



He Ara Āwhina (Pathways to Support) framework

Our Goal: A whānau dynamic mental health and addiction system

Kei te whānau te mana rangatira o tōna oranga. We lead our wellbeing and recovery. All whānau can navigate distress, reduce harm from substances and harm from gambling.

Te Ao Māori Perspective

Mana Whakahaere – We (whānau) experience tino Rangatiratanga and feel that Te Tiriti o Waitangi is actively embedded in the mental health and addiction system and services.

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

Whānau develop strategies to address inequities across social determinants of health to achieve equitable wellbeing outcomes.

Whānau lead mental health and wellbeing resource and policy decision-making at every level.

Mātauranga Māori is recognised and valued alongside clinical views as integral to all that occurs within the system.

Māori are enabled to monitor compliance to Te Tiriti o Waitangi to address institutional racism and inequities in resourcing across the system.

Māori data are protected, and outcomes and measures are defined and determined by whānau.

Mana Motuhake – We lead and self-determine our pathways to pae ora, mauri ora and whānau ora.

Whānau participate and lead locally, regionally and nationally.

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

Whānau feedback is prioritised, and we lead the design of supports and services, delivery, and policy decision improvements.

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

Whānau wānanga solutions to experiences of distress, substance and gambling harm to determine supports and services.

Whānau are enabled to be innovative and entrepreneurial.

Manawa Ora / Tūmanako – We have the right to choose supports and services that respond to our experiences, needs, and aspirations.

Whānau have timely access to and choice of supports and services, inclusive of rongoā Māori.

Whānau determine all workforce needs to ensure autonomy from prejudice and bias.

Whānau determine responses to substance and gambling harm.

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

Whānau determine pathways identifying kaupapa Māori, iwi Māori, and whānau-led supports that are equitably resourced in our hapori.

Tino rangatiratanga is embraced in services, enabling mana motuhake.

Whānau are resourced equitably to deliver timely supports and services determined by whānau.

Mana Tangata / Tū Tangata Mauri Ora – We have a mental health and addiction system that is culturally, spiritually, relationally, and physically safe.

Te Ao Māori is embedded in services to ensure culturally safe engagement that is holistic and healing.

Mana whānau and the right to Tino Rangatiratanga is acknowledged and valued in services.

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

Whānau lead strategies that address the effects of colonisation and intergenerational trauma.

Whānau experience support that prioritises wairuatanga, whānau, and physical wellbeing.

Cultural assessments, approaches, and practises are valued as taonga tuku iho, and are respected equal to clinical approaches.

Coercive practices, including solitary confinement (seclusion), are eliminated.

Mana Whānau / Whanaungatanga – We have access to supports and services that enable connection to our whānau, whakapapa, hapū, and iwi.

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

Whānau are connected to support that contributes to Mauri ora.

Whānau can access timely information, resourcing and supports, including digital support.

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

Whānau experience supports and services that acknowledge and value the importance of connection to whenua, whakapapa and ngā atua.

Whānau determine training and resources needed to extend workforce capability and capacity.

Kotahitanga – We want supports and services to work collectively and cohesively to make a meaningful difference for us.

Whānau define wellbeing and recovery pathways are valued and respected.

Mātauranga Māori is equally valued alongside other worldviews.

Māori values are reflected in services as evidenced by whānau.

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

Whānau experience environments that are culturally safe and enabled to facilitate restoration processes, including pae oranga to address disparities inherent in criminal justice approaches.

Whānau experience opportunities to further education and employment aspirations.



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Shared Perspective

Equity – We (tāngata whaiora) want a mental health and addiction system that supports all of us and our whānau equitably.

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

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

We are valued for who we are. We are not disadvantaged by our diagnosis, ethnicity, age, identity, or disabilities.

Services take action to decolonise practise, increase workforce diversity, apply an intersectional lens, and address inequities and institutional racism.

Promotion and prevention strategies support equity.

Investment in supports and services improves equity of access and outcomes.

The justice system actively diverts and connects us to health and wellbeing supports and services when we are experiencing distress, substance or gambling harm.

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

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

We work in a wide range of leadership roles, where our lived experience, whānau experience, community connections and diversity are valued.

Resourcing enables diverse, quality and sustainable leadership, and supports emerging leaders.

Strategies are led by those of us with experience of distress, gambling harm, alcohol harm, and harm from other drugs to eliminate prejudice, self-stigma and discrimination. This work is funded and evaluated.

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

When using supports and services, we are leaders in our care and decision-making. We can easily access our healthcare information. There is education and support to self-advocate and make informed decisions.

Our engagement and feedback actively shapes supports, services, workforce, training, and policy.

Access and options – We have the right to choose supports and services, when and where we need them, that respond to our experiences, needs, and aspirations, and believe in our capacity to thrive.

We define what our experiences, needs and aspirations are. We can access different options and learn what works and doesn't work for us.

All supports and services are trauma-informed, culturally responsive and support our wairua, values and strengths.

We have meaningful choice in supports and services when we are experiencing any level of distress, substance, or gambling harm. These are accessible when we need them, without barriers.

Options include community and home-based supports, kaupapa Māori, peer-led, harm reduction, and family-based supports and services. We can access support to stay in, or return to our work, education or parenting roles.

Our friends and whānau have meaningful choice of supports and services.

We have access to environments and supports that provide listening, respite, and healing.

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

Communities are enabled and resourced to develop and deliver their own responses to distress, trauma, harm from alcohol, other drugs, or gambling. Funding models recognise and value volunteers, whānau, peers, and community support groups.

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.

The culture of the mental health and addiction system is relational, respectful, and values diversity. The impacts of colonisation and intergenerational trauma are acknowledged and understood.

Coercive practises, including solitary confinement (seclusion), are eliminated.

Supports and services actively promote our individual and collective rights and our self-determination.

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

We have access to advocacy support when we need it, and timely resolution of complaints.

Processes are in place to restore relationships when harm occurs, enabling transparency, learning and improvement.

Our workforces are safe, cared for and well-resourced to support us and our whānau. Training and leadership enable harm reduction practices and holistic safety. Risk taking is seen as essential for recovery.

Medication is prescribed safely, and we have support if we choose to come off psychiatric medication.

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

Connected care – We want supports and services 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 culturally and linguistically appropriate tools and information to respond to distress, reflect on and minimise harm from alcohol, other drugs, or gambling, find support, and lead our wellbeing and recovery.

Services communicate well with us, our whānau, and with each other. Our workforces are knowledgeable, skilled, empowered and fully culturally competent.

Services connect us with housing and social services, and to cultural, wairua, environment, whānau and community supports and resources.

Effective connections between mental health services, addiction services and physical healthcare help us stay physically well.

We experience reciprocal opportunities to contribute to mental health and wellbeing. Our knowledge of recovery is valued.

Education effectively develops critical thinking skills that enable us to reduce harm from alcohol, other drugs and gambling and navigate distress.

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

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

We benefit from dedicated action across government to prevent suicide, distress, substance harm and gambling harm, and to eliminate the physical health, income, and wellbeing inequities we experience.

A range of supports and services for tāngata whaiora and whānau are appropriately funded and staffed to provide high quality support.

Supports and services adapt to evidence, innovation, and best practise from clinical, mātauranga Māori and peer worldviews.

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

Physical health services provide us with excellent care, address access barriers, biases, and diagnostic overshadowing.

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.

Our strengths and recovery stories are recognised and celebrated.

We experience self-defined recovery and holistic wellbeing (see He Ara Oranga wellbeing outcomes framework).