IMPLEMENTING HE ARA WAIORA IN ALIGNMENT WITH THE LIVING STANDARDS FRAMEWORK AND WHĀNAU ORA

Recommendatory Report

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DRAFT

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EXECUTIVE SUMMARY

The Prime Minister has committed government to increasing the consideration of wellbeing across all policy, with an expectation that policy processes and priorities will evolve to better achieve wellbeing outcomes and enable greater governmental accountability for those outcomes. The policy infrastructure supporting this commitment is under development, and arguably includes four key initiatives at this time:

- The Living Standards Framework (LSF), which aims to provide a high level framework for measuring and analysing intergenerational wellbeing;
- Whānau Ora outcomes, which aim to articulate dimensions of Māori wellbeing and that Te Puni Kōkiri has recommended an overlay of the LSF;
- Indicators Aotearoa, led by Statistics New Zealand, which aims to identify a comprehensive suite of wellbeing indicators;
- Various departmental and issue specific approaches to identifying the dimensions of wellbeing, many of which include a distinct or integrated reflection of tikanga Māori.

It appears these four types of work are being progressed in parallel, with less than optimal co-ordination between the work streams, as well as ambiguity about the respective objectives and potential operation of the frameworks.

This report aims to provide a view on a potential relationship between the prominent frameworks: the LSF, Whānau Ora and He Ara Waiora.

He Ara Waiora emerged as an issue specific wellbeing framework, specific to the tax system, but has since evolved into a framework that aims to reflect a mātauranga Māori sourced approach to the concept of wellbeing that can be implemented as a comprehensive framework to measure and analyse intergenerational wellbeing.

The report argues that while all three frameworks have merit as a way of understanding, measuring and analysing wellbeing, we believe there should be consideration of using He Ara Waiora as the parent framework that the LSF, Whānau Ora and Indicators Aotearoa are integrated within. Our rationale includes:

- That the LSF, while it is supported by OECD precedents, has a reductive and fragmentary approach to identifying the dimensions of wellbeing. We consider a framework that provides aspirational direction, while also including practicable elements to guide policy development, is preferrable.
- We consider that He Ara Waiora provides such direction to the concept of wellbeing, and importantly, provides guidance as to the inter-relationship between the dimensions of wellbeing.
- We strongly emphasise that it is not possible to retain the integrity of mātauranga based approaches to wellbeing if the LSF is the parent framework, due to the inherent relationality within mātauranga that the LSF will inevitably and improperly disaggregate.
- We also recognise that adopting He Ara Waiora as a parent framework for wellbeing would be a bold step for Aotearoa New Zealand, but we consider that if carefully approached it would be of high value to all New Zealanders.

We also note that He Ara Waiora is currently an incomplete framework that requires further development and a wider engagement process. He Ara Waiora to date has been developed through a principled engagement process with Māori that we consider is the best example of government partnering with Māori. The critical element has been that pūkenga Māori have driven the design of the model and have effectively been 'incubating the framework'. We strongly recommend that Māori continue to incubate the model, supported by The Treasury, and that if there is subsequent engagement with Māori on He Ara Waiora that the engagement process is led by the pūkenga Māori involved in the design. We caution that if either of these elements are disregarded that He Ara Waiora will have a fatal loss of legitimacy within the Māori community and that the LSF will be exposed to concerted Māori criticism as failing to appropriately recognise Māori concepts of wellbeing.

INTRODUCTION

He Ara Waiora was developed in the context of the Prime Minister committing to the concept of wellbeing being an overarching imperative for government policy. The stated intention is that all policy and budget allocations will be assessed against their contribution to enhancing New Zealand's wellbeing, and there will be a parallel effort to track changes in national wellbeing over time. The primary tool to support this intention is the Living Standards Framework (LSF), which identifies the dimensions of current and future wellbeing, largely drawn from aligned work led by the OECD.

He Ara Waiora was originally designed to articulate Māori concepts of wellbeing for narrow operation effective across the recommendations of the Tax Working Group (TWG). The extensive Māori engagement that supported and guided the development of He Ara Waiora consistently included a shared and strong call for He Ara Waiora to have broader operation across all government policy as a macro Crown framework. These views were supported by the Tax Working Group who recommened that He Ara Waiora be aligned to the LSF work programme, which was subsequently ministerially endorsed.

He Ara Waiora has therefore evolved through two principal stages:

- Conceptualising a tikanga Māori framework that could guide tax policy; and
- Conceptualising a mātauranga Māori approach to the concept of wellbeing that could operate as a macro framework, in some way aligned to the LSF.

Contemporaneously, the LSF evolved significantly and a number of frameworks were developed by government departments that aim to interpret the concept of wellbeing specific for their areas of responsibility, for example Kia Piki Ake Te Mana Tangata (developed by the Welfare Expert Advisory Group), Whānau Ora Outcomes Framework and the like.

As a result there are currently three prominent wellbeing frameworks that could be used to embed concepts of wellbeing across government policy:

- Living Standards Framework
- Whānau Ora Outcomes
- He Ara Waiora

Each of these models articulates the dimensions of wellbeing differently and also has a different balance of normative direction and evidentiary indicators, both of which will produce varying results for the evaluation of policy.

To overcome confusion and achieve consistency, government will need to determine the relationship between the three prominent frameworks, as well as the department specific approaches to wellbeing.

This report aims to contribute to reconciling the relationship between the three frameworks by more clearly locating each type of model and providing a more detailed conceptual design for He Ara Waiora.

PART ONE—OVERVIEW OF THE THREE PROMINENT WELLBEING MODELS

This section of the report provides a brief summary of each of the three prominent wellbeing models:

- Living Standards Framework
- Whānau Ora Outcomes
- He Ara Waiora

LIVING STANDARDS FRAMEWORK

The following description of the LSF is taken from publicly available information released by The Treasury.

The LSF is a high-level framework for measuring and analysing intergenerational wellbeing, covering current wellbeing, future wellbeing, and risk and resilience across a range of economic, social and environmental outcome domains. It sits alongside and does not replace more sector-focused or subpopulation-focused wellbeing frameworks used in the public sector.

The LSF builds on more than 30 years of New Zealand and international research and evidence on wellbeing, including a range of public feedback and domestic and international expert advice. This work aims to ensure that the LSF reflects what matters to New Zealanders and supports a New Zealand policy-making environment. In addition, to allow for international comparison, we have drawn on the approach used in the Organisation for Economic Co-operation and Development's (OECD's) How's Life? initiative.

The elements of the LSF, as depicted in Figure 1 on the following page, are:

- the domains of current wellbeing
- the capitals that combine to generate current and future wellbeing
- risk and resilience.

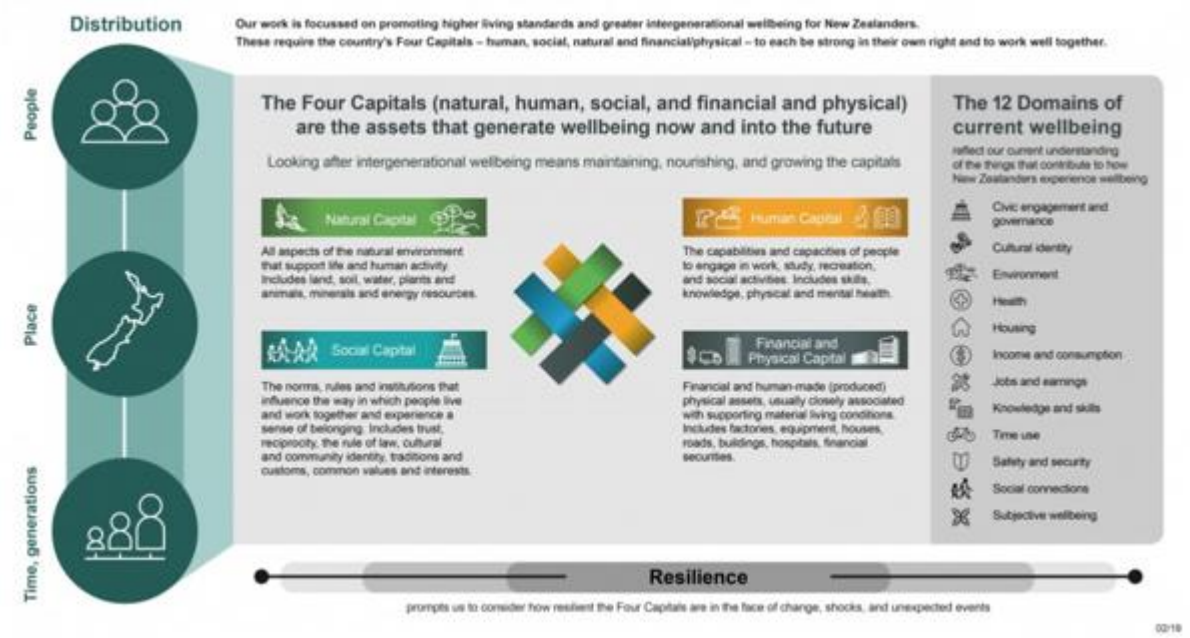


Figure 1: The Treasury's Living Standard Framework

The LSF Dashboard operationalises the LSF empirically. It is a structured database of indicators that provide an integrated system for measuring wellbeing outcomes. The indicators provide evidence to show how different aspects of wellbeing are changing over time, how they differ by population groups and how they compare to other countries.

Neither the LSF nor its Dashboard are prescriptive about whether or how governments might choose to intervene in response to the depictions of wellbeing in the Dashboard. Instead, their purpose is to improve transparency and systematic consideration of all the various outcomes that research suggests are important elements of wellbeing. They support the use of existing tools in the Treasury's fiscal and economic advice toolkit, which are used to analyse and compare options for government intervention.

Current wellbeing domains

Current wellbeing is divided into 12 domains, as defined in Table 1. The domains of current wellbeing reflect wellbeing at a "point in time" and are based on research about what is important for people and their wellbeing (see (Smith, 2018) also (Stiglitz, Sen, & Fitoussi, 2009).

The diversity of New Zealanders means that what any individual, family, whānau or community values and places relative importance on will vary. No single framework will capture *all* that matters for everyone. However, we believe that the 12 domains capture elements of wellbeing generally important to people in New Zealand. Ongoing work will test and refine the degree to which the LSF is comprehensive in this respect.

Table 1: The 12 domains of wellbeing

Domain	Definition
Civic engagement and governance	People's engagement in the governance of their country, how "good" New Zealand's governance is perceived to be and the procedural fairness of our society.
Cultural identity	Having a strong sense of identity, belonging and ability to be oneself, and the existence value of cultural taonga.
Environment	The natural and physical environment and how it impacts people today (this is different from the natural capital stock, which is measured elsewhere).
Health	Our mental and physical health.
Housing	The quality, suitability and affordability of the homes we live in.
Income and consumption	People's disposable income from all sources, how much people spend and the material possessions they have.
Jobs and earnings	The quality of people's jobs (including monetary compensation) and work environment, people's ease and inclusiveness of finding suitable employment and their job stability and freedom from unemployment.
Knowledge and skills	People's knowledge and skills.
Safety	People's safety and security (both real and perceived) and their freedom from risk of harm, and lack of fear.
Social connections	Having positive social contacts and a support network.
Subjective wellbeing	Overall life satisfaction and sense of meaning and self.
Time use	The quality and quantity of people's leisure and recreation time (that is, people's free time when they are not working or doing chores).

The foundations of future wellbeing: The four capitals

The four capitals, described in Table 2, are the foundations of wellbeing that together generate wellbeing now and in the future. New Zealand's capital stocks include the skills and knowledge of our people, the natural environment we live in, the social connections, community and institutions we have as well as the buildings and machines we use.

These capitals combine to generate wellbeing, both now and in the future. Current levels of the capital stocks and changes over time influence our sustainability and our ability to achieve future wellbeing.

Table 2: The four capitals

Capital	Definition
Natural capital	All aspects of the natural environment needed to support life and human activity.

Table 2: The four capitals

Capital	Definition
Financial and physical capital	The country's physical, intangible and financial assets that have a direct role in supporting incomes and material living conditions.
Human capital	People's knowledge, physical and mental health that enables them to fully participate in work, study, recreation and society.
Social capital	The social connections, attitudes, norms and formal rules or institutions that contribute to societal wellbeing.

Risk and resilience

Risk and resilience is the third element of the LSF. It can be thought of at individual or national levels, but can also be considered at family, whānau and community levels. Risk and resilience relate directly to the capital stocks. The quality and quantity of the capital stocks, which can be degraded and, in some cases, actively drawn down, influence the ability of our people and the country to withstand shocks.

LSF Dashboard

The LSF Dashboard will measure and track changes in wellbeing outcomes. It is made up of three sections: *Our people*, *Our country* and *Our future*.

- *Our people* - describes the distribution of wellbeing across nine current wellbeing domains for different population groups of New Zealanders, using characteristics such as sex, age, ethnicity, family type, region, hours worked and neighbourhood deprivation.
- *Our country* - describes the current wellbeing of New Zealanders at a national level with comparisons within New Zealand population groups and other OECD countries, using 38 indicators that measure the 12 current wellbeing domains.
- *Our future* - provides indicators for the resources that underpin the ability to sustain higher living standards in New Zealand now, and in the future.

The LSF Dashboard aims to capture a comprehensive, balanced range of wellbeing outcome indicators. It is not prescriptive about whether or how governments should intervene to promote wellbeing, it helps support advice about prioritisation.

The LSF Dashboard is one of a number of outcome measurement frameworks in use in the public sector. It is focused at the "macro" level while other frameworks drill-down into detail on particular sectors or population groups.

WHĀNAU ORA OUTCOMES

Whānau Ora is a multi-layered policy framework that aims to transform how government and the community sector support family wellbeing. At the heart of Whānau Ora is an outcomes framework that describes the dimensions of individual and family wellbeing against seven pou, which could also be described as the seven domains of wellbeing, as depicted below:

These seven pou were developed through extensive engagement with Māori and are supported by a comprehensive suite of outcome indicators.

Te Puni Kōkiri recently recommended that the Whānau Ora outcomes are used to interpret and apply the Living Standards Framework[1]. Within the report, Te Puni Kōkiri demonstrated the alignment between Whānau Ora Outcomes and the four capitals in the LSF as set out in the table below. It should be noted that this report was released before the LSF publicly became aligned to the 12 dimensions of wellbeing and that the application of Whānau Ora Outcomes was recommended as of value for New Zealand as a whole, rather than specific to Māori. The indicators in bold in the table below are considered specific to Māori, whereas the indicators in normal font are applicable to all New Zealanders.

Table 1: Indicators generated by applying an indigenous approach

Seven wellbeing domains	**Indicators generated by applying an indigenous approach**	
Confident in language and culture	• % Learning te reo • % Believe they have acquired enough knowledge of mātauranga and whakapapa to teach their children • % Participate in the transfer of te ao Māori knowledge • % Feel they have the opportunity to participate in cultural activities • % Marae functioning well (in good state of repair) • % Confident in organisations upholding their rights • % Satisfied that advocacy efforts are consistent with tribal history and values	Social
Cohesive, resilient and nurturing	• % Whānau/family satisfied with the amount of time spent intergenerationally • % Whānau/family that give care to older/younger members • % Whānau/family provide a nurturing environment	

1 Te Puni Kōkiri (2019) An Indigenous Approach to the Living Standards Framework, available at https://treasury.govt.nz/publications/dp/dp-19-01-html#section-8, last accessed 28/07/2019

Table 1: Indicators generated by applying an indigenous approach

Seven wellbeing domains	Indicators generated by applying an indigenous approach	
Confidently participating in society	• % Voting in local elections • % Voting in school board of trustee elections • % Feel/trust that their whānau/family is treated fairly • % Feel their whānau are able to live as Māori • % Feel their whānau/family has satisfactory access to all necessary services • % Satisfactory access to early childhood education • % Truancy	Human
Living healthy lifestyles	• % Feel their whānau encourage healthy lifestyle choices	
Self-managing	• % Believe they have gained the skills/knowledge to adequately manage their lives • % Believe they have gained the skills and knowledge needed to contribute to their whānau/family • % Whānau that are aware of the capability that exists in their whānau network • % Whānau/households have a household emergency plan • % Whānau/households have home contents insurance • % Aware of their rights and interests regarding assets held in common	
Responsive to living and natural environment	• % Land development and productivity • Value of whānau landholdings • % Whānau/family have access to involvement in environmental management processes • % Whānau/family are satisfied with their access to physical environment/resources • % Homes are insulated • % Land type that housing is on (papakāinga) • % Whānau have access/opportunity to visit sites of significance	Natural
Economically secure and wealth creating	• % Whānau/family have a retirement savings plan • % Believe they have the skills to adequately manage the financial situation for themselves and their whānau/family • % Whānau/household have sufficient employment • % Increasing employees • % Whānau/household feel they would have the support needed to start a business	Financial/ physical

It is also possible to see the alignment between the Whānau Ora seven dimensions of wellbeing and the 12 dimensions of wellbeing included in the LSF, as set out below. It is emphasised that while the dimensions of wellbeing may be aligned, each model has distinct interpretations of their respective dimensions and it is inappropriate to conflate alignment with possessing the same meaning. For example, both models have environmental dimensions. Whānau Ora's approach is to emphasise the living relationship between people

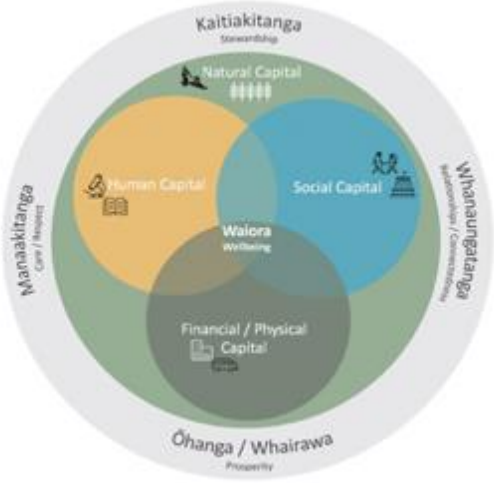
and the environment, whereas the LSF focuses on objective elements of environmental sustainability.

Whānau Ora Domains of Wellbeing	LSF Domains of Wellbeing
Confident in language and culture	Cultural identity
Cohesive, resilient and nurturing	Social connections
Confidently participating in society	Civic engagement and governance Safety and security
Living healthy lifestyles	Subjective wellbeing Health
Self-managing	Knowledge and skills Housing Time use
Responsive to living and natural environment	Environment
Economically secure and wealth creating	Jobs and earnings Income and consumption

HE ARA WAIORA

He Ara Waiora was initiated by the Tax Working Group and subsequently aligned to the Living Standards Framework. Throughout its evolution, the design of He Ara Waiora has been driven by engagement with Māori and workshops with pūkenga Māori. It has evolved through two principal stages:

- Conceptualising a tikanga Māori framework that could guide tax policy, depicted as version 1.0 below; and
- Conceptualising a mātauranga Māori approach to the concept of wellbeing that could operate as a macro framework, in some way aligned to the LSF, depicted as version 2.0 below.



He Ara Waiora Version 1.0

He Ara Waiora Version 2.0

In Version 1.0 **Waiora** anchors the framework in a conception of human wellbeing, that is connected to the four capitals within the LSF and expressed through four tikanga derived values of wellbeing: **kaitiakitanga** (stewardship of all our resources), **manaakitanga** (care for others), **ōhanga** (prosperity) and **whanaungatanga** (the connections between us).

Version 1.0 was considered broadly sound as a conceptual model for applying tikanga Māori to government policy processes, and it is notable that three of the four tikanga derived values are in nearly universal usage across Iwi and Māori organisations as pre-eminent values to guide organisational behaviour. However, as the discussions deepened into an exploration of a mātauranga Māori sourced concept of wellbeing, it became apparent that Version 1.0 was not sufficently fulsome to reflect a Māori view of wellbeing. We particularly note the following themes in the discussion:

- That there needed to be more normative direction on the concept of wellbeing, that while it could be extrapolated from the concept of Waiora, needed further definition to be clear enough to support policy analysis;
- That there was some degree of conflation between the outcomes that reflect wellbeing and process values that ought to guide policy development;
- That there were important elements of wellbeing that would either lack visibility within the framework, or the meaning of the values contained within He Ara Waiora awkwardly and improperly stretched to embrace those missing elements of wellbeing;
- It was also noted that the the 'capitals' approach, while it is a popular means to embrace a holistic and integrated approach to wellbeing, comes from a philosophical tradition that is at odds with Māori relationality.

In Version 2.0, the domains of wellbeing have been expanded, with a clearer conceptual relationship between the various elements of wellbeing. The elements of version 2.0 are described more fully below.

Both versions of He Ara Waiora were recommended by Māori to adopt Associate Professor Mānuka Henare's He Korunga o Ngā Tikanga, a Spiral or matrix of ethics' approach, to ensure that there was alignment between the conceptualisation of wellbeing and practical implementation of the values through behavioural guidance and indicators of success. This model is depicted below:

KAWA (foundational principle)	Description of the moral imperative underpinning wellbeing. It is noted that this interpretation of kawa is distinct, emphasising values that draw from atuatanga, as opposed to the usage of kawa as protocols on marae.
⬇	⬇
TIKANGA (principles, ethics & values)	Tikanga values describe the framing objectives or dimensions of wellbeing that give effect to the kawa.
⬇	⬇
RITENGA (behaviours & enactment)	Tangible performance and behavioural expectations/guidelines that give effect to kawa and tikanga, both within policy processes and the behavioural outcomes of people/entities within the scope of the policy.
⬇	⬇
ĀHUATANGA (attributes, traits, & characteristics)	Āhuatanga embodies attributes and characteristics, that we apply in the framework through a suite of indicators that we consider to reflect the tikanga and ritenga.

Neither version of He Ara Waiora has been fully developed against He Korunga o Ngā Tikanga, with the ritenga and āhuatanga elements being the least developed components.

Version 2.0 of He Ara Waiora endeavours to convey the following principles underpinning a mātauranga Māori approach to conceptualising wellbeing:

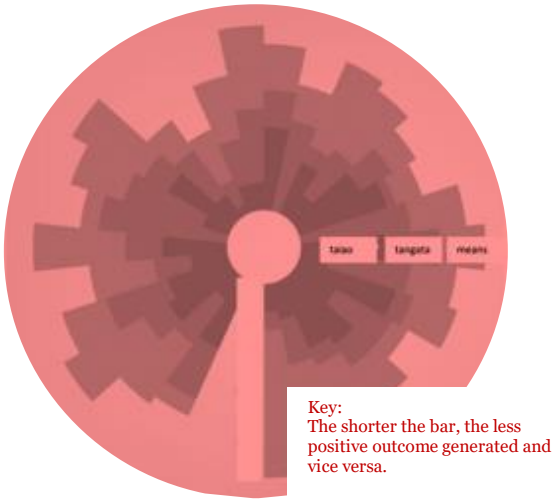
- That Wairua should be at the centre of any approach to wellbeing;
- That a model of wellbeing should not be human centric and recognise that the wellbeing of the Taiao is a paramount and a predeterminant of human wellbeing;
- That Māori approaches to wellbeing are inherently relational and the model needs to reflect that relationality, including between the ends and means of achieving wellbeing.

The diagram endeavours to reflect these principles in the following ways:

- The Takarangi pattern is overlaid on the model to illustrate the inter-relationship between the elements of wellbeing.
- The positioning of Wairua—Taiao—Ira Tangata endeavour to reflect the Māori view of the relationship between those three fundamental aspects of wellbeing: Wairua is at the centre to reflect that it is the foundation or source of wellbeing, with the environmental wellbeing being positioned as independent of, and prior to, human wellbeing (Ira Tangata).
- There is also relationality in the recognition that human wellbeing has individual and collective elements, through the inclusion of He Kāinga (collective) and He Tangata (individual).
- The model also includes 'ends' and 'means' components. The ends consist of Wairua, Taiao and Ira Tangata dimensions of wellbeing. The means consist of the four values Kotahitanga, Manaakitanga, Tikanga and Whanaungatanga.

Within each of the dimensions of wellbeing in version 2.0, it is anticipated that there would be specified facets, supported by a range of outcome and behavioural guidance indicators (ritenga and āhuatanga respectively). Each of these facets of wellbeing could be measured, in a similar way to the existing LSF and/or the popular donut economics model promulgated by Kate Raworth. Using this type of approach, particular policy decisions could be visually represented for their alignment to various elements of wellbeing as well as the state of wellbeing monitored over time. The images below endeavour to convey how the iterated He Ara Waiora model could visually do so (please note, this is indicative pending the model being further developed):

Indicative representation of how He Ara Waiora would incorporate facets within each dimension of wellbeing.



Indicative representation of how He Ara Waiora could reflect the impact of a particular policy/ decision on the dinmesaions and factes of wellbeing

The elements of the model are described more fully below, however it is noted that version 2.0 is under development and requires further testing and exploration with Iwi Māori. The following descriptions should treated as illustrative and likely to undergo further iteration.

WAIRUA—overarching concept of wellbeing, encompasses both ends and means	
Why included: To reflect that a mātauranga sourced approach to wellbeing should be anchored in atuatanga and wairuatanga.	Interpretation/Application To be further developed. Wairua elements should be woven through all other aspects of the model.

TAIAO—environmental wellbeing as an inherent good	
Why included: To position wellbeing as not being human centric and that environmental sustainability is an inherent good. Also reflects the Māori world view of peoples obligations to the environment.	Interpretation/Application The Taiao sphere would be supported with tikanga, ritenga and āhuatanga elements, many of which could be sourced from State of the Takiwā/Iwi Māori environmental health frameworks. The facets of the Taiao dimension of wellbeing would synthesise the key elements of wellbeing reflected in the existing frameworks. Potential indicators are set out further below.

IRA TANGATA- HE KĀINGA, HE TANGATA—human sphere of wellbeing

Why included:	Interpretation/Application
The Ira Tangata sphere encompasses the human elements of wellbeing. He Kāinga and He Tangata are depicted as inter-related, to reflect the inter-relationship between wellbeing that can be experienced as an individual and wellbeing that must be realised in community with others.	This is a conceptual element of the model which is given effect through the four elements of the Ira Tangata sphere below.

MANA TUKU IHO—identity and belonging as an 'end' in wellbeing

Why included:	Interpretation/Application
This element encompasses a sense of identity and belonging to a community/ies, both of which are considered to be fundamental to a sense of wellbeing, both individually and collectively.	Mana Tuku Iho would encourage policy to: • recognise the constitutive elements of identity and prioritise people having choice over how they develop and express their identity. • recognise and prioritise community cohesion. The facets of this dimension of wellbeing would synthesise the important elements drawn from mātauranga Māori, as well as potentially integrate dimensions of wellbeing identified in the LSF and Whānau Ora. The tikanga components are likely to include direction such as: • people should have choice and the ability to enjoy, protect, celebrate their identity • people gaining a sense of meaning and agency as a result of their identity • people should feel a sense of belonging, a sense of kāinga, being known and loved within their community The ritenga and āhuatanga elements require further development and are likely to include behavioural guidance, process considerations and indicators. The latter could incorporate some of the existing indicators from the LSF, Whānau Ora and Indicators Aotearoa NZ (IANZ). It is noted that additional indicators would be needed that reflect the essence of this element of wellbeing and its emanation of wairuatanga. The indicators are likely to incorporate existing LSF indicators pertaining to social capital, but also have a range of broader elements.

MANA TAUUTUUTU—inter-dependent rights & responsibilities as an 'end' in wellbeing

Why included:	Interpretation/Application
This element encompasses the inherent interdependence of rights responsibilities within a Māori world view, and that feelings of being of	Mana Tauutuutu would encourage policy to recognise and prioritise: • the rights of individuals, communities and the environment; • people being of service to their families, community and environment.

service, contributing to whānau, community and place contribute to wellbeing at an individual and collective level.	The facets of this dimension of wellbeing would synthesise the important elements drawn from mātauranga Māori, as well as potentially integrate dimensions of wellbeing identified in the LSF and Whānau Ora. The tikanga element is likely to include direction aligned to: • people should have knowledge of their rights and their rights should be respected. • people should feel a sense of commitment and contribution to their communities, driven by feelings of aroha and recognising their responsibilities/obligations • people should be able to find/ seek meaning and purpose—living a life that is valued, because it is connected to a sense of purpose The ritenga and āhuatanga elements require further development as stated above in respect of Mana Tuku Iho. The indicators are likely to incorporate existing LSF indicators pertaining to civic engagement, safety and social capital, but also have a range of broader elements.

MANA ĀHEINGA—aspirations and capability as an 'end' in wellbeing

Why included:	Interpretation/Application
This element recognises the importance of individuals and communities having aspirations for their lived reality and having the capability to realise their aspirations.	Mana Āheinga would encourage policy to recognise and prioritise: • Whānau and community aspirations • Whānau and community developing relevant capability. This element is aligned to Amartya Sens capability approach to community development, but anchored in mātauranga Māori. The facets of this dimension of wellbeing would synthesise the important elements drawn from mātauranga Māori, as well as potentially integrate dimensions of wellbeing identified in the LSF and Whānau Ora. The tikanga element is likely to include direction aligned to: • people should have aspirations and the capability to pursue their aspirations. • People and communities should have the resources available to realise their aspirations and build their capability. The ritenga and āhuatanga elements require further development as stated above in respect of Mana Tuku Iho. The indicators are likely to incorporate existing LSF indicators pertaining to human capital and community infrastructure, but also have a range of broader elements.

MANA WHANAKE—sustainable prosperity as an 'end' in wellbeing

Why included:	Interpretation/Application
This element recognises the importance of sustainable, intergenerational prosperity to wellbeing.	Mana Whanake would encourage policy to recognise and prioritise: • The conditions that enable sustainable prosperity for whānau and communities. The facets of this dimension of wellbeing would synthesise the important elements drawn from mātauranga Māori, as well as potentially integrate dimensions of wellbeing identified in the LSF and Whānau Ora.

The tikanga element is likely to include direction aligned to:

- whanau and communities should enjoy sustainable prosperity and have the resources they need to ensure it intergenerationally

The ritenga and āhuatanga elements require further development as stated above in respect of Mana Tuku Iho. The indicators are likely to incorporate existing LSF indicators pertaining to economic sustainability.

PROCESS OR MEANS VALUES—how policy is made impacts on wellbeing	
Kotahitanga Encourages government to work in a more aligned way (overcoming existing silo mentality). Ritenga and āhuatanga	Manaakitanga Encourages government to build a deeper understanding of the imperatives and aspirations of those affected by policy, to demonstrate an ethic of care that gives effect to this value.
Whanaungatanga Requires further discussion with participants to explore whether this is properly a process value or encompassed within Mana Tuku Iho and Mana Tauutuutu as an end.	Tikanga Encourages government to ensure that decisions are made by the right decision maker, following the right process, according to the right values.

The potential alignment between Version 2.0 He Ara Waiora and the two prior wellbeing models is summarised below. It is emphasised that the concepts in He Ara Waiora (V2.0) are both broader and more purposive than the elements in the other two wellbeing models, and it is not appropriate to conflate alignment with possessing the same meaning or relative priority. It is noted that these points of alignment could contribute to identifying the appropriate facets of each dimension of wellbeing within He Ara Waiora, which is discussed more fully below in Part Three of this report.

He Ara Waiora (v 2.0)	**Whānau Ora Outcomes**	**Living Standards Framework**
Wairua	No directly comparable element, cultural identity element could be interpreted as encompassing Wairua.	Subjective wellbeing
Taiao (Environmental Wellbeing)	Responsive to living and natural environment	Environment
Mana Tuku Iho (Identity and Belonging)	Confident in language and culture Cohesive, resilient and nurturing	Cultural identity Social connections
Mana Tauutuutu (Interdependent rights and responsibilities)	Confidently participating in society	Civic engagement and governance Safety and security
Mana Whanake (Prosperity)	Economically secure and wealth creating	Jobs and earnings Income and consumption

Mana Āheinga (Aspiration and capability)	Self-managing Living healthy lifestyles	Knowledge and skills Housing Time use Health
Kotahitanga (Unity in how policy is developed)	No comparable element	No comparable element
Manaakitanga (Ethic of care in how policy is developed)	No comparable element	No comparable element
Whanaungatanga (to be further discussed as a means or end)	No comparable element	No comparable element
Tikanga (Right decision makers, rules and process in how policy is developed)	No comparable element	No comparable element

The following section of the report expands on the potential alignment between the models and explores factors which could guide implementation of an overarching wellbeing framework.

PART TWO—COMPARING THE MODELS AND CHOOSING THE APPROACH TO RECONCILIATION

We recognise that there can be only one macro-wellbeing framework, that guides all government policy to assess and enhance its contributions to national wellbeing. The presence of three prominent wellbeing models will require one of two responses: (1) selecting one framework as the paramount architecture for wellbeing in New Zealand or (2) merging the models to create an integrated approach to wellbeing. We consider that there are five principal technical factors which we consider are relevant to guiding which approach is taken, as well as helpfully reveal the similarities and differences between the models:

- How the dimensions of wellbeing in the model align to the values and aspirations of New Zealanders;
- How the model should reflect the 'ends' of wellbeing, meaning to what extent a policy framework should contain directional or normative descriptions of the dimensions of wellbeing;
- Whether the model should include both 'ends' and 'means' to guide policy making, with the ends being as described above and the means referring to how policy is made (also known as instrumental values or process considerations);
- Whether and how the model should guide the inter-relationship between dimensions of wellbeing; and
- How well the model can be practically implemented.

We also recognise that there are a range of higher level considerations, such as to what extent a wellbeing framework should lead or follow the values of New Zealanders, the place of the Treaty of Waitangi, the reflection of our multicultural diversity and the like. These considerations are beyond our scope.

We explore how each of the wellbeing models correlates to these five technical factors below, followed by a commentary on the approaches to, and implications of, merging the three models.

ALIGNMENT TO NEW ZEALAND VALUES

The aspiration driving the development of a wellbeing framework for New Zealand policy is to more fully reflect the things that are valued by New Zealanders. However, there is limited evidence available to assess the alignment of any of the models against New Zealand values. Our views on the respective alignment of the models are largely drawn from informal and anecdotal sources, and should therefore be approached cautiously.

	LSF	Whānau Ora	He Ara Waiora
How does it seek to align to values	Predominantly aligned to global Western approaches to the determinants of wellbeing. For example, if there are too many environmental pollutants, wellbeing will be compromised. In this model, it is assumed that people value the determinants of wellbeing being positively enhanced.	Conceptually aligned to the manifestations of family well-being or self determination. For example, we will know that a family has wellbeing if they are confident in their culture, participating in society and living healthy lifestyles (in addition to the other pou). We consider Whānau Ora is an outcome model, as it describes the outcomes that are desired for families.	Conceptually sourced in mātauranga Māori and seeks to give expression to tradition and historically sourced values and understandings of wellbeing. We consider this model is a philsophically grounded impact model.
Alignment to values of New Zealanders as a whole	Due to the focus on determinants of wellbeing, we would describe this approach as being more pragmatically oriented rather than seeking to align to the prime values New Zealanders hold of what amounts to wellbeing or the 'good life'. Informal commentary suggests that the pragmatic approach to the dimensions of wellbeing may be too narrowly and mechanical to fully embrace the values of New Zealanders. We would describe the state of alignment as the dimensions of wellbeing are not wrong, but they are not necessarily enough either.	There has been no analysis of how Whānau Ora outcomes align to the values of wider New Zealand. We consider that the broad alignment between the Whānau Ora and LSF dimensions of wellbeing suggests that they would be broadly acceptable to New Zealanders, but further evaluation would be required. There may also be similar questions to the LSF about whether they are fulsome enough to reflect the values New Zealanders have about the 'good life'.	There has been no analysis of how the dimensions of wellbeing in He Ara Waiora align to the values of wider New Zealand. We note that there is a growing awareness of, and interest in, the likelihood that tikanga Māori has infused New Zealand values. We consider that there will be a spectrum of responses to a mātauranga Māori sourced approach to wellbeing, ranging from high enthusiasm to considerable discomfort.
Alignment to Māori values	We consider that the LSF has low resonance with Māori values pertaining to wellbeing. While the determinants of wellbeing may be practically sound and of relevance to Māori peoples, the approach does not align to the relationality and principle Māori emphasised as critical during the development of He Ara Waiora.	We consider that Whānau Ora is strongly endorsed as an outcomes framework by Māori, but we question whether it is a full articulation of wellbeing from a mātauranga Māori perspective. We note that during the development of He Ara Waiora that participants sought reflection of principles and relationality that are not reflected in the Whānau Ora pou.	He Ara Waiora is designed to emanate from Māori values. The model requires further development and testing with Māori to ensure it is a sound reflection of Māori values that attracts Māori support.

HOW NORMATIVE OR DIRECTIONAL SHOULD A MODEL BE?

There is no universal view on how clearly stated the 'ends' of wellbeing should be in an effective model. There is an inherent tension between describing the 'ends' in a way that embodies the fullness of the values held by a diverse populace, and ensuring that each government has sufficient discretion to pursue their policy priorities. We do not offer a view on how directional a wellbeing framework should be, but we do provide our views on how directional each of the three models are/would be in practice.

	LSF	Whānau Ora	He Ara Waiora
How normative/ directional	We consider the focus on determinants results in the LSF having low normative or directional effect.	We consider the outcomes approach has moderate directional effect.	We consider He Ara Waiora has strong directional effect, as it describes aspirational 'ends'.

ENDS AND/OR MEANS?

In global approaches to wellbeing models, it is common for the models to only have the determinants of wellbeing, which are akin to 'ends', albeit framed more pragmatically than purposively. Global commentary recognises the difference between prime values, which articulate the ends, and instrumental values, which describe process values. This commentary recognises that wellbeing frameworks are an effort to increase the visibility of prime values, but also note that there can be tensions between prime and instrumental values which can impair the extent to which prime values are realised. It is not our role to state a position on whether the optimal wellbeing model should contain guidance on ends and means, however we do note that Māori engagement on He Ara Waiora has tended to emphasise the importance of both. In our view, the models have the following reflection of ends and means:

	LSF	Whānau Ora	He Ara Waiora
Ends and/or means	Solely ends, stated more pragmatically than purposively.	Solely ends, stated through outcomes.	Ends and means, both described purposively.

INTER-RELATIONSHIP BETWEEN DIMENSIONS OF WELLBEING

The issue of inter-relationship is relevant for guiding whether all the elements of wellbeing are equal or whether there is relative priority between them, as well as whether some dimensions of wellbeing are contingent on the presence of other elements of wellbeing. However, there is limited commentary on whether wellbeing models should provide guidance on the inter-relationships between dimensions of wellbeing. Arguably, there is a similar tension as in respect of extent of normative guidance: guidance on any inter-relationships will increase the clarity of implementation, but may be seen to impair the discretion of future governments. We note that Māori have strongly expressed a preference for the model detailing the inter-relationship between the dimensions of wellbeing so as to reflect mātauranga Māori.

	LSF	Whānau Ora	He Ara Waiora
Approach to inter-relationships	Relationality is achieved through dimensions of current wellbeing (the 12 dimensions of wellbeing) and future wellbeing (the four capitals). Does not provide guidance on the relationship or relative priority within the 12 current dimensions or between current and future dimensions of wellbeing.	Does not directly engage with inter-relationships between the seven outcome areas.	Endeavours to convey relationality by: • Centring waiura and positioning environmental sustainability as independent of and prioritised over human wellbeing. • Recognising the interdependence between individual and collective experiences of wellbeing. • More conceptually, through the takarangi pattern that emphasises the inter-relationship between all aspects of wellbeing.

IMPLEMENTATION CONSIDERATIONS

The extent to which a framework can be implemented is always an important consideration. We consider that all the frameworks could be implemented successfully, but that they will require varying levels of work on further development, as stated below:

	LSF	Whānau Ora	He Ara Waiora
Ability to easily implement	While still under development, there are existing policy tools to support its implementation, particularly the LSF dashboard.	Model is fully developed for its' original purpose, but would require additional development to be applied as a macro-framework, potentially including policy tools such as a dashboard comparable to the LSF.	Model is under-development and will require significant work to fully develop the model, supporting policy tools and engagement with Māori. Indicative policy tools and a dashboard comparable to the LSF is set out in the following section for illustrative purposes of the fully developed model.

IS THERE A CLEARLY PREFERABLE MODEL?

Against these technical factors, we do not consider that there is a clearly preferable wellbeing model, as summarised below and expanded on in the following assessment of respective strengths and weaknesses.

Factor	Assessment of models
Alignment to the values and aspirations of New Zealanders	None of the models have been properly tested for alignment against the values of New Zealanders, and each present distinct challenges: • The LSF may be too narrow/mechanistic due to the focus on determinants of wellbeing, as well as having low resonance with Māori views of wellbeing • Whānau Ora Outcomes may similarly be too pragmatic and the Māori provenance may be challenging for some

	• The Māori provenance may be challenging for some
Normative direction on the ends	It is unclear whether strong normative guidance is considered desirable for a wellbeing model. The benefit of strong normative guidance is that it is likely to enhance the realisation of wellbeing. The counter argument is that it may be seen as constraining the discretion of future governments. Our assessment of the models is: • LSF—low directional guidance • Whānau Ora—moderate directional guidance • He Ara Waiora—strong directional guidance
Inclusion of ends and means	It is also unclear whether it is desirable to include both ends and means within a wellbeing model. The benefit of doing so is to resolve potential tensions between prime values and instrumental values, which may enhance the realisation of wellbeing outcomes. Our assessment of the models is: • LSF—only ends • Whānau Ora—only ends • He Ara Waiora—ends and means
Inter-relationship between dimensions of wellbeing	It is also unclear whether wellbeing models should provide guidance on the inter-relationship between dimensions of wellbeing. The benefit of doing so is that it will provide more clarity and thereby likely enhance the realisation of wellbeing outcomes. Our assessment of the models is: • LSF—some relationality between current and future dimensions of wellbeing, but lacks clarity for application • Whānau Ora—no direct realtionality between dimensions of wellbeing • He Ara Waiora—strong guidance on relationality between dimensions of wellbeing
Can be practially implemented	All of the models require further developmental work, however they are at varying states of readiness for implementation: • LSF—most developed of the models and has existing policy tools to support implementation • Whānau Ora—will require significant work to enable it to be applied as macro-framework • He Ara Waiora—requires significant conceptual and practically focussed work to further develop and enable it to be applied as macro-framework

In our view, the respective strengths and weakesses of the models are:

	LSF	Whānau Ora	He Ara Waiora
Strengths	• Model is validated against global Western practices, most notably the OECD • Is capable of immediate implementation, even while under iterative development	• Potentially less complex than the LSF, due to 7 dimensions of wellbeing • Outcomes framework has been implemented for a number of years, creating of body of practice to learn from	• Directional focus is likely to enhance wellbeing outcomes • Integrates means and ends, which may increase clarity • Clearer relationship between dimensions of wellbeing may assist

		• Strongly supported by Māori as an outcomes framework	evaluating priorities/ trade offs • Strongly supported by Māori
Weaknesses	• Focus on determinants may make it too narrow/mechanical to align to NZ values • Lack of directional content may weaken the ability to enhance wellbeing outcomes • Low resonance with Māori concepts and values of wellbeing • Potentially perceived as complex due to the 12 dimensions of wellbeing and 4 capitals	• Unclear alignment with NZ values • Will require significant work to develop policy tools to support it being applied as a macro framework • Would require testing with Māori to ensure it is an appropriate approach to a macro-framework for wellbeing (as distinct from the clear support it has as a framework for Whānau Ora policy and practice)	• May be considered too directional • Unclear alignment with NZ values • Will require significant work to develop policy tools to support it being applied as a macro framework

Accordingly, we consider it would be premature to advance one model to the exclusion of the others. It may be desirable to explore aligning or merging the models, however we consider this would need to be done carefully, as discussed below.

IS IT POSSIBLE TO MERGE THE MODELS

While all the models have similarities in how they describe dimensions of wellbeing, merging them is something that we believe should be done with caution, due to the risks of undermining conceptual or philosophical integrity. Merging will involve either adopting one of the models as the 'parent framework' that the elements of the other two models are subsumed within, or developing a fourth model that integrates the existing three models under a new 'parent structure'.

In our view, He Ara Waiora will lose its conceptual and philosophical integrity if it is subsumed within the 'parent structure' of either of the two models and developing a new integrative model is beyond our scope. Accordingly, the following section of this paper explores the one merger option we consider is viable: He Ara Waiora becoming the parent structure for the two other models.

PART THREE—HE ARA WAIORA—IMPLEMENTATION AND POLICY TOOLS

In this section of the report, we explore how He Ara Waiora could be implemented in a way that incorporates the LSF and Whānau Ora outcomes. We first provide an overview of how He Ara Waiora could be implemented and the specifically consider the following elements of implementation:

- Changes to policy processes; and
- Dashboard of indicators to support evaluation of poicy and tracking the state of wellbeing over time.

We emphasise that this content has been informed and inspired by hui that have been held with Pūkenga Māori, but that the actual content has not been the subject of engagement yet. We are not experts in tikanga Māori and we anticipate that the preliminary content below will change when it is considered by Pūkenga Māori, and should therefore be treated as illustrative, but needing further testing and development.

HE ARA WAIORA IMPLEMENTATION FRAMEWORK

The conceptual model of He Ara Waiora, as depicted to the right, would be supported by further specificity on the facets of each dimension of wellbeing, which could incorporate dimensions of wellbeing contained in the LSF and Whānau Ora Outcomes. The implementation framework would adopt Henare's layered approach to guide how to interpret and apply the concepts contained in He Ara Waiora. Each of these implementation aspects is detailed in turn below.

FURTHER SPECIFYING THE FACETS OF WELLBEING

As discussed above, the facets of wellbeing would add a layer of detail within each of the dimensions of wellbeing. Visually, this could be represented as depicted to the right, with the lettered block segments each reflecting a distinct facet of wellbeing.

The facets of wellbeing are still under development with Pūkenga Māori. However the potential content from the preliminary discussion and integration of the LSF and Whānau Ora dimensions of wellbeing is summarised below. Wairua is not included at this stage as further discussion is required. It is noted that the subjective wellbeing dimension in the LSF is potentially most appropriately aligned to Wairua as one fragment of reflecting wairua within wellbeing.

TAIAO—environmental wellbeing as an inherent good

Facets identified by Pūkenga Māori	Facets of Wellbeing Drawn from LSF and Whānau Ora
• Health of taiao through recognised measures including Cultural Health Index (CHI) • The presence and abundance of indigenous species, and mahinga kai species in particular • Native restoration and/or remnant vegetation • Extent to which kaitiakitanga roles can be exercised • Management and restoration of sites of significance • Sustainable use of quality traditional food and other cultural resources • Ability of taiao and mahinga kai sites to sustain traditional Māori values and practices • Other facets will be identified through further discussion	LSF: • Various elements of environmental sustainability • Natural capital Whānau Ora: not included in this dimension of wellbeing as He Ara Waiora frames environmental sustainability as an independent good, whereas Whānau Ora outcomes frame it in a human centric way of whānau being responsible stewards of their environment. This Whānau Ora dimension is included under Mana Tauutututu

MANA TUKU IHO—identity and belonging as an 'end' in wellbeing

Facets identified by Pūkenga Māori	Facets of Wellbeing Drawn from LSF and Whānau Ora
• Sense of identity • Extent to which sense of identity creates resilience, confidence and aspiration • Sense of belonging and place within a community • Extent to which belonging in a community creates resilience, confidence and aspiration • Other facets will be identified through further discussion	LSF: • Cultural identity • Social connections • Social capital Whānau Ora Outcomes: • Confident in language and culture • Cohesive, resilient and nurturing

MANA TAUUTUUTU—inter-dependent rights & responsibilities as an 'end' in wellbeing

Facets identified by Pūkenga Māori	Facets of Wellbeing Drawn from LSF and Whānau Ora
• Individuals should know their rights and responsibilities • Individuals should have their rights respected by government • Serving their community by discharging their obligations	LSF: • Civic engagement and governance • Safety and security Whānau Ora Outcomes: • Responsive to living and natural environment

- Confidently participating in society

MANA ĀHEINGA—aspirations and capability as an 'end' in wellbeing

Facets identified by Pūkenga Māori

- Individuals, families and communities have aspirations for their future
- Individuals, families and communities have the capability to realise their future
- Individuals, families and communities have the resources to realise their aspirations

Facets of Wellbeing Drawn from LSF and Whānau Ora

LSF:

- Knowledge and skills
- Housing
- Time use
- Human capital

Whānau Ora Outcomes:

- Self managing
- Living Healthy Lifestyles

MANA WHANAKE—sustainable prosperity as an 'end' in wellbeing

Facets identified by Pūkenga Māori

- Individuals, families and communities enjoy sustainable prosperity
- Individuals, families and communities have the resources for sustainable prosperity

Facets of Wellbeing Drawn from LSF and Whānau Ora

LSF:

- Jobs and earnings
- Income and consumption

Whānau Ora Outcomes:

- Economically secure and wealth creating

HENARE'S MODEL AS AN IMPLEMENTATION FRAMEWORK

Adopting Henare's layered approach would guide applying He Ara Waiora in the following way:

KAWA (foundational principle)	TIKANGA (principles, ethics & values)	RITENGA (behaviours & enactment)	ĀHUATANGA (attributes, traits, & characteristics)
	Generic Implementation Guidance		
Statement of moral imperative	Tikanga values describe the objectives that give effect to the kawa.	Tangible performance and behavioural expectations/guidelines that give effect to kawa and tikanga, both within policy processes and the behavioural outcomes of people/entities within the scope of the policy.	Āhuatanga embodies attributes and characteristics, that could be applied in a suite of indicators that reflect the tikanga and ritenga.
	Specific Implementation Guidance as a Wellbeing Framework		

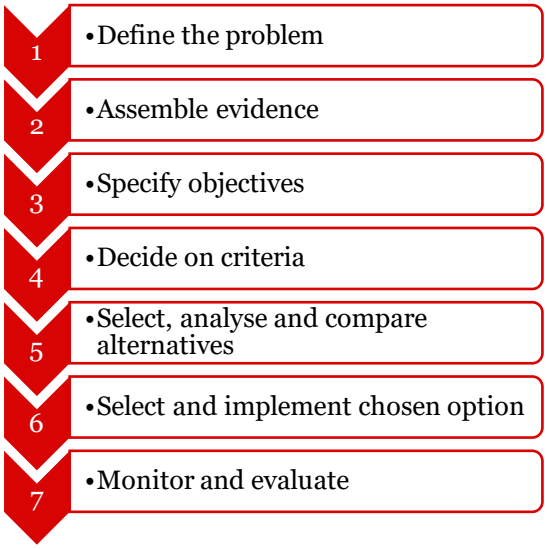
Positions Waiora as the moral imperative driving all government policy.	Each of the dimensions of wellbeing would provide guidance to the priorities and objectives of policy, discussed more fully below.	The four means values, as well as the dimensions of wellbeing would result in changes to the policy process, as discussed more fully below.	Could result in a dashboard, comparable to the LSF dashboard, but that is a sound interpretation of the dimensions of He Ara Waiora, discussed more fully below.

These changes are explored in more detail immediately below.

POLICY PROCESS CHANGES

In a previous report on He Ara Waiora, we considered that Henare's framework would encourage tangible changes to the existing policy process.

The current policy development process is modelled on the Bardach policy pathway and involves, broadly, the following steps:



In the table below, we demonstrate how Henare's cascading model could apply to this type of policy development process. We consider that the application of a tikanga framework should result in a broader analysis that encompasses the interests of all New Zealanders, as well as elucidating issues and interests of distinct relevance to Māori. The following analysis therefore seeks to illustrate the benefit of a tikanga framework to the the policy development process for the wider public good. It is noted that it does this as a generic application of Henare's model, rather than a specific application of He Ara Waiora. We consider it is premature to do a more detailed application of He Ara Waiora prior to the model being further developed by Māori and without collaborating with senior people inside government responsible for the policy development process and tools. For the same reasoning, and with the exception of the dashboard of indicators, we also not develop any of the policy tools identified as supporting changes to the policy process.

We also note that the linear Bardach model of policy development has questionable suitability for complex or 'wicked' problems, which increasingly characterise the policy landscape. Recent public policy literature tends to favour exploration of complex adaptive systems and systems thinking to better engage with complexity and interdependency. We have not considered this approach to policy development in the paper, but consider that a tikanga framework is inherently aligned to systems thinking and is likely to provide a helpful structure to understand interdepencies and complexities within policy issues.

Existing Policy Step	Principal Change	Kawa	Tikanga	Ritenga	Āhuatanga	Suggested Policy Tool
1 Define the problem	Broader and deeper problem definition.	The problem would be defined with explicit reference to the 'moral imperative'. The problem definition and identification of policy objectives would be developed in parallel through a process of dynamic interplay. Problem definitions will have greater depth than current practice. It is also likely to result in divergent 'moral imperatives' of various stakeholders being more explicitly recognised at an earlier stage.	Incorporating tikanga based values at this stage would have varying impacts depending on which values are adopted. As a general principle, this is likely to result in a more comprehensive analysis of inter-dependencies and contextual factors than currently occurs. This could be supported by a standardised analytical tool to work through how the problem is perceived by different stakeholders.	Considering how the behavioural practices of different stakeholders have shaped the problem is likely to result in more nuanced and specified analysis.	Will involve considering indicators of the problem with reference to indicators that reflect the policy outcomes. Consistent with the view that indicators of success should be identified at the beginning of initiatives.	• Stakeholder mapping tool that identifies divergent moral imperative and values, as well as reflects interdependencies between stakeholders.
2 Assemble evidence	Broader suite of evidence that includes behavioural and perception elements.	Consideration of the 'moral imperatives' of various stakeholders would broaden the range of material evidence collated and considered, potentially standardising data collection from key stakeholders.	Incorporating tikanga based values at this stage will provide structure to the type of evidence collected and would similarly depend on which values are adopted within the tikanga framework. This could be supported by a standardised analytical tool.	Ritenga would require structured collection of evidence on the practices/ behaviours of key stakeholders.	Āhuatanga would encourage collection of evidence on indicators and outcomes that have previously been considered.	• Values based data collection tool to ensures evidence is collected on behavioural and perception aspects to the problem. • Could include behavioural microsimulation modelling.
3 Specify objectives	Values based approach to defining objectives.	Objectives would be framed with reference to the 'moral imperatives' held by stakeholders, and would need to provide a solution to points of divergence.	Objectives are also directly connected to the adopted tikanga values, with the stated aim of enhancing values based outcomes, which would be comparable to the LSF four capitals encouraging active consideration of objectives across multiple dimensions.	Ritenga encourages specific consideration of how the objectives could be enacted in a tangible sense.	Āhuatanga encourages identification of indicators or measures that would give effect to the kawa and tikanga.	• Interpretative tool for applying tikanga derived objectives to policy objectives.
4 Decide on criteria	Values frame criteria.	The criteria would be directly correlated to the 'moral imperatives' held by various stakeholders, identifying points of resonance and dissonance for greater visibility.	Criteria would be developed that reflect the adopted values. For example, a whanaungatanga criteria could be in the vein of 'the policy strengthens trusting relationships' or 'the policy supports new relationships to develop (bridging social capital). We consider tikanga based criteria would result in a broader suite of criteria being adopted, many of which have more practical relevance to communities.	Ritenga would encourage incorporating criteria that have regard for the behaviour change implications and likelihood of the proposed policy.	Āhuatanga would ensure strong correlation between criteria and indicators, both outcome and process.	• Interpretative tool for developing tikanga aligned criteria.
5 Select, analyse and compare alternatives	Evaluation against values based and behavioural criteria.	Consideration of the 'moral imperatives' of various stakeholders would broaden and deepen the framework against which alternatives are tested.	Incorporating tikanga based values at this stage could broaden the type of solutions that are considered and would ensure that all solutions are evaluated against values based criteria, as described above in relation to whanaungatanga.	Ritenga would encourage structured comparison against behavioural drivers of key stakeholders.	Āhuatanga would ensure a structured comparison against indicators and outcomes that reflect kawa and tikanga.	• Standardised tool for values based evaluation of policy options. • Could include behavioural microsimulation modelling.
6 Select and implement chosen option	Greater visibility of values alignment/ impact for decision makers.	The main outcome for decision making would be greater visibility of the relative impact of the options on moral drivers and values, as well as a clearer narrative for how and why the preferred option was selected.	Incorporating tikanga derived values would similarly increase the visibility of a wider suite of factors in decision making, and could be supported by a standardised presentation tool that depicts the relative strength of the various options against values based factors. Two examples used by a number of Indigenous collectives is depicted further below.	Ritenga would enhance visibility of the foreseeable behavioural implications of the preferred approach, supporting greater awareness of implementation challenges.	Āhuatanga would ensure a robust evaluation framework is in place before the implementation begins, including both outcome and process indicators.	• Standardised tool that increases visibility of values alignment/ impact for decision makers.
7 Monitor and evaluate	More robust evaluation framework that is values aligned.	The monitoring and evaluation approach would include tracking the evolution in 'moral imperatives' held by various stakeholders.	Monitoring and evaluation would incorporate indicators which reflect the adopted values. Using the whanaungatanga example above, tracking changes in trusting relationships or the formation of new relationships (bridging social capital).	Ritenga would encourage incorporating criteria that have regard for the behaviour change implications and likelihood of the proposed policy.	Āhuatanga would ensure a comprehensive evaluation framework to monitor and evaluate the policy.	• Standardised evaluation tool and indicator database for ongoing monitoring that reflects tikanga.

PRELIMINARY INTEGRATED HE ARA WAIORA DASHBOARD

The tables below aim to set out a illustrate how an He Ara Waiora dashboard could evolve. It is noted that the illustrative dashboard includes descriptors for the facets of each dimension of wellbeing. The facets have not been discussed with Pūkenga Māori and we consider it is unlikely that they will remain as they currently are framed, as such we emphasise that this dashboard is a work in progress and should not be relied on for anything other than illustrative purposes

An He Ara Waiora dashboard would aim to have the same functionality as the LSF dashboard, namely, to track changes in wellbeing overtime as well as serve as a tool for evaluating policy, such as the way the LSF dashboard was used in the preparation of the Budget. We note that further work is required to develop bespoke indicators that reflect the essence of He Ara Waiora and particularly ensure appropriate reflection of wairua. We also consider that there should be consideration of a 'chief indicator' for each of the dimensions of wellbeing within He Ara Waiora, however shaping that indicator will require further engagement with Pūkenga Māori.

TAIAO—Chief Indicator: [to be developed]				
Facets of Wellbeing Dimension	**Bespoke Indicators**	**LSF Indicators**	**Whānau Ora Indicators**	**Indicators Aotearoa Indicators**
• Health of taiao through recognised measures including Cultural Health Index (CHI) • The presence and abundance of indigenous species, and mahinga kai species in particular • Native restoration and/or remnant vegetation • Extent to which kaitiakitanga roles can be exercised • Management and restoration of sites of significance • Sustainable use of quality traditional food and other cultural resources • Ability of taiao and mahinga kai sites to sustain traditional Māori values and practices • Other facets will be identified through further discussion		Natural capital	• Quality of environment / sustainability • Land use • Kaitiakitanga • Air quality • Water quality • Resource stocks • % Involvement in environmental planning or decision making (or access) • % Land development and productivity • **Value of whānau landholdings** • % Whānau/family are satisfied with their access to physical environment/resources	• Biodiversity/native species • Export of waste • Material intensity • Waste flows in waterways and coastal marine environments Indicators that are perhaps too human centric and could be better placed elsewhere: • Illness attributable to air quality • Costs of extreme weather events • Consumption of green house gas emissions

MANA TUKU IHO—Chief Indicator: [to be developed]				
Facets of Wellbeing Dimension	**Bespoke Indicators**	**LSF Indicators**	**Whānau Ora Indicators**	**Indicators Aotearoa Indicators**
Sense of identity		Cultural identity • Indicators not yet developed	Confident in language and culture • Speaking te reo Māori • Proficiency • Speaking te reo in the home • *% Te reo speakers* • *% Whānau/households in which Te reo Māori is spoken in the home* • **% Learning te reo** • Knowledge of pepeha • Mātauranga • Access to cultural knowledge • *% Whānau that have knowledge of the pepeha of the whānau* • *% Whānau having access to someone to support with cultural skills* • **% Believe they have acquired enough mātauranga / knowledge of whakapapa to teach others/children** • **% Participate in the transfer of te ao Māori knowledge** • Participating in cultural activities • *% Participating in cultural activities* • **% Feel they have the opportunity to participate in cultural activities** • Visiting marae • Connection to marae • Marae state of repair • *% Attended ancestral marae in last 12 months* • *% Living within 30 minutes' drive of ancestral marae* • **% Marae functioning well (in good state of repair)**	• Language retention • Ability to be yourself • Engagement with cultural activities • Intergenerational knowledge transfer • Te reo Māori speakers • Spiritual health
Extent to which sense of identity creates resilience, confidence and aspiration				• Sense of purpose
Sense of belonging and place within a community		Social connections • Perceived social support network Social capital	Cohesive, resilient and nurturing • Contact with whānau and friends • Strong whānau relationships • Nurturing, abuse-free environment • Support • *% Extent of contact with whānau and friends* • *% Feeling lonely* • *% Whānau/family get along well with one another* • % Getting support in times of need • % Whānau/family that give care to older/younger members • % Whānau/family satisfied with the amount of time spent intergenerationally • % Whānau/family provide a nurturing environment Participating in Te Ao Māori • Iwi registration • Rights and advocacy • *% Registered with an iwi* • **% Confident in organisations upholding their rights** • **% Satisfied that advocacy efforts are consistent with tribal history and values** • Access to wāhi tapu and wāhi taonga • **% Whānau have access/opportunity to visit sites of significance**	• Sense of belonging • Contact with family and friends • Loneliness • Suicide • Social support • Access to natural resources • Mental health status • Harm against children •
Extent to which belonging in a community creates resilience, confidence and aspiration				

MANA TAUUTUUTU—Chief Indicator: [to be developed]				
Facets of Wellbeing Dimension	**Bespoke Indicators**	**LSF Indicators**	**Whānau Ora Indicators**	**Indicators Aotearoa Indicators**
Individuals should know their rights and responsibilities			Whānau are confidently participating in society	
Individuals should have their rights respected		Safety and security • Homicide rate	Whānau are confidently participating in society • Feeling discriminated against • Expressing identity • Spirituality/religion • Safety • Crime level • Participating in clubs/community groups • Access to • *% Discriminated against in last 12 months* • % Acceptance of diversity • % Ability to be yourself in NZ / express identity • % Re-offending rate • % Feel/trust that their whānau/family is treated fairly • **% Feel their whānau are able to live as Māori** • % Feel their whānau/family has satisfactory access to all necessary services	• Corruption • Institutional trust in government • Institutional trust in police • Justice equity • Experience of discrimination • Perceptions of safety • Victimisation • Work place accidents Potential to consolidate or repeat various equity or inequality measures, potentially including: • Income inequality • Health equity • Education equity •
Serving their community by discharging their obligations		Civic engagement and governance • Voter turnout • Time use	Responsive to living and natural environment • Quality of environment / sustainability • Land use • Kaitiakitanga • Air quality • Water quality • Resource stocks • % Involvement in environmental planning or decision making (or access) • % Land development and productivity • **Value of whānau landholdings** • % Whānau/family are satisfied with their access to physical environment/resources Confidently participating in society • *% Participating in club or interest groups* • *% Volunteering* • Societal systems • *% Voting in General Election* • *% Trust in government institutions* • % Voting in Local Elections • % Voting in School Board trustee elections	• Value of unpaid work • Democratic participation • Sense of purpose • Active stewardship of land

MANA ĀHEINGA—Chief Indicator: [to be developed]

Facets of Wellbeing Dimension	Bespoke Indicators	LSF Indicators	Whānau Ora Indicators	Indicators Aotearoa Indicators
Individuals, families and communities have aspirations for their future		Life satisfaction • Self-evaluation of life satisfaction	Self managing • Pathways to independence • Sense of purpose • Capability within whānau • Planning for emergencies • Control over their life • Home ownership • Housing stability • *% Feel control over their life* • % Whānau/households that own or partly own their home • % Housing affordability / housing cost • % Living at same house for 5 years • % Feel a sense of purpose • % Believe have gained the skills/knowledge to adequately manage their lives • % Believe have gained the skills and knowledge needed to contribute to their whānau/family • **% Whānau that are aware of the capability that exists in their whānau network** • % Whānau have a household emergency plan • % Whānau/households have home contents insurance • % Aware of their rights and interests regarding assets held in common	• Experienced wellbeing • Family wellbeing • Hope for the future • Life satisfaction • Leisure and personal time • Satisfaction with leisure time • Job satisfaction • Job strain • Work life balance • Underutilisation
Individuals, families and communities have the capability to realise their future		Knowledge and skills • Labour force with at least upper secondary education Health • Life expectancy at birth • Age adjusted mortality rate Human capital	Whānau are participating in society • ECE • Educational/Qualification attainment • % Attending ECE • % Achieving NCEA • % Satisfactory access to ECE • % Truancy Living Healthy Lifestyles • Self-assessed health status • Drinking alcohol • Eating healthily • Doing physical exercise • Psychological distress • *% In good health (self-assessed)* • % Drink alcohol to hazardous level • % Eat 3+ veges per day • % Physically active • % Whānau encourage healthy lifestyle choices	• Locus of control • Amenable mortality • Health equity • Health expectancy • Self reported health status • Suicide • Core competencies • ECE participation • Educational attainment • Literacy, numeracy and science skills of 15 yr olds • NEET
Individuals, families and communities have the resources to realise their aspirations		Access to services • Households with broadband access		

MANA WHANAKE—Chief Indicator: [to be developed]

Facets of Wellbeing Dimension	Bespoke Indicators	LSF Indicators	Whānau Ora Indicators	Indicators Aotearoa Indicators
Individuals, families and communities enjoy sustainable prosperity		Jobs and earnings • Employement rate • Unemployment rate	Economically secure and wealth creating • Income • Income adequacy • Savings/Net worth • Financial skills • *% Income adequate to meet everyday needs* • Household income per person • Net worth • % Whānau/family have a retirement savings plan • % Believe they have the skills to adequately manage the financial situation for themselves and their whānau/family • Employment • NEET • % Employment rate • % NEET • % Whānau/household have sufficient employment ['underutilisation' is available] • Business ownership • Business growth • Business opportunity • **Number of Māori / whānau business** • % Self-employed • % Increasing employees • % Whānau/household feel they would have the support needed to start a business	• Child poverty- material hardship • Child poverty- low income • Income • Income adequacy • Income inequality • Low income • Material wellbeing • Networth • Official development assistance • Remittances to other countries • Value of unpaid work • Employment rate • Hourly earnings
Individuals, families and communities have the resources for sustainable prosperity		Income and consumption • Disposable income per capita Housing • Rooms per person	Environment • Quality of housing • Land type • *% Whānau/households which have a problem with dampness or mould* • *% Whānau/households which need housing repairs* • % Homes are insulated • **% Land type that housing is on (papakāinga)**	• Access to safe water for recreation and food gathering • Drinking water quality • Resilience of infrastructure • Housing affordability • Housing quality • Overcrowding • Homelessness •

CONCLUSION AND RECOMMENDATIONS

We consider it is critical at this time, that the various wellbeing workstreams across government are aligned and that clarity is achieved regarding their respective objectives and operation.

In our view, the LSF, in its current form, is incapable of integrating mātauranga Māori sourced understandings of wellbeing while retaining the integrity of Māori worldviews. We are also concerned that seeking to 'splice' elements of Māori concepts of wellbeing into a model that fragments the dimensions of wellbeing will be poorly received by the Māori community.

We believe there is merit in further developing He Ara Waiora as a potential parent framework for wellbeing and that there is potential to pioneer an internationally significant approach to measuring and analysing wellbeing. We also consider that doing so could be the most progressive approach to embodying the Treaty of Waitangi ever attempted in New Zealand.

If He Ara Waiora is to be further developed, we recommend that:

- He Ara Waiora is 'incubated' by pūkenga Māori and that any wider engagement process with Māori is led by pūkenga Māori engaged in the design. We caution that if either of these elements are disregarded that He Ara Waiora will have a fatal loss of legitimacy within the Māori community and that the LSF will be exposed to concerted Māori criticism as failing to appropriately recognise Māori concepts of wellbeing;
- There is greater clarity about the potential scope and objectives for He Ara Waiora as a mātauranga sourced concept of wellbeing that could be used to measure and analyse wellbeing across government policy, supported by a range of practical policy tools, such as those identified in this paper.