Keeping it real
Kia pono te tika

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www.tepou.co.nz/keeping-it-real

Whakapapa

Keeping it Real | Kia Pono te Tika provides a vision for what kaimahi (health workers) need to know and do when supporting tāngata whai ora and whānau. This was previously described in *Let's get real* (Te Pou & Ministry of Health, 2021). To respond to the changing needs of our communities, this vision has now evolved into Keeping it Real | Kia Pono te Tika. This has been developed through stakeholder engagement and guidance from Māori and lived experience leaders. It acknowledges the previous iterations of *Let's get real* and signals future progress in Aotearoa New Zealand in relation to Te Tiriti o Waitangi.[1]

Keeping it Real | Kia Pono te Tika logo is inspired by the harakeke plant and the koru frond, both rich symbols of strength and continuous growth in te ao Māori. Just as the harakeke thrives through its interconnected leaves, this framework weaves together collaboration and holistic wellbeing. The unfurling koru sits within the protective and nurturing environment of the harakeke representing the ongoing journey of learning, development, and resilience. Together, these symbols reflect a holistic approach to health, emphasising the nurturing of relationships, the importance of collective growth, and the unity that strengthens and sustains us all.

For more information about the whakapapa, see www.tepou.co.nz/keeping-it-real

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1- As articulated by the courts and the Waitangi Tribunal.

Contents

About Keeping it Real | Kia Pono te Tika

Keeping it Real | Kia Pono te Tika describes the values, attitudes, knowledge, and skills required for working effectively alongside tāngata whai ora and whānau experiencing addiction and/or mental health challenges. The framework reflects the Aotearoa New Zealand (Aotearoa) context and contemporary best practice. It complements professional competency frameworks and provides a foundational approach for kaimahi who are not guided by a professional competency framework.

Why is this important?

Keeping it Real | Kia Pono te Tika aims to support tāngata whai ora and whānau to have positive experiences and outcomes when accessing all health services.

It helps to strengthen the quality of services and support for tāngata whai ora and whānau through promoting kotahitanga, best practice, and workforce development. It promotes kotahitanga (working in unity, with a common purpose) by providing shared principles, values, attitudes, knowledge and skills for everyone working in health. The framework supports equitable access to services through a focus on engagement for Māori and diverse populations.

Who is the framework for?

It is for everyone working in health regardless of context, organisation, roles, or professions. There are levels tailored to specific groups of kaimahi:

› everyone working in health
› people working in addiction and mental health roles
› people who are leading, guiding, supporting, educating, and resourcing the work of others in health.

How to use the framework

Embedding the framework across your organisational systems and processes will maximise the benefits. You can use it as a professional development and quality improvement tool to help identify strengths and areas that require development. Your approach can be tailored to meet your organisation's goals and needs.

As part of a workforce planning approach, the framework can be used to guide:

› organisational and team practices and processes that improve service delivery and create a positive work culture
› ongoing professional development for the current and emerging workforce (including new graduates and overseas trained kaimahi)
› practice reflection, supervision, and mentoring
› development of education, training, and learning resources
› recruitment and retention processes for selecting and retaining kaimahi with the values, attitudes, knowledge and skills required within your organisation
› orientation or induction processes for new kaimahi.

Resources and tools that support the use of the framework are available on the Te Pou website tepou.co.nz.

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There are three components.

Te Tiriti o Waitangi principles that guide and influence the entire framework and sets the context for all that we do in health in Aotearoa.

Shared values and attitudes that provide a foundation and are woven through the framework.

Seven Real Skills describe what we do when we are working effectively alongside tāngata whai ora and their whānau. The skills are interrelated and intended to be applied alongside each other and guided by the principles, values and attitudes.

Te Tiriti o Waitangi

Te Tiriti o Waitangi principles guide the framework to support improved health outcomes and equity by:

›   supporting **tino rangatiratanga (self-determination):** promoting and enabling self-determination for tāngata whai ora and whānau

›   focusing our health workforce and services on values, attitudes, and skills that will contribute to **equity** of health and wellbeing outcomes

›   guiding the health workforce to promote and provide effective service and support **options**

›   encouraging and supporting development of effective **partnerships** with Māori across all levels of design and delivery of health services

›   demonstrating commitment to **active protection** by building the capability of tāngata whai ora, whānau, the workforce, services, and communities to support wellbeing.[2]

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2 - Adapted from *Whakamaua: Māori Health Action Plan 2020–2025* (Ministry of Health, 2020) and *Commissioning for Pae Ora Healthy Futures* (Ministry of Health, 2023).

Shared values and attitudes

The Keeping it Real | Kia Pono te Tika values and attitudes have been informed by people with lived experience of addiction and/or mental health challenges, people with cultural knowledge and expertise, and kaimahi.

Values

Values guide our actions and are at the core of all relationships when working in health. By embodying these shared values, kaimahi can enable better experiences and outcomes for tāngata whai ora and whānau.

Respect

We respect tāngata whai ora and whānau, their world views, values, and choices they make. We believe respect is fundamental to all human relationships. We understand respect as a right.

Manaaki

We support, care for, tend to, and show generosity to others in all that we do. We seek to uphold the dignity, and protect and enhance the mana of others through our work. We take time to know people and what is important to them, and establish positive and authentic relationships.

Hope

We believe that hope is fundamental to wellbeing, and a life that has meaning and value for the person is always possible. We support people to have hope.

Kotahitanga

We work together in unity and with a common purpose to promote wellbeing. We weave together the rich diversity of our perspectives, acknowledging the work of those who have come before us, to enhance our collective effectiveness.

Wellbeing

We focus on wellbeing, encompassing all dimensions of health: tinana (physical), hinengaro (mental and emotional), whānau (social), and wairua (spiritual).[3] We work to understand tāngata whai ora perspectives of wellbeing.

Whanaungatanga

We believe that a sense of connection and belonging is fundamental to wellbeing. We prioritise being in relationship with people and support their relationships with others, to enhance a sense of belonging for all. We value communities and connections to communities.

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3 - *Whaiora: Māori Health Development* (Durie, 1994).

Attitudes

Attitudes shape our interactions with others. They can have a powerful and immediate impact. The attitudes in Keeping it Real | Kia Pono te Tika reflect what tāngata whai ora and whānau want to experience when they interact with kaimahi and services.

Compassionate

We are welcoming, supportive, caring, kind, sensitive, empathetic, understanding, patient, flexible, validating, and empowering.

Genuine

We are authentic, warm, self-aware, and have aroha and a sense of humour.

Honest

We have integrity and are professional, accountable, reliable, responsible, direct, and trustworthy.

Open-minded

We are accepting, inclusive, non-discriminatory, culturally responsive, and respectfully curious.

Optimistic

We are positive, encouraging, inspiring, enthusiastic, purposeful, innovative, creative, resilient, and hopeful.

Real Skills

The Keeping it Real | Kia Pono te Tika seven Real Skills and indicators describe what kaimahi need to know and do to enable better experiences and outcomes for tāngata whai ora and whānau.

The indicators are organised into topics and levels.

Essential indicators apply to everyone working in health regardless of context, organisation, role, or profession, including people working in voluntary roles.

Enhanced indicators apply to everyone working in addiction and mental health roles. These indicators build on and add to the essential indicators, so people at this level are also expected to demonstrate the essential indicators. These indicators can also guide those in broader health roles who want to further develop their skills to work effectively alongside tāngata whai ora and whānau.

Leadership indicators apply to everyone who is leading, guiding, supporting, educating, and resourcing the work of others in health. This can include kaimahi in designated leadership roles, emerging leaders, people leading areas of work or developing leadership through knowledge and skills in an area such as working with whānau.

These indicators build on and add to the essential indicators. Some leaders working in addiction and mental health may also aim to meet the enhanced indicators, depending on their training and the scope of their role.

Designated leadership roles can include team leaders, service managers, clinical directors, senior clinicians, cultural leaders, lived experience and whānau leaders, mentors, educators, researchers, professional advisors, chief executives, and board members.

The following table summarises application of the indicator levels.

	Essential	Enhanced	Leadership
Everyone working in health	✓		
Everyone working in addiction and mental health roles	✓	✓	
Everyone who is leading, guiding, supporting, educating, and resourcing the work of others in health	✓	✓ +/–	✓
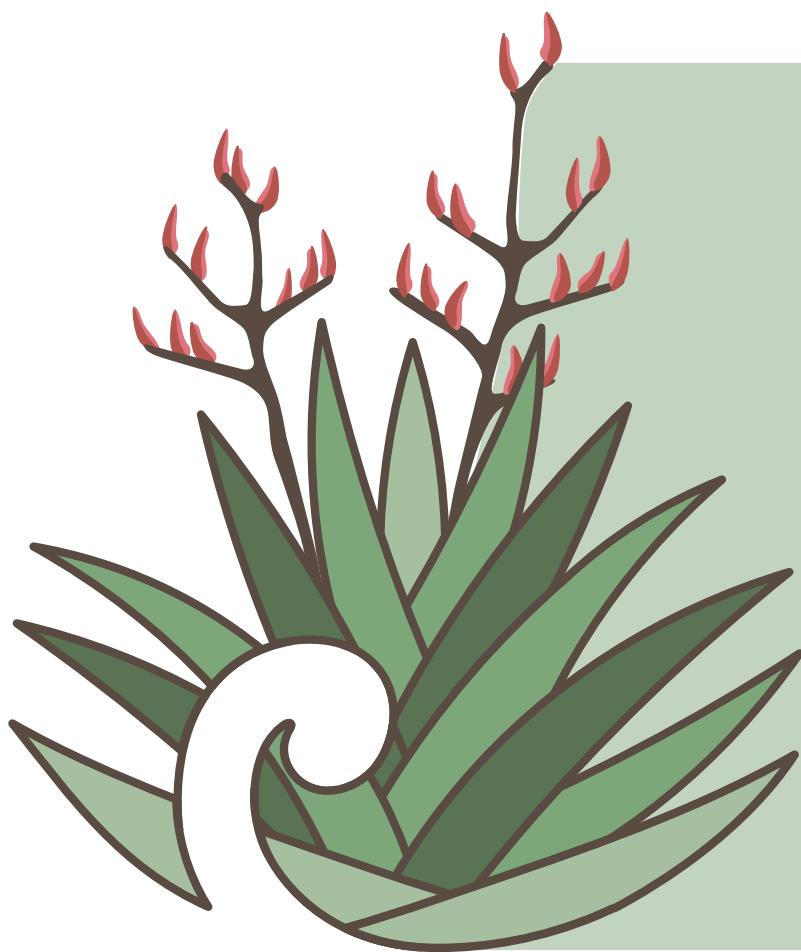
Real Skills

Working alongside tāngata whai ora

Working alongside tāngata whenua

Working alongside whānau

Working within communities

Challenging discrimination

Applying law, policy, and standards

Maintaining learning and kaimahi wellbeing

Values	Attitudes
Respect	Compassionate
Manaaki	Genuine
Hope	Honest
Kotahitanga	Open-minded
Wellbeing	Optimistic
Whanaungatanga	

Working alongside tāngata whai ora

Everyone working in health engages meaningfully with tāngata whai ora and focuses on their strengths, to support self-determination and equitable wellbeing outcomes.

Expected outcome

Tāngata whai ora have their mana protected and enhanced and experience respect. They are informed of their options, receive support to make decisions, and achieve their wellbeing goals.

Essential	Enhanced	Leadership
Aotearoa context		
Recognises that Te Tiriti o Waitangi sets the context for working alongside tāngata whai ora and whānau	Supports others to apply the principles of Te Tiriti o Waitangi	Ensures integration of Te Tiriti o Waitangi principles in service development and delivery
Applies an understanding of the principles of Te Tiriti o Waitangi	Demonstrates responsiveness to tāngata whai ora from priority populations	Regularly reviews organisational effectiveness in integrating Te Tiriti o Waitangi principles
Applies an understanding of health equity in Aotearoa		Provides leadership and resources to enable kaimahi to apply Te Tiriti o Waitangi principles in their work
Recognises that Māori are an identified priority population with high health needs		Provides leadership to ensure effective support for priority populations with high health needs
Recognises other identified priority populations with high health needs (eg Pacific peoples, tāngata whaikaha, people from refugee-backgrounds, and rainbow populations)		

Essential	Enhanced	Leadership
Engagement		
Warmly welcomes and appropriately greets tāngata whai ora and whānau	Builds and sustains trusting relationships with tāngata whai ora, taking the time needed to do this	Ensures services are welcoming and responsive (including culturally responsive)
Respectfully clarifies preferences to ensure use of preferred name, correct pronunciation of names, and correct use of pronouns	Navigates challenges within relationships to support ongoing engagement of tāngata whai ora and whānau	Ensures effective organisational communication with tāngata whai ora and whānau
Demonstrates manaakitanga and whanaungatanga, establishing a connection and rapport with tāngata whai ora	Engages effectively with tāngata whenua[4]	Ensures that systems and processes for engagement, including online and telehealth options, are engaging and inclusive for all
Invites tāngata whai ora to involve a support person or people	Tailors approach to ensure effective engagement with tāngata whai ora from priority populations	Identifies and addresses barriers that may prevent people from engaging with services
Recognises that people may feel apprehensive or fearful when accessing services	Tailors approach to ensure effective engagement with tāngata whai ora across different stages of life	
Supports tāngata whai ora and whānau to feel safe and comfortable		
Takes time to know tāngata whai ora and their context		
Conveys hope for wellbeing		

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4 - For further information, Te Rau Ora is the National Centre for Māori Health, Māori Workforce Development and Excellence.

Essential	Enhanced	Leadership
Diversity		
Demonstrates respect for diverse world views	Ensures planning and provision of support reflect tāngata whai ora perspectives of wellbeing	Ensures cultural safety principles are included in organisational policy and practices
Responds affirmatively and effectively to all tāngata whai ora	Demonstrates understanding of evidence-based addiction and mental health approaches and therapies and their interface with culture, gender identity, age, and disability	Ensures all kaimahi are trained and supervised to provide cultural safety
Recognises the range of diverse strengths and needs of tāngata whai ora across different stages of life (ie pregnancy, infancy, childhood, youth,[5] adulthood and older age)	Seeks advice and support from people who hold specialist knowledge in relation to diversity (eg gender identity, expression and fluidity, culture, age, disability, sexual orientation, faith, and spirituality)	Enables kaimahi, teams, and services to work effectively in the spirit of kotahitanga, respecting diversity
Respectfully asks questions rather than making assumptions based on gender identity, culture, age, disability, sexual orientation, and spirituality	Supports 'Pacific ways' when working alongside Pacific peoples, including Pacific languages, identity, connectedness, traditions, and spirituality[7]	Ensures services are affirmative of and responsive to the needs of communities and populations
Demonstrates awareness that beliefs and approaches to addiction, mental health, and wellbeing can be culturally informed and that there is diversity within groups	Demonstrates understanding of Pacific health models	Ensures access to the services of qualified interpreters
Values and respects people's interpretation of their own experiences	Facilitates access to Pacific peoples' supports and services	Maintains systems to gain advice and guidance from people who hold specialist knowledge in relation to diverse populations (eg the refugee experience, gender identity, expression and fluidity, culture, age, disability, sexual orientation, spirituality, different stages of life)
Demonstrates cultural safety as defined by tāngata whai ora and whānau	Works effectively alongside Asian peoples (eg provides or facilitates access to culturally effective supports and services)	Identifies and works to address barriers to equitable health outcomes
Works effectively at the interface between their own culture and the culture of others[6]	Works effectively alongside people from migrant groups	Ensures provision of safe, accessible, and inclusive environments
Uses the services of qualified interpreters	Works effectively with people from refugee backgrounds	
Uses culturally specific resources		

5 - For further information, Whāraurau provides training and support to the infant, child, adolescent, and youth mental health and addiction sector.

6 - Adapted from *Indigenous Health Reforms: Best health outcomes for Māori in New Zealand* (Durie, 2005).

7 - For further information, Le Va is the Pasifika primary prevention organisation that provides Engaging Pasifika cultural competency training for non-Pacific health and disability workers at Ministry of Health-funded services.

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Essential	Enhanced	Leadership
Diversity continued		
Understands and works to eliminate barriers to accessing support for tāngata whaikaha, older people, and people for whom English is not their first language (eg provides information in forms that are tailored to the person's needs; takes time and checks understanding) Contributes to a safe, accessible and inclusive service environment	Works effectively with people from rainbow communities (eg demonstrates understanding of gender-affirming practices, and gender and sexuality-appropriate support services and the impact of these on wellbeing) Works effectively with tāngata whaikaha, tailoring approach to support accessibility Demonstrates effective practice with tāngata whai ora across all ages	
Kotahitanga including supported decision-making		
Works alongside tāngata whai ora and whānau in the spirit of kotahitanga, focusing on their strengths Works to minimise the impact of power differences Focuses on what is important to tāngata whai ora and whānau Supports tāngata whai ora to make their own decisions relating to their wellbeing and support Provides information that is accessible, and appropriate to age and culture	Works alongside tāngata whai ora and whānau in a manner that accesses their skills and expertise Facilitates informed choice and supported decision-making in accordance with legislation and standards Respectfully provides or facilitates access to support for tāngata whai ora who may require additional support to make their own decisions (eg tāngata whaikaha, people with English as a second language, and people who do not have capacity to give consent)	Promotes and enables advisory, management, and governance structures that are inclusive of a diverse range of tāngata whai ora and whānau perspectives in service development, review, and evaluation Works in a spirit of kotahitanga with tāngata whai ora-led groups and services Promotes inclusion of the consumer, peer support, and lived experience (CPSLE) workforce in services

Essential	Enhanced	Leadership
Assessment, planning and support		
As appropriate to role, applies basic understanding of a holistic concept of wellbeing that encompasses all dimensions of health: tinana (physical), hinengaro (mental and emotional), whānau (social), and wairua (spiritual)	Demonstrates in-depth understanding of a holistic concept of wellbeing	Leads ongoing development of a person-and whānau-centred service
Applies a person- and whānau-centred approach	Models values-informed practice	Leads and models a wellbeing focus
Demonstrates understanding of the role of values in own work	Provides or supports access to cultural responses to restoring wellbeing	Leads a values-informed approach to service design and delivery
Demonstrates a strengths-based approach	Applies in-depth understanding of the range of addiction and mental health-related challenges that people can experience	Ensures services apply recognised best-practice approaches
Demonstrates basic understanding of the range of addiction and mental health-related challenges that people can experience (as applicable to role)	Provides or supports access to evidence-based approaches and therapies	Ensures that processes are in place to promote options and choice of support and services
Demonstrates understanding of the importance of having choice of assessment and support options	Supports tāngata whai ora who are feeling unsafe or at risk of suicide	Supports service collaboration and integration across health and other sectors to enable effective service delivery (eg leads development of strong working relationships between primary and secondary health providers)
Works to address barriers that prevent tāngata whai ora and whānau from accessing services	Identifies and responds effectively to address any form of abuse	
Applies culturally safe and evidence-based information-gathering, assessment, planning processes, and support appropriate to role	Works to address risks of diagnostic overshadowing associated with addiction, mental health challenges, disability, and older age	
Knows how to seek support for tāngata whai ora who are feeling unsafe or at risk of suicide	Works effectively with interrelated health and wellbeing needs, including complex needs (eg physical health needs; sexuality and social isolation for some older people and some tāngata whaikaha)	
Demonstrates basic understanding of different forms of abuse, including physical, emotional, sexual, financial, neglect, and psychological abuse	Works alongside tāngata whai ora and whānau to develop and document tailored wellbeing plans, involving other services as appropriate	
	Supports tāngata whai ora and whānau to navigate across services and supports as needed	

Essential	Enhanced	Leadership
Trauma-informed approach		
Demonstrates understanding of the wide range of possible effects of trauma and loss on all dimensions of wellbeing	Recognises signs that people have experienced trauma and loss	Fosters and enables the delivery of services that reflect trauma-informed approaches
Demonstrates understanding of the wide range of possible effects of intergenerational trauma on tāngata whenua	Works to understand what the experience of trauma means for tāngata whai ora and whānau	Ensures service design is informed by whānau, hapū, iwi, mana whenua, and/or hapori Māori to reflect Māori aspirations
Demonstrates understanding of intergenerational trauma and loss for other populations in Aotearoa (eg for Pacific Peoples and Asian communities resulting from structural discrimination in Aotearoa, both historic and contemporary)	Establishes psychological safety and maintains a trusting and compassionate relationship	
Demonstrates understanding that people from refugee backgrounds have experienced significant trauma and loss which continues after resettlement in Aotearoa	Focuses on empowerment of tāngata whai ora and whānau	
Works to avoid traumatising or retraumatising tāngata whai ora	Offers choices (eg choice of person providing care, cultural support, peer support)	
Applies a shift in thinking from "what is wrong with you?" to "what happened to you and your whānau?"	Responds effectively to trauma-related reactions from tāngata whai ora and whānau, enhancing emotional regulation	
Supports the strengths of tāngata whai ora, whānau, and communities, inspiring hope	Addresses trauma and loss history where indicated (eg provides appropriate resources; refers to appropriate specialist services)	
Contributes to building and maintaining a safe and inclusive trauma-informed environment	Works to account for and address the needs of whānau Māori arising from cultural alienation (eg supports tāngata whai ora to reconnect with Māori culture and whānau)	
	Ensures that cultural identity is a central feature of wellbeing support, to enhance protective factors, strengths, and resiliency	

Working alongside tāngata whenua

Everyone working in health contributes to tino rangatiratanga, ōritetanga (equity), hauora, and whānau ora for tāngata whai ora and whānau Māori.

Expected outcome

Tāngata whai ora and whānau Māori experience respect and are supported to access options informed by te ao Māori to achieve hauora goals.

Essential	Enhanced	Leadership
Te reo and tikanga Māori		
Follows the lead of tāngata whai ora and whānau in use of te reo and tikanga	Works to ensure whānau Māori can engage with services in ways that work for them	Ensures services are provided in a physical environment that is welcoming to tāngata whenua
Respects te reo Māori (eg uses Māori greetings, words, and phrases correctly)	Ensures inclusion of others to support tāngata whai ora as appropriate in te ao Māori (eg kaumātua, whānau)	Ensures easy access to te reo Māori speakers
Respects that tāngata whai ora may consider waiata, karakia, te reo Māori, kaumātua involvement and kai as essential to their safety, healing, and wellbeing	Demonstrates understanding that tāngata whenua may use metaphors to describe their experiences	Ensures easy access to information written in both English and te reo Māori
Respects that whānau Māori may nominate a person to speak on their behalf	Supports whānau Māori to access Māori-led and Māori-responsive services and options that optimise cultural linkages and whānau connectedness, according to their choices	Supports kaimahi to integrate te ao Māori and te reo Māori into service delivery
Asks whānau Māori what they need for their comfort and safety	Engages in kōrero with local marae, hapū and iwi to support ongoing learning about te reo and tikanga	Provides leadership to ensure that whānau Māori can engage in ways they prefer
Ensures comfort and safety needs are met either directly or with support of others (eg te reo Māori speakers, colleagues, service leaders)		Ensures that kaimahi provide care that is safe and comfortable for whānau Māori
Provides information and resources written in both English and te reo Māori		Ensures whānau Māori are supported to access Māori-responsive services
Respectfully demonstrates openness and curiosity to develop and deepen own understanding of te reo and tikanga Māori		Ensures whānau Māori have access to kaumātua and kaimahi Māori
Engages in ongoing learning to deepen own understanding of te reo and tikanga Māori		Ensures whānau Māori have access to cultural interventions (eg assessment, therapy)
Is familiar with local Māori groups (eg mana whenua) and their roles, responsibilities, and relationships with each other as guardians of mātauranga Māori and te reo Māori		Supports kaimahi Māori to work in a way that is consistent with being Māori (eg organisational systems are fit for purpose; Māori cultural supervision is provided)
		Supports co-working between Māori and non-Māori kaimahi
		Fosters relationships and partnerships with local marae, hapū, and iwi
		Draws on the expertise of marae, hapū, and iwi to verify the relevance and common practice of te reo Māori and tikanga in the health setting

Essential	Enhanced	Leadership
Whakawhanaunga		
Recognises and understands the importance of whakapapa, the different roles and responsibilities within whānau, and the nature of whānau relationships with tāngata whai ora Follows the lead of tāngata whai ora and whānau, allowing time for whakawhanaunga to occur Participates in whakawhanaunga, demonstrating warmth, genuineness, and mutuality Demonstrates understanding of Māori ways of supporting relationships, particularly with whānau, such as tātai and the phrase and concept 'Nō hea koe?' Supports tāngata whai ora to identify and involve whānau and others who are important to them	Articulates their own whakapapa Supports others to develop their understanding of the importance of whakawhanaunga Participates in Māori ways of supporting relationships Engages with whānau of tāngata whai ora Supports whānau hui to enable whānau ora Demonstrates understanding that tāngata whenua are the experts in leading whānau hui	Fosters an environment that enables whakawhanaunga Promotes opportunities for kaimahi to attend wānanga to develop skills in Māori ways of supporting relationships Ensures that systems and processes reflect a Māori concept of whānau Supports kaimahi to engage with whānau
Manaaki		
Demonstrates understanding of the importance of manaaki in engaging whānau Māori Works to uphold the dignity and protect and enhance the mana of tāngata whai ora and whānau Māori Demonstrates manaaki tailored to whānau and context (eg is caring, provides a safe space and hospitality, respects boundaries, and meets obligations) Engages in ongoing reflection to ensure manaakitanga for whānau Māori (eg regularly asks "how do I manaakitanga the whānau I'm working alongside?")	Develops and maintains mana enhancing relationships with tāngata whai ora and whānau Māori Supports others to provide a mana enhancing approach	Models manaaki to demonstrate its importance in engaging and working alongside whānau Māori Fosters understanding of manaaki and its significance in whānau ora Supports kaimahi to learn about and demonstrate manaaki Ensures systems and resources enable manaaki

Essential	Enhanced	Leadership
Wairua		
Demonstrates respect for Māori spiritual practices (eg understands that unique Māori spiritual perspectives contribute to the support of tāngata whai ora and whānau ora) Allows time and space for Māori spiritual practices, following the lead of tāngata whai ora and whānau	Follows the lead of tāngata whai ora and whānau to integrate concepts of Māori spirituality in practice Seeks appropriate support as needed to integrate concepts of Māori spirituality in practice	Ensures access to resources that support Māori-led and Māori-responsive options and processes to meet the wairua needs of tāngata whai ora, whānau, and kaimahi Enables kaimahi to access tohunga, kaumātua, and kaimahi Māori to support whānau ora Ensures Māori cultural supervision is provided for kaimahi Māori
Tuakiri tangata		
Respects the importance of identity as Māori to the wellbeing of tāngata whai ora and whānau ora Māori[8]	Ensures whānau Māori have information about available Māori-led and Māori-responsive services and options	Develops, supports and advocates for services that emphasise cultural linkages and whanaungatanga Supports kaimahi to access wānanga and training that enhance knowledge and understanding of tuakiri tangata and its importance within the therapeutic relationship

8 - Adapted from *Ngā Kāhui Pou: Launching Māori Futures* (Durie, 2003).

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Essential	Enhanced	Leadership
Hauora Māori		
Demonstrates understanding of how Māori models and perspectives of hauora apply in their work	Applies and integrates Māori models and perspectives of hauora in service delivery	Promotes and provides for processes and practices that meet Māori cultural requirements (eg Māori models of hauora and wellbeing)
Respects that Māori may use traditional Māori healing processes and practices to support their wellbeing	Is familiar with local resources for traditional Māori healing	Prioritises resource allocation to achieve Māori health equity
Respects that whānau Māori may use the natural environment in the support of whānau ora (eg whenua, maunga, awa, moana and ngahere)	Supports whānau Māori to access traditional Māori healing resources if they wish to	Enables systems and processes to ensure whānau Māori are supported by people with Māori cultural expertise to use the natural environment in the support of whānau ora
Supports tāngata whai ora to access the natural environment according to their needs and preferences	Demonstrates understanding of the interaction between Māori healing practices and other approaches	Integrates principles of tino rangatiratanga and mana motuhake in processes, services, systems, and policy
Demonstrates understanding of principles of tino rangatiratanga and mana motuhake	Shares information about the interaction between Māori healing practices and other interventions with tāngata whai ora, whānau, and others involved	
Protects the rights of whānau Māori	Supports tino rangatiratanga and mana motuhake for whānau Māori	
Demonstrates awareness of how wider determinants of health, both historical and current, impact wellbeing for tāngata whai ora and whānau Māori	Works to account for and address the needs of whānau Māori arising from colonisation and cultural alienation (eg supports tāngata whai ora to reconnect with Māori culture and whānau)	
	Advocates for and supports Māori health aspirations	

Working alongside whānau

Everyone working in health supports whānau wellbeing and ensures that whānau, including children, have access to information, education, and support options.

Expected outcome

Whānau receive support to achieve their health and wellbeing goals, as determined by them.

Essential	Enhanced	Leadership
Whānau engagement		
Respectfully engages with whoever people recognise as their whānau	Models effective whānau inclusion and engagement	Enables service and programme systems that include and support whānau
Invites and supports tāngata whai ora to involve whānau when accessing services	Respectfully navigates consent requirements when working alongside whānau	Ensures services respond to the strengths and needs of whānau
Recognises the range of different roles, responsibilities, and relationships within whānau	Integrates an understanding that Māori identity is embedded in and connected to whānau, hapū, and iwi, accounting for the uniqueness of each whānau	Enables navigation of complex consent requirements that can arise in relation to whānau engagement and inclusion
Respectfully seeks to learn from whānau, understanding that every whānau will express their culture in their own way	Tailors practices to account for culture, gender identity, disability, and life stage	Ensures a whānau-friendly environment that is welcoming and has space for whānau, including children
Demonstrates understanding that, in many cultures, a person's sense of identity is embedded in and connected to whānau		Promotes and enables advisory, management, and governance structures that foster inclusion of whānau perspectives in service or programme development
Demonstrates understanding of the role of whānau at different life stages (pregnancy, infancy, childhood, adolescence, early adulthood, adulthood, and older age)		

Essential	Enhanced	Leadership
Self-determination and kotahitanga		
Works alongside whānau in a way that they are heard, informed, involved, valued, and supported	Explains to whānau their choices and options for involvement alongside their whānau member, and options for support in their own right	Enables culturally safe and responsive service or programme processes for whānau engagement
Shares relevant information with whānau while respecting confidentiality and privacy rights of tāngata whai ora	Works alongside whānau in the spirit of kotahitanga, valuing their strengths and expertise	Supports the provision of services for whānau seeking support in their own right
Works to understand whānau perspectives and whānau relationships	Ensures whānau have access to relevant information, education, and resources about wellbeing, addiction, and mental health	Develops and maintains relationships and partnerships with whānau-focused and whānau-led groups and services
Takes an approach that is culturally responsive to whānau	Facilitates whānau inclusion in wellbeing plans of tāngata whai ora (with consent)	
Provides support to whānau or links them to appropriate support, including cultural support	Facilitates whānau meetings that build support and understanding between whānau members	
Conveys hope that whānau can employ their knowledge and strengths to enhance whānau wellbeing	Provides support or therapy to whānau, or refers them to appropriate services and groups	
	Collaborates with whānau services and others across all sectors to support whānau	

Essential	Enhanced	Leadership
Supporting parents and their children		
Respectfully asks tāngata whai ora about their children (as applicable to role) Recognises that being in a parenting role can offer meaning, purpose, and hope to support wellbeing Demonstrates understanding that for some tāngata whai ora, fear of losing parenting rights may be a barrier to seeking support and communicating openly Identifies risks to children and takes action to protect their safety (eg seeks guidance, refers tāngata whai ora to appropriate services) Knows about and links whānau to support services and groups for parents and children, including cultural services	Applies an understanding of parenting and child development to support whānau, including children Sensitively asks about support needs relating to being a parent, and takes action to address identified needs Respectfully communicates any concerns about the safety and wellbeing of children to tāngata whai ora and provides support to address these concerns Considers the needs of children in providing information to whānau (eg uses age-appropriate language and resources)	Ensures systems are in place to support whānau in their role as parents Enables systems that ensure the needs of children are appropriately assessed and addressed Enables kaimahi to access learning that supports understanding and skill development in parenting and child development
Trauma-informed approach		
Demonstrates understanding of the possible effects of trauma and loss on whānau Maintains safe and trusting connections with whānau engaging with services	Works to understand what the experience of trauma means for whānau Establishes psychological safety and maintains a trusting and compassionate relationship with whānau Conveys hope for wellbeing and focuses on whānau empowerment Offers choices including culturally appropriate options Addresses trauma and loss (as applicable to role) Refers whānau to appropriate services	Fosters and enables the delivery of services that effectively and sensitively respond to the needs of whānau who have experienced trauma and loss

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Working within communities

Everyone working in health recognises that tāngata whai ora and whānau are part of communities.

Expected outcome

Tāngata whai ora and whānau have meaningful connections to communities of their choice, to support and enhance their wellbeing.

Essential	Enhanced	Leadership
Community concepts		
Applies a broad understanding of 'community' (eg groups we belong to, groups we identify with, people we share interests with, online groups, and places we live and work) Applies an understanding that the concept of community is dynamic and evolving Demonstrates understanding of the importance of social inclusion and community connections Recognises that tāngata whai ora and whānau may belong to many communities Recognises that tāngata whenua are supported within and contribute to a wider network of structures, such as hapū, iwi, and other Māori communities Demonstrates understanding that outcomes for tāngata whai ora and whānau are interlinked with social determinants of health (such as housing, education, employment, financial resources, and community participation)	Demonstrates knowledge of evidence-based approaches to enhancing community connection and social inclusion Demonstrates knowledge of evidence-based approaches to supporting access to housing, education, and employment	Provides leadership and supports kaimahi to understand concepts of community and how community relates to wellbeing

Essential	Enhanced	Leadership
Community connection		
Demonstrates knowledge of community groups, services, and resources and provides tāngata whai ora with relevant information Supports tāngata whai ora to be connected to and participate in communities of their choice (as applicable to role)	Works alongside communities in the spirit of kotahitanga to enhance their capacity to support wellbeing Supports tāngata whai ora to access housing, education, employment, financial resources, and community participation, in accordance with their preferences and aspirations Supports tāngata whai ora and whānau to connect with communities of their choice using evidence-based approaches (eg peer support, culturally appropriate messaging) Demonstrates a comprehensive knowledge of community groups, services, and resources Works in a spirit of kotahitanga to maintain effective working relationships with mana whenua and hapori Māori Works in a spirit of kotahitanga to maintain effective working relationships with key community groups and services (eg Pacific, Asian, refugee background, tāngata whaikaha, rainbow, youth, older age, churches and faith-based groups, specialist housing, and employment services)	Develops and maintains relationships and partnerships with mana whenua and other Māori groups, services, hapori, and organisations Provides leadership to develop and maintain relationships and partnerships with priority populations and services Models kotahitanga to engage and support communities in being affirmative, inclusive, and responsive to tāngata whai ora and whānau Works to ensure tāngata whai ora and whānau have access to housing, education, employment, financial resources, and community participation Supports kaimahi to work effectively with all communities

Essential	Enhanced	Leadership
Promotion and prevention		
Demonstrates awareness of approaches to mental health promotion Demonstrates awareness of approaches to addiction harm reduction Demonstrates awareness of suicide prevention and postvention principles	Applies an understanding of mental health promotion Applies an understanding of addiction harm reduction Applies an understanding of suicide prevention and postvention principles relevant to the Aotearoa population and context Contributes to community knowledge and understanding of promotion and prevention approaches relevant to addiction and mental health	Ensures kaimahi are trained and supported to understand and use relevant health promotion and harm reduction approaches (eg mental health promotion, addiction harm reduction, suicide prevention and postvention principles)

Challenging discrimination

Everyone working in health actively challenges discrimination and promotes a valued place and ōritetanga for tāngata whai ora and whānau.

Expected outcome

People working in health are strong advocates for the elimination of discrimination relating to addiction, mental health challenges, racism, and all other forms of discrimination.

Essential	Enhanced	Leadership
Human rights		
Understands that human rights provide the foundation for challenging discrimination	Supports others to apply an understanding of human rights as the foundation for challenging discrimination	Provides leadership to ensure services promote, protect, and ensure the full and equal human rights and freedoms, and full participation of all tāngata whai ora and whānau
Addiction and mental health-related discrimination		
Demonstrates understanding of the prevalence and impact of stereotyping, prejudice, and discrimination on tāngata whai ora, whānau, services, and communities Works to develop awareness of own beliefs about addiction and mental health that may lead to discriminatory behaviour Challenges addiction and mental health-related discrimination	Promotes and models social inclusion and affirmative attitudes to tāngata whai ora and whānau Advocates for the elimination of discrimination relating to addiction and mental health challenges Supports self-advocacy for tāngata whai ora and whānau Demonstrates understanding of evidence-based approaches to addressing addiction and mental health-related prejudice and discrimination (eg power of contact theory; education) Supports others to recognise and address discrimination related to addiction and mental health challenges Promotes the positive aspects of working in addiction and mental health roles and services	Fosters an organisational culture that is non-discriminatory in relation to addiction and mental health challenges Leads services that support tāngata whai ora, whānau, communities, kaimahi, and volunteers to eliminate prejudice and discrimination related to addiction and mental health challenges Promotes careers in addiction and mental health Promotes organisational policies and procedures that are responsive to CPSLE roles (eg processes for recruitment into CPSLE roles are accessible for potential candidates; policies support and do not disadvantage CPSLE kaimahi)

Essential	Enhanced	Leadership
Self-stigma and associative stigma		
Demonstrates awareness of the impacts of self-stigma and associative stigma (eg a barrier to seeking support, a factor in social isolation)	Supports tāngata whai ora and whānau to challenge and manage the impacts of self-stigma and associative stigma (eg shares evidence-based tools and strategies)	Ensures kaimahi are supported to develop skills in challenging and addressing the impacts of self-stigma and associative stigma
Inequity and intersectionality		
Demonstrates awareness that unconscious bias, prejudice, and discrimination contribute to health inequity Works to understand people's experiences of intersectionality Works to develop and deepen awareness of own beliefs that may be racist or discriminatory Challenges attitudes and behaviours (own and others) that may support racism and other forms of discrimination	Considers and accounts for social and cultural determinants that impact wellbeing Supports others to understand how intersectional stigma and discrimination contribute to and perpetuate health inequity Works to integrate values, concepts, and practices to eliminate racism, sexism, ageism, transphobia, homophobia, ableism, and all forms of discrimination Demonstrates understanding of the impacts of structural stigma and racism Advocates for measures to recognise and address structural stigma and racism (eg recognises that sometimes concepts derived from a Western perspective can be viewed as racist or irrelevant by Māori and others from non-Western cultures)	Leads meaningful engagement with communities known to experience health inequity and disadvantage to understand their aspirations, worldviews, and requirements Promotes use of quality, research, and evaluation approaches that are informed by an equity perspective (eg challenges policy and procedures that support mono-cultural views and views that people have a singular identity)

Essential	Enhanced	Leadership
Language		
Demonstrates understanding of the impact of discriminatory language	Supports others to use language that promotes wellbeing	Ensures organisational policies, processes, and documentation use language that is affirmative, strengths-based, inclusive, and non-discriminatory
Demonstrates understanding that affirming or inclusive language positively impacts wellbeing		
Uses language that promotes wellbeing (eg promotes acceptance, respect, hope; conveys uniqueness in relation to people, their qualities, histories, and circumstances)		
Works to keep up to date with language that is acceptable to tāngata whai ora and whānau		
Checks on acceptability of language with tāngata whai ora		
Respects people's right to label themselves (eg disabled person, addict in recovery)		

Applying law, policy, and standards

Everyone working in health implements legislation, regulations, standards, codes, and policies relevant to their role in a way that actively protects the rights of and supports tāngata whai ora and whānau.

Expected outcome

Rights, autonomy, and self-determination of tāngata whai ora and whānau are promoted and upheld.

Essential	Enhanced	Leadership
Te Tiriti o Waitangi		
Applies health policy, legislation, and standards of practice that honour Te Tiriti o Waitangi principles, te reo Māori, te ao Māori, and Māori models of practice	Informs and educates others about health policy, legislation, and standards of practice that honour Te Tiriti o Waitangi principles, te reo Māori, te ao Māori, and Māori models of practice	Provides leadership to enable implementation of health policy, legislation, and standards of practice that honour Te Tiriti o Waitangi principles, te reo Māori, te ao Māori, and Māori models of practice
Legislation, regulations, standards, codes, and policies		
Adheres to legislation, regulations, standards, codes, and policies applicable to role Applies legislation, regulations, standards, codes, and policies in a way that protects and enhances the mana of tāngata whai ora and whānau	Supports others to understand and adhere to legislation, regulations, standards, codes, and policies	Provides leadership and resources to enable adherence to legislation, regulations, standards, codes, and policies Contributes to positive legislative change and policy development that impacts on tāngata whai ora, whānau, and services

Essential	Enhanced	Leadership
Rights		
Upholds the principles set out in the United Nations Convention on the Rights of Persons with Disabilities, including the right to autonomy and self-determination, the right to be free from coercion, and the right to be treated in a non-discriminatory way

Upholds the principles set out in the United Nations Declaration on the Rights of Indigenous Peoples

Recognises and respects the rights of people under the Code of Health and Disability Services Consumers' Rights

Provides information to people about their rights in a way that supports them to understand

Ensures people know how to use relevant feedback and complaint processes | Supports people to exercise their rights

Supports tāngata whai ora and whānau to use complaints process relevant to health services | Develops and fosters organisational systems and an organisational culture that reflect respect for the rights of tāngata whai ora and whānau

Develops and fosters organisational systems and processes that enable timely, safe, and effective feedback and complaints resolution |
| **Ethics** | | |
| Demonstrates ethical decision-making, applicable to role and professional affiliation | Supports others to demonstrate ethical decision-making | Ensures systems and resources are in place to support ethical decision-making |

Essential	Enhanced	Leadership
Record-keeping and use of technology		
Maintains and stores records in accordance with legal and professional standards

Uses technologies safely (eg emails, telephone communications, online meeting platforms)

Uses technologies that consider the preferences, resources, and abilities of tāngata whai ora and whānau

Takes time to support tāngata whai ora and whānau to use technologies | Supports others to maintain and store records in accordance with best practice

Supports others to use technologies in carrying out their work | Enables record-keeping and storage in compliance with legal and professional standards

Ensures access to technologies, such as telephone interview, online meeting platforms, online questionnaires, and web-based enquiry

Supports kaimahi to learn and maintain skills in use of relevant technologies |
| **Quality** | | |
| Demonstrates understanding of outcome measures and quality improvement processes applicable to role

Applies current research and evaluation relevant to role | Collects and uses information with a focus on improving service quality and outcomes

Maintains up-to-date knowledge of addiction and mental health research and evaluation findings

Shares addiction and mental health research and evaluation

Applies a best-practice and evidence-based approach to their role | Implements processes and activities to guide outcome measurement, research, and evaluation

Ensures approaches to selection and measurement of outcomes are strongly informed by tāngata whai ora and whānau perspectives, including consideration of culturally diverse and age-related perspectives

Uses information, including outcomes information, to assist planning and quality improvement, with a focus on equitable and improved outcomes

Implements processes to share outcomes results with tāngata whai ora, whānau, kaimahi, and others |

Maintaining learning and kaimahi wellbeing

Everyone working in health participates in ongoing learning, reflecting on their work and seeking ways to develop themselves, their teams, and services.

Expected outcome

People working in health are reflective and enabled to work effectively alongside tāngata whai ora and whānau.

Essential	Enhanced	Leadership
Professional development		
Reflects on own work to identify strengths and areas for development (eg goals)	Supports colleagues (including students) to achieve professional development goals and meet challenges	Fosters and resources an organisational culture of learning
Understands and engages in reflective practice or supervision applicable to role	Participates in lifelong professional learning	Supports kaimahi to reach their full potential (eg mentors, supports, provides constructive feedback)
Seeks and takes up learning opportunities to achieve professional development goals	Contributes towards an organisational culture of learning	Supports kaimahi to take up relevant professional development opportunities
		Ensures access to reflective practices such as supervision, cultural supervision, coaching, and mentoring
		Ensures access to Māori supervision for kaimahi Māori
		Supports and enables those in CPSLE roles to access reflective practice (supervision), acknowledging the importance of access to a reflective practitioner (supervisor) with lived experience and experience of working in CPSLE roles
		Ensures kaimahi who are new to Aotearoa have access to professional development, so they are well supported to practice in the Aotearoa context

Essential	Enhanced	Leadership
Wellbeing		
Looks after their own wellbeing (eg practices self-care; has a wellbeing plan) Contributes to a safe and healthy workplace Asks for support when needed Demonstrates awareness of the impact of own experiences of trauma and vicarious trauma Applies strategies to prevent and manage impacts of trauma and vicarious trauma	Models self-care practices and supports others to look after their own wellbeing	Models self-care practices and supports others to look after their own wellbeing Provides leadership to promote and enable health, safety, and wellbeing in the workplace Promotes and monitors workplace wellbeing programmes Is responsive to kaimahi seeking help and support Recognises that kaimahi may have experienced trauma including vicarious trauma Ensures provision of supervision and support for kaimahi to address trauma
Communication		
Communicates effectively Tailors communication to best meet the unique needs and circumstances of tāngata whai ora, whānau, and others	Understands and manages complex and multifaceted communication processes Works effectively with diverse communication needs and styles	Models effective communication Provides opportunities for kaimahi in all roles to enhance their communication skills Enables and resources accessible communication options for a diverse range of people

Essential	Enhanced	Leadership
Teamwork		
Describes roles and responsibilities of self and colleagues	Demonstrates role clarity	Ensures role clarity
Respects different working styles and skill levels	Models and supports collaborative working relationships within the team and with other services	Guides and supports appropriate knowledge sharing and collaboration within teams
Works in the spirit of kotahitanga to contribute to the success of their team	Understands and accounts for the impact of own experience, expertise, culture, power, and place in team structure	Develops and maintains systems and resources to support teamwork
Supports connections between tāngata whai ora, whānau, and team members	Shares knowledge and information to support effective teamwork	Facilitates learning and professional development across all roles
Engages with colleagues to give and receive constructive feedback	Supports others to share knowledge and information	Builds a diverse workforce
	Works to support the team to resolve conflict and overcome challenges	Leads an inclusive workplace culture
	Contributes to an integrated approach between professionals and services	Promotes and contributes to service integration across the wider health system
		Encourages cross-sector collaboration
		Provides constructive feedback to kaimahi in a way that supports development and optimal individual and team performance

Glossary

The following descriptions have been taken from a variety of sources and are not meant to be definitive. Language evolves and terms can quickly become outdated. The key terms are based on feedback from a wide range of stakeholders.

Language resources that support with understanding of te reo Māori include *Te Reo Hāpai: The Language of Enrichment* (Opai, 2017) and *Te Aka Māori Dictionary* (Moorfield, 2011).

Aroha	Love, compassion, empathy, sympathy, kindness.
Asian	Asian people in Aotearoa represent many diverse ethnic identities, cultures, languages, religions, and migration backgrounds. People who identify as Asian can include recent migrants, well-established migrants, Asian people born in Aotearoa, refugees, and asylum seekers. Refer to Stats NZ's ethnicity classification for the list of regions and countries that define the Asian population (Stats NZ, 2020).
Associative stigma	Stigma experienced by whānau and others who are associated with a person experiencing addiction and/or mental health challenges.
Awa	River, stream, creek.
Community	The groups that people identify and associate with; the many places in which people live.
CPSLE	Acronym referring to the consumer, peer support and lived-experience workforce.
Culture	The shared attitudes, beliefs, values, experiences, and/or practice of groups.

Cultural safety	Cultural safety is an approach that acknowledges, respects, and values the cultural identities and experiences of tāngata whai ora while addressing power imbalances in relationships. The approach is focused on how care is received by tāngata whai ora, ensuring their dignity and rights are upheld. Cultural safety requires that kaimahi and services: › recognise and account for their own biases, cultural assumptions, and power, and the impact these may have on interactions with tāngata whai ora and others › contribute towards an environment where tāngata whai ora feel accepted and safe to express their cultural preferences and needs › ensure cultural values and preferences of tāngata whai ora are integrated into all aspects of support and service provision › understand and work to address structural factors that disproportionately disadvantage specific groups.
Evidence-based practice	Integration of the following: › best research evidence on practice effectiveness › practice expertise, judgement, and experience to understand an individual's unique needs in relation to available options › the whānau or person's choice, preferences, and values.
Gender-affirming practices	Refers to any practices that affirm and/or support an individual's gender. This can include transition-related healthcare (such as puberty blockers, hormone therapy, laser hair removal, and surgeries), as well as therapy that supports people through the process of transition. Gender-affirming practices can be important for anyone but are most often discussed in the context of transgender people.
Hapū	Kinship group, clan, grouping of various whānau generally based on a shared ancestor.
Hapori	Section of a kinship group, family, society, community.
Hauora	Health, vigour, including hauora tinana (physical health), hauora hinengaro (mental and emotional health), whānau (social wellbeing), and wairua (spiritual health).
Interpreter	A person whose role is to provide a translation between two (or more) speakers, either orally or via sign language.

Intersectionality	An analysis of oppression, discrimination, and privilege which states that oppressions based on different social categories (such as sexual orientation, gender, ethnicity, disability, education, age, and class) are interlinked in ways that are unique, and therefore cannot be addressed separately from one another.
Iwi	Extended kinship group, nation, people, grouping of various hapū generally based on a shared ancestor.
Kaimahi	Worker, staff, employee.
Karakia	Prayer, incantation, blessing, clearing, spiritual acknowledgement.
Kaumātua	General term for an elder of mana within the community, whānau, or marae.
Kotahitanga	Unity, togetherness, or solidarity, emphasising the importance of collective action, shared purpose, and collaboration among individuals, groups, or communities to achieve a common goal.
Mana	Often defined as prestige, authority, control, power, influence, status, spiritual power, charisma or status and standing; mana may be accorded a person or group through ancestral descent, and through possession of certain gifts or achievements, and can be enhanced through the collective opinion of others.
Manaaki	To support, take care of, extend hospitality, protect, show generosity, care for.
Mana motuhake	Self-governance, self-determination, independence, autonomy.
Mana whenua	The customary authority exercised by the tāngata whenua in an identified area; another term for local people (tāngata whenua).
Mātauranga Māori	The body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.
Maunga	Mountain, mount, hill – about the mana and history of a mountain or hillock as opposed to its size.
Moana	Sea, ocean, large lake.
Ngahere	Bush, forest, woodland.
Nō hea koe?	Where do you come from?

Ōritetanga	Equity.
Oranga	Health, welfare, sustenance.
Outcome	Result or consequence; 'outcome-focused' activities apply skills, knowledge and abilities, systems and processes to achieve effective results.
Pacific peoples	A collective for the diverse cultures of people from Polynesian, Melanesian, and Micronesian countries. The terms Pasifika and Pasefika are also used to describe people living in Aotearoa who have migrated from Pacific countries or people born in Aotearoa who identify with a Pacific ancestry or heritage (Ministry for Pacific Peoples, 2021).
Professional development	The process of increasing capability in relation to work; can apply to kaimahi, students, and volunteers.
Recovery	A process of change through which people improve their health and wellbeing, live a self-directed life, and strive to reach their full potential (SAMHSA, 2012).
Self-stigma	Internalised feelings of shame, low self-esteem, and low self-efficacy; a stigmatised person internalises negative societal beliefs and feelings and the social devaluation attached to their stigmatised status.
Social inclusion	Recognition of a person as equal to others, with the right to participate in and contribute to all aspects of social, cultural, and economic life. It is a fundamental right and implies full participation without constraints or conditions placed on a person's status. Socially inclusive practice aims to improve the ability of people with mental health and addiction needs to participate in and contribute to key areas of economic, social, and cultural life as they choose to do so and without constraint.
Supported decision-making	An approach that uses resources (such as nominated support person, peer support, personal advocate) to empower and enable people to make their own decisions based on their will and preferences. Different levels of support are provided, depending on need. The approach recognises and responds to the values, beliefs, cultures, and languages of tāngata whai ora and whānau. For example, it includes collective decision-making approaches (such as decision-making with whānau) informed by tikanga Māori and grounded in te ao Māori (Mental Health Foundation of New Zealand, 2023).

Tāngata whai ora	People accessing services seeking wellbeing.
Tāngata whaikaha	People with disabilities (from Te Reo Hāpai)
Tāngata whenua	Indigenous people, local people.
Tātai	Establishing links.
Te ao Māori	The Māori world, including te reo, tikanga, marae (community focal points), wāhi tapu (sites of sacred significance) and access to whānau, hapū, and iwi.
Te reo Māori	Māori language.
Te Tiriti o Waitangi	The founding treaty document of Aotearoa New Zealand that states rights and responsibilities agreed between the Crown and Māori.
Tikanga Māori	Correct Māori procedure, custom, practice, protocol.
Tino rangatiratanga	Sovereignty, self-determination, autonomy, self-government.
Trauma-informed approach	A term used to describe a programme, organisation or system that: › realises the widespread impact of trauma and understands potential paths for recovery and wellbeing. › recognises the signs and symptoms of trauma in tāngata whai ora, whānau, kaimahi, and others › responds by fully integrating knowledge about trauma into policies, procedures and practices › seeks to actively resist re-traumatisation. A trauma-informed approach can be implemented in any service setting or organisation and is distinct from trauma-specific interventions or treatments that are designed specifically to address the consequences of trauma and to facilitate healing.
Tuakiri tangata	Persona, personality, identity.
Values-informed practice	An approach that recognises the impact of values, including the values of tāngata whai ora, practitioners and organisations; an understanding of how to work with values more effectively for better outcomes.
Vicarious trauma	The cumulative impact of prolonged exposure to the trauma of other people, resulting in negative shifts in an individual's personal beliefs, world view, attitude, and sense of safety.

Waiata	Song, chant, to sing.
Wānanga	Māori learning experience, seminar, conference, forum, educational seminar.
Wellbeing	All dimensions of health: tinana (physical), hinengaro (mental and emotional), whānau (social), and wairua (spiritual).
Whakapapa	Genealogy, lineage, descent, blood ties.
Whakawhanaunga	Forging relationships, getting to know one another, exploring mutual whakapapa connections.
Whānau	An inclusive term for family and wider family structures and anyone who a person considers to be close to them and important in their life.
Whānau Māori	Whānau as it pertains to Māori family and identity.
Whānau ora	The achievement of maximum health and wellbeing among whānau Māori.
Whanaungatanga	The process of establishing and/or maintaining links and relationships; the feeling of having familial ties.
Whenua	Land.

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