

Kaupapa Approaches – Concurrent Sessions

**Friday 20 September
11.30am – 12.50pm**

Ngā poupou – pillars supporting resilience and stability in recovery

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Ngā Poupou is a weekly Te Ao Māori group at Odyssey's Adult and Family Services. Primarily for tāngata whai ora who are in upper levels of our therapeutic community, Ngā Poupou acknowledges the conclusions of Practice Models used by Māori AOD Practitioners in NZ (2004) that 'For Māori, cultural responsiveness is seen as favourable regardless of connectedness to their iwi ... [and] that creating cultural congruence in AOD programmes offers improved access to and retention of services as well as better treatment outcomes.'

Ngā Poupou has a threefold purpose:

1. To help tāngata whai ora and whānau reinforce and consolidate their newly found reconnection to their mana, tapu, noa.
2. To address historical indiscretions to their tapu and mana.
3. To address noa – preparing tāngata whai ora and whānau to slowly re-integrate back into society by purposefully lifting tapu or restrictions/boundaries that are imposed on them while in residential treatment.

Ngā Poupou involves visits to marae, iconic maunga and pā sites, interaction with other kaupapa Māori treatment services, use of taonga puoro, waiata, pōwhiri, karanga, whaikōrero, and karakia.

The programme has been running for four years and has shown positive trends in Māori and non-Māori participant outcomes, particularly in resilience and stability toward recovery.

We will share early findings from a new monitoring programme, as well as describe the practices and approaches that we see having positive outcomes for participants.

Early childhood trauma and wahine Māori: Turning the tide

Wendy Halligan, AOD Treatment and Aftercare, Te Hā Oranga

Layla Lyndon-Tonga, Mental Health Clinician, Te Hā Oranga

Sophia Lui-Brown, Reintegration Case Worker, Te Hā Oranga

Bessina Pehi-Tamatea, Peer Support Worker, Te Hā Oranga

We are privileged to have been instrumental in establishing a unique space where women affected by trauma undertake treatment for AOD problems alongside being incarcerated for drug-related crimes. Encountering the effects of trauma is a daily occurrence. Balancing harm reduction and criminogenic risk factors within a 'culturally-appropriate-gender-responsive package' presents numerous challenges. These are further complicated by the need for justice and the prison environment.

This presentation describes the clinical interventions employed to address the occurrence of trauma for Māori women signed up to the eight-week intensive treatment programme. We discuss the 'hard to explain' process of change that contrasts the clinically challenging elements of treatment; the tensions between justice and mercy, and the gender balance of facilitation.

Additional to the eight-week programme, we provide aftercare and reintegration services specifically designed for graduates of the programme. We describe how these three components have prepared them for participation in a unique Māori-based therapeutic community when they are released. These purpose-built services seek to enhance the Māori identity of the wahine and to reinforce the journey to recovery and reduction of recidivism.

We also talk about how to further enhance growth and development of the programme with the ongoing review and involvement of wahine in programme content and design.

Te Ira Wahine, a co-design iwi-led approach to enhancing wahine Māori

Wendy Halligan, AOD Clinician and Aftercare, Te Hā Oranga
Layla Lyndon-Tonga, Mental Health Clinician, Te Hā Oranga
Bessina Pehi-Tamatea, Peer Support, Te Hā Oranga
Steward Eao, AOD Clinician, Te Hā Oranga
Sophia Lui-Brown, Reintegration

In 2018 Te Hā Oranga led the design of a gender-responsive, alcohol and other drug treatment pilot called Te Ira Wahine, endorsed by Te Runanga o Ngāti Whātua for delivery in an Auckland-based high security corrections facility.

Te Ira Wahine celebrates the role women have to play as the creators of people and the nurturers of an aspirational future. Wahine Māori are often the most influential force on the developing child. However, trauma, in all its various forms, can disrupt this critical function of whānau development.

Te Ira Wahine supports participants to look back on life's journey, reconnect with cultural identity and to move forward with confidence. Delivery of the best cultural and clinical care for the reduction of harm from AOD use facilitates significant contributions to reduce reoffending and improve wāhine and whānau wellbeing. Continual alignment with the delivery of clinical +

cultural + criminogenic outcomes is a critical component to the most significant change we have seen for each of the wahine on the programme.

Historical and contemporary Mana Wāhine and Te Whare Tangata concepts and role models are embedded into programme design and delivery and have enabled the team at Te Hā Oranga to provide an evolution of the programme to more than eight cohorts during the past 18 months.

Principles that underpin Te Ira Wahine:

- Wāhine and whānau as the experts
- Whānau includes a collective of individuals and individuals as a collective
- Cultural and clinical integrity
- Whānau deserve the best, and outcomes are our passion

He Waka Eke Noa Recovery

Steward Eiao, AOD Counsellor, Te Hā Oranga

Bessina Pehi-Tamatea, Counsellor/Peer Support, Te Hā Oranga

He Waka Eke Noa is a strong Māori kaupapa focus with tikanga to encourage whānau towards connection, whanaungatanga. This unique point of difference enables our whānau to be who they are with no judgements, and a space to own their identity.

Looking back, colonialism impacted Maori and colonisation was the reward for keeping harmony between two peoples. Māori trying to maintain collective harmonic relationships led to a powerful individualistic process of establishing and rooting a system of one people, one way! Individual versus collective ways of living caused massive disruptions to Māori living, in short, trauma of identity theft for Māori.

As Māori counsellors who have lived life back from our own addictions, we have been enabled to understand that historical trauma impacts our everyday life. In our mahi, the role of trauma is hidden in addiction, crime, disconnection in all realms of Te Whare Tapa Wha, and in a degree of denial of self-identity to function in a one-system environment. He Waka Eke Noa encourages self-discovery in a culturally-responsive way, mahia te mahi o karakia, pepeha, waiata, marae nohonga, haka, karanga, kai and whaikorero just to name some taonga from the days of old.

Kapahaka is a vehicle to build tika and pono, korororero, kotahitanga, tuhono. Marae noho reconnect whānau to their whenua, hapu and iwi, providing whakawātea of our hinengaro, tinana and wairua. Wairua being the ātea for whakamana of self. All these components together reflect the whanaungatanga of 'we are all in this together' under the umbrella of wairua, God of our understandings.

He Waka Eke Noa is not the answer, it is a stepping stone to healing. In recovery, a step closer to reclaiming your identity is a step closer to living!

Biographies of presenting authors

Steward is passionate about Māori in recovery, trying to encourage and support the other's potential by using kapahaka to nurture, care and encourage self-actualisation. He Waka Eke Noa allows Steward to be present, engaging and holding hope for those who don't have it yet with a reciprocal relationship based on regaining identity and mana. With his recovery steeped in wairua of his God, Steward strives to offer the same selfless love to those in a darker place.

Bessina's journey has led her to a place of forgiveness. She was once on the other side of the clinical room, the addict. Five years now in recovery, Bessina feels she has achieved more during this time than most people do in a lifetime. As she walks in humility with her higher power, God, Bessina now feels a figure of hope for those who may seem hopeless.