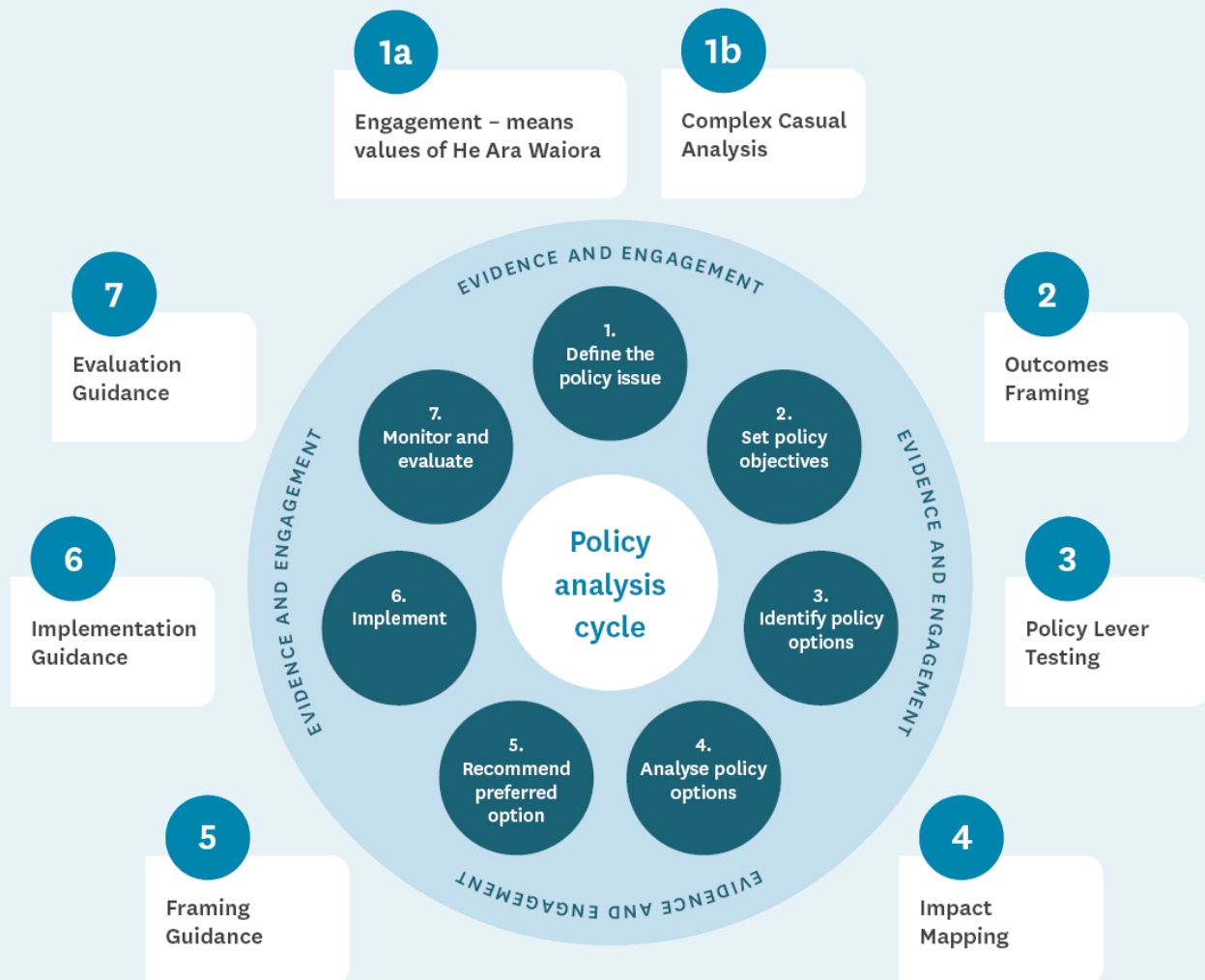
The ultimate value of the tools should be to support policymakers with helpful scaffolding for uncovering hidden opportunities – and for designing innovative policies that respond effectively to changing circumstances, making them more efficient and responsive to society's dynamic needs.

How and when to use them

There are a total of eight tools, each aligned to a specific stage in the policy cycle promoted by the Department of the Prime Minister and Cabinet (DPMC). The tools have been designed to use as a suite, with each tool building on the one prior.

In circumstances where the policy cycle is shorter due to time sensitivities, it is recommended that policymakers focus their attention on the **Impact Mapping Tool** (aligned to stage 4 of the policy cycle).

FIGURE 4: ALIGNMENT OF HE ARA WAIORA TOOLS TO THE POLICY CYCLE



Developing a problem definition

Tool 1a: Means Values Analysis

The 'Means Values Analysis' is a set of tools that give practical expression to four of the Means values within He Ara Waiora: manaakitanga, whanaungatanga, tikanga, and kotahitanga. The remaining Means value (tiakitanga) is applied at a later stage in the policy cycle.

These tools are suitable for use before engagement with stakeholders and partners. They are also intended for use before completing the 'problem definition' definition stage of a policy process. They will help understand the lived realities of affected people and will guide policymakers by mapping the network of relationships needed for the design and implementation of a policy.

Tool 1a: Means Values Analysis

MANAAKITANGA – understanding affected communities

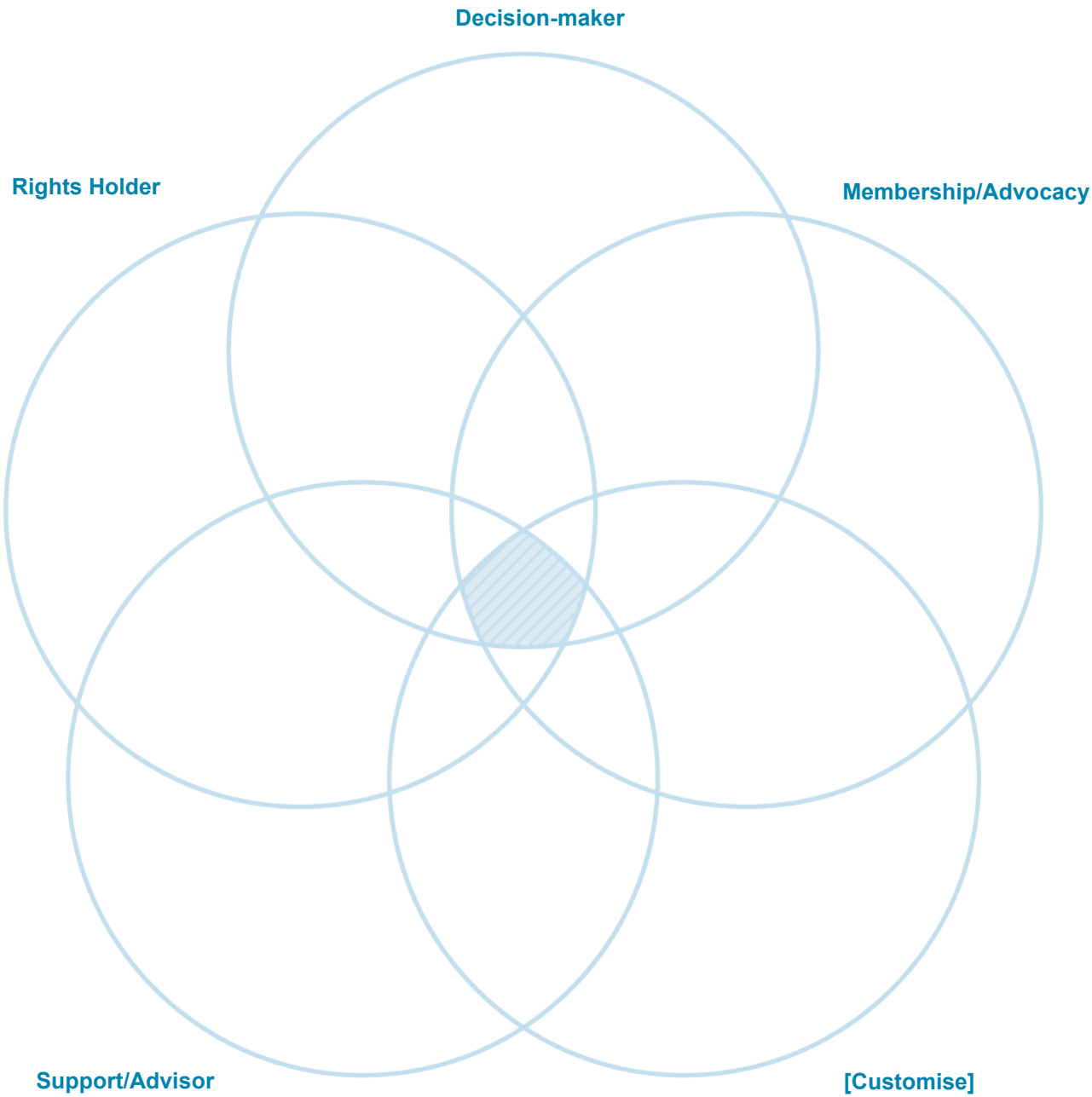
For each cluster of people affected by the policy issue, describe:

- Who is within the cluster?
- What is estimated size of the cluster?
- What are their characteristics/circumstances?
- What are their key needs, priorities, and interests?
- What is the level of impact experienced by each cluster? How strong is their resilience, and what are the pre-existing strengths and capabilities that can be built on?



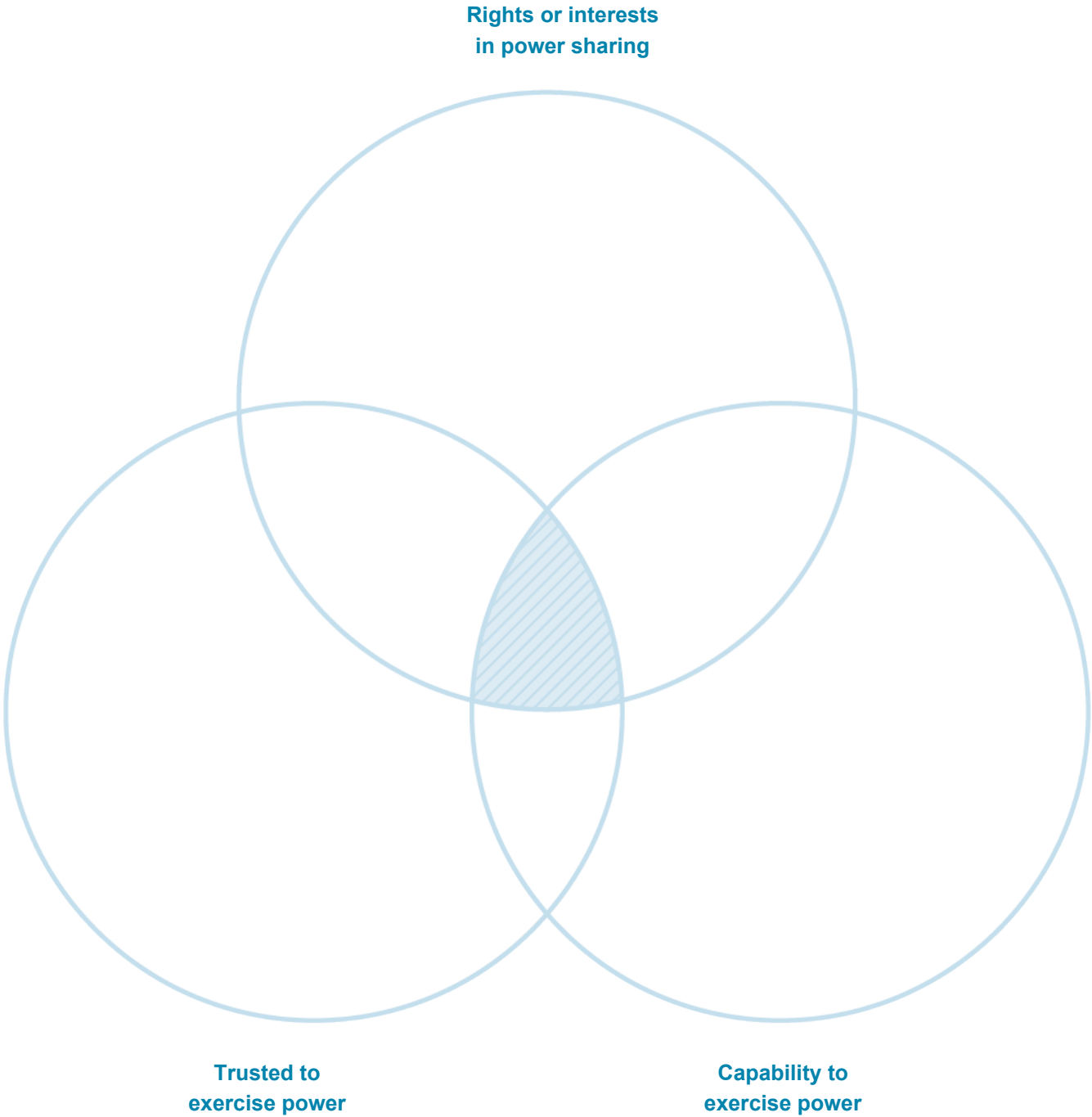
WHANAUNGATANGA – identifying relationships and networks

Identify organisations that have a role that intersects with the policy issue.



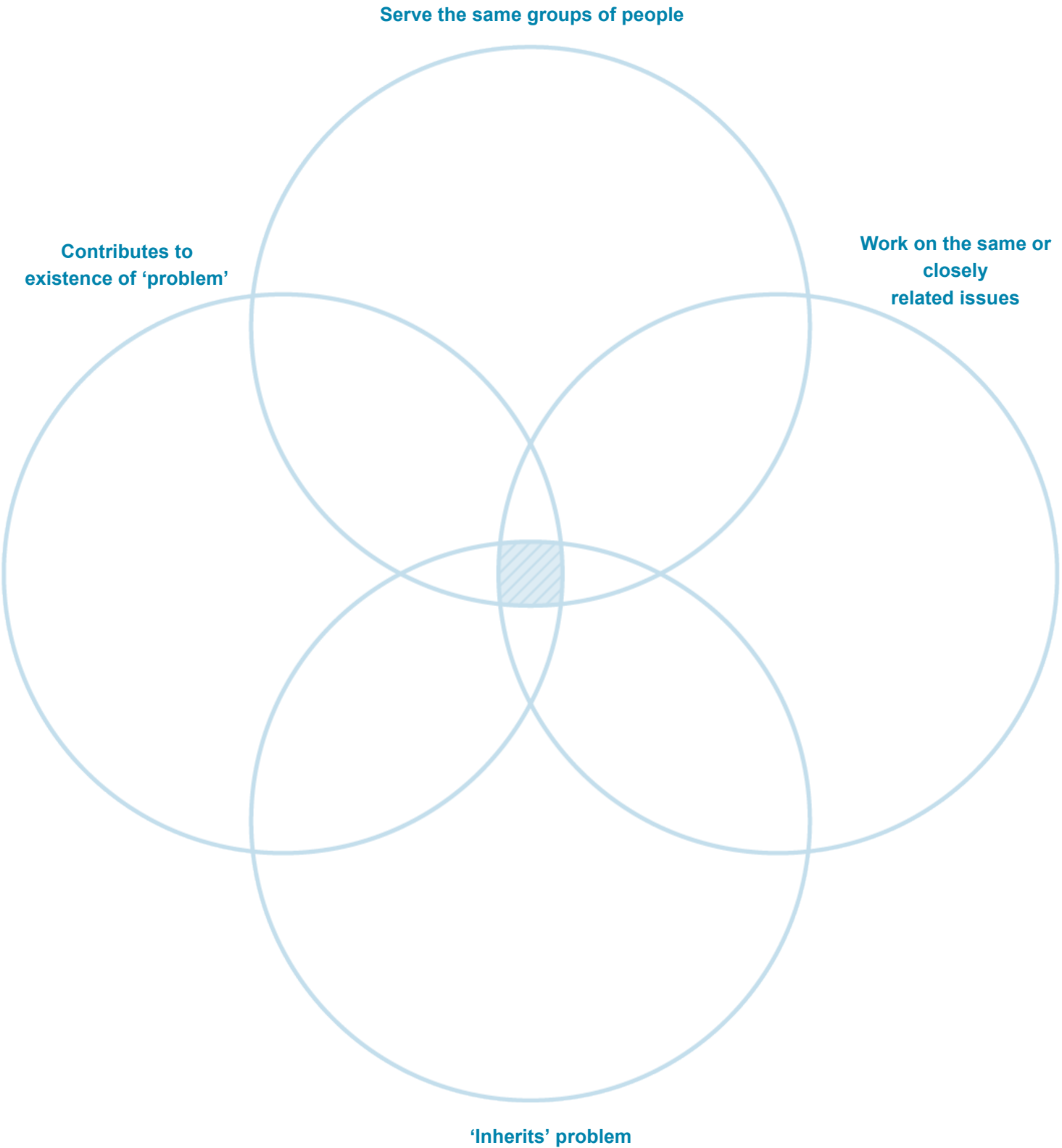
TIKANGA – exploring power sharing

Map organisations against the factors below:



KOTAHITANGA – working in a ‘joined-up’ way across government

Map agencies against the factors below:



Tool 1b: Complex Causal Analysis

In the standard policy cycle, the first stage is to define the policy issue. There are no universal tools used across government for defining policy issues. However, DPMC trains and encourages analysts to use a root cause mapping approach.

The tool included in this stage aims to extend this approach, to engage more deeply with complexity, and interdependent causative factors. The rationale for this approach is that many of the issues policymakers are trying to address are complex problems that have persisted despite considered policy interventions over time.

He Ara Waiora provides a structured way of simplifying complexity. This handbook is designed to make it easier for policymakers to trace the roles of multiple causative factors. These can then be used in subsequent stages to test that the proposed policy solution is engaging with the right causative factors to achieve the highest impact.

The Complex Causal Analysis Tool guides policymakers on thinking through two key aspects of causation:

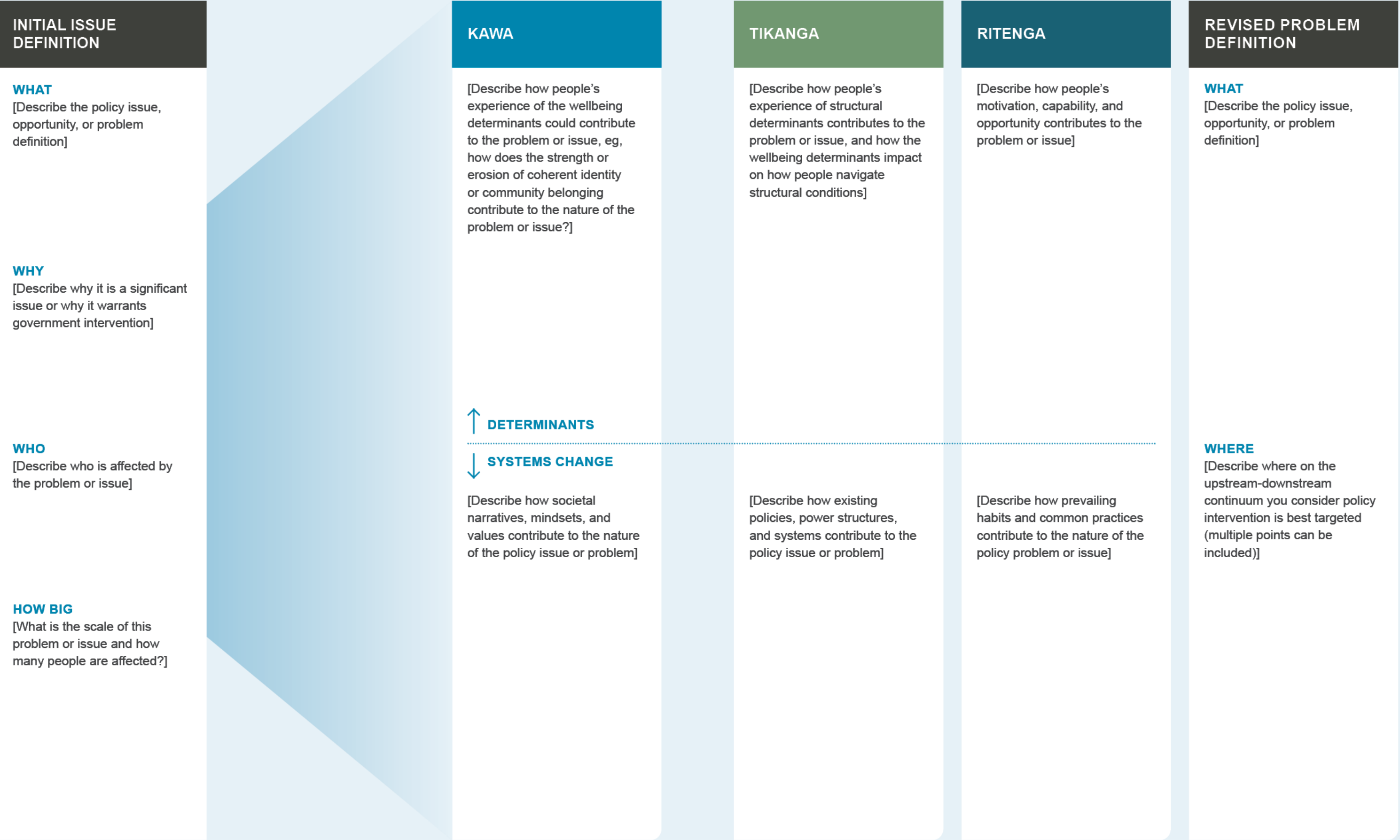
- The systems change approach to understanding the inter-relationship of causal factors specific to the policy matter, and
- The current state of wellbeing determinants.

The ultimate aim of the tool is to increase the rigour of the issue definition, having considered a broader range of factors and the potential inter-dependence between those factors. The final question in the tool prompts policymakers to consider where in the upstream-downstream continuum it is desirable to target policy interventions. Subsequent tools support exploration of the policy levers that could be effective at different points upstream.

How to use this tool

To use the tool, start from the left-hand side of the page and progressively move towards the right to explore how systemic and wellbeing factors are shaping the policy issue or opportunity. Each section of the tool includes guidance on how to use it.

Tool 1b: Complex Causal Analysis



What questions could support using this tool?

You may find the following questions helpful to work through each section of Tool 1b.

BOX I: QUESTIONS TO SUPPORT EXPLORING WELLBEING DETERMINANTS WITHIN COMPLEX CAUSATION ANALYSIS

KAWA

- How do the He Ara Waiora determinants of wellbeing contribute to causation of the issue under consideration?
- **Wairua**: How do people's experience of their connection to something beyond themselves (encompassing their ties to mana atua) contribute to this issue or opportunity?
- **Taiao**: How does the intrinsic wellbeing of the taiao contribute to this issue or opportunity?
- **Ira Tangata**:
 - **Mana Tuku Iho** – how does the relative strength of personal identity contribute to the policy issue or opportunity? Do individuals experience a coherent and well-balanced sense of identity that can be a source of strength?
 - **Mana Tauutuutu** – how does the state of community cohesion or belonging contribute to the issue or opportunity?
 - **Mana Āheinga** – how does the relative state of aspiration and capability contribute to the policy issue or opportunity?
 - **Mana Whanake** – how does the relative state of people's access to practical resources, and opportunities to realise the other Ira Tangata dimensions, contribute to the issue or opportunity?

TIKANGA

- How do the structural or societal determinants, including the facets of individual and collective wellbeing in the LSF, shape the quality of life people experience in relation to the policy issue or opportunity?
- How do the institutional arrangements, including the distribution of power, shape the quality of life people experience in relation to the policy issue or opportunity?

RITENGA

- How do behavioural determinants (motivation, capability, and opportunity) contribute to causation of the issue under consideration?
- What factors might be affecting the relative strength of motivation, capability, and opportunity?
- For communities, what is the relative state of a sense of bonded membership, uniting cause, and organising infrastructure? How might this contribute to the issue or opportunity?

BOX J: QUESTIONS TO SUPPORT EXPLORING SYSTEMIC CAUSATION ANALYSIS

KAWA

- How do societal values and mindsets shape the policy issue or opportunity?
- How do prevailing narratives about the issue shape how people perceive or interact with the current policy context? Are there important points of divergence or competing narratives that shape perceptions?
- How are current leadership practices shaping people's perceptions of the issue or opportunity?
- How important do people perceive this issue to be?

TIKANGA

- What are the current institutional arrangements that shape the policy issue at hand? How suitable are they?
- What are the current policy settings and how have they been shaped over time? What legacy effect is shaping the current issue or opportunity?
- How are current processes shaping the issue or opportunity?
- How is current resource allocation shaping the issue or opportunity?
- What is the relative distribution of burden and benefit from the current institutional, policy, and process arrangements?

RITENGA

- How do behavioural determinants (motivation, capability, and opportunity) contribute to causation of the issue?
- What factors might be affecting the relative strength of motivation, capability, and opportunity?
- For communities, what is the relative state of a sense of bonded membership, uniting cause, and organising infrastructure? How might this contribute to the issue or opportunity?

Setting policy objectives

Setting effective policy objectives is a fundamental stage of the policy development process. These objectives serve as the compass that guides the design, implementation, and evaluation of policies.

Due to the need for policy objectives to be highly customised to the particular issue, the main existing tools to support policymakers are guidance documents. These describe the attributes or considerations for framing quality policy objectives, such as impact analysis guidance from DPMC.

There is also a growing practice of framing high-level outcomes for the policy issue or opportunity. To apply He Ara Waiora, this handbook encourages policymakers to have strong focus on framing aspirational outcome statements that can provide clear direction.

Policymakers should consider the following guidance:

- Policy objectives, outcomes, goals, or targets should be grounded in He Ara Waiora's causal analysis and its perspective on the determinants of wellbeing. These objectives may explicitly integrate He Ara Waiora's wellbeing determinants or express them in different language, as needed.
- Policy objectives should align with He Ara Waiora's core values. This includes fostering collaborative implementation (whanaungatanga) and acknowledging distributed rights and responsibilities (tikanga). It also entails a deep understanding of the unique lived experiences of the individuals and communities affected by the policy (manaakitanga), striving for intergenerational equity (tiakitanga), enhancing the efficacy of the system as a whole (tiakitanga), and promoting a more integrated government approach (kotahitanga)
- Objectives should be framed with a comprehensive understanding of achieving systemic impact across He Ara Waiora's four Layers: kawa, tikanga, ritenga, and āhuatanga.

This approach is broadly aligned with global trends, in that policy objectives are designed to transcend traditional policy boundaries and promote long-term thinking to achieve sustainable outcomes.

BOX K: WHERE TO FIND MORE INFORMATION

DPMC provides valuable training on developing quality policy objectives. This training has a particular focus on equipping policymakers to balance specificity, measurability, realism, timeliness, and alignment with values, government objectives and the needs of New Zealanders. For a range of additional advice, see www.dPMC.govt.nz/our-programmes/policy-project.

Stage Three

How do we identify policy options?

Once you have reached this stage, you will be ready to explore policy options. This involves creative and systematic thinking to generate alternatives that align with the policy objectives.

In the context of He Ara Waiora, the tool for this stage asks policymakers to identify the broadest possible range of policy levers that could effect positive change. Once a broad range of levers have been identified, policymakers can investigate the rationale for using them and determine the most effective combination.

The ultimate value of this stage is in building a strong evidential and logical basis for a theory of change that can then guide policymakers to recommend the highest impact policy solution (or package).

What role do policy levers play?

There is no standard approach across government for thinking about policy levers, nor on the suitability of particular levers for different types of policy issues or opportunities.

Over time, future iterations of this handbook will provide more guidance on the suitability of different policy levers for effecting change against systemic factors and wellbeing determinants. This, however, is reliant on further research. In the interim, to accompany the Handbook, policymakers are encouraged to access 'toolkits', such as the [United Kingdom-based Open Policy toolkit of policy interventions](https://openpolicy.blog.gov.uk/wp-content/uploads/sites/35/2020/03/2020-03-09-Policy-Lab-Government-as-a-System-toolkit.png).⁵

In the absence of a bespoke New Zealand analysis of the effectiveness of different policy levers, the Policy Lever Testing tool is designed to support policymakers with thinking broadly about a range of policy approaches.

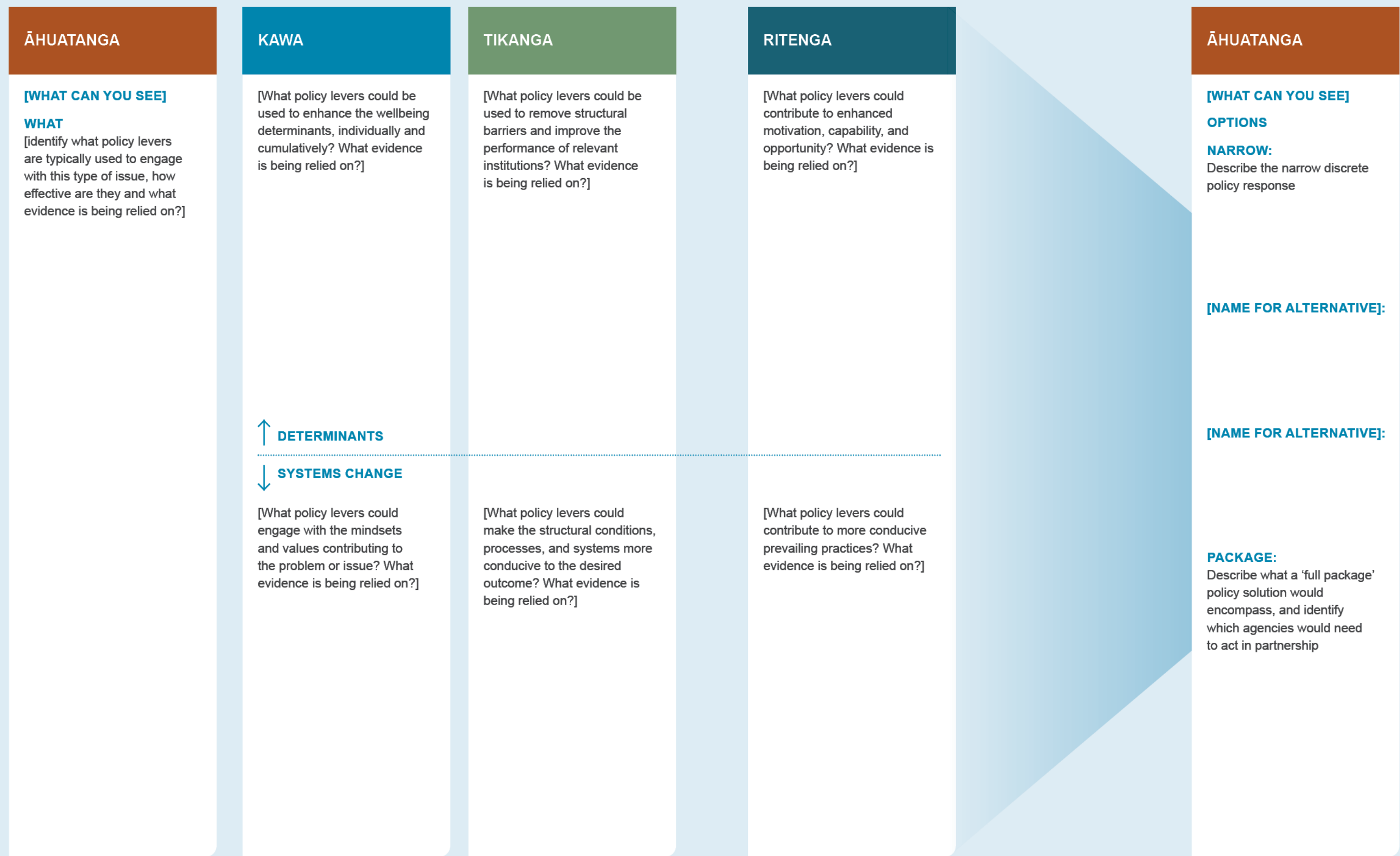
How to use this tool

To use the tool, move from left to right across the various sections. Each section has instructions and there are questions on the page following the tool that may assist with thinking through potential options.

It is hoped that this will help to generate both a 'narrow' policy response, which will focus on the one or two most effective levers, and alternative policy responses that might seek to pull a larger set of levers.

5 <https://openpolicy.blog.gov.uk/wp-content/uploads/sites/35/2020/03/2020-03-09-Policy-Lab-Government-as-a-System-toolkit.png>

Tool 3: Policy Lever Testing



What questions could support using this tool?

You may find the following questions helpful to work through each section of tool 3.

BOX L: QUESTIONS TO ASSIST THINKING ABOUT POLICY

WELLBEING DETERMINANTS

KAWA

- What policy levers can enhance people's sense of autonomy in charting their own destiny, across the wairua and ira tangata determinants?
- What policy levers can enhance recognition of the intrinsic value of the natural world and the wellbeing of the natural world?

TIKANGA

- What policy levers can enhance the capacity of people to navigate structural or societal determinants in a way that uplifts their wellbeing? (This in effect asks for policy levers that can help people 'beat the odds')
- What policy levers can contribute to the structural factors changing in a way that enhances wellbeing? (In effect: policy levers that 'change the odds')

RITENGA

- What policy levers can enhance people's motivation, capability, and opportunity to pursue pathways that enhance their wellbeing?
- What policy levers can enhance community determinants – such as the organising capacity, strength of bonded membership, and unity cause?

SYSTEMIC FACTORS

KAWA

- What policy levers could shift societal mindsets and values that contribute to the policy issue?
- What policy levers could grow leadership and societal narratives that increase support for the desired change?

TIKANGA

- What policy levers could shift structural contributors to the policy issue or opportunity?
- Are there alternative institutional or resourcing arrangements that could be considered?
- How could policy approaches be tailored to the distinctive needs, realities, and aspirations of particular communities?

RITENGA

- What policy levers could shift common practices or habits that contribute to the nature of the problem?

Stage Four

Impact Mapping

One of the tools commonly used at this stage is intervention logic, sometimes called programme logic.

Intervention logic is a structured framework that outlines the causal relationships between programme inputs, activities, outputs, outcomes, and impact. It serves as a roadmap for understanding how a particular intervention or initiative is expected to bring about desired changes. Intervention logic also helps stakeholders clarify their goals, identify key performance indicators, and assess the effectiveness and efficiency of their actions. It does this by connecting activities to intended outcomes, ultimately ensuring that resources are used effectively to achieve desired results.

To apply He Ara Waiora, we recommend that policymakers use a complementary approach: **impact mapping**. Impact mapping is designed to support policymakers to align their analysis of deep causation with a rigorously tested theory of change, in order to achieve the highest possible impact. Policymakers are also encouraged to explore policy solutions that engage multiple interventions, interacting in a mutually reinforcing way across upstream and downstream determinants and systemic factors.

When time-sensitive policy issues arise or other circumstances mean the full policy cycle is not followed, the impact mapping tool will offer the greatest benefit to the analysis – both in terms of He Ara Waiora and potentially the impact value of the proposed solution.

This tool is recommended for policymakers who only have time to use one of the tools in this handbook.

How to use this tool

To use the tool, progress sequentially through the numbered boxes below – following the guidance in each section. The questions in the causal and policy lever analysis sections are likely to assist with working through the theory of change section.

Tool 4: Impact Mapping

1. OUTCOMES

[Describe the outcomes you are seeking to achieve and the alignment with government priorities]

2.POLICY ISSUE/OPPORTUNITY

[Describe the policy problem or opportunity you are seeking to address]

WHO

[Describe who the issue principally affects]

SCALE

[Describe the nature and extent of the issue]

SIGNIFICANCE

[Describe how important the issue is to address]

3. SOLUTION

[Describe the recommended solution]

WHO

[Describe who will benefit]

SCALE

[How broadly will the solution provide benefit?]

SIGNIFICANCE

[Describe how important the issue is to address]

4. THEORY OF CHANGE

experiences of the wellbeing determinants (the 'Ends' of He Ara Waiora)?

societal mindsets and values about the issue at hand?

CAUSATION – How is the issue or opportunity shaped by:

people’s experiences of structural determinants (the matters described in the LSF)?

existing policies, systems, and structures?

people’s experiences of behavioural determinants (motivation, capability, and opportunity)?

prevailing practices and habits related to the issue?



SOLUTION IMPACT – What policy lever are you using at each point and how does/could this lever:

KAWA

(values/attitudes about what matters most)

LEVER:

enhance experiences of the wellbeing determinants (the 'Ends' of He Ara Waiora)?

LEVER:

enhance societal mindsets and values about the issue at hand and alignment to community aspirations/priorities?

TIKANGA

(structural/institutional factors)

LEVER:

enhance people’s experiences of structural determinants (the matters described in the LSF)?

LEVER:

enhance existing policies, systems and structures and alignment to community aspirations/priorities?

RITENGA

(behavioural factors)

LEVER:

enhance people’s experiences of behavioural determinants (motivation, capability, opportunity)?

LEVER:

enhance prevailing practices and habit about the issue and alignment to community aspirations/priorities?

5. IMPACT

[Describe the desired impact of the recommended solution]

Outputs

Outcomes

Impacts

6. DELIVERY

[Describe how the recommended solution gives effect to the following values]

Manaakitanga

Whanaungatanga

Kotahitanga

Tikanga

Tiakitanga

Recommending the preferred option

This stage in the policy cycle involves the selection and endorsement of a specific policy option from the alternatives analysed. At this stage, policymakers present their findings and recommendations to decisionmakers, highlighting the preferred option based on evidence, feasibility, and alignment with objectives.

This stage is critical to shaping the direction of the policy. This is because it guides policymakers in choosing the most suitable course of action for addressing the identified problem or issue – ensuring that the policy is well-informed and purposeful.

Recommendations on the preferred option typically take the form of a written narrative that sets out key points for noting or decisions.

To reflect He Ara Waiora in this narrative, we recommend that policymakers build recommendations on:

- Wellbeing, structural, and behavioural determinants, commenting on how well the proposed solution uses the levers of change to catalyse or sustain the desired outcome – as well the extent of anticipated positive impact for each of the determinants, and
- How the proposed solution has been designed to align with the process values and, as appropriate, how implementation can or should occur to maintain these standards of government conduct.

It is also desirable that a more robust methodology is developed over time to assess the 'value for impact' of policy solutions. This type of tool would increase the rigour of comparative analysis across potential policy solutions and increase transparency for decision-makers.

Implementation stage

The policy implementation stage is about turning policy decisions into real actions. This involves using resources, setting up the required infrastructure, and carrying out the activities outlined in the policy. It also requires working with different groups, monitoring progress, and adjusting to unexpected issues.

Good communication, resource management, and accountability are essential in this phase.

The main aim is to make sure the policy's goals are achieved efficiently and in line with the policy's intent.

Given the diversity of policy implementation, there is no single tool that can be broadly applied. Therefore, the following guidelines are suggested.

BOX M: HE ARA WAIORA GUIDELINES FOR POLICY IMPLEMENTATION

MANAAKITANGA

Uplifting Wellbeing through good process

- Recognise that the process and conduct of government in implementing policy will fundamentally shape how it is received.
- Design processes that are responsive to community needs, interests, and dynamics, with fair resource allocation for the respective contributions of partners and sufficient time to do things well, have other priorities.

TIKANGA

Guiding Good Process Design

- During the resource allocation phase, acknowledge pre-existing rights, responsibilities, and interests within the ecosystem.
- Consider alternative entities capable of handling new policy responsibilities, particularly those with greater reach and local knowledge than government agencies. Adapt plans accordingly.

KOTAHITANGA

Fostering Unity

- Encourage a 'joined-up' approach across government agencies involved in policy implementation – facilitating the deployment of resources and establishment of necessary infrastructure in a coordinated way.

WHANAUNGATANGA

Building Valuable Relationships

- Recognise the diverse ecosystem of stakeholders who can enhance policy development and implementation – by actively engaging them in the coordination and carrying out of activities.
- Cultivate relationships with a wide range of stakeholders, including Iwi, hapū, and communities – to ensure, during implementation, effective communication, resource allocation, and accountability mechanisms.

TIAKITANGA

Stewarding Intergenerational Wellbeing

- Emphasise the stewardship responsibility of government agencies for the entire system, ensuring that resources are allocated efficiently and equitably to meet policy objectives.
- During policy implementation: monitor progress, adapt to unforeseen challenges, and strive for equitable distribution of benefits and burdens across generations.

Monitor and evaluate

The monitoring and evaluation stage of the policy cycle involves an in-depth assessment of the policy implementation and its impact. This includes tracking the progress of planned activities, collecting relevant data, and analysing outcomes against established objectives and performance indicators.

This stage aims to provide insights into policy effectiveness, efficiency, and any necessary adjustments.

How can you apply He Ara Waiora to this stage?

A bespoke set of indicators for He Ara Waiora does not currently exist. However, considering these principles is recommended when monitoring and evaluating policy.

BOX N: ENDS – WELLBEING DETERMINANTS POLICY

WAIRUA

Foundational Wellbeing:

- Recognise and measure the significance of individuals' sense of connection to something beyond themselves, whether spiritual, values-driven, or a broader cause.
- Monitor the nurturing of this sense of connection, acknowledging its foundational role in wellbeing and its capacity to enhance overall welfare.

TAIAO

Valuing the Natural World

- Acknowledge and evaluate the intrinsic value of the natural world, independently of human usage.
- Prioritise a non-human centric perspective when assessing environmental wellbeing, considering what is most valuable to the natural world rather than just human resource usage.

IRA TANGATA

The human dimension: Embrace the four determinants of human wellbeing, applicable at both individual and community levels:

Mana Tuku Iho:

- Assess the promotion of cohesive identities rooted in ancestral inheritance – facilitating resilience and sense-making throughout life.

Mana Tauutuutu

- Evaluate the cultivation of a sense of belonging within communities, with a focus on reciprocal relationships, value, and shared responsibility.

Mana Āheinga

- Examine the empowerment of individuals to discern their values, aspirations, and hopes – ensuring they have the capabilities to realise a life they value.

Mana Whanake:

- Monitor the accessibility and sufficiency of resources for individuals to pursue their aspirations, make identity-related choices, and act intentionally within their communities of belonging.

BOX O: MONITORING AND EVALUATION AGAINST THE PROCESS VALUES OF HE ARA WAIORA

MANAAKITANGA

Uplifting wellbeing with understanding

- Ensure that monitoring and evaluation efforts deeply consider the lived realities, needs, and aspirations of affected communities.
- Assess policy impact on ‘strengths-based’ measures.

TIKANGA

Guiding good process design

- Assess the extent to which policy and programme implementation has recognised the rights and interests of those impacted.

KOTAHITANGA

Fostering unity

- Foster unity amongst stakeholders involved in monitoring and evaluation processes – encouraging coordination and data sharing.
- Monitor the extent of unified action. Assess the extent to which policy implementation addresses departmental silos – promoting holistic approaches to wellbeing.

WHANAUNGATANGA

Building valued relationships

- Engage a diverse range of stakeholders, including Iwi, hapū, and communities – in monitoring and evaluation activities.
- Cultivate relationships that facilitate effective data collection, communication, and accountability mechanisms – ensuring inclusive evaluations.

TIAKITANGA

Stewarding Intergenerational Wellbeing

- Include consideration of the broader impacts of a policy or programme – including long-term, intergenerational or whole of system impacts.

The way forward

This Handbook is intended as a first iteration, and it is anticipated the tools will evolve over time to be more helpful and supportive for policymaking. Live testing of these tools in policy projects will help with this evolution.

Questions and comments about the tools can be sent to waiora@treasury.govt.nz.