

EXAMPLES OF WHANAU SESSIONS

He aha te mea nui?

He tangata

He tangata

He tangata

What is the greatest thing?

It is people

It is people

It is people

With consent, an effective counsellor involves whanau and social networks to assist in achieving the tangata whaiora's (client's) treatment and recovery goals. The counsellor encourages and promotes the involvement of whanau members and significant others in all aspects of assessment and intervention to find solutions to alcohol and drug related problems and other addictions.

Whanau for some tangata whaiora may not necessarily mean whakapapa (genealogy) but those that they consider whanau members.

Alcohol and drug misuse, and related problems, can often mean that tangata whaiora have disassociated or disconnected from their immediate whanau. In the initial stages of treatment and recovery, this disconnection can be acknowledged and reconnection planned. Identifying whom the tangata whaiora would like to include will help to create clarity and identify who needs to attend future whanau hui.

A long history of oppression of Maori society has contributed to the loss of mental, emotional, physical, cultural and spiritual balance. This has led to dysfunctional whanau, fragmentation of cultural traditions and loss of cultural insight, identity, structures and social networks.

A successful outcome of counselling, which is achievable over time, will be when the tangata whaiora addresses their misuse of drug and alcohol and other addictions, acknowledges their cultural identity and reunites with his or her whakapapa.

As an overall goal, the invisible patterns of thinking, behaviour and non-communication that make whanau dysfunctional need to be uncovered and transformed into healthy and positive patterns.

Implicit in these statements is the notion that cultural considerations in intervention, treatment and recovery, when working with Maori whanau, are essential and will link to successful outcomes.

It needs to be said that Maori people come in many shapes and colours and it is not too difficult to make errors in cultural identification. Within Maoridom,

views about alcohol and drug use are also likely to vary greatly, so no single view can be regarded as the viewpoint of all Maori.

When working with whanau, one must not make assumptions about the extent to which a person identifies as Maori.

There is a need to be informed and sensitive to Maori cultural values and norms. A great deal is written about Maori cultural values and practices and how they relate to health. Take every opportunity to learn more about these by reading, or talking to Kaumatua and Maori colleagues.

Above all, observe the old fashioned virtues of mutual respect and courtesy.

APPROACHES WHEN WORKING WITH WHANAU.

When organising to meet your tangata whaiora whanau for the first time, check out the following with tangata whaiora, colleagues and Kaumatua :

- Do members of the whanau speak Maori?
- Is there a Kaumatua or older person from the same Hapu or Iwi as the tangata whaiora in the service or community who can assist you?
- Is the environment for the hui appropriate e.g. large enough to accommodate whanau, adequate seating and safe environment?
- Organise something to drink and eat at the completion of the welcome process.

If not already determined, ask the tangata whaiora whom they would like to attend. Prior to the meeting, get to know a little about each whanau member and their relationship to the tangata whaiora.

TE POWHIRI – (WELCOME)

A Powhiri is not invariably “performed” for every whanau or Manuhiri (visitor) who comes into a programme, with each service determining when it will perform a Powhiri. A Powhiri requires a lot of organising.

- Those taking part must include a Kai Karanga and Kaumatua.
- The Kai Karanga calls the Manuhiri (visitors) into the service.
- The Manuhiri will then return the call, with women entering the hui ahead of the men. The group then sits. Speakers and senior members, usually men folk, occupy the front seats, older women and those who will support the Kai Korero (speakers) with waiata (song) sit close behind the speakers.
- It is then open for hosts and visitors to exchange speeches of welcome. It is here too that the kaupapa (topic) of the meeting is discussed. On nearly all occasions the tangata whenua (host) usually speak both first and last. However, there are variations across Iwi. At the conclusion of the Powhiri process, a spokesperson for the tangata whenua will invite the visitors to cross the paepae (courtyard) to hariru (shake hands) and hongiri (touch noses). Sometimes this will be the person who delivered the final mihi (welcome), sometimes it will be the person who picks up the koha (gift). Depending upon your feelings at the time, you can hariru, hongiri or kiss, or do all three.

The hariru and hongiri – the physical contact between tangata whenua and manuhiri - remove the tapu (sacredness) that existed as the result of entering and meeting on the marae-atea or designated marae-atea. The people and the marae-atea have now become noa (free from tapu).

WHAKATAU – MIHI MIHI

This process is most commonly used when the meeting occurs outside of the Marae-Atea (Marae courtyard).

- Both host and visitors gather together in a room, designated for the whanau hui.
- Normally a Kaumatua, or elder, from the host side will open the hui. A waiata can be sung and karakia provided. If an elder is not available a Maori colleague could assist.
- Participants from both sides introduce themselves and share a little about themselves.
- All participants should then share light refreshments. This will be followed by the whanau hui. The process and the hui should not be more than one and half hours unless agreed to by the participants.

WELCOME

Welcoming whanau in English need only occur if there are no Maori available to assist.

The counsellor takes the lead role by welcoming the visitors and inviting them to share who they are and their connections to the tangata whaiora.

Getting it right at the first hui enables the connection and purpose to be explored by both parties and lays the foundation for further hui. Trust, honesty, respect and acknowledgement are key guiding principles to establishing a working relationship and achieving the desired outcomes.

Once one of the options for the first whanau hui has been completed a whakatau or welcome is appropriate for any following meeting that might take place. A whakatau consists of a brief greeting followed by Karakia.

SESSION 1

Following Powhiri, Whakatau or Welcome, work with whanau can proceed. Depending on need, the following priorities could be established:

- Provide information and education to whanau about alcohol and drugs, detoxification and recovery from addiction. Future sessions can identify sources of awhi and manaaki (support) for the tangata whaiora.
- Allow whanau to discuss their fears and concerns over relapse or continuing drug or alcohol use. Develop a whanau plan to identify triggers and a plan to prevent relapse, with whanau members occupying useful, positive roles identified by the tangata whaiora.
- Encourage whanau to discuss their own whanau processes, particularly how decisions are made, communication patterns and responsibilities. Sessions detailed below can facilitate this process. Support and reinforce effective communication, including active listening by whanau and tangata whaiora.

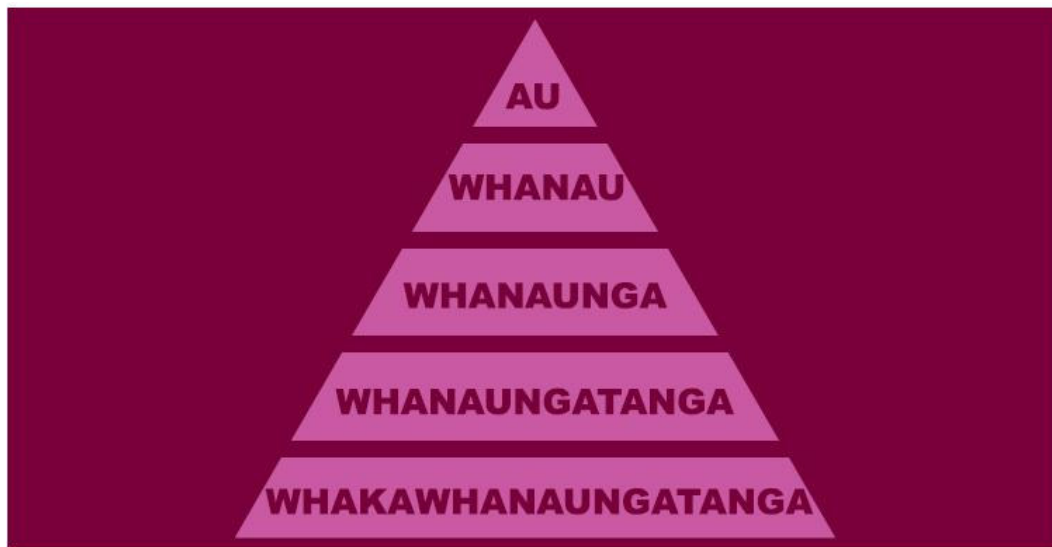
- Determine what broader priorities exist for whanau, especially regarding finances, housing or employment. Work with whanau to address these and enlist the assistance of other agencies.

Make arrangements for next session, and close the session with a karakia.

The following sessions can be used to address priorities outlined above. Also, the family sessions (page 36) can be utilised with whanau.

SESSION 2

Crawford (1991) identified that a connection, a sense of belonging, can start a learning and spiritual journey that addresses feelings of loss, despair and alienation.



The Powhiri process starts this journey. Introduce the following diagram, drawn on a whiteboard, to provide a framework for further recovery.

This shows how an individual is part of a bigger system: family, relatives, their living environment, hapu and iwi. The foundation is Whakawhanaungatanga (practising the principles of Whanaungatanga), then Whanaungatanga (acknowledging the inter-connectedness and interdependence of an individual and all members of the whanau, immediate and extended family, community and bigger society), whanaunga (relatives), whanau (immediate and extended family) and then au (me).

Encourage whanau and tangata whaiora to talk through the issues raised.

- What is the reaction of each person to the diagram?
- How does the whanau experience each level? How is the foundation strengthened?
- What stories do the whanau know that convey Whakawhanaungatanga?
- Identify with whanau, what they are doing, and what they could do to strengthen the foundation.
- The tangata whaiora's role, both past and in the future, in the whanau can be discussed and strengthened.

Have whanau agree on strengthening activities that they will use before next session. Make the next appointment and end with karakia.

SESSION 3

Open as described earlier. Review the week, reactions to the last discussion and share how the week has been. Introduce the Te Whare Tapa Wha model (Durie, 1994). Identify the 4 cornerstones on a white board:

- **Taha Wairua (spirituality)**
- **Taha Tinana (physical body)**
- **Taha Hinengaro (the mind)**
- **Taha Whanau (family)**

Develop discussion on where the whanau is now and what needs to be done to achieve balance. Get each person to contribute in turn, following from their experience. Encourage the tangata whaiora to describe how their addiction impacts on these dimensions of health.

Write whanau comments on the white board. Gaps and imbalance will be evident. Seek solutions to this.

- Activities that whanau can engage in to strengthen weaknesses.
- Specific issues for tangata whaiora to deal with, with whanau support, to achieve balance.

Agree on the main points raised, arrange for next session and end with karakia.

SESSION 4

Begin as described. Allow for discussion on the preceeding exercises and activities.

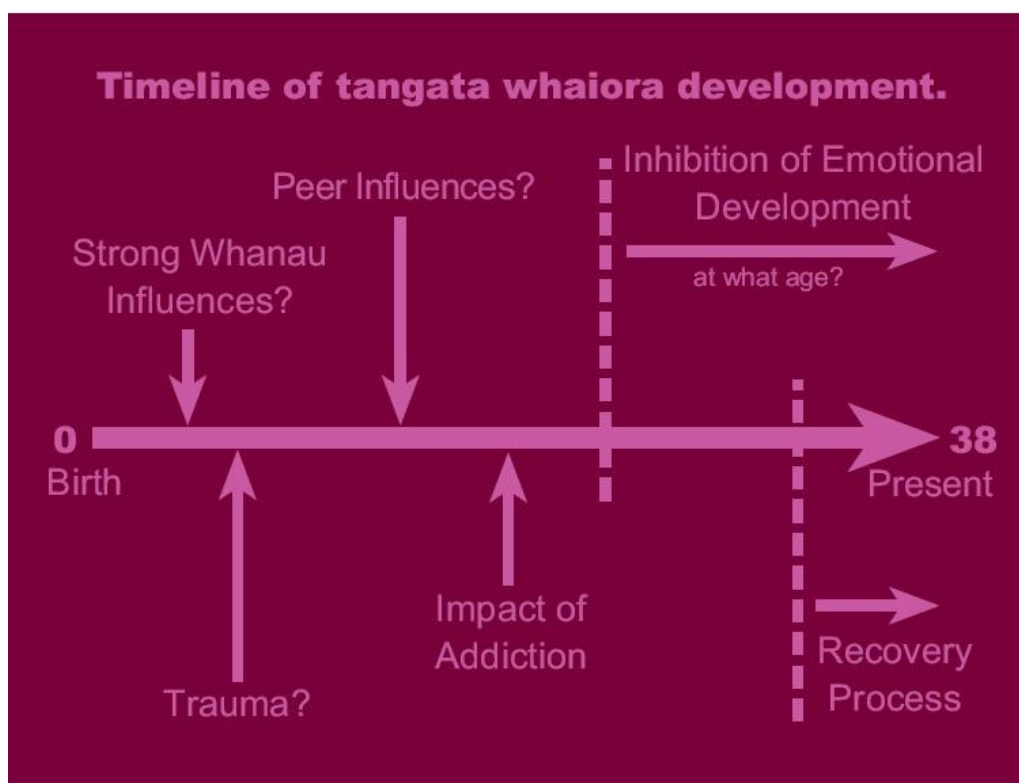
This session can focus on developing a greater understanding of whanau support for tangata whaiora. Whanau structure, and historical assumptions, can lead to limited support for tangata whaiora. Fear of hurting others, of causing offence, of damaging mana, can lead to tangata whaiora not asking for support. Questioning can help.

- What support does the tangata whaiora need? Explore this using the Te Whare Tapa Wha model.
- Who in the whanau has a role, and where? Encourage all to participate.
- Encourage discussion of the assumptions made e.g. that mum always provides emotional support.
- Ensure that senior whanau do not lose mana during this discussion. Do they carry a sense of responsibility for all the whanau? Is this stressful? Can it be shared?

The protection of mana of all present is crucial. As the tangata whaiora looks to other whanau members for support, reinforce and acknowledge the role of those who have occupied a traditional support role.

A developmental perspective for the tangata whaiora, and the impact of addiction, can be helpful. The following diagram illustrates this.

This diagram allows whanau to discuss:



- Early influences on childhood (usually whanau).
- Events of significance in the tangata whaiora's early development.
- Where did alcohol and drug influences occur?
- The impact of addiction, locking the tangata whaiora into a pattern of limited development.
- That the tangata whaiora, now at a certain chronological age, is not at that age psychologically. What does this mean for them, and whanau, as they enter recovery?
- A developmental perspective allows a sharing of history, an opportunity to acknowledge fears and guilt and movement of whanau from blaming.

Again, close with karakia if planning more sessions or move to the poroporoaki.

POROPOROAKI

The poroporoaki, or speech of conclusion and farewell, is as important as the speeches of welcome.

It is the acknowledgement, thanks and endorsement that is delivered in a face-to-face situation between the hosts and the visitors. A poroporoaki is begun by the visitors and finished by the host. It concludes with karakia and farewell gestures.

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