

Indigenous Insight



Inspiring Innovation

KAUPAPA MĀORI MODELS OF PRACTICE



Te Rau Matatini

TE PUTANGA O TE KŌANGA

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Mihi

Tihei ki te whei ao...ki te ao mārama – Tihei Mauri Ora!

E ngā reo, e ngā mana, rau rangatira mā, tēnā koutou, tēnā koutou, tēnā koutou katoa.

It is the privilege of Te Rau Matatini to present *Indigenous Insight, Inspiring Innovation – Kaupapa Māori Models of Practice Series 1* as the inaugural series of resources which aim to enhance the knowledge of Māori models of practice and demonstrate the strengths of Māori in Aotearoa. It is compiled to introduce you to people, and to encourage you to make contact with the contributors to find out more about their Māori models of practice.

Indigenous Insight, Inspiring Innovation – Kaupapa Māori Models of Practice has been devised so that Māori can tell you in their own words about their Māori models of practice, and their successes in their application.

In this first series, you will recognise that people's words have been written as they have talked; that is, what has come to mind for Māori, is what was put down on the page. The contributors in this first series were chosen and invited to share their model. They are represented in their voice in the way that it has been written.

If you are wanting to look for answers to the question, what exactly defines a Māori model of practice, there are various answers, and the answers collectively are both explicitly and implicitly recounted in the examples provided by the contributors in this first series.

What is more to the point with *Indigenous Insight, Inspiring Innovation - Kaupapa Māori Models of Practice* is that the contributors have identified their models of practice as Māori, they have stated that these are informed by Māori experiences, and that they are based on Māori principles, values and kaupapa that link them with the mana of whakapapa and ngā tūpuna.

You will find these Māori models of practice were created within spaces of need, in spite of resource, to assist Māori whānau to reach their goals and their full potential. We hope this resource will introduce you to people and models you have not known before and therefore will encourage you to find out more about them.

Ngā mihi

Maria Baker
Workforce Innovation Manager
Te Rau Matatini Ltd

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Te Rau Matatini would like to thank Elaine Ngamu, Teina Piripi, Vivienne Body, Kim Whaanga- Kipa, Manny Kipa and Donna Blair for contributing to *Indigenous Insight, Inspiring Innovation: Kaupapa Māori Models of Practice, Series 1*, and the project team, Kataraina Pipi and Terri Cassidy for their commitment to this kaupapa.

“Ko te puāwaitangā o ngā moemoeā, me whakamahi”

Dreams become a reality when we take action (Te Puea Herangi)



TOHU

The simplicity of the design represents the beauty and purity of Māori concepts. The light and dark aspects signify the potential and actualisation of that potential. It shows balance, the ebb and flow of the natural world, continual change.

Artist: Waimarie Rico-Donna Cassidy

Ngāpuhi nui tonu, Ngāti Maniapoto

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Te Ahikaa



Elaine Ngamu - *Ngāti Porou ki Mataora, Whareponga, Waipiro Bay*

Elaine was born and raised on the North Shore, Auckland. She is the sixth child in a family of eleven. Elaine works at Hoani Waititi Marae alongside Shane White for Patua te Ngāngara, which focuses on Methamphetamine 'P' prevention, education and intervention with whānau and communities. Elaine was pivotal in establishing a residence for methamphetamine users wanting to change their lives around, and she runs this residential respite, Te Tanga Manawa o Ahikaa, for Te Ahikaa Trust.

Kaupapa of the framework

The kaupapa of this framework is to stop the damage that 'P' has done to children, whānau and communities.

Uniqueness of the framework

What is unique about this framework is that the driving force behind making a difference started with the personal commitment and investment of a daughter, mother, sister and aunty and has evolved into becoming a professional way of life. It is through this one woman upholding and maintaining the focus of the kaupapa that has created the momentum.

"My son was smoking something in a light bulb. After checking out what it was, no one really could help me". (Elaine Ngamu)

Model of Practice

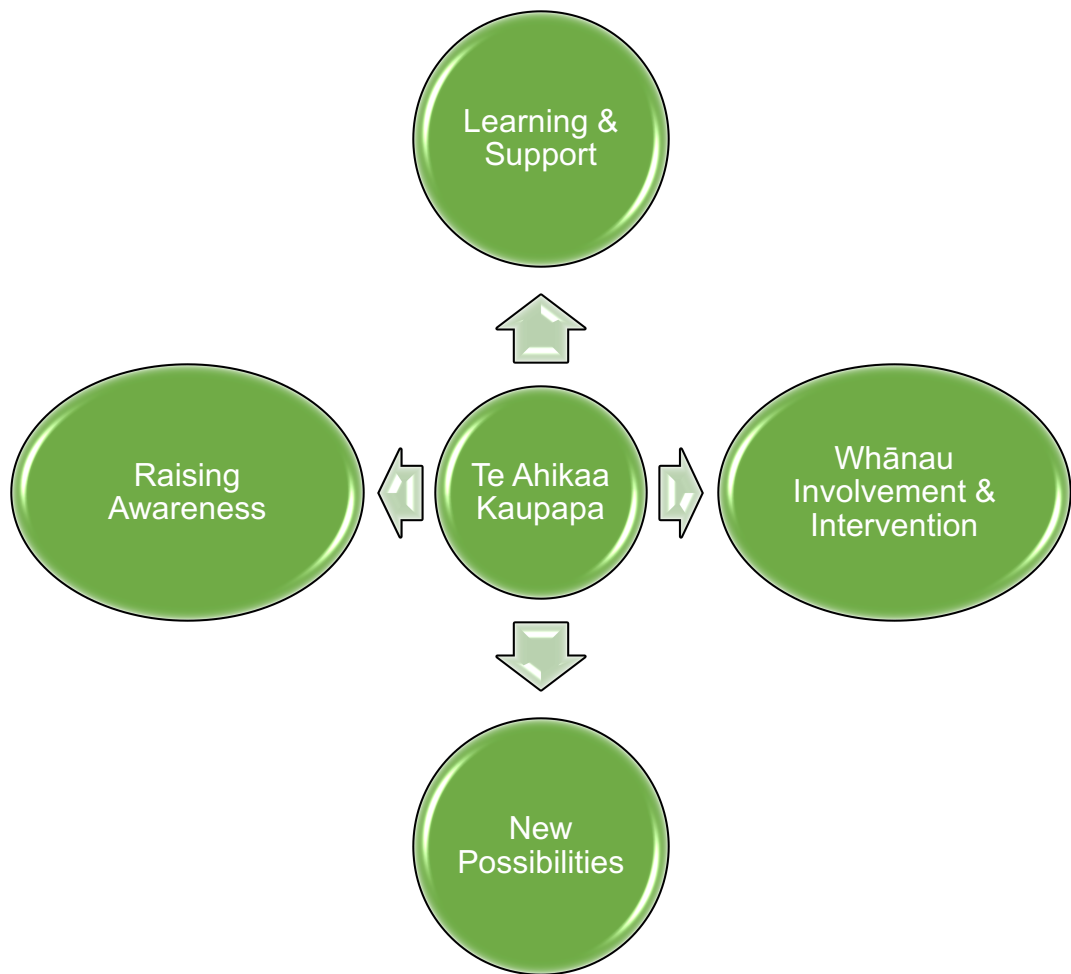


Figure 1: Key aspects of Te Ahikaa Model of Practice

Figure 1 represents the key aspects of the model. The following quotes from Elaine Ngamu are examples of how aspects of Te Ahikaa kaupapa have been applied.

Te Ahikaa - Kaupapa	<i>"I live at a rehab, it's just part of me ... Te Ahikaa ... The whole meth kaupapa was/is bigger than me".</i>
Raising awareness	<i>"It was raising awareness, it was about warning, I remember my son saying, "Mum if I had known what it was I wouldn't have touched it" and so I thought, Oh I'll just tell every parent ... we spent a few years doing voluntary work, warning people about this drug that's going to rip whānau apart".</i>
Learning and support	<p><i>"I joined up with another woman Beverley Morgan and we tasked ourselves with finding out what is this stuff ... we found out and realised that service providers didn't know as much as us".</i></p> <p><i>"Our community formed a group, Te Roopu Ahikaa. And it was made up of the area commander of police, Waitemata District Health Board (WDHB), Strengthening Families, and people from all different sectors..."</i></p> <p><i>"We did roadshows and ... we were getting heaps of people coming up with concerns about their children. We had started to form a sort of an advisory group to advise whānau ... we got people in to help communities with questions ... we had the first support group ... alot of them were women that were going through bashings and Meth use".</i></p> <p><i>"... the cycle of Meth Abuse ... where the 7 stages ... it's all about timing".</i></p>
Whānau involvement and intervention	<p><i>"I met Sade (psedonym), whose son had committed suicide ... we went on the 'P' march in 2006 ... developed a DVD ... Sade and her family talked about her son and the battles she had and the journey she had with him on trying to get him better... different service providers that failed her and her son unintentionally ... we called all those service providers together ... presented Sade's story. They cried ... all these services under the one roof that didn't know what the other one was doing ... it was all about learning more about each other in their own environment ... we were there to highlight an issue ... it was sad, but it was to help others going through the same journey".</i></p> <p><i>"... developed that cycle of meth abuse ... to figure out ... okay this is where they will listen, this is where you may be able to get help, this is when not to go look for help... you should already have planned what you're going to do when this moment arises it became a model of intervention to bring intervention".</i></p>
New possibilities	<p><i>"... seeing what research was gonna do... I just found it really exciting, it was finally gonna go somewhere".</i></p> <p><i>"In 2003 the government developed a methamphetamine action plan ... we were mentioned in it as a community group that were trying to address methamphetamine use within their community and at the same time so was Hoani Waititi with Pakanga o te Ngāngara ... the name changed to Patua te Ngāngara which loosely translates as hit the demon, hit the lizard It's a beacon in the community. People know of us and we get calls or we see an issue out there, a problem happening somewhere, where we go into that community".</i></p>

Table 1: Aspects of the Application of Te Ahikaa

Principles/Values

- Whanaungatanga - make connections, engage with and get support from others
- Manaakitanga - make sure the children are taken care of and help whānau to heal
- Mōhiotanga - know what you are dealing with and when to do what
- Kaha - doing whatever it takes

Success story

Situation

Elaine's son and, at one stage, 19 of her whānau members were using 'P'.

Actions

Elaine utilised her extensive knowledge and skills to work in the community and establish support groups. She provided education, listened and talked with people about methamphetamine.

Results

Within Elaine's whānau, only one whānau member is using 'P'. Whānau now have strategies for dealing with the negative impacts of 'P'.

"My family are the sort that you can't tell them what to do; you've got to show them ... by me doing what I was doing in the community doing it in 3rd person ... that's how I helped my son ... I talked to people in my lounge with him listening and I knew he was taking it all in. At one stage 19 close family members using P. Not as many now. We got it down to only about three but then I would say we got it down to one because two are in rehab; one is going through the drug court". (Elaine Ngamu)

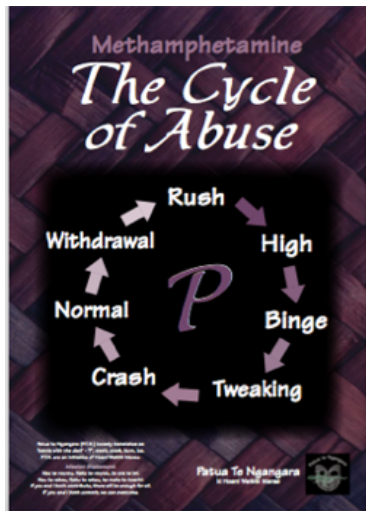
Publications

Spee, K. (2008). *Patua Te Ngāngara ki Hoani Waititi Marae – Evaluation Report*. Wellington: Te Puni Kōkiri.

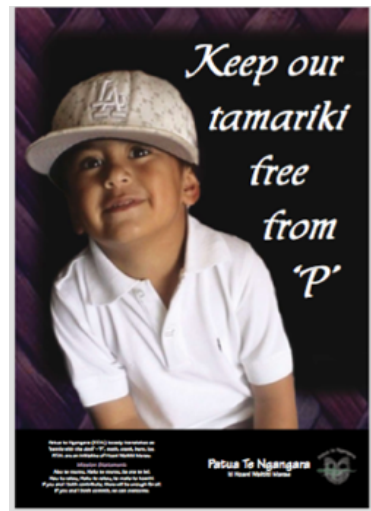
Paipa, K., & Pipi, K. (2012). *Whānau strategies for building resilience. Coping with the effects of methamphetamine use and abuse*. Unpublished. This research is currently being reviewed and updated.

Resources

Two of three posters available as follows: The cycle of abuse and Keep our tamariki free from P.



Poster 1: The Cycle of Abuse



Poster 2: Keep Tamariki Free from P

Contact Details

If you would like to find out more information about this model please contact:

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Facebook: <https://www.facebook.com/patuatengangara>

Tihei-wa Mauri Ora!

Teina Piripi and Vivienne Body

Teina and Vivienne are Māori counsellors who were working in iwi social services in the Far North for Te Rūnanga O Te Rarawa when they developed Tihei-wa Mauri Ora.



Vivienne Body – *Ngāti Tūwharetoa, Ngāpuhi*

Vivienne is a counsellor and kaimahi for Kia Piki te Ora – Suicide Intervention and Prevention. She works in iwi social services for Te Rūnanga O Te Rarawa. Vivienne, along with her husband Joe, enjoys working with rongoā and maara kai. She is a member of the New Zealand Association of Counsellors (NZAC) and Addiction Practitioner’s Association – Aotearoa –New Zealand (DAPAANZ).

Teina Piripi – *Te Rarawa, Ngāpuhi*

Teina lives in Ahipara with her husband Tokowhati and their five children who attend Te Kura Kaupapa Māori O Pukemiro. Teina is a Counsellor (Alcohol and other Drugs) employed at Community Mental Health & Addictions in the Far North, Northland District Health Board (NDHB). She is a member of the New Zealand Association of Counsellors (NZAC) and Addiction Practitioner’s Association – Aotearoa – New Zealand (DAPAANZ).

Kaupapa of the framework

The kaupapa of this framework is in the ‘knowing’ that the Māori worldview holds the knowledge for Māori to make sense of their own existence and life to begin their own healing journey.

Uniqueness of the framework

What is unique about this framework is that it is based on whakaaro Māori from a Te Rarawa, Ngāpuhi perspective. The concepts of the framework have been significantly informed by the writings of Rev. Māori Marsden.

Tihei-wa Mauri Ora is an assessment tool; a narrative tool based on the Māori worldview of creation. It has been developed with and endorsed by kaumātua and kuia prior to its implementation.

“Take it to the world!”. (Pa Henare Tate)

Model of Practice

TIHEI-WA MAURI ORA



Vivienne Body & Teina Piripi



TE RUNANGA O TE RARAWA

Figure 2: The Realms of Tihei-wa Mauri Ora! (Resource 1)

Tihei-wa Mauri Ora recognises the different realms of being and have been significantly informed by the writings of Rev. Māori Marsden. Figure 2 is a developed resource utilised by Teina and Vivienne. The Graphic Designs are created by their whanaunga Richard Murray (Te Rarawa). The following table, which is printed on the back of the resource (see figure 2), describes each of the realms.

Te Kore Kore	<i>The vast mass of potential being, imbued with divine essences (conception)</i>
Te Pō Realms	<i>Darkness and night stages of growth and development (child grows within the mother's womb)</i>
Ki Te Whei-Ao	<i>The realm of coming into being, critical changes and transition, glimmer of light (mother goes into labour in process of birthing)</i>
Ki Te Ao Marama	<i>The realm of light and being, this world, mortality (child is born into the world of light)</i>
Tihei-wa Mauri Ora	<i>The living breath of life</i>

Teina and Vivienne liken these stages 'of being' to represent different things such as how we feel, our relationships, health and wellbeing, any aspect of lives can be metaphorically represented with Māori cultural understandings of growth, development, life and being.

Table 2: Description of the Realms of Tihei-wa Mauri Ora!

Tihei-wa Mauri Ora has evolved over time. The resources and contexts in which it has been utilised in are varied: taitamariki and whānau, mental health, addictions, victims support, counsellors, Kura Kaupapa Māori, Te Taitokerau Branch of NZAC.

“People have taken it into various contexts as they have discovered their own applications ... people using it said why don’t you put a little summary at the back so they get an understanding of the different realms ... it’s a starting point enough to get them started and evolves over time, the latest creation is a poster. That’s how it’s been all the way along ... a creative process ... needed to set whānau goals ... you know whānau ora ... we needed to keep a record so we made a refill pad to record the whānau healing.” (Teina Piripi)

Understanding the concepts are important to actualise the potential of Tihei-wa Mauri Ora in practice.

“It’s not difficult, They have to be willing to read material, understand it, and then they have to do ... we are not going to tell them, its not an abc of how to do it ... it’s a narrative tool ... they have to be familiar with the concepts ... know some of the stories behind it ... the kōrero and be able to weave it into their practice whatever that may be, affirming Tapu i te Tangata”. (Teina Piripi)

“A whaea was really moved ... recognised the kōrero ... I can take this and talk to my son ... to do some work with her whānau using these cards ... if it wasn’t for these cards half the whānau wouldn’t have arrived at the marae noho”. (Vivienne Body)

Tihei-wa Mauri Ora utilises colour to differentiate between the realms. The resources (Figures 2 & 3) feature colour which has attracted whānau and professionals to use this assessment tool based on their personal interpretation of Tihei-wa Mauri Ora.

“Victims support (VS) from Whangarei witnessed a lady and she couldn’t speak in the court ... victim of violence ... she found this card ... and on the stand she was able to tell her story. They couldn’t believe her, she was working her fingers about how she was going with her journey ... she was able to take the card... give her kōrero using her card ... able to tell her story to the judge in a courtroom whereas before she shutdown ... She (VS) was so astounded by this woman using the card and so excited”. (Vivienne Body)

Principles/Values

- Whāia Te Oranga - willingness to growth/change and wellbeing
- Mātauranga Māori - provides meaning and understanding/purpose
- Kia Ū Ki Te Rongomau - healing and wellbeing

Success story

Situation

Kura Kaupapa Māori Board were looking for a way to engage with whānau and have whānau assess where they were at with Te Reo, Te Aho Matua and Tautoko I te Te Kura.

Actions

Teina met with the Board to explain the model. The board agreed to use the model with the kura whānau. A hui was held with whānau and the model was explained to them. Whānau discussed three areas (Te Reo, Te Aho Matua, Tautoko I Te Kura) in relation to Tihei-wa Mauri Ora. They identified what they wanted, assessed where they were at and set their whānau goals for the coming year.

Results

Whānau set goals and objectives of where they wanted to be by the end of the year and to review this annually. Feedback has been positive and the kura whānau are using Tihei-wa Mauri Ora as a way to maintain ongoing re-commitment to the Kaupapa.

Recognition Awards: Tihei-wa Mauri Ora!

2014 Winner Northland Health Sector Awards: Matariki Hauora Māori Awards: Champion Tangata I Te Tuatahi – People First in recognition of an initiative that has improved the clinical experience for Māori patients and their whānau.

2009 Te Tai Tokerau Whānau Ora Innovation Celebrations – Te Rūnanga O Te Rarawa for Kaupapa Māori Clinical Excellence - In recognition of their valuable contribution to Whānau Ora: Excellence and innovation in Te Tai Tokerau through Tihei-wa Mauri Ora!

International Indigenous Arena:

2010 Healing Our Spirits 6th Gathering Honolulu Hawai'i – Presentation

2015 Healing Our Spirits 7th Gathering Hamilton Aotearoa – Poster/Workshop

Publications

Piripi, T., & Body, V. (2010). Tihei-wa Mauri Ora! *The New Zealand Journal of Counselling*. Vol.30, (1), 34-46. Retrieved from [http://www.nzac.org.nz/journal/Vol30 No 1 Piripi Body.pdf](http://www.nzac.org.nz/journal/Vol30%20No%201%20Piripi%20Body.pdf)

Piripi, T., & Body, V. (2013). Tihei-wa Mauri Ora: Te Tipuranga. In M. Agee, T. McIntosh, P. Culbertson, & C. 'Ofa Makasiale (Eds), *Pacific Identities and Wellbeing: Cross-Cultural Perspectives*. Otago: Otago University Press.

Important Reference

Marsden, M. (2003). God, Man and Universe, a Māori view. In C. Royal (Ed.). *The woven universe: selected writings of Rev. Māori Marsden* (pp. 2-23). Otaki: Estate of Rev. Māori Marsden.

Resources

Two different resource cards (Figures 2 & 3), a pad for setting goals based on Figure 2 and a poster incorporating both resource cards (Figures 2 & 3) are available to order.

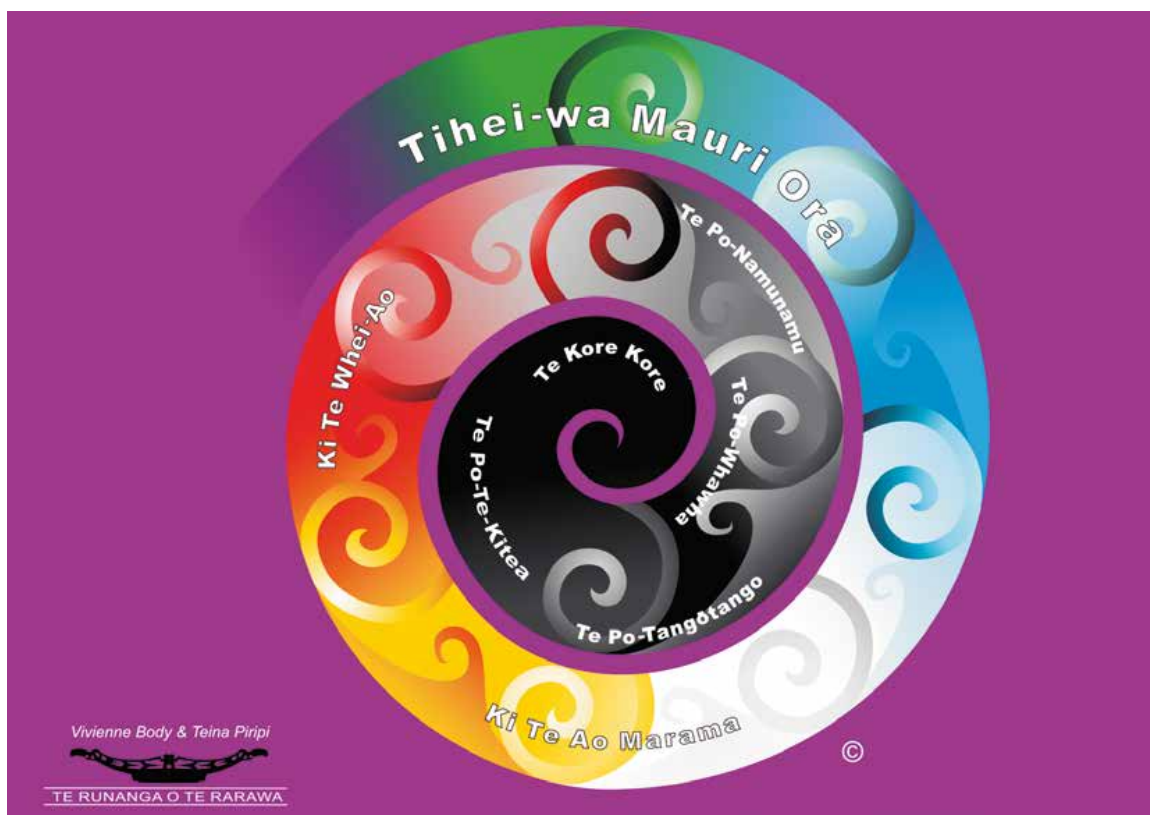


Figure 3: The Realms of Tihei-wa Mauri Ora! (Resource 2)

Contact Details

If you would like to order any of these resources, find out more about the model or secure some training please contact:

Vivienne Body

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Teina Piripi

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Te Pito Whānau Healing Model



Kim Whaanga-Kipa

*Ngāti Kahungunu, Ngāti Rongomaiwahine,
Rongowhaata, Te Aitanga ā Māhaki*

Manny Kipa

*Ngāti Raukawa ki te Tonga, Ngāti Kahungunu,
Rangitāne*

Kim and Manny Kipa have 25 years' experience in the alcohol, drug and violence sector on a personal and professional basis. After 20 years of working with AOD (Alcohol and other Drugs) Kaupapa whānau and through Whānau Ora, they decided to take the journey of working with their own whakapapa whānau to start addressing their intergenerational trauma and seek solutions for the future. Through the vision of their whānau members they formed Mauria te Pono Trust and are now supporting other whānau to work toward their journeys of restoration of relationships and hope.

Kaupapa of the framework

The kaupapa of Te Pito is about a healing model for whānau that is led by whānau with experience of addictions, mental health and violence. This framework is based on a qualified by experience (QBE) whānau healing perspective and has been trialled for the past decade with people in the alcohol and drug sector (Kaupapa Whānau Oranga) and whānau whakapapa. There is a process that happens when a person is transforming and learning to move from being an individual to being apart of the collective. This process is often what gets missed in the current practice models.

Uniqueness of the framework

The uniqueness of this framework is that it is a whānau healing model, based on whakaaro Māori and has been developed by those in recovery. Kim saw a gap in the addictions sector for models of change that were relevant to Māori. She attended the Te Korowai Aroha o Aotearoa 'Mauri Ora' training and she found parts of the learning that related really well to her own personal recovery journey. Kim then adapted some of the concepts from the training, developed Te Pito and sought feedback from the National Kaupapa Whānau Oranga recovery network who supported her thinking about the relevancy of the model to their recovery journey.

“I had a look at their model (Mauri Ora) and I thought there’s things that I see in regards to our journey that are similar but then there are things that are different as well... when you are dealing with addictions, it’s like the Ngā Whare E Rua – 2-house Model of the post-colonial partnership between Māori and Pākehā developed by Moana Jackson and Atareta Poananga ... there’s our Whare Tupuna (Māori ancestral meeting house) and there’s the Whare Taiwi (European house). So I adapted their model to suit our journey. Then I took it back to our National Kaupapa Whānau Oranga and I said ‘does this make sense or can you relate to this; is this what happened in your huarahi?’; amidst major discussion there was an agreement and they said yes, that’s it!” (Kim Whaanga-Kipa)

This framework acknowledges that ‘getting straight’ is one thing; however, learning to live and restore relationships is another. Te Pito is based on the experience of Kim, Manny and their whānau journey through addictions where they felt there was nothing there for them as whānau following treatment.

Model of Practice

Te Pito - As an analogy, Te Pito (umbilical cord) is the lifeline that connects us to our past and future. Te Pito provides sustenance and has the ability to protect whakapapa. It has the ability to cleanse the impurities when contaminated. However, when abused it too can become the vehicle to alter whakapapa. This is likened to the healing journey of whānau who have been impacted due to historical grief and trauma which can lead to addictions, violence and suicide. Healing needs a process of understanding what transformation means, not only to the individual, but also to the collective or whānau.

Te Pito has been used within the alcohol and drug kaupapa whānau and peer movement for the past nine years as a healing intervention and evaluation framework. In the last five years it has also been trialled with whakapapa whānau who are part of Mauria Te Pono Trust. With whanaungatanga and manaakitanga woven through the model, these threads assist with the paradigm shift from individual thinking to embracing the collective consciousness. It is a model that has been utilised across many contexts: alcohol and drug recovery, domestic violence, whakamomori (suicide) and in evaluation of Trust activities.

“I see it as a whānau healing model really; because its not just from A&D. It can be utilised across the board. It was initially recreated and re-vamped for A&D but as we’ve gone along I’ve realized we’ve used it for heaps. Domestic violence, for whakamomori, for anything”.
(Kim Whaanga-Kipa)

The model focuses on five different states of being where whānau themselves determine where they are at, at any given moment or in any given state.

1. Kahupō, being a state of spiritual blindness or oppression
2. Whakaoho, being the awakening, realising that change needs to occur
3. Whakawātea, being about dispelling the illusion, creating a safe place to be, creating opportunity to talk together and finding support
4. Te Pūtake, being a state of readiness to change
5. Tū Wawata, being a state that focuses on future planning and aspirations

Te Pito Model



Figure 4: Te Pito Model

The following table gives examples of how Te Pito model relates to the recovery journey.

<p>Kahupō</p>	<p><i>“When our people come in the door, the spiritual blindness is just saying there has been some damage that has happened to our wairua. Many whānau come into recovery harmed by historical grief/trauma and living in spiritual poverty. This has led to addictions, violence and negative behaviour. Their sense of pride in who they are as Māori is often lost or forgotten”.</i></p> <p><i>“Kahupō is not necessarily a bad place. It’s just saying our spirit has been damaged; that there’s some mirimiri of our wairua that needs to go on. Kahupō is also about disconnection and ometimes that can be as simple as ‘haere mai, come and have a cup of tea, would you like a kai, would you like to korero?’. So it’s just really simple – connect!”.</i></p>
<p>Whakaoho</p>	<p><i>“They move to that state of Whakaoho. For some it can be, ‘I’ve just had enough of alcohol and drugs’, or it could be they’ve had a car accident and they’ve killed someone or some of their whānau members have been killed. For others it could be, ‘I’ve been in prison’; whatever that whakaoho is, there’s something that occurs where that person thinks, ‘damn - I’ve got to do something’”.</i></p>
<p>Whakawātea</p>	<p><i>“Whakawātea is ongoing – the state of learning the new and changing the paradigm. In addictions whānau come in as individuals, often they’ve either burnt bridges, or are in that place where the whānau is in turmoil too so they are disconnected. So a lot of the time if they are not alone, they are feeling alone. Whakawātea is about starting to deal with things, clearing the way - if it’s detoxing that they need to do, then do it”.</i></p> <p><i>“Part of Whakawātea is having to re-learn to be with other people. Re-learning how to function, re-learning how to live, to just be, to have fun (whether it’s with your own whānau toto or whānau ā kaupapa) and re-learning how to communicate”.</i></p>
<p>Te Pūtake</p>	<p><i>“Te Pūtake is about moving from the ‘me to the we’, starting to ground ourselves back in Te Ao Māori... introducing wānanga and moving back in to our whare tupuna to whānau activities ‘we are going to the beach, we are going to the marae, we are going to the wānanga’. So it starts to become a normalised collective thing - relearning roles and responsibilities within this process”.</i></p> <p><i>“It’s also about whānau starting to look at ‘where do I wanna go, what do I wanna do?’, that’s when the PATH¹ is really fantastic. Starting to re-focus, to feel more confident in things, to make clear decisions”.</i></p>
<p>Tū Wawata</p>	<p><i>“Tū Wawata is learning and living the dream, a state about standing in our greatness. Learning that we’re actually amazing people. We took our whānau toto home, back to their marae, where they whakapapa to. And part of that is learning about all the things that scared them, like whaikōrero, talking whakapapa tāne wānanga to learn more about who they are as tāne so they can stand in their greatness ... look at our roles and responsibilities within our whānau toto”.</i></p> <p><i>“A lot of the time the children are the parents and the parents are the children; you know the roles are all messed up. Walking confidently standing in our whare tupuna and whare tauwi living the dream and being in our greatness”.</i></p>

Table 3: Te Pito Whānau Healing Model In Practice

¹ PATH is an acronym for Planning Alternative Tommorrow's with Hope and is a whānau planning tool. See www.pathplanningtool.co.nz

Principles/Values

- Whanaungatanga - restoring relationships, weaving people together
- Manaakitanga - nurture and support people to 'be' and 'become'

"Whakawhanaungatanga and manaakitanga of our people is the weaver of Te Pito it is the glue and the key ingredient to success! That was the biggest thing and the simplest thing that actually helped with the healing. We would have pots of soup on the table or scones cooking, just something so people could come in. Sometimes they didn't even want to speak, they would just come and have a cup of tea and sit under the tree. They would just want to be".
(Manny Kipa)

Success story – Whānau Ora journey

Situation

Mauria Te Pono Trust was formed in 2012 and is made up of 15 adults and 23 children. The Trust aims to offer opportunities that whānau can design and determine their own destiny 'to restore hope - ki ia whānau - by and as whānau'. Their motto is whānau delivering whānau change!

Actions

Mauria te Pono Trust whānau members were supported on a Whānau Ora journey that resulted in eight whānau PATH plans being produced alongside a collective PATH plan. This was the launching pad for their Whānau Trust and their development as a whānau working for change within themselves and supporting other whānau to do the same.

Results

This PATH plan was produced by the collective of eight whānau as a plan for their moving forward as a whānau collective in pursuit of whānau ora.



Figure 5: Collective PATH Plan

They have presented at conferences and are in the process of seeking funding to share their model and approach with other whānau and to provide training for service providers in how to effectively engage with whānau and support their growth.

“All whānau were highly engaged in the process, Mauria te Pono Trust was established and is one of the leading whānau initiatives in the Whānau Ora space”. (Kataraina Pipi, PATH Facilitator, 2013)

Important Reference

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Publications/resources

The Kipa whānau story: <https://www.youtube.com/watch?v=mimzpNGUPQ0>

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Whānau Delivering Whānau Change

Te Utuhina Manaakitanga



Photo: Kaimahi - Te Whare Oranga Ngākau, Te Utuhina Manaakitanga

Te Utuhina Manaakitanga was established in Rotorua in 1987 out of the concern of kaumātua/kuia at the lack of addiction services available for whānau in Rotorua. Thus the Trust was formed as a kaupapa Māori community based addictions service.

There are 46 staff providing counselling support for both Māori and non- Māori whānau i.e. adults in Rotorua community and for young people in Rotorua, Taupo, Mangakino and Tūrangi. Te Utuhina Manaakitanga also provides a 15 bed AOD residential facility, based in Rotorua for the Midland DHB region. (Lakes, BOP, Waikato, Taranaki and Tairāwhiti) and two National methamphetamine beds.

In line with national indicators to work more collaboratively with other health and social service providers, the Trust took the opportunity to merge with Tipu Ora Charitable Trust in 2012. Both Te Utuhina Manaakitanga and Tipu Ora are divisions of Manaaki Ora Trust based in Rotorua.

Kaupapa

The kaupapa of the service is to support whānau locally, regionally and nationally to achieve clarity, wellness, spirituality, mana and rangatiratanga. The Trust aim to reduce the harm caused by alcohol and drugs in a way that reflects Māori aspirations and values.

The Te Utuhina Manaakitanga logo has been designed by Te Arawa kaumātua, Hapi Winiata (a former Trust Board Member). It shows the rising sun in the morning over calm waters representing a new day to inspire those with addictions to face a new day, each and every day in the ultimate goal to return to a full, strong and meaningful life. The waters of Tangaroa depict the challenges faced and the battles within.

“The Utuhina stream runs through Whakauae and is very much the lifeline for the community and we have to ensure we look after it and protect it so that it is still viable for the next generation. Te Utuhina Manaakitanga has been a life line for a lot of whānau”. (Manager)

Uniqueness of the service

Two thirds of the staff are former service users who bring immense experience and knowledge about addictions. Many have undergone tertiary studies to become employed by the Trust who are committed to growing Te Arawa/Māori practitioners.

Staff work from a holistic approach including the ability to understand wairua and the mamae that whānau present with. The service is firmly grounded in te ao Māori and the addictions field. With close to 30 years of service delivery in this mahi, they have a solid knowledge of the field and how to work with whānau. Whānau themselves have reported feeling very much a part of the service.

“We will make every effort to employ/grow Te Arawa practitioners/workers - that’s my priority”. (Manager)

Models of Practice

The Trust uses an eclectic mix of tools to work with whānau depending on where the whānau are at and what level of intervention is required.

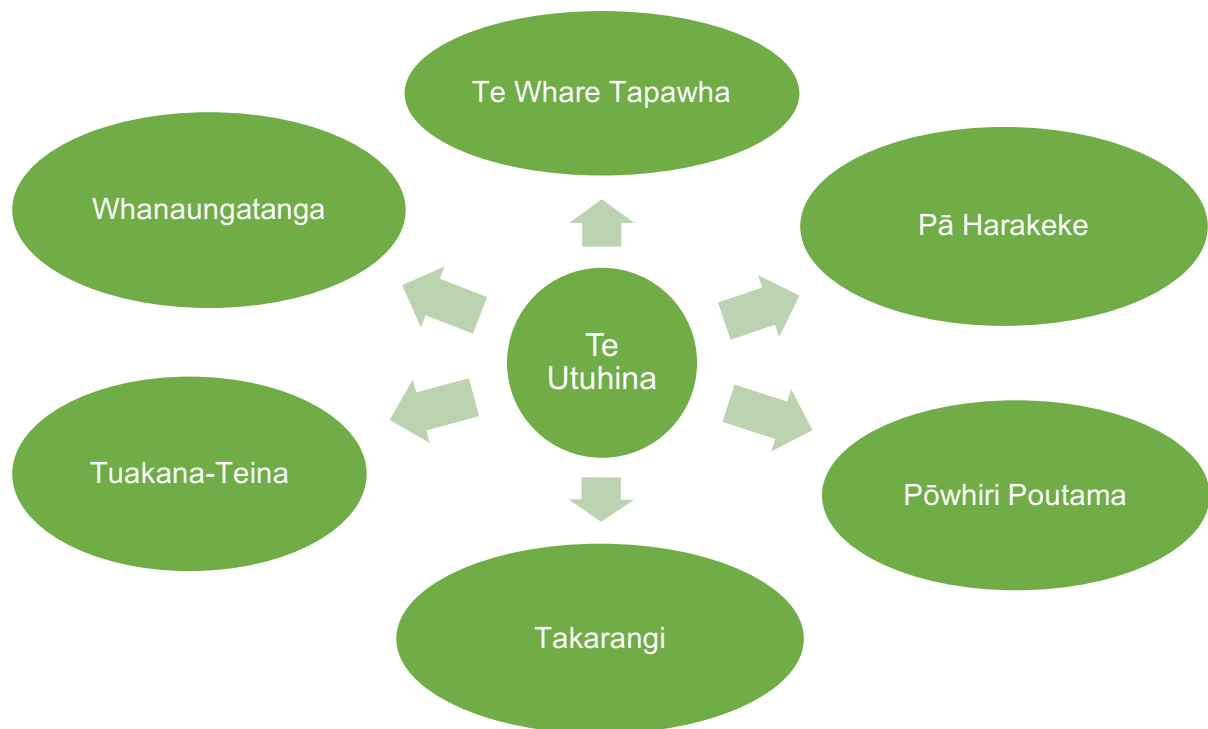


Figure 6: Te Utuhina Manaakitanga Models of Practice

“You need to be reasonably proficient in a range of tools to work with whānau ... when you work in community you can’t have a one size fits all – it doesn’t work ... you have to be flexible”. (Manager)

Figure 5 represents the range of models of practice. The following table gives quoted examples of how these models have been applied.

Whanaungatanga	<i>“I think our biggest strength as an overall organisation is our whanaungatanga and our ability to do that well. Individually staff are encouraged to know who they are and strengthen their whakapapa connections. We build and maintain whanaungatanga relationships with whānau and others in the addictions sector and support whānau to connect with their whakapapa, whānau, marae, hapū and Iwi”.</i>
Te Whare Tapawha	<i>“The tapawha is the default model of practice for all, ensuring that we have a holistic approach to our work with whānau meeting all needs – physical, spiritual, mental/emotional and whānau some staff will adapt this model to also include whenua”.</i>
Takarangi	<i>“Takarangi is our professional development framework and is implemented in daily practice. The framework provides an opportunity to celebrate and share our cultural knowledge base. We need a depth of understanding of our work, to name our practice, be clear about what it is that we are doing (in Māori terms)”.</i> <i>“We’ve picked up Takarangi as a service quite strongly through policies/procedures, through the whole Human resource system in recruitment, setting it up as Key Performance Indicator’s so that it’s very clear that it is as important as any tertiary qualification”.</i>
Pōwhiri Poutama	<i>“Modelling what we do on our traditional processes as a natural way of being with whānau and each other. Being conscious of our kawa and tikanga”.</i>
Tuakana/Teina	<i>“Enhancing whānau strengths. Awhi whānau to achieve their goals and aspirations. Providing mentoring, coaching and sharing of collective knowledge and skills”.</i>
Pā Harakeke	<i>“The harakeke depicts the image of whānau with the rito (mokopuna) being surrounded by whānau. This image supports the mahi of the Whānau Ora workers who work alongside whānau and their practitioner to support whānau goals and aspirations”.</i>

Table 4: Examples of Application of the Models of Practice

Principles/Values

- Manaakitanga - look after whānau well, grow and support them
- Mana Whānau - whānau determine what we do
- Find the source - addiction is inter-generational, impact is physical and spiritual – dig deep to find the source
- Future proofing - making sure whānau are supported well into the future and that the organisation is sustainable

While the Trust support many Whaiora/whānau in their transformation they also ensure that staff are also supported personally and professionally to maintain their own wellness and professional development.

Success story

Situation

The Manager recognised that during staff group supervision the current approach wasn't working well as there did not appear to be enough rigour in the way conversations were emerging about practice, and there were signs of behaviour emerging amongst the team that were not mana enhancing. There were two distinct groups – mature practitioners (three or more years of practice) and “newbies”, (those with less than three years' experience).

Actions

The Manager split the team into two supervision groups in order to make sure that the knowledge base was sound, that staff were integrating their learning and that whānau were receiving the best service.

Results

The mature practitioners got on with it – growing their practice, deepening their knowledge base around different models and sharing their knowledge. The idea was to develop a level of trust where they could actually challenge each other to grow their knowledge and share innovative ideas.

The “newbie group” is working on developing and integrating new knowledge and exploring a range of models.

The Manager believes that staff have utilised the opportunity to enhance their practice and knowledge. Whānau appear to be engaging longer, exploring healing opportunities, open to attending residential treatment and having their whānau involved in their recovery.

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Glossary

Aroha	compassion, affection
Awhi	help, support
Hapū	sub-tribe
Haramai	welcome
Huarahi	journey
Hui	gathering/meeting
Iwi	tribe
Kaha	courage
Kaimahi	staff member/workers
Karakia	prayers
Kaumātua/Kuiā	elderly
Kaupapa	purpose, aim, reason
Kaupapa Māori	Māori paradigm, ideology
Kōrero	discussion/talk
Kura	school
Kura Kaupapa Māori	Māori primary school
Manaakitanga	hospitality
Maara kai	garden
Mahi	work
Mana	strength, status, power
Marae	traditional Māori gathering place
Marae noho	a gathering (on marae)
Mauria	to carry
Mihimihi	greetings
Mirimiri Mōhiotanga	massage, to rub, soothe a sense of knowing
Pono	honesty, truth
Rangatahi	adolescent
Rangatiratanga	self, determination, autonomy
Rongoā Taitamariki/ tamariki Tangaroa	traditional healing medicines children
Tangata	God of the sea
Tapu i te Tangata	person/people
Tautoko	the sacredness of people
Te Aho Matua	support
Te ao Māori	the philosophy of Kura Kaupapa the Māori world

Te Reo Māori	Māori language
Te Tai Tokerau	Northland region
Tika	moral, correct, right
Tikanga	customary rituals
Tuakana/Tēina	older/younger – more/less experienced
Wānanga	learning event
Whakaaro Māori	Māori thinking
Whakamomori	suicide
Whakapapa	genealogy
Whānau	family
Whanaunga	Blood relation
Whanaungatanga	Relationships, kinship, sense of family
Whānau Ora	Family wellbeing, wellness
Whenua	Land