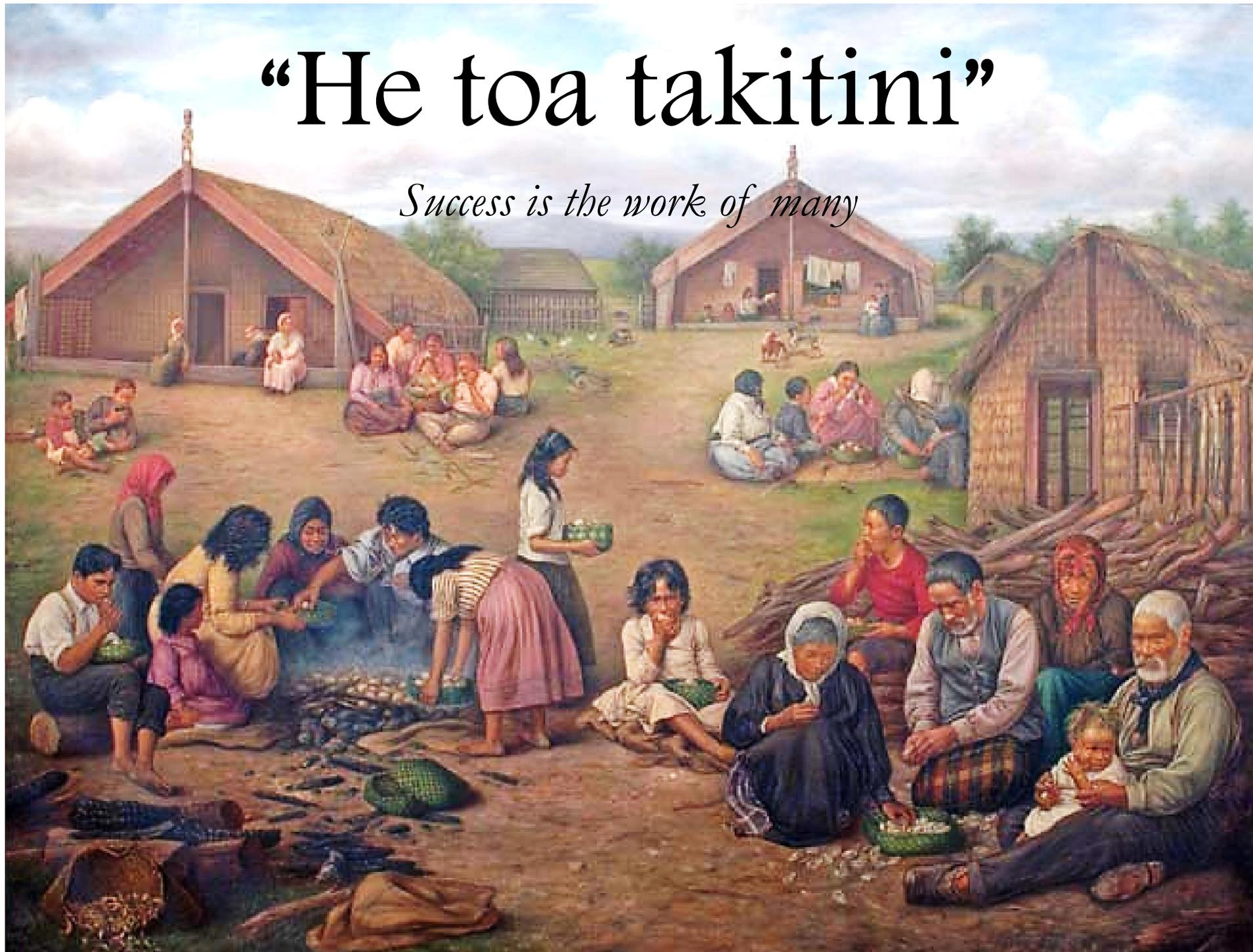


“He toa takitini”

Success is the work of many



Tena koutou!

“Ehara taku toa I te toa takitahi, engari he toa takitini”

Ko Matawhaura te Maunga

Ko Rotoehu te Moana

Ko Waitaha me Ohau nga awa

Ko Ngati Makino me Ngati Pikiāo nga hapu

Ko Te Arawa te Waka

Ko Simon ahau

*Qualitative study looking at the experiences of Maori in recovery , having been
in the whanau group at Higher Ground*

Higher Ground & Whanau group

Residential facility – TC – 12 Steps:

“To provide tools for transformational change to people affected by severe addiction”

Whanau group:

“Wairua focused, Whanau driven”

Research

Qualitative – semi structured interviews (UOAHPEC)

- 18 participants : 6 female, 12 male
- Ex residents Higher Ground and Whanau group
 - Identify as Maori
 - Successfully discharged at least 12 months previous

Transcribed & analysed using thematic analysis
(Clarke & Braun, 2006)

Recovery, in this research, refers specifically to the
time post treatment

SW2 Statistics & History

SW1

- History of substance use among Maori (alcohol):
 - Introduced by fur traders early 1800's
 - Initial aversion – “Waipiro” (stinking water)
 - Ongoing aversion expressed in several petitions – 1874 *Taua Nakahi Nui*
- Maori comprise 15% of population (2013 Census)
- Alcohol use: Maori are more likely to begin, consume a large amount (single occasion) and consume at least 3x a week (Ministry of Health, 2010)
- Health outcomes: *Te Rau Hinengaro (2006)*
 - 25% of Maori met criteria for substance disorder (A&D)
 - Overall lower standards of health, well-being and living (Crengle, 2009; Robson, Cormack & Cram, 2007).
- Treaty of Waitangi & Colonisation : (*Signed in 1840*)
 - Loss of land, displacement and break down of Maori society, H.T.

Slide 5

SW1

Macrons

Simon Waigh, 28/09/2015

SW2

Might need some information in here about Maori?

Simon Waigh, 28/09/2015

Hauora Maori – Maori & health

“Healthy thinking from a Māori perspective is integrative not analytical; explanations are sought from searching outwards rather than inwards; and poor health is typically regarded as a manifestation of a breakdown in harmony between the individual and the wider environment” (Durie, 1998).

Te whare tapa wha – Te wheke – Powhiri Poutama

Tikanga:

Whanau

Whanaungatanga

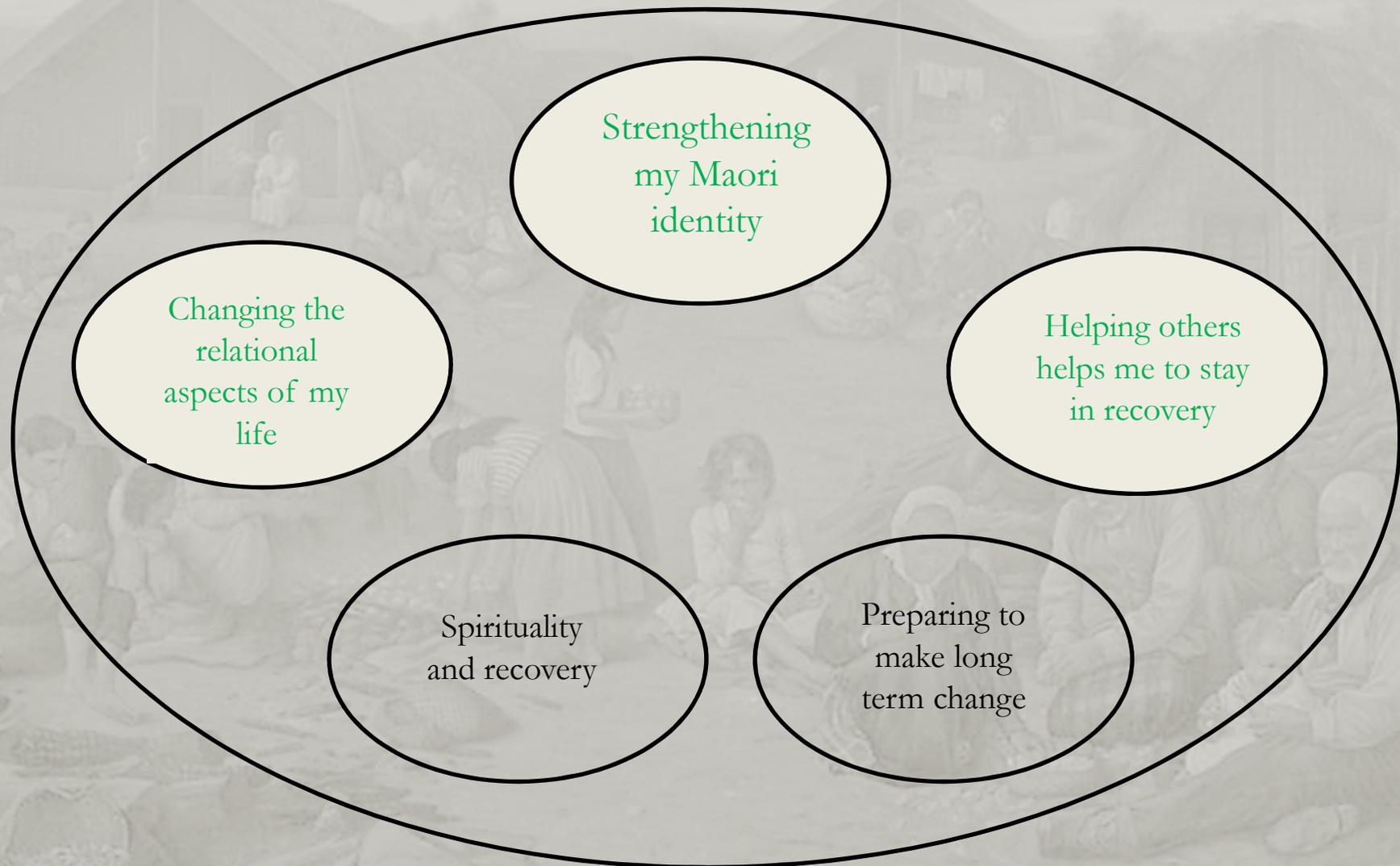
Manaaki

Tuakana/Teina

Two main points:

- Meaningful connections in recovery are absolutely fundamental to a successful recovery.
- The whanau group facilitate meaningful connections in treatment and continue these in recovery. The impact is such that many Maori re-establish their Maori identity which can become a source of great pride and confidence in recovery.

Overview of Recovery themes



Changing the relational aspects of my life

“After that I went and done another 90 in 90 days that helped me because I was just surrounding myself with ... positive people with a positive frame of mind”

“Well they were still sneaking [alcohol] in anyway. And they go oh cuz, **why don't you come out and have a drink with us, cuz... and I was going yeah, okay but yeah, nah**”

current)

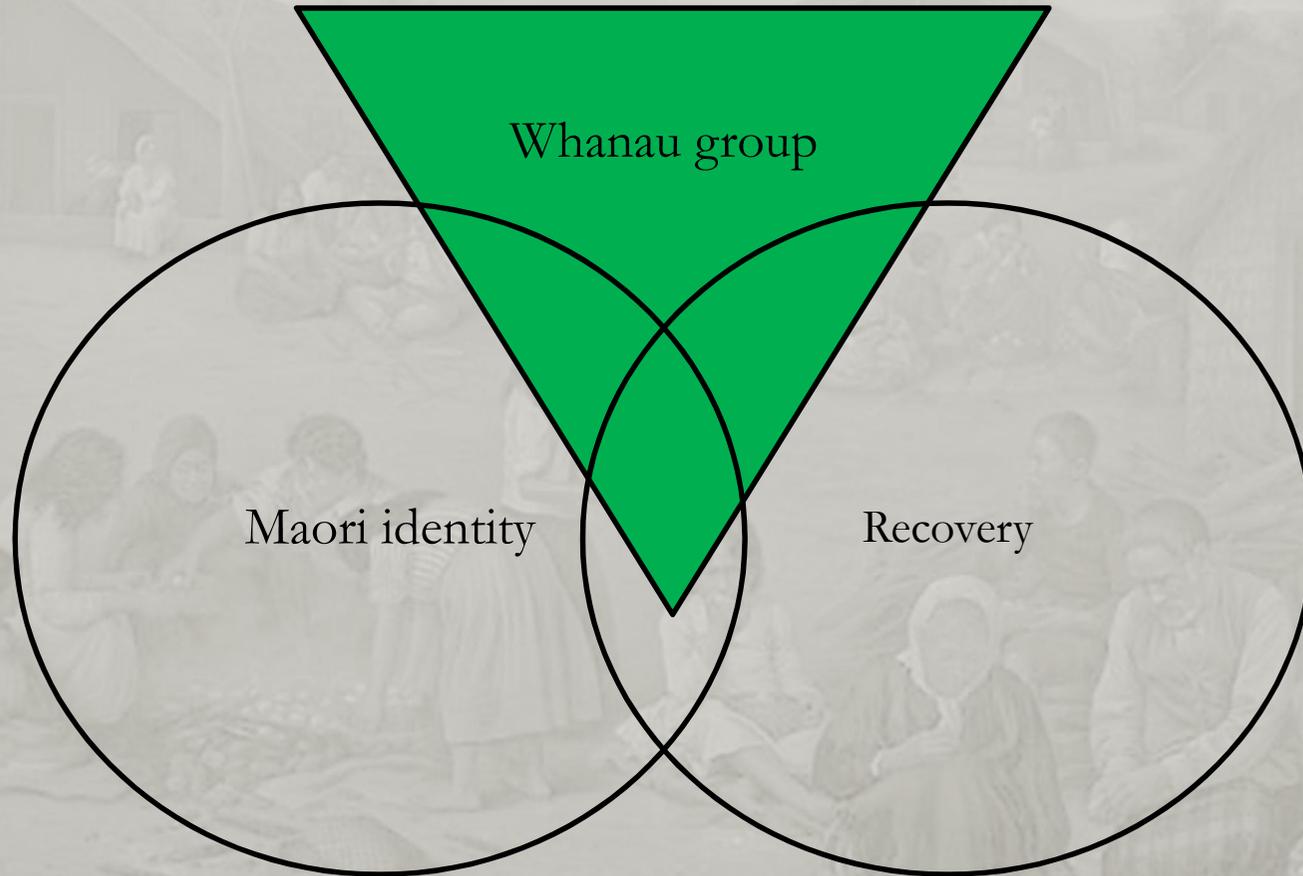
connecti

“They were all welcoming home.”

“I've had to put **boundaries up around people I can and can't associate with** because of being **worried about getting led astray** or whatever”

Once you leave treatment you belong somewhere... every time I go and participate in stuff that brings me in contact with the whanau always feels wicked...because I am part of it and I get heaps of love when I'm around those people”

Strengthening my Maori identity



Outline of this theme

- Disconnection from Maori identity.
- Reconnection to Maori identity.
- Recovery and Maori Identity.



a. Disconnection

Disconnected

Whanau
Group

Maori
identity

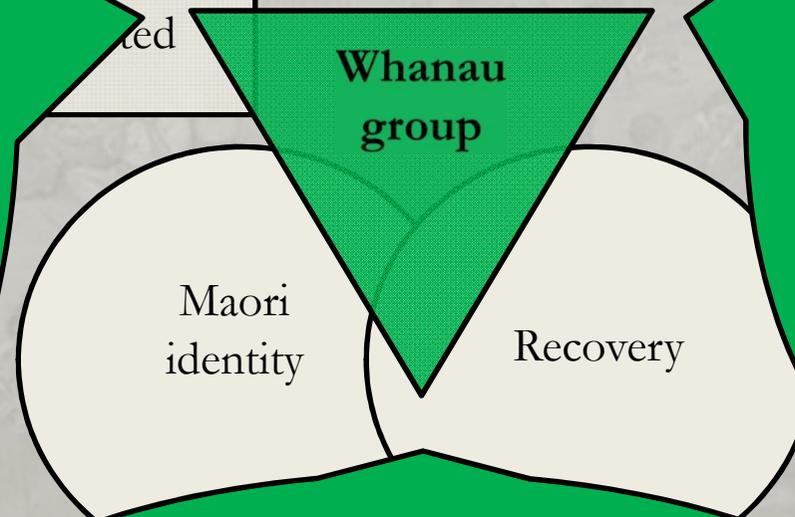
“As [students] told me, you don’t look Maori... and you don’t talk like a Maori, so you’re not Maori... after I left [school], I just fucking hated Maoris and I hated Pakeha just as much”

“But after I started using, there was nothing in general with family... a lot of cultural stuff went out the window”

“I was whangai’d out when I was 3... so I never really got to know my whakapapa. I was adopted out to a Pakeha mother Maori father he, doesn’t really acknowledge his Maori side either. So it was more of a Pakeha upbringing”

b. Reconnection

“You get to spend time with [their whanau] and see how a family can operate... that’s one of the great things about those guys is that **they really role model what a Maori family can be like once you take alcohol and drugs out of the picture**”



“It’s just cool... at the beginning of a journey like Higher Ground... **in the first week, the very core of me is accepted as a Maori person, fuck... it was like a little gift that they gave me right off the bat**”

“I’m of Maori descent and the lack of knowledge around that... **I joined the whanau group... so that I could get clearer understanding... of what is underneath Me, what makes me, ... where do I come from... where I fit in the world**”

c. Maori identity and recovery

“WG helped me to **re-identify with being Maori** and helped me re-identify with **who I actually am**...helped me to open up my levels of honesty as to where I came from”

Disconnected

Whanau group

Maori identity

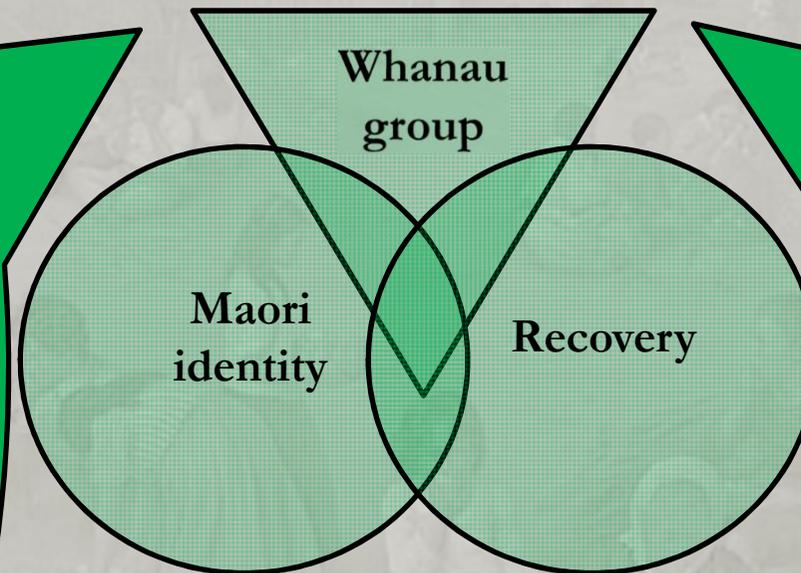
Recovery

“WG helped me **reconnect with my family**...it was overwhelming... I haven't seen a lot of them for years... and a lot of that shame... cause they knew my lifestyle... since then **I go back up north on a regular basis** to family hui”

“I feel like I've **reconnected to that side of me**... my granddaughter starts kura kaupapa today... we're all gearing up to speak Maori in the home again after probably 10 years”

d. Maori identity & my whanau

“I was so involved it was like being back at Higher Ground. I was very grateful that we learned so much... I was getting all these compliments at the kapa haka... **I felt confident I felt I got my strength to do what I did down there from HG**”

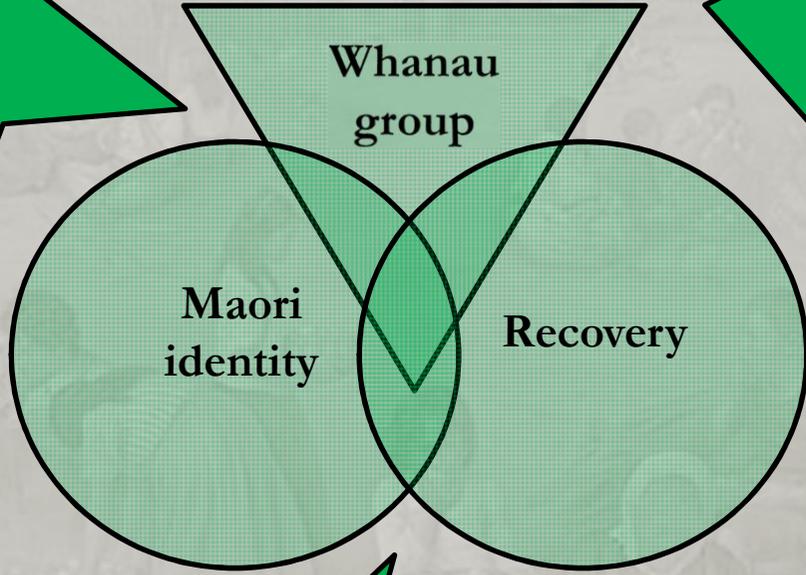


“I learnt what was going on coz [fac] came. He brought his family up with some recovery mates... **he got up and talked for me, talked for us a few times...** he taught me the recovery haka, which my mum would have loved”

I'm proud to be Maori

“I never had that for years, since I was a child... it's like a strong connection to who I am today, being really proud to be Maori. The whanau group really brought that out of me”

“It's taught me being a Maori, that there's another way of life. .. the whanau group actually teaching me that there's a different side to the negative side. There's an actual positive, and that's the positive that I've been taking”



“All of a sudden I was I'm Maori, I'm not Italian and I'm not Greek, I'm Maori”

3. Awhi mai, awhi atu

“It’s a real struggle to stay focussed [in recovery], but it’s doing things like that [activities] and helping other people that take your mind off your own stuff”

“Just loved giving my strength and my experience out to the rangatahi, the young ones of our generation... because they are our future”



“There’s a sense of worth and a sense of value and significance in the world really comes from being of usefulness to other people. Which goes against exactly what the cause of my problem is, which is my self-centredness”

“Knowing that I’m not on my own... I have a place of belonging and it's helping whanau. I know I've got to set an example for the newcomer that is coming through, yeah it's all that and yeah, it's a programme of unity, you know”

Conclusion

- Positive social connections are essential in recovery.
- The whanau group establish and maintain important connections for many Maori
 - Important to reconnect Maori to their identity as Maori with a whanau oriented approach.
- Alludes to the possibility that loss of identity and whanau significantly contributes to Maori who struggle with addiction.

Nga Mihi!

- Higher Ground & Te whanau – Rawiri and Kohe
- Taku whanau
- Fred Seymour & Tania Gilchrist
- Christiana Waigh

