



Te Mana Hononga: The power of connection

A framework for reducing restrictive practices
in Aotearoa New Zealand

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Introduction

Te Mana Hononga: The power of connection draws on the *Six Core Strategies to Reduce Seclusion and Restraint Use*© by Kevin Huckshorn and the National Association of State Mental Health Program Directors. This framework builds on the work Te Pou started in 2013 to support the use of the Six Core Strategies© in Aotearoa.

The framework is made up of six rautaki (strategies) and supports healthcare kaimahi across Aotearoa to provide mana-enhancing, culturally grounded, and least restrictive care. It draws on longstanding Māori and Pasifika knowledge systems and the lived experiences of tāngata whai ora, whānau, and kaimahi. The aim is to protect dignity, uphold Te Tiriti o Waitangi, and promote safety, wellbeing, and connection in every interaction.

Whakapapa of the name

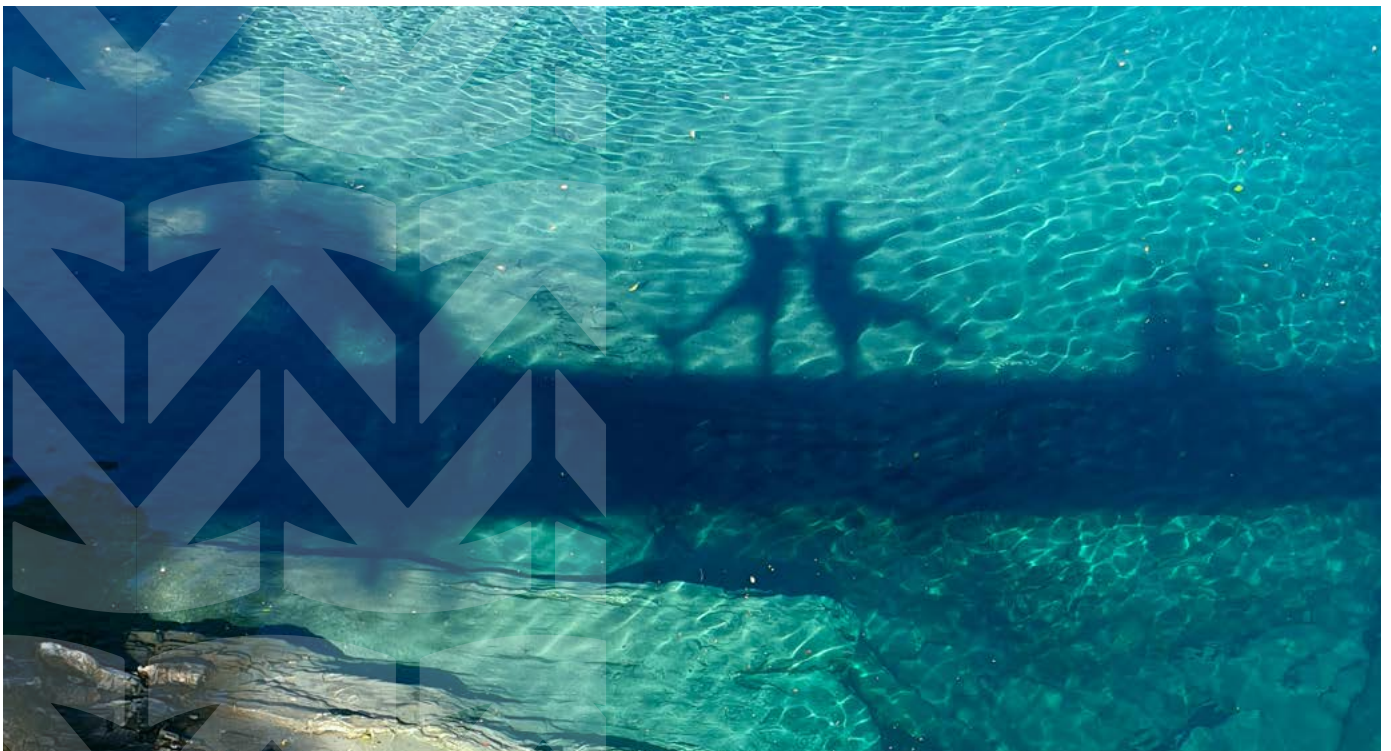
The name Te Mana Hononga was gifted to this framework through kōrero with Māori cultural advisors, kaumātua, and contributors who shared their mātauranga. It honours the central role of relationships in shaping least restrictive practice and the vā (relational space). It also acknowledges that the strength of the framework is not only in the actions that it guides, but in the way that we connect with one another.

He mihi

We acknowledge the many Māori, Pasifika, lived experience, whānau, clinical, cultural, and community leaders who contributed to the development of this framework. Your whakaaro, mātauranga, and commitment to equity and culturally grounded practice continue to shape and strengthen this mahi. Ngā mihi nui ki a koutou.

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How to use the framework

Te Mana Hononga brings together kupu, values, and practices that uplift mana and strengthen relationships within all health settings. Built through collaboration with Māori, Pasifika, lived experience and kaimahi, it provides clear prompts, behaviours, and examples that guide kaimahi and services to practice in culturally safe, trauma-informed, and restorative ways. Short, practical, and accessible for all kaimahi, this framework is designed for everyday use.

Each rautaki (strategy) includes:

What your mahi manifests daily	Underpinned by tikanga Māori, Pasifika values, trauma-informed and mana-enhancing care.
Prompts for reflection and insight	Prompts on cultural safety, equity, and responsiveness to overrepresented groups.
Living examples	Real-world examples from Aotearoa services.
Track and learn through an equity lens	Metrics have an equity focus.
Collaborative actions	Collaborative, culturally responsive actions supporting whānau and communities.

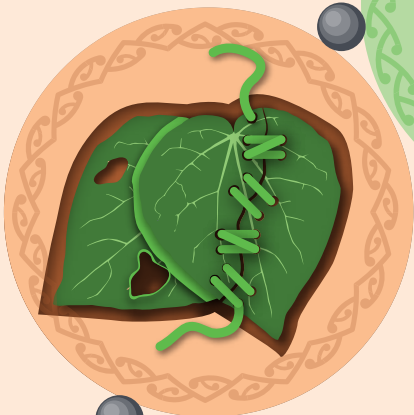
Mātau-a-wheako

Shaping services through lived experience



Rauora

Healing and learning from harm



Rangatiratanga

Leading collective values-focused change and growth



Te Mana Hononga



Haumaru

Tools that promote safety and connection



Whakapakari

Developing the workforce for collective wellbeing



Raraunga

Using data to improve equitable outcomes



***Ehara taku
toa i te toa
takitahi,
engari he
toa takitini***

*My strength
is not mine
alone, but
from many*

Mātau-a-wheako: Shaping services through lived experience

What your mahi manifests daily

- › Systems recognise lived experience knowledge and leadership as pivotal in services. This is reflected in lived experience leadership roles and training delivered by people with lived experience. Everyday practice prioritises dignity and choice.
- › Tāngata whai ora and whānau perspectives are prioritised in service design to create environments that uphold dignity and mana and are free from seclusion and restraint.
- › People with lived experience, whānau, and kaimahi are actively involved in designing, implementing, and reviewing initiatives aimed at reducing restrictive practices.

Prompts for reflection and insight

- › How do we respect and ensure lived experience informs our service design?
- › Are whānau voices present in all consented decision-making?
- › What initiatives working towards eliminating restrictive practices are lived experience people leading?

Living examples

- › Service reviews are led by people with lived experience and/or their whānau.
- › Lived experience hold positions on governance boards.
- › Planning at all levels is supported through hui and fono with relevant stakeholders.

Track and learn through an equity lens

- › Metrics on whānau engagement and satisfaction are gathered.
- › Lived experience voices underpin policy development.

Collaborative actions

- › Establish and integrate lived experience-led advisory groups to guide service development.
- › Fund initiatives led by whānau.
- › Embed active collaboration with tāngata whai ora and whānau into service contracts and reviews.

If you are reading this framework online, see service examples and resources related to this rautaki [at this link](#). If you have the hard copy of the framework, search “Te Mana Hononga service examples and resources” on the Te Pou website or use the QR code below.



Rangatiratanga: Leading collective values-focused change and growth



What your mahi manifests daily

- › Leadership actively models mana-enhancing care.
- › Leadership reflects tikanga Māori and Pasifika values.
- › Leadership demonstrates open, accountable, and flexible cultural responsiveness.

Prompts for reflection and insight

- › Are Māori, Pasifika, and lived experience voices present at every decision-making table?
- › What dedicated pathways and resources are in place for Māori, Pasifika, and lived experience leadership to thrive?
- › How are cultural expertise, community leadership, and lived experience recognised as legitimate qualifications for leadership in their own right?

Living examples

- › Kaumātua or Pou Whirinaki representation at leadership tables – leadership is never without cultural guidance.
- › Hapū and iwi-led leadership development. Work with hapū, iwi, kaumātua, Māori leaders and Māori advisors within your locality and organisation to explore pūrākau (narratives) that would serve your locality and its peoples.
- › Leaders consistently integrate tikanga by recognising the importance of whakapapa, whanaungatanga, wairuatanga, and manaakitanga in everything they do.
- › Executive teams engage in cultural supervision.

Track and learn through an equity lens

- › Māori and Pasifika representation in senior leadership is proportionate to the population served.
- › Feedback from tāngata whai ora and whānau on leaders restoring trust after harm.
- › Monitoring of leadership decisions that reduce the use of restrictive practices.

Collaborative actions

- › Tri-leadership models (clinical, cultural, and lived experience) are embedded across governance and leadership*.
- › Cultural advisors design leadership development pathways.
- › Cultural safety is embedded in leadership key performance indicators.
- › Hui or fono with tāngata whai ora and whānau are offered at all decision-making points.

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*He waka
eke noa*

*We are all in
this together*



***Nāu te
rourou, nāku
te rourou, ka
ora ai te iwi***

*With your
food basket
and mine, the
people will
thrive*

Whakapakari: Developing the workforce for collective wellbeing

What your mahi manifests daily

- › Workforce development includes cultural safety and responsiveness.
- › Training collaborated on with Māori and Pasifika educators.
- › Lived experience and cultural supervision are embedded.
- › Organisations have Māori and Pacific strategies.
- › Cultural models of health that are reflective of the local population such as Te Whare Tapa Whā, Fonofale Model and the Asian Integrated Tree Model are evident in practice.

Prompts for reflection and insight

- › What helps our kaimahi feel culturally confident?
- › What does cultural consideration to ensuring safety look like?
- › Are Māori and Pasifika models included in training?
- › How do we support kaimahi wellbeing?

Living examples

- › Pasifika support networks.
- › [Keeping it real | Kia pono te tika](#) foundational knowledge and skills are considered.
- › Tikanga-based induction programmes.
- › Cultural supervision is available as part of professional development.

Track and learn through an equity lens

- › Participation rates in cultural training.
- › Kaimahi confidence in cultural safety (surveyed).
- › Recruitment and retention of Māori and Pasifika kaimahi.

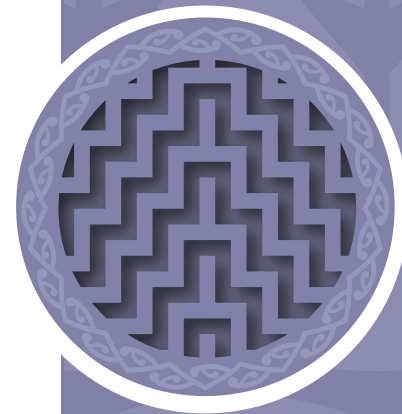
Collaborative actions

- › Ensure your mahi is guided by a cultural capability framework.
- › Fund and support tri-led (clinical, cultural, and lived experience) training models.
- › Include cultural safety in ongoing professional development plans.

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Raraunga: Using data to improve equitable outcomes



What your mahi manifests daily

- › Collection of quantitative and qualitative data about the use of restrictive practices and non-restrictive alternatives respects Māori data sovereignty.
- › Feedback loops ensure that Māori, Pasifika, and lived experience voices are consistently heard, valued, and used to inform decision-making.

Prompts for reflection and insight

- › How do we ensure data is gathered, explored, and shared in a culturally safe and transparent way?
- › How are we disaggregating data to reveal inequities?
- › How do we share data stories with whānau and communities?

Living examples

- › Services use disaggregated data to track restraint use by ethnicity and use it to inform changes for better outcomes.
- › Māori lead the collection, understanding, and governance of Māori data to ensure Māori data sovereignty.
- › Pasifika peoples lead the collection, understanding, and governance of Pasifika data, and talanoa (conversations) are used to understand data alongside Pasifika communities.

Track and learn through an equity lens

- › Quantitative data, such as restraint rates by ethnicity, are gathered alongside people's unique experiences.
- › Whānau satisfaction surveys demonstrate that whānau have culturally safe, equitable experiences, where their voices are heard.

Collaborative actions

- › Māori and Pasifika analysts are active participants in making meaning from local data.
- › Dashboards include cultural indicators such as Māori and Pasifika workforce capability and tikanga integration into practice.
- › Complaints processes are culturally safe for our local population.
- › The lived experience workforce has access to data and opportunities to be involved in service improvement initiatives.

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*O le ala i le
pule o le
tautua*

*The pathway
to leadership
is through
service*



*Ko te
whānau ko
au, ko au ko
te whānau*

*The collective
is me, I am
the collective*

Haumarū: Tools that promote safety and connection

What your mahi manifests daily

- › Peer support is available before escalation.
- › Kaimahi consistently use respectful, relationship-based approaches to respond to distress.
- › Practices grounded in tikanga are used to support safety during challenging situations.
- › When restrictive practices occur, they are used as a last resort, for the shortest time possible, and are followed by meaningful review that includes lived experience.
- › Whānau report that safety was maintained without coercion, fear, or loss of dignity.

Prompts for reflection and insight

- › What culturally safe tools do we use before restrictive practices?
- › Are prevention tools designed in collaboration with tāngata whai ora?
- › How do we ensure prevention is prioritised?

Living examples

- › Design of sensory spaces is reflective of local population groups.
- › Cultural leadership is available to support all key decision points in a person's journey.
- › De-escalation approaches include peer support.

Track and learn through an equity lens

- › Kaimahi have co-developed options for tools to use prior to restrictive practice use.
- › Feedback from tāngata whai ora on tools and their effectiveness.
- › Monitor the impact of escalation pathways.

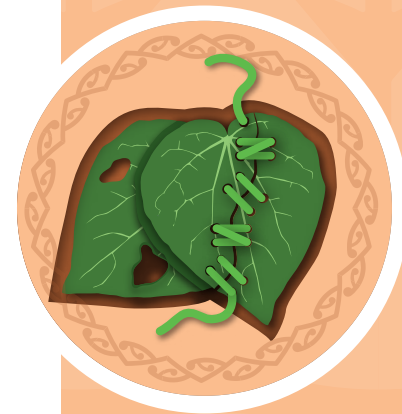
Collaborative actions

- › Audit current prevention tools for cultural safety.
- › Tools/approaches for building safety are designed in collaboration with whānau and cultural advisors.
- › Train kaimahi in early intervention using tikanga and vā.

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Rauora: Healing and learning from harm



What your mahi manifests daily

- › Debriefing practices are restorative and culturally grounded.
- › Tikanga Māori and Pasifika models are consistently utilised.
- › Debriefing includes all involved people, including whānau.

Prompts for reflection and insight

- › How do we make debriefing practices restorative and culturally safe?
- › In what ways does our service provide visible roles for lived experience and cultural advisors, that allow them to be involved in debriefing?
- › Do tāngata whai ora and whānau report feeling heard and respected?

Living examples

- › Kāumatua are present and hold space at debriefing circles.
- › Reflection sessions are based around talanoa.
- › Debriefing practices are inclusive of whānau.

Track and learn through an equity lens

- › Frequency and quality of debriefing practices.
- › Feedback from tangata whai ora, whānau, and kaimahi.
- › Cultural safety indicators are included in debriefing outcomes.

Collaborative actions

- › Develop debriefing templates that are lived experience-informed and culturally safe.
- › Train kaimahi in tikanga and talanoa-based debriefing practices.

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**Motu ka na'e
navei**

*The basket
strap may be
broken but it
is still holding*

* “Tri-leadership” is explored in [this report](#) – Te Hiringa Mahara (2024). *Leadership as a mental health and wellbeing system enabler: Insights from monitoring progress towards Kia Manawanui*. Te Hiringa Mahara.

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