



He Ara Waiora – brief overview

He Ara Waiora is a waiora framework built on te ao Māori knowledge and perspectives of wellbeing. Waiora speaks to a broad conception of human wellbeing, grounded in water (wai) as the source of life (ora). It recognises that all aspects of waiora are inter-related. Waiora is intergenerational in scope. It was developed alongside Ngā Pūkenga (an expert group of Māori thought leaders).

Why use He Ara Waiora?

The Treasury's vision is 'lifting living standards for all New Zealanders'. He Ara Waiora helps us to apply an indigenous and uniquely New Zealand approach to lifting living standards.

How is it intended to be used?

He Ara Waiora can be used in the following ways:

- To prompt deeper thinking and questions that can improve policy analysis – such as: does this initiative improve the ability of individuals, whānau, hapū, iwi and communities to determine and achieve their own aspirations?
- To guide policy and operational process – for example, by applying the principle of kotahitanga and driving to demonstrate collaboration amongst government agencies alongside iwi, Māori and communities to deliver meaningful wellbeing outcomes.
- To help public servants learn and apply a stronger understanding of some key Māori concepts that relate to wellbeing.
- To enable, over time, stronger evaluative thinking about the wellbeing impacts of government policies.

How to read the following diagram

He Ara Waiora talks about ENDS (what outcome domains are important) and MEANS (what approaches and processes we need to follow to achieve the ends).

ENDS – what is important for waiora

Wairua (spirit) is at the centre to reflect that it is the foundation or source of wellbeing. Values, beliefs and practices related to wairua are essential to Māori conceptions of health and wellbeing.

The wellbeing of **Te Taiao** (the natural world) is paramount and inextricable from human wellbeing. There are responsibilities and obligations to sustain and maintain the wellbeing of Te Taiao.

Te Ira Tangata (the human domain) encapsulates human activities and relationships.

People (**tangata**) and collectives (**kainga**) thrive when they:

- Have a strong sense of identity and belonging (**mana tuku iho**)
- Participate and connect within their communities, including fulfilling their rights and obligations (**mana tautuutu**)
- Have the capability to decide on their aspirations and realise them in the context of their own unique circumstances (**mana āheinga**)
- Have the power to grow sustainable, intergenerational prosperity (**mana whanake**).



MEANS – principles for how to approach the creation of waiora (wellbeing)

Kotahitanga means working in an aligned, co-ordinated way across the system and in partnership with business, communities, iwi and whānau.

Tikanga means that decisions have to be made in accordance with the right processes. This includes working in partnership with the Treaty partner.

Whanaungatanga means fostering strong relationships and networks, both through kinship and shared interests.

Manaakitanga means maintaining a focus on improved wellbeing and enhanced mana for all New Zealanders. It means supporting each other and demonstrating an ethic of care for our fellow New Zealanders. Distributional analysis is important to identify and address inequities.

Tiakitanga* means guardianship, stewardship (e.g. of the environment, or other important processes and systems that support wellbeing).

* Under discussion for inclusion in the framework