

## Te Ao Māori Perspective

### ‘Mana Whakahaere’

We (whānau) want a mental health and addiction system to demonstrate commitment to te Tiriti o Waitangi and be accountable. This will support us to express our authority

Te Tiriti o Waitangi is the foundation to develop legislation and policy.

Te Tiriti o Waitangi is used as a mechanism to reduce inequities across social determinants of health, and to achieve equitable wellbeing outcomes.

Whānau lead mental health and wellbeing resource and policy decision-making as a part of tino rangatiratanga.

Whānau determine workforce needs, and barriers to equitable

recruitment are removed, including lack of pay parity and processes that prejudice.

Whānau are enabled to apply mātauranga Māori in the course of their work.

Environments where whānau Māori feel culturally safe are enabled to facilitate restoration processes, including pae oranga to address disparities inherent in criminal justice approaches.

### ‘Mana Motuhake’

We lead and self-determine our pathways through distress, substance, or gambling harm to wellbeing and recovery

Whānau leadership in local, district, regional, and national decision-making roles enables self-determination.

Whānau determine and co-create services and supports that whakamana the aspirations of Māori.

Whānau lead strategies to protect the rights of whānau, including strategies to actively address institutional racism and compounding prejudice and discrimination.

Whānau feedback is actioned, and services engage whānau to lead service design, delivery, and policy decision improvements.

Whānau lead trauma-responsive approaches to develop and strengthen resilience.

## Shared Perspective

### Equity

We (tāngata whaiora) want a mental health and addiction system that upholds equity and supports all of us and our whānau

The mental health and addiction system fulfils Te Tiriti o Waitangi obligations.

Services treat us equitably, and take action to decolonise practise, increase workforce diversity, apply intersectionality, and address inequities and systemic racism.

We benefit from mental health, alcohol, gambling, and drug law reform that puts human rights, wellbeing and equity at the heart.

The justice system actively diverts and supports us when we are experiencing harm from substance use or gambling and mental distress.

Policy and laws effectively minimise the social, economic, environmental, and commercial determinants of mental distress, gambling, and substance harm, and enable wellbeing.

### Participation and leadership

We lead and self-determine our pathways through distress, substance, or gambling harm to wellbeing and recovery

Tāngata whaiora and whānau co-create and co-produce mental health, addiction, and wellbeing policies.

Tāngata whaiora and whānau work in a wide range of leadership roles, and lead projects to achieve full community<sup>3</sup> inclusion.

Strategies are led by those of us with experience of gambling harm, alcohol harm, and harm from other drugs to eliminate the prejudice, self-stigma and

discrimination we experience. This work is valued and supported.

Tāngata whaiora and whānau lead and co-produce services, responses, models of care, research, and training.

When using services, we are leaders in our care and decision-making.

Our feedback actively shapes community facilities, public spaces, support services, and policy.

### ‘Manawa Ora’ / ‘Tūmanako’

We have the right to choose supports and services that respond to our experiences, needs, and aspirations, and that support our mana motuhake

Whānau determine for ourselves what autonomy or mana motuhake is for us.

Whānau access and choose supports that enable mana motuhake, including rongoā Māori.

Whānau, hapū, and iwi are enabled to respond to experiences, aspirations and needs of Māori.

Whānau determine pathways identifying kaupapa Māori, iwi Māori, and whānau-led supports that are needed in their rohe and turangawaewae.

Whānau wānanga solutions to distress, substance, or gambling harm.

Rangatiratanga is embraced in services, enabling mana motuhake.

### ‘Mana Tangata’ / ‘Tū Tangata Mauri Ora’

We want a mental health and addiction system that is culturally, spiritually, relationally, and physically safe for Māori

Whānau experience trauma-responsive services without the use of coercive and punitive practices such as solitary confinement (seclusion).

Te ao Māori is embedded in services enabling culturally safe engagement that is holistic and healing.

The right of mana whānau to rangatiratanga is acknowledged in services.

Whānau report positive experiences of seeking and receiving support that is free from prejudice, discrimination, and racism.

The effect of colonisation, and intergenerational trauma is understood, and workforce actions and practises enable whānau to build and strengthen resilience.

Whānau experience support that prioritises wairuatanga and physical wellbeing.

### Access and options

We have the right to choose supports and services that respond to our experiences, needs, and aspirations, and believe in our capacity to thrive

We have meaningful choice in support when we are experiencing any level of distress, substance harm, or gambling harm, as do our friends and whānau.

Our options include kaupapa Māori, peer-led, trauma-informed, and family-based supports, harm reduction approaches, and access to community and home-based support.

Communities are enabled to develop and deliver their own responses to distress, trauma, harm from alcohol, other drugs, or gambling.

Community connections are an accessible ‘first port of call’ and an enduring resource, including non-biomedical and culturally grounded support.

We can access navigators and peer advocates to walk alongside us in our journeys.

### Safety and rights

We want a mental health and addiction system that understands and upholds our cultural, spiritual, relational, and physical safety, and our human rights

Services actively honour our rights and self-determination.

Tāngata whaiora and whānau report trust in trauma-responsive services, free from prejudice, discrimination, punitive practises, and racism.

Solitary confinement (seclusion) and coercive practises are eliminated.

The culture of the mental health and addiction system is relational, respectful, and values diversity.

The workforce is well supported to support us and our whānau, and risk-taking is seen as essential for recovery.

Our communities and whānau respond to distress, substance harm, or gambling harm in compassionate, non-punitive, and inclusive ways.

Harm minimisation practices are used in places where people gamble, use alcohol, or use other drugs.

### ‘Mana Whānau’ / ‘Whanaungatanga’

We want a range of supports to work collectively and cohesively, and to acknowledge the interconnection of whakapapa

Whakawhanaungatanga is valued in services to enable authentic relationships with whānau.

Whānau are connected to support that contributes to mauri ora.

Whānau can access information and resources developed by Māori, for Māori that contribute to mauri ora.

Whānau experience reciprocal opportunities to contribute to pae ora – koha mai, koha atu.

Whānau experience connection and belonging that enables celebration of taonga tuku iho.

Whānau insights inform workforce training and education to eliminate bias and extend workforce capability.

### ‘Kotahitanga’

We want supports to make a meaningful difference for Māori, and to unify the collective voices of whānau

Whānau are thriving and self-defined wellbeing, and recovery is valued and respected.

Māori knowledge and worldviews are equally valued alongside other worldviews. Cultural assessments, approaches, and practises are valued as taonga tuku iho, and are respected equal to clinical approaches.

Māori values are reflected in services as evidenced by whānau.

Whānau strengths are illuminated to effect meaningful difference and enable us to realise our full potential.

### Connected care

We want supports to work collectively and cohesively for us, and see us as valued members of whānau, communities, and society

All tāngata whaiora and whānau can access tools and information to respond to distress, reflect on and minimise harm from alcohol, other drug use, or gambling, find support, and lead our wellbeing and recovery.

Services easily connect us with health, social, and justice system supports that benefit us, and to cultural, wairua, environment, and community supports and resources.

Our whānau feel connected and hopeful.

The system increasingly provides choice-based models of support, such as whānau funding models.

Education develops critical thinking skills and community facilities provide resources, internet access, and safe spaces to facilitate our engagement with supports.

### Effectiveness

Supports and services must make a meaningful difference in our lives, so that we are self-determining and thriving

We experience self-defined wellbeing and recovery and benefit from dedicated action to eliminate health and wellbeing inequities.

Services effectively contribute to our holistic wellbeing, address wider causes of distress impacting us, and support us to regain and maintain hope, purpose and valued roles in our whānau and communities.

Safe processes, support and resources exist for tāngata whaiora and whānau to openly discuss any concerns about distress, or harm from substance use, or gambling.

We experience connection and belonging in inclusive communities that celebrate our humanity, pride, diversity, and recovery stories.

<sup>1</sup>It lends to the knowledge whānau hold collectively and extends the boundaries of whānau centred to be strengths based, positive and inspiring.

<sup>2</sup>Whānau of all ages – tamariki / children, rangatahi / youth, pākeke / adults. When we talk about whānau, we are focused on whānau with lived experience of mental distress, harm from substance use, and harm from gambling.

<sup>3</sup>Including iwi and hapū, communities of place, communities of belonging, virtual communities, and relational communities such as schools and workplaces.