NGĀ KETE ORANGA Ā AHUREA

Cultural Packages of Care

Guidelines 2026

TE KETE POUNAMU

TE RAU ORA

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1. Introduction

Te Rau Ora, the Māori national workforce and sector development organization, enables Māori-led innovations and capability across the mental health and addiction sectors and communities throughout Aotearoa. As part of this work, Te Rau Ora supports Te Kete Pounamu, the Inaugural National Rōpu of Māori with lived/living experience of Hauora hinengaro (mental health) and/or substance recovering (AOD). This mutual relationship ensures lived experience leadership is strengthened and embedded across the mental health and addiction workforce and communities.

1.1 Te Kete Pounamu

Our purpose is to advocate with and for tangata Māori (person/s) with lived or living experiences of hauora hinengaro to ensure equity and high-quality services within the health sector, strengthen and uphold tangata-led, whānau inclusive solutions, and to embed mātauranga Māori at the heart of everything we do. Governed by Te Tiriti o Waitangi principles and Māori worldviews, we aim to create enduring change that honours mana motuhake and enable whānau to flourish.

Ngā Kete Oranga ā Ahurea cultural packages of care align directly with the purpose of Te Kete Pounamu, supporting equitable, culturally grounded approaches to hauora hinengaro. This fund is guided by equity principles to ensure tangata Māori with living realities of hauora hinengaro and/or co-existing experiences of substance use (CEE) (hereafter referred to as "participant/s") have fair and appropriate support to design and initiate their own packages of care.

Delivery gives practical effect to Te Tiriti o Waitangi through person-led, co-designed approaches grounded in tikanga and kaupapa Māori, strengthening tangata and whānau agency and enabling equitable and culturally appropriate pathways to wellbeing.

These cultural packages of care are a national kaupapa supported by Te Kete Pounamu (TKP) and Te Rau Ora (TRO) in partnership with Te Whatu Ora - Hauora Māori Services.

2. Ngā Kete Oranga ā-Ahurea – Cultural Packages of Care

Ngā Kete Oranga ā-Ahurea strengthens oranga hinengaro for tangata Māori through culturally grounded, person-led packages of care.

This initiative enables tangata Māori to explore self-determined pathways for healing from experiences of moderate to severe distress, and to access uniquely tailored strategies that support and sustain oranga hinengaro through te Ao Māori approaches.

The aspirations of tangata Māori include guiding their own wellbeing and strengthening social inclusion, enabling participation in community-based activities that might otherwise be inaccessible due to limited resources. Central to this is a focus on *"Ko wai au?"*, where tangata are supported to reconnect with self-identity through cultural connections such as whakapapa, marae engagement, wānanga, and mātauranga Māori.

Ngā Kete Oranga ā-Ahurea celebrates the richness of taonga tuku iho, including living arts, Indigenous knowledge, recreation, and creative expressions that nurture identity, healing, and a sense of belonging.

Packages are guided by tikanga Māori-informed approaches and are co-designed through collaboration between kaupapa Māori providers (KMP), registered mental health clinician (RMHC), participants, and their whānau, peer, or other identified support persons (hereafter referred to as *whānau collectives*), where applicable.

The fund gives practical effect to Te Tiriti o Waitangi by upholding the principles of Kāwanatanga, Rangatiratanga, Ōritetanga, and Wairuatanga, and by strengthening tino rangatiratanga, voice, and holistic wellbeing for tangata Māori.

Ngā Kete Oranga ā-Ahurea is underpinned by the following principles:

Person-led: Participants are central to decision-making, design, and evaluation of their cultural package of care.

Whānau-centric: Whānau ora collectives are encouraged to participate in and contribute to the participant's healing journey.

Tikanga Māori informed: Guided by tikanga Māori concepts such as mātauranga Māori, whanaungatanga, manaakitanga, whakapapa, and aroha, rather than clinical models alone.

3. Goals and Objectives

The overall goal of this initiative is to enhance participants' skills and provide support that will strengthen their identity and knowledge of tikanga Māori, enhance connectedness, resilience, self-identity, and quality of life. The objective of Ngā Kete Oranga ā-Ahurea is to enable participants to access meaningful, culturally grounded support that strengthens whakapapa, identity, and hauora.

The fund supports tangata to explore self-determined pathways for healing from experiences of moderate to severe distress, and to design uniquely tailored strategies that sustain oranga hinengaro through te ao Māori approaches.

Key goals:

- Participant-led design: Participants are supported to design and lead their own cultural package of care.

- Increased access: Improve access to Māori Indigenous resources, spaces, practitioners, and practices that enhance wellbeing, healing, belonging, and recovery.

- Partnership and co-design: Support genuine partnerships and co-design between KPM and RMHC, alongside whānau collectives determined by the participant.

- Equity of access: Improve equity for tangata who are disproportionately impacted by limited access to resources and culturally grounded support.

- Learning and system change: Generate evidence, insights, and narratives of impact to inform future kaupapa Māori funding approaches and contribute to wider system improvement.

- Increased indigenous knowledge of tikanga Māori and te Ao Māori concepts relevant to innate cultural belonging, identity, reclamation, and connection.

4. Eligibility

This fund is intended for tangata Māori who are enrolled with KMP and supported by RMHC. Applications must be submitted by KPM and or RMHC.

Key requirements:

- Applicant organisations must be legally constituted and have appropriate financial and accountability systems in place.

- Participants (tangata Māori) cannot apply directly to the fund. Applications must be submitted on their behalf, with their agreement, and as part of a co-designed approach.

4.1 Participants (Tangata Māori)

To be eligible, the package must support tangata Māori who:

- Are currently enrolled with a KMP;
- Have living realities of hauora hinengaro and/or co-existing experience (CEE);
- Are actively supported by and/or engaged with RMHC
- Are supported by whānau collectives (whānau and/or other identified support people), where this aligns with their cultural and healing aspirations; and
- Have provided informed consent to participate in the design, delivery, and evaluation of the package of care.

4.2 Applicants

Applicants can be either:

· A registered mental health clinician, or

· A Kaupapa/Tikanga Māori provider.

The applicant holds contractual responsibility for each approved package.

Applicants must:

- Work in co-design to provide care that balances clinical best practice with tikanga integrity;
- Provide appropriate bank account verification and maintain efficient financial systems;
- Meet all contractual obligations, including reporting, monitoring, and evaluation;
- Demonstrate mechanisms for coordination and communication with kaupapa Māori partners and, where identified by the tangata, whānau collectives.

Who can identify or refer tangata for the fund:

- Registered mental health clinicians
- Care coordinator
- Cultural advisor or kaimahi
- Peer support specialist
- Kaupapa Māori practitioner
- Whānau collectives (with the consent of the tangata)

Applications that do not demonstrate meaningful co-design, clarity of roles and responsibilities, robust governance, or mechanisms for risk management, monitoring, and coordination may not progress to funding approval.

5. Partnership & Role Responsibilities

Strong partnerships ensure that both clinical and cultural expertise are respected and exercised alongside each other. The goal is to support participant(tangata) aspirations in a coordinated and aligned way.

Oversight sits within the relevant area of expertise:

· Clinical services hold authority for specialist psychiatric assessment and risk management.

· Kaupapa/Tikanaga Māori providers hold authority for cultural pathways, identity development, and restoration practices.

Where clinical and cultural domains overlap, decisions are made through joint review.

5.1 Roles and Responsibilities

5.1.1 Participants (Tangata)

Participant leadership the participant is the lead designer of their package. The package is shaped by the participant's aspirations, strengths, and choices. Services support the participant to develop, confirm, and action their plan, without taking over decision-making.

5.1.2 Kaupapa Māori Providers

Providers involved in the delivery of Ngā Kete Oranga ā-Ahurea must:

Demonstrate how partnerships will be established and maintained to support delivery of the packages of care;

- Show adaptability in applying the Ngā Kete e Toru framework in a way that is responsive to the needs and aspirations of tangata Māori;
- Uphold tikanga integrity, cultural safety, and trauma-informed practice;
- Demonstrate capability to apply ethical judgement across financial management, consent and privacy compliance, collaborative decision making, reporting requirements and any other relevant documentation.
- Kaupapa Māori providers support to ensure the package is culturally grounded design and delivery, ensuring tikanga, mātauranga Māori, and cultural integrity are embedded.
- Kaupapa Māori providers Kaupapa Māori providers exercise cultural governance and provide tikanga-aligned support that strengthens cultural identity, restores balance, and protects cultural integrity. They support the participant to access and engage in cultural pathways determined by the participant.

5.3 Registered Mental Health Clinicians

- Are to contribute to the clinical risk management plan, ensuring safety, ethical practice, and regulatory compliance in line with clinical standards. and provide safe, coordinated, clinical sound support.
- Registered Mental Health Clinicians provide clinically safe, coordinated, and professionally sound support within their scope of practice. This includes clinical oversight and specialist psychiatric risk management where relevant.

Shared governance and boundaries of authority Neither service has unilateral authority over the other. Clinical services hold authority within specialist clinical domains. Kaupapa Māori providers hold authority within cultural domains. Where domains overlap, joint review and shared agreement apply. This model reflects shared governance within a Tiriti-aligned partnership framework.

5.4 Applicants Resource Contribution and Coordination

Applications must reflect and demonstrate how partnerships will be established, maintained, and operationalized to support the delivery of Ngā Kete Oranga ā Ahurea packages of care. Strong partnerships ensure that clinical oversight, cultural leadership, and participant aspirations are mutually reinforced, and that packages are delivered safely, effectively, and in alignment with tangata-led goals.

- Applicants must demonstrate that all partners contribute the necessary resources, including staff expertise, facilities, or in-kind support, to ensure the successful delivery of each package.
- Mechanisms for ongoing coordination, including clear communication channels, shared record-keeping, and timelines for regular updates between all partners.

5.4 Whānau Collectives

Individuals or groups (as identified in section 2) may participate as whānau collectives upon invitation by the participant, ensuring participation is fully consent-based and participant-led. Whanau collectives may:

- Provide meaningful, significant support that is central to the participant's cultural, social, and wellbeing aspirations, including:
    a. Guidance, mentoring, or facilitation in cultural practices
    b. Emotional, practical, or relational support that strengthens engagement and participation
    c. Contribution to co-design, delivery, or evaluation of the package in ways that are significant to the tangata
- Act in the best interest of the tangata that is culturally appropriate, safe, and mana enhancing
- Act in a manner that upholds tikanga Māori, cultural safety, and respect, including safeguarding sensitive knowledge shared in confidence.

- Work collaboratively with SMHS&A providers and kaupapa Māori partners, to compliment or support both clinical and cultural delivery in alignment with the participant's priorities.
- Provide informed consent to participate in the package and, where relevant, allow their contributions to be recorded in evaluation.
- Contribute meaningful ways that will enhance and enable the tangata to flourish.

Participation of whānau collectives is guided entirely by the aspirations and priorities of the tangata. Their involvement is central to healing and cultural engagement, providing essential guidance on what is safe, appropriate, and meaningful, and informing pathways for cultural and emotional wellbeing.

6. What strong co-design looks like

Co-design is more than consultation, it is a shared decision-making process where tangata Māori, whānau collectives, and providers actively work together to shape the design, delivery, and evaluation of a package of care.

Tangata-Led Decision-Making

- Tangata Māori clearly articulates their aspirations, goals, and desired outcomes.
- These goals directly inform activities, cultural practices, and supports included in the package.

Example: Tangata may choose specific cultural practices, wānanga, or art forms as part of their package, and these choices are central to planning and budgeting.

Early and Meaningful Engagement

- Co-design occurs from the start, not after decisions are made.
- All partners whānau collectives, are engaged early to provide input on cultural, logistical, and safety considerations.

Example: A kaupapa Māori provider participates in initial planning workshops to shape activities and guide tikanga integrity.

Complementary Roles and Shared Accountability

- Roles are explicitly defined:

- RMHC ensures clinical oversight, governance, and safety.

- KMP ensure cultural integrity and tikanga-aligned delivery.

- Whānau collectives provide critical cultural knowledge, guidance, and relational support.

Example: Partners agree in advance about who is responsible for clinical, cultural, and relational decisions, and these roles are documented to ensure clarity and accountability.

Feedback Loops and Iterative Design

- Participants and whānau collectives have mechanisms to provide ongoing feedback.
- Packages are adjusted as required to ensure they remain safe, culturally appropriate, and aligned with the participant's aspirations.

Example: After a wānanga or activity, tangata provides feedback on what was effective, any feelings of discomfort, or what should change for future activities.

Recognition of Knowledge and Expertise

- All parties' expertise is acknowledged and valued equally in their domain.
- Whānau collectives' knowledge of whakapapa, historical events, purākau, and insights may inform safe and culturally aligned planning.

Example: A whānau member advises that certain narratives or spaces require specific protocols to maintain cultural safety and emotional wellbeing.

Documentation and Evidence

- Co-design is documented: meeting notes, agreements, and decisions are recorded to show shared decision-making and accountability.

Example: A signed plan outlines the contributions of tangata, whānau collectives, RMHC, and kaupapa Māori providers to each activity.

7. Funding

The funding enables participants to design, develop and deliver their own cultural packages of care, exercising self-agency, and activating tino rangatiratanga. This incentive is supported in collaboration with RMHC AND KMP.

- Funding per package: Up to $5,000 (incl. GST) per approved cultural package of care.
- Funding rounds: Two funding rounds per year (approximately 80 packages per round).
- Applicants may submit up to 10 applications, for an organisation, per funding round (one per tangata).
- Grant type: One-off, time-limited package of care, which must be delivered within 3–6 months of contract start date.
- Repeat applications from the same organisation (for different tangata) will not be automatically approved and may only be considered after any previous package(s) have been completed.
- Services will need to ensure the Impact Report has been submitted and accepted through the Tahua dashboard before submitting any subsequent applications. A reapplication for the same person will not be considered.

A maximum of 10 packages per funding round, can be granted per service.

7.1 What Can Be Funded

Ngā Kete Oranga ā Ahurea will fund culturally informed support packages of care that complement existing care pathways for tangata Māori. Essentially funding will be prioritized to support participants to achieve their goals and aspirations, identified in their pathway plan or activity schedule.

All packages must align with the Ngā Kete e Toru framework and are designed to strengthen the cultural dimensions of oranga, identity, and connection to Te Ao Māori for the participant.

Examples of non-clinical, culturally aligned incentives:

- noho marae and wānanga that strengthen identity and belonging.
- rongoā Māori and mirimiri within tikanga practice.
- cultural connection journey to turangawaewae.
- mahi toi and kaupapa Māori recovery kaupapa that build routines, hope and whānau connection.
- peer-led, whakawhanaungatanga activities that reinforce wellbeing.
- Funding can also be used to cover day-to-day delivery needs that directly support the kaupapa and achievement of package outcomes including:
- Cultural practitioner / kaimahi fees
- Venue hire, marae koha, and kai

- Cultural supports relevant to Māori healing including noho marae, wānanga, rongoā Māori, mirimiri, kaupapa Māori recovery groups, cultural mentoring by kaumātua/kuia, and peer-led support spaces.
- Equipment and materials directly related to the package (e.g., art supplies, rauemi Māori, waka hoe, patu, taiaha, kiorahi etc)

7.2 What Will Not Be Funded

Ngā Kete Oranga ā Ahurea will not fund:

- Activities that are primarily clinical or medical, such as psychiatric assessments, treatments, medication, or standard therapy sessions (already funded through services).
- Clinical AOD interventions such as detoxification/withdrawal management, medication-assisted treatment (MAT/OST), counselling/psychotherapy, and inpatient/outpatient treatment programs or rehabilitation stay.
- Business-as-usual service delivery or core staffing costs not directly linked to a specific package of care.
- Capital works or large asset purchases (e.g. building renovations, vehicles).
- Activities primarily for commercial profit or private business development.
- Alcohol, tobacco, gambling or entertainment that conflicts with kaupapa Māori values.
- Activities that are not aligned with tikanga Māori, or that may cause harm or increase risk to tangata/whānau.
- Retrospective costs for activities that have already taken place before funding approval.
- International travel (except in very rare circumstances with explicit pre-approval).
- Anything that is currently funded through other sector funding streams

8 Ngā Kete e Tōru Framework

Ngā Kete e Toru is a kaupapa Māori framework contextualized to support the design of culturally grounded packages of care that aligns to te Ao Māori concepts of wellbeing. Made up of three kete (baskets), each represents a distinct but connected dimension of wellbeing. Together, the typology supports a holistic view of wellbeing that reflects te Ao Māori, encompassing mental, emotional, spiritual, physical, and relational health.

The framework was developed by tangata Māori with lived and living experience of hauora hinengaro and is informed by the pūrākau *Ngā Kete o te Wānanga*. While versions of this pūrākau differ across iwi and rohe, it carries enduring cultural meaning and transmits values, teachings, whakapapa, and mātauranga Māori into modern day contexts.

Within this kaupapa, the three kete reflect the understanding that wellbeing is shaped by a holistic view of life and experiences, not just symptoms or diagnoses. This supports the development of packages of care that recognize the full reality of a person's healing journey, including whakapapa, mana, wairuatanga, mauri, mātauranga Māori, tūrangawaewae and whanaungatanga.

This aligns directly with the intent of Ngā Kete Oranga ā Ahurea: a person-led, whānau-inclusive, Māori holistic approach where packages are co-designed with tangata and guided by Ngā Kete e Toru, rather than clinical models alone. It also meets the fund's expectation that packages strengthen Māori cultural dimensions of oranga, identity, healing, and connection.



The application form and proposed activities will align with the following three kete:

- **Te Kete Aronui – The Seen:** physical dimension of the visible and observable aspects of a person's wellbeing (e.g., behaviours, kōrero shared, participation, routines, and visible expressions of culture and identity)
- **Te Kete Tuāuri – The Unseen:** sits just beneath the surface and shapes how a person thinks, feels, and acts (inner thoughts, feelings, culture, wairuatanga and sacred dimensions) supporting grief, shame, whakamā, trauma and spiritual dimensions that may be sacred).
- **Te Kete Tuātea – The Unknown:** refers to the realm of the unknown and emerging. It encompasses unexplored potential, unexpressed needs, and future aspirations that may unfold over time as a person grows, reflects, and engages in new experiences and perspectives.

Overall, Ngā Kete e Toru is a practical way to understand the full spectrum of lived and living experiences, considering the seen, unseen, and still becoming so the support remains holistic, culturally anchored, and aligned to mātauranga Māori.

8.1 A Holistic Outcomes Framework

Ngā Kete e Toru framework aligns wellbeing outcomes across the three kete to demonstrate how Ngā Kete Oranga ā Ahurea may support inner, relational, and practical aspects of oranga hinengaro for tangata Māori. Using the following expressions, the framework can be applied to identify specific outcomes related to the efficacy of the packages of care.

Te Kete Aronui (Knowledge, insight, practice)

- Builds understanding, coping strategies, and life skills
- Supports meaning-making and future orientation
- Aligns to mental wellbeing, self-agency, and adaptive capability
- Strengthening day-to-day recovery routines
- Connection to safe spaces
- Kaupapa-based activities that support stability.

Te Kete Tuāuri (Inner wellbeing, thoughts, wairua)

- Supports emotional regulation, identity, and inner balance
- Strengthens whakaaro Māori, self-understanding, and resilience
- Aligns to hauora hinengaro, wairua, and mauri vitalisation

- Opportunities for reflection and self-awareness

Te Kete Tuātea (Relational, collective, environmental)

- Strengthens whānau, whakapapa, and social connection
- Reduces isolation and supports belonging
- Aligns to whānau ora, relational safety, and collective wellbeing
- Supporting aspirations and pathways that enhance wellbeing.

Following completion of the package of care, tangata will demonstrate the following outcomes:

- Stronger self-management of wellbeing and ongoing hauora.
- Improved ability to identify, plan for, and achieve personal goals.
- Enhanced positive view of self and identity.
- Strengthened problem-solving skills.
- Develop meaningful relationships.
- Increased self-determination to make decisions and act in their own interests
- Gained a deeper sense of connection to te Ao Maori.
- Achieved a greater knowledge of 'ko wai au' in relation to ancestral connections, environmental belonging and identity

8.2 Activity Examples

The examples below demonstrate how each activity schedule can be aligned to the Ngā Kete e Toru framework.

Te Kete Aronui – The Seen

Activities that use visible, creative and relational expressions of culture, such as:

- Mahi toi / Toi Māori (traditional and contemporary Māori arts):
  Strengthen identity and cultural knowledge through raranga, whakairo, tā moko (non-cosmetic), kōwhaiwhai, kapa haka, and waiata composition.
- Purākau (indigenous narrative stories):
  Share purākau, whaikōrero, pepeha, whakapapa, and digital storytelling to affirm identity and intergenerational knowledge.
- Wānanga (whānau hui, noho marae and retreats):
  Foster whānau connection, belonging, and communication, including opportunities for rongoā and collective wellbeing.

- Whakapākari tinana (physical health and wellbeing):
  Support hauora through mirimiri, romiromi, recreation, movement, and tikanga based sports such as mau rākau, waka ama, and hākinakina Māori.

Regular kaupapa-based group activities (structured wānanga/noho, and peer-led whakawhanaungatanga that supports sobriety goals).

Te Kete Tuāuri – The Unseen

Activities that deepen spiritual, cultural, and ancestral knowledge and wellbeing:

- Tikanga Māori: (Cultural practices)
  Learning spaces that nurture indigenous knowledge, strengthen te reo me ōna tikanga and practices in culturally appropriate contexts.
- Wairuatanga: (Spiritual essence)
  Spiritual and grief support practices using karakia and wairua centered approaches to foster healing, closure, and reconnection to whānau, whenua, and tūpuna.
- Mātauranga Māori: (Māori wisdoms)
  Sharing of indigenous Māori knowledge including Atua, whakapapa, and pūrākau to reinforce identity, intergenerational learning, and worldview understanding.
- Mauri Oho: (Awakened Vitality)
  Safe spaces for guided collective healing facilitated by kaumātua, tohunga or proficient cultural practitioners to enable indigenous practices relevant to Māori that support reflection, emotional release, and resolve.

Support underlying drivers of relapse (e.g., whakamā, grief, trauma, spiritual disconnection) and strengthening inner balance and cultural identity.

Te Kete Tuātea – The Unknown

Activities that expand future horizons and aspirations:

- Haerenga: (Return journeys)
  Visits (including travel and accommodation costs) to ancestral marae, urupā, awa, whenua and maunga to connect with whakapapa and heritage, strengthening identity and belonging.
- Auahatanga: (Creative or innovation projects)
  Initiatives that express or preserve cultural knowledge, linking art, storytelling, or design to whakapapa and whenua.

- Whakangungu: (Aspirational training)
  Learning that builds cultural and personal leadership, community contribution, or recovery skills, such as facilitation, peer support, or basic reo/tikanga.

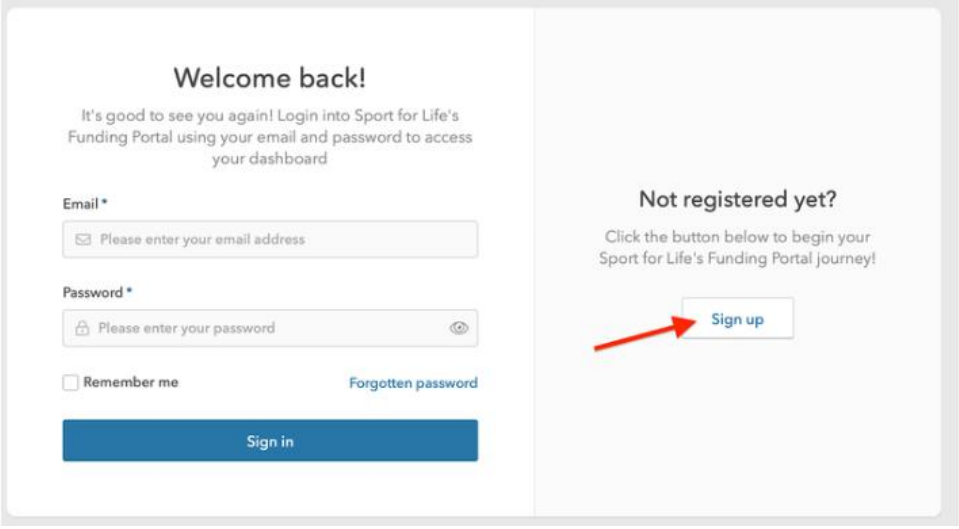
Support future aspirations that keep recovery sustainable (e.g., reconnecting to whenua/whakapapa, training pathways, peer leadership development, and whānau reconnection plans).

9. Application & Assessment Process

Funding follows a staged process for each funding round. From the 5th of February 2026, the first funding round will commence. Applicants are invited to apply for the Ngā Kete ā Ahurea packages of care by submitting applications through a secure portal – the Tahua online portal. This portal will remain active for 3 weeks following the opening date of each funding round to allow sufficient time for applicants to make submissions. These timeframes are tentative. The steps below will demonstrate how to access the portal to begin the application process.

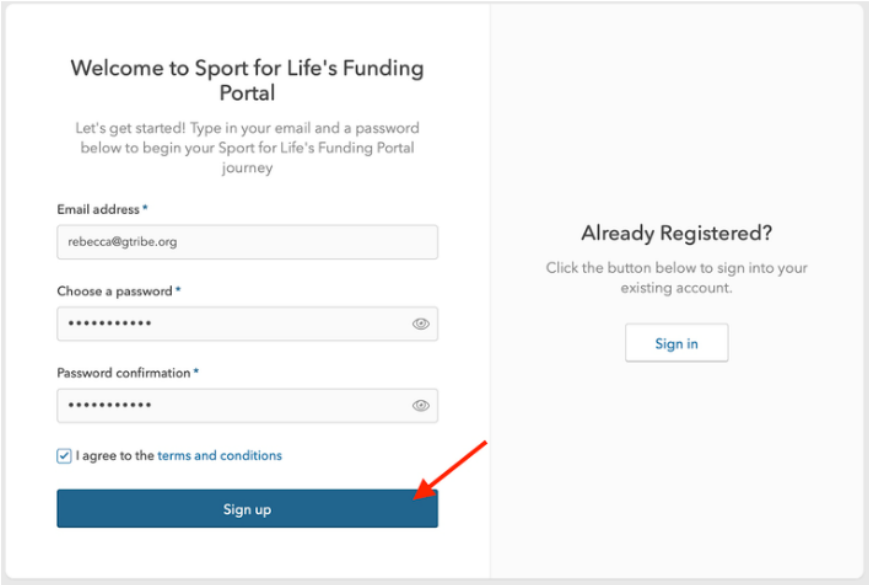
9.1 Stage 1 – Accessing Tahua

To go directly to the sign-up page, copy and paste the following address into your web browser (https://terauora.app.tahua.io/users/sign_in)



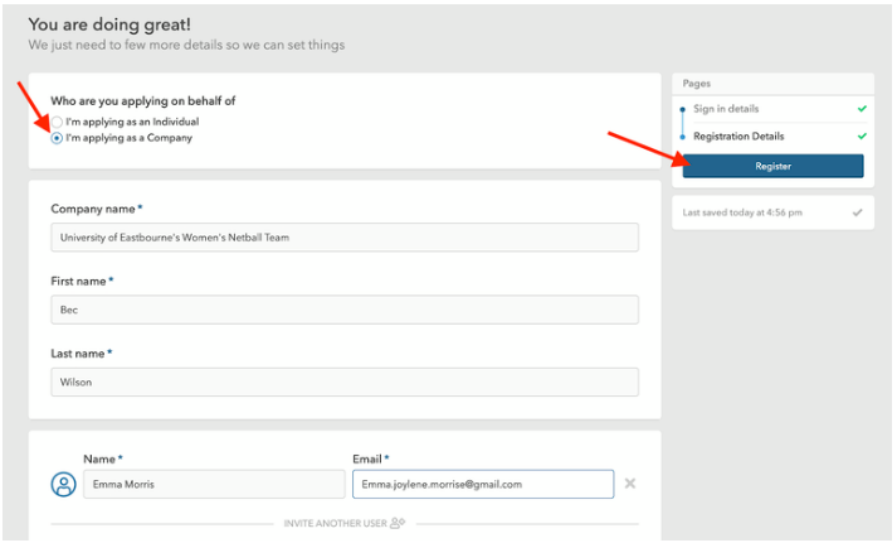
- To begin, click 'sign up' to register.

Enter your email address and create a password of your choosing.



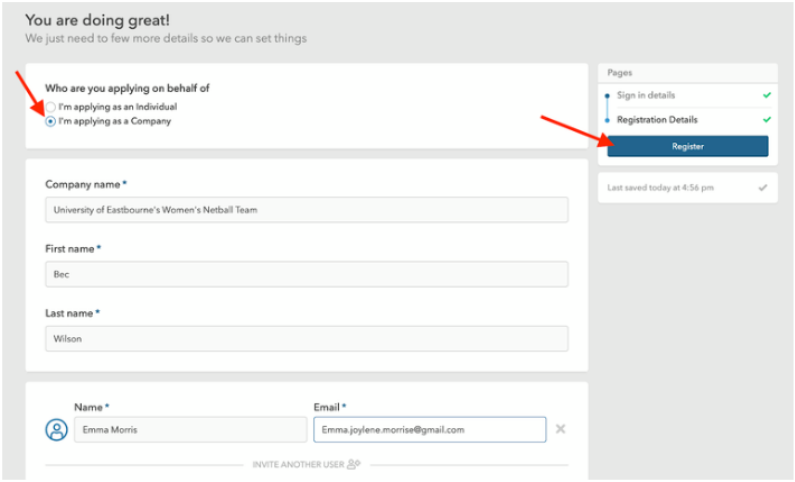
- Read the terms and conditions and click 'agree' to the terms and conditions.

When you are ready to proceed, click 'sign up' to begin creating your profile.



- Select 'company' and enter the company details to register.

Applying as a company allows you to make multiple applications for different participants, while using the same email address and login, making it easier to manage multiple funds.



- Search and apply for funds.

9.2 Stage 2 – Application Submission (How to apply)

The applicant applying on behalf of the participant must attach a brief outline of goals, aspirations, and the following information -

Applications must include:

- Applicants' required information and contact details
- Details of partnership with Tikanga/Kaupapa Māori services, NGO and/or Whanau ora collective
- Information about tangata (de-identified where appropriate)
- Description of the package mapped to the Ngā Kete e Toru framework
- Proposed activities, timeline, and practitioners involved
- Budget breakdown (up to $5,000)
- Risk management plan and safety considerations
- How impact will be captured (including tangata and whānau feedback).

9.3 Eligibility / Assessment Criteria – Roles, Responsibilities & Partnerships

This section outlines the roles and responsibilities required for eligibility and the criteria that will be used to assess how well these are demonstrated in practice.

Applications must demonstrate the following:

Applications will be assessed on the extent to which they demonstrate strong, genuine partnerships and a clear co-design approach that upholds both clinical safety and cultural integrity, consistent with the Eligibility and Provider requirements of Ngā Kete Oranga ā-Ahurea.

7.3.1 Quality of Co-Design (Tangata-Led)

Applications must demonstrate that:

- The package has been co-designed with the tangata, and reflects their aspirations, priorities, and desired outcomes in their own words.
- Co-design has occurred early and meaningfully, rather than as a consultative or add-on process.
- Whānau collectives, where identified by the tangata, have been actively involved in shaping the package in ways that are significant to the tangata.

Strong applications will show:
Clear evidence that tangata Māori have led decision-making, with co-design informing activities, sequencing, and use of funding.

7.3.2. Strength and Clarity of Partnerships

Applications will be assessed on how well they demonstrate:

- Genuine partnership between SMHS&A providers and kaupapa Māori or tikanga Māori providers.
- Clear recognition that:
  - SMHS&A providers hold clinical governance and contractual accountability, and
  - Kaupapa Māori or tikanga Māori providers lead culturally grounded design and delivery.
- How these roles complement each other to ensure safe, coordinated, and culturally authentic packages of care.
- Demonstrated mechanisms to capture shared decision-making and communication.
- Applied integration of clinical excellence, cultural intelligence, and whānau-centred practice.

Strong applications will show:
Defined, documented roles and responsibilities that respect cultural leadership and clinical oversight without hierarchy over tikanga.

9.3.3. Whānau Collectives and Relational Support

Where whānau collectives are part of the package, applications will be assessed on:

- How whānau collectives' relationships, cultural knowledge, and/or lived insight contributed meaningfully to the package.
- Evidence that whānau knowledge (e.g. whakapapa, tūrangawaewae, historical or intergenerational stories or purākau) informs what is safe, appropriate, and healing for the tangata.
- How sensitive knowledge is respected, protected, and applied in a culturally safe and trauma-informed manner.

Strong applications will show:
Whānau collectives are positioned as central contributors, not peripheral support, where this aligns with the participants' aspirations.

9.3.4. Delivery Assurance and Accountability

Applications must demonstrate:

- Clear arrangements for delivery, coordination, and oversight, including how partners will work together in practice.
- Evidence of appropriate documentation, such as:
  - Partnership agreements or MOUs (where applicable)
  - Activity schedules and delivery plans
  - Risk management and safety protocols
- A shared understanding of clinical, cultural, and ethical responsibilities, including consent, privacy, and escalation processes.

Strong applications will show:
Confidence that the package can be delivered safely, ethically, and as intended.

9.3.5. Value for Money and Practicality

Applications will be assessed on:

- Whether proposed costs are reasonable, justified, and cost-effective, prioritizing achievement of tangata outcomes over unnecessary expenditure.

- Evidence of practical decision-making that preserves resources to support the full delivery of the package.

Strong applications will show:
Clear links between expenditure, activities, and intended outcomes, without compromising safety or cultural integrity

9.4 Stage 3 – Eligibility & Triage

- Te Kete Pounamu operations team will screen applications against eligibility, scope, safety, and completeness.
- Applications that do not meet minimum criteria may be declined at this stage or follow up will be made with the applicant to acquire clarification or more information.

9.5 Stage 4 – Assessment Process

Eligible applications are assessed by the Selection Panel.

Assessment is based on:

- Alignment with the Ngā Kete e Toru framework and kaupapa Māori values
- Degree of person-led and whānau-centric design
- Potential to strengthen identity, connection, and hauora
- Responsiveness to equity, including mana motuhake and access for those most impacted by distress, discrimination or isolation
- Feasibility (realistic budget, timing, workforce)
- Regional balance and overall fund availability.

9.6 Stage 5 – Decision & Notification

- Successful applications remain at the discretion of the Te Kete Pounamu Clinical and Cultural governance group and Te Rau Ora
- Applicants are notified via their Tahua profile, of outcomes and next steps.
- Where possible, feedback will be offered to unsuccessful applicants to refine ideas for future rounds.

9.7 Stage 6 – Contracting & Disbursement

- Successful providers enter into a contract or letter of agreement with Te Rau Ora, outlining deliverables, reporting requirements, and payment schedule.
- Funds are released according to agreed milestones (usually an initial payment on signing, with final payment on receipt of Impact Report).

9.8 Stage 7 – Delivery & Impact Reporting

- Services and providers deliver the package of care in partnership with tangata and whanau ora collectives where relevant.
- On completion, applicants submit an Impact Report (template provided) capturing:
    - Activities delivered and participation
    - Outcomes and changes noticed by tangata and whānau
    - Learnings, challenges, and future aspirations
    - Financial accountability.
    - Consideration of any subsequent applications from the same service is contingent on the acceptance of the required impact report.

10. Contracting and Reporting Obligations

10.1 Applicants Agree To:

- Use funds only for the approved package of care.
- Maintain appropriate financial records, receipts, and invoices.
- Ensure informed consent is obtained, and confidentiality and privacy requirements for tangata are upheld.
- Implement risk management and safety plans.
- Provide required mid-point check-ins (if requested) and final Impact Report.
- Participate in kaupapa evaluation activities (e.g. interviews, surveys), with tangata consent.

10.2 Te Kete Pounamu Operations and Te Rau Ora Agree To:

- Provide clear guidelines, templates, and support for applications.
- Administer fair and transparent assessment processes.
- Ensure timely payments once contracts are signed.
- Share high-level findings (de-identified) with the sector to promote learning and advocacy.

Te Rau Ora reserves the right to request financial records and to suspend or withdraw funding if contractual obligations are not met, or if serious concerns arise relating to safety risk, or misuse of funds.

11. Risk Management and Safety

Applicants must demonstrate how they will safely design, deliver, and oversee the cultural package of care, in ways that are aligned with:

- The aspirations of tangata Māori
- Tikanga Māori
- Clinical best practice

This includes demonstrating how both clinical and cultural safety standards are upheld within a holistic safety approach.

11.1. Holistic Safety Framework

Safety within Ngā Kete Oranga ā Ahurea is defined broadly and includes:

- Clinical safety
- Cultural safety
- Relational safety
- Whānau safety
- Community safety

No single discipline holds authority across all safety domains. Safety is understood as shared, relational, and contextual.

11.2. Applicant Responsibility

Applicants are responsible for identifying and managing potential risks associated with the package, including cultural, relational, environmental, and wellbeing-related factors.

Applicants must outline how these risks will be managed using approaches that are:

- Tangata-led and culturally grounded
- Strengths-based, supporting wellbeing and agency
- Aligned with clinical governance and ethical practice

11.3. Key Considerations

While the specific approach is determined by the applicant, packages should consider:

- Managing acute distress or emerging health needs
- Ensuring access to clinical and/or cultural supervision
- Applying reflective practice to support learning and responsiveness
- Identifying environmental or relational risks and how these will be addressed
- Ensuring safety protocols for all activities (e.g. travel, wānanga, land-based experiences)

Note: These examples are guidance only. Applicants are encouraged to determine the most appropriate approach for their context and the needs of the tangata, while upholding cultural integrity, safety, and wellbeing.

11.4. Tangata and Whānau Contribution

- Where applicable, whānau collectives and/or support people should be involved in identifying and mitigating risks.
- Their insight, including knowledge of whakapapa, pūrākau, potential triggers or traumatic experiences, strengthens cultural appropriateness and emotional safety.

11.5. Minimum Funder Expectations

- Risks must be clearly identified, mitigated, and managed
- Safety planning must be documented and regularly reviewed
- Approaches must balance safety with meaningful participation and self-agency

12. Funding Timeline

Launch & Early Awareness

- Nov 2025 - Jan 2026. Soft launch promotion and sector hui.

Round 1 (2026)

- 3 & 4 Feb 2026 – Online information sessions
- 5 Feb 2026 – Applications open
- Early March – Eligibility & triage
- March – Panel assessment and decisions
- Late March/early April – Contracting and first payments
- Apr–Jul – Delivery and reporting.

Round 2 (2026)

- August – Applications open
- Sept–Oct – Triage, assessment and contracting
- Oct 2026–Jan 2027 – Delivery and reporting.

Indicative dates for 2027 will follow a similar pattern (Feb and Aug rounds) and will be confirmed closer to the time.

13. Glossary

Cultural package of care – A tailored set of Māori cultural activities, supports and resources designed with tangata and whānau to strengthen oranga, identity and connection.

Hauora hinengaro – Mental, emotional and/or psychological wellbeing.

Tikanga and Kaupapa Māori providers – Māori-led, Community based organisations including NGO that commonly provide early intervention, recovery support, cultural support, social services, peer and/or advocacy services grounded in Māori values, principles, mātauranga Māori and tikanga.

Ngā Kete e Toru Framework – A holistic outcomes framework grounded in the three baskets of knowledge (Aronui, Tuāuri, Tuātea), used to inform and guide the design and delivery and outcomes of the cultural packages of care.

Tangata Māori with lived/living realities – Māori people with experience of hauora hinengaro and/or substance related experience.

Whānau ora collectives - Groups of providers, organizations, cultural practitioners, tohunga, including other intrinsic networks, (i.e., whānau, kaumātua, kuia. hapu, Iwi representatives) working together.

SMHS&A - Secondary Mental Health and Specialist and Addiction services. Typically, Crown-funded and Crown-accountable specialist mental health and addiction services, commonly Te Whatu Ora / Health NZ services.

AOD - Alcohol and other drugs (including harm related to substance use).

CEE - Co-existing experiences (e.g., mental distress alongside AOD harm and other interconnected challenges such as trauma, housing instability, gambling harm or family violence).

Lived/living experience - Knowledge gained through personal experience of mental distress and/or substance use, including recovery and wellbeing journeys.

Peer support worker - A specialized workforce with lived/living experience to inform practice and engagement conducive to support others with similar experiences.

Co-design - A shared design, collaborative approach combining individualized knowledge, and expertise to create a robust support system

Clinical supervision - Oversight by an appropriately qualified clinician who provides safe and supportive spaces for reflective practice.

Cultural supervision - Reflective support guided by tikanga, provided by a kaupapa Māori or tikanga practitioner to uphold tikanga integrity, safety, and cultural accountability.

Turangawaewae - A place of ancestral significance for Māori, representing a deep and innate sense of connection and belonging.

14. Contact

For pātai about Ngā Kete Oranga ā Ahurea – Cultural Packages of Care:

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