This design in progress represents the evolving nature of transformation.

Essential components of wellbeing are underpinned by connectedness, wairua and mana and this design depicts the central features of whenua, maunga and awa (the manawa showing the physical and spiritual river from the whenua to the heavens).

The mangōpare depicts the strength of whānau and the resilience of tamariki and taiohi. The two manaia kaitiaki on each side represents tīpuna who are always there to protect us.

The future and potential is represented with the four bright stars of the Southern Cross and the two pointers being Ngā Manakura and Te Mana Whakahaere – Te Pae Mahutonga. The Poutama represents the striving to reach goals and finding the inner potential to stand upon the taumata.

The colours within the Poutama represent takiritanga o te atua, the new day or horizon.

(design by Ngahina Gardiner – Ngā Wairiki, Ngāti Apa)
Acknowledgement

Anei ngā mea i whakataukītia ai e ngā tūpuna,
kō te kaha, ko te uaua, ko te pakari.

E ngā mana, e ngā reo, e ngā pae maunga huri noa te motu. He mihi tēnēi ki a koutou i whakаторo i ō koutou ringaringa i hāpaitia, i rapuhia i te ara tika hei painga mō te iwi. Ko te mea nui hei whakapiri koutou ki te whakakotahi. Tēnā hoki tātou i o tātou mate ūtātini, i takoto mai ai i runga i ō tātou marae maha, kua uhia rātou ki ngā taumata kōrero e tika ana hei poroporoaki i a rātou. Nā reira, rātou te hunga wairua ki a rātou, tātou ngā morehu ngā kanohi ora o rātou ma ki a tātou. Tēnā koe, tēnā koutou, tēnā tātou katoa.

It is with great pleasure that the Te Hau Mārire programme within Te Rau Matatini brings in collaboration with Andre McLachlan, He Puna Whakaata: Therapeutic Activities to Guide Change. Andre is of Ngāti Apa descent, a clinical psychologist, registered member of the Addiction Practitioners Association of New Zealand (dapaanz) and describes himself as a brofessional. His generosity of spirit, thought and time in initiating this work and joining with Valerie Williams of Te Rau Matatini to bring this resource to fruition is greatly acknowledged and appreciated.

He Puna Whakaata draws heavily on principles of motivational interviewing. It also utilises a Te Whare Tapa Whā framework to make some aspects of mātauranga Māori more accessible to whānau engaged in change. Te Rau Matatini appreciates those who have contributed whakaaro and experiences to help shape He Puna Whakaata including the whānau in the Rangitīkei and Whanganui, as well as the Māori psychologists who attended He Paiaka Totara, Māori psychologist wānanga at Tokorangī Marae in June 2016.

Ahakoa te taumaha o ngā mahi, kei te tū tonu mai, kei te māia tonu kei te manawanui tonu koutou, kei te rapu tonu koutou, tātou tonu i te ara ora mō te kaupapa o tātou nei.
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Welcome to He Puna Whakaata workbook

Kōrero Whakataki

The purpose of He Puna Whakaata is to contribute to positive outcomes for Māori, particularly those experiencing addiction\(^1\) and or mental health-related conditions. Practitioners who will read and use this resource should already take an integrated approach to health and wellbeing and have more than a basic understanding of the principles and workings of a number of different therapeutic techniques and models of practice.

This resource reflects some aspects of Andre McLachlan’s work with adults and youth. He Puna Whakaata contains therapeutic activities aligned with Māori preferences and models of practice and wellbeing. Potentially it is a vehicle to introduce mātuaranga Māori in the day-to-day practice of those in the addiction and mental health sectors. He Puna Whakaata is not a beginners guide to working with whānau or utilising motivational approaches.

The therapeutic activities described in He Puna Whakaata are discrete activities; each with its own focus, however there is a logical flow between them. Most can be undertaken with individuals as well as with groups, with taiohi and pākeke and can be part of a brief intervention following screening and feedback (see Matua Rāki, 2012 and Werry Centre, 2013) and or engaged over a longer period as part of an intervention or treatment regime. Competent practitioners will be able to adapt the tools and principles in this resource to fit their needs and context. The five interventions are:

- Whai Tikanga Cards,
- Te Whare Tapa Whā modelling,
- Whai Tikanga Pleasant Event Scheduling,
- Decisional Balance and
- Korurangi.

The Whai Tikanga card activity focuses on what is important to whānau. The next activity places these important matters in relation to wellbeing using a Te Whare Tapa Whā framework. The Whai Tikanga pleasant events scheduling activity guides whānau in re-engaging with or engaging for the first time in enjoyable and rewarding activities that strengthen wellbeing, addresses lifestyle imbalance and provides alternatives to substance use and other high risk behaviours. The decisional balance activity helps whānau further explore their substance use and grow discrepancies\(^2\) between current and desired lifestyle and values as well as generating some sense of hope or aspiration for whānau. Use of the korurangi can help identify potential supports and or influences to enhance or hinder wellbeing.

These activities on their own or as part of a continuum of activity can help goals be negotiated towards a wellness plan or help achieve goals identified in any intervention plan. He Puna Whakaata includes considerations for such a plan as well as a template.

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\(^1\) Addiction is used in this resource as a generic term encompassing alcohol and other drug as well as problem gambling.

\(^2\) Discrepancy is the difference or inconsistency between two things that should be the same.
He Puna Whakaata encourages reflection by whānau engaged in change as well as practitioners and supervisors engaging in critical reflection of practice. Te Rau Matatini believes He Puna Whakaata is a:

- a guide to using ‘value card sort’ accessing a Māori world view,
- resource services or teams may use to develop their own in-service training,
- reflective resource for individual workers and teams to review their practice and workforce development,
- resource to enhance Māori responsiveness.

**Tikanga**

Values based activities currently available in the mental health and addiction sector in New Zealand are heavily laden with western values, and terms which may not be consistent with and even less likely to incorporate, the diversity of Māori values, experience or aspirations. Todd (2010) as well as Britt and her colleagues (2014) emphasise the lack of New Zealand focused cards or literature that can or should be used with Māori when working with coexisting addiction and mental health-related conditions (CEP) or in motivational approaches. The unique value of He Puna Whakaata is that it incorporates a Māori perspective that fills a current void.

_Whakahoua e te tupuna te wairua o te Iwi_

_“The ancestors renew the spirit of the people”_

He Puna Whakaata is a metaphor for exploration, rejuvenation and an opportunity for the wisdom and experience of the tīpuna to be manifest as part of a transformative process of healing. The resource could help practitioners to be more aware of and use cultural symbolism, processes and metaphor to help whānau navigate their own path to and sustaining of wellbeing.

Understanding illness and wellbeing in any culture requires consideration of the underlying values, philosophy, and ideology that influence both the seen and unseen manifestations of distress and wellbeing. Māori working in the health and social service sectors have a range of understanding and capability to use mātauranga Māori in their work just as whānau have a range of experiences and understanding of what these mean for them as well. This resource describes activities that access some aspects of mātauranga Māori to be utilised in the treatment milieu and healing spaces of the addiction and mental health sectors.

For some (practitioners and whānau), the activities and guidance given in He Puna Whakaata will be challenging. Familiarity with Māori traditions as well as models and frameworks of formulation and intervention will be useful to complement micro-counselling skills. An ability to teach problem solving and coping skills is also needed if the activities within it are to be effective and used more than superficially.

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3 Kōrero Mai Talking Therapies Resource produced by Te Puna Hauora ki Uta ki Tai and the Mataora resource produced for Te Whānau o Waipareira are examples of Māori-centred value cards available.

4 Tūpuna is the western dialect version of this term meaning ‘ancestors’, grandparents.

A term used in this resource to encompass tāngata whai ora, relatives and significant others as well. Unless specifically indicated the term whānau is used generically in this guide to cover these different groupings – individuals and or the collective.
Value Card Sort (VCS) and Motivational Interviewing

The use of cards in therapy and self-exploration is not new. In 2001, Miller and colleagues popularised the use of the personal value sort cards as part of motivational interviewing (MI). The VCS is an exercise often used in MI in the engagement process. The principle of developing discrepancy is based on the understanding that motivation for change can be created when whānau perceive a discrepancy between their present behaviour and important personal values (Miller & Rollnick, 2002). This often involves identifying and clarifying values i.e. not that of the practitioner or provider.

Reflecting back and examining the positive and not so useful will help discrepancy emerge. The general roadmap, for MI includes:

- Establishing Rapport,
- Agenda Setting,
- Exploring Target Behaviour,
- Exploration of Values/Goals,
- Exploration of Ambivalence and Readiness to Change,
- Negotiating a Change Plan/Eliciting Commitment,
- Summary.

Me whakaaro tātou ki te wairua, kāore ki te kupu anake
"Consider, think or feel the wairua, not the word alone."

A VCS is one method for developing discrepancy. The sorting format of the cards allows practitioners to evoke ideas without having to use direct questioning. The card sort provided an opportunity to support self-efficacy or the belief in one’s ability to make choices and changes.

Britt and colleagues not only make the point that currently there is a lack of Māori centred VCS but also emphasise the ngākau of MI is its spirit. Without the spirit, MI is not being practised and the results are not as effective. For further information on the spirit and use of MI in a Māori therapeutic context see Takitaki Mai. A guide to Motivational Interviewing for Māori. (Britt, Gregory & Huriwai, 2014).

Te Ariari o te Oranga

He Puna Whakaata assists practitioners to integrate mātauranga Māori into their practice and to utilise relevant understandings of the tipuna in the processes of change and healing. Integrated practice and understanding is a key principle in the concept of Te Ariari o te Oranga.

The underlying principles within Te Ariari o te Oranga were laid down in wānanga that occurred in the mid-late 1990’s by tāuria and tutors involved in Te Ngaru Learning Systems. The term reflects the metaphors and experiences of well-being, rejuvenation and recovery. Te Ariari o te Oranga is an expression of transition, of hope and emphasises wellbeing is dynamic and integrated.
The term Ariari o te Oranga has become synonymous with coexisting addiction and mental health conditions (‘CEP’) in the addiction treatment sector of Aotearoa. This is particularly so since Dr Fraser Todd sought and gained approval to use the term to entitle what was then the latest clinical guidance for the assessment and management of those experiencing a coexisting addiction and mental health condition.

Te Ariari o te Oranga (Todd, 2010) contains a very good section related to working with Māori. It also reinforces the notion that exploring values held by whānau and the ways they live those values are important and can provide insight for working towards change. Todd points out that the standard personal value sort cards tend to be euro-centric.

MI is an integral part of ‘CEP’ treatment, especially in trying to enhance engagement. The resources in He Puna Whakaata grew from the desire by Andre to work more effectively and positively with whānau (especially Māori) experiencing coexisting addiction and mental health-related conditions.

Whakatauki

‘Whakatauki’, ‘whakatauākī’ or ‘Pepeha’ are sayings that reflect the thoughts, values and advice of past generations. They often use metaphor to convey key messages. For some, ‘whakatauki’ are short, advisory sayings that can be found across all iwi. Unlike whakatauākī, the author, place of origin, original audience and reason of formulation is normally unknown. Pepeha are iwi, hapū oriented, and more concerned with identity and connection.

The use of whakatauki in the whai tikanga cards are the handed down ‘voices’ of tīpuna and can be used to accentuate some of the ‘values’ drawn out in the Whai Tikanga activity. Their use as part of supervision and coaching can stimulate discussion and reflection on practice. For some, use of whakatauki in supervision or even as part of an intervention can be mahi-a-wairua.

Whakatūpato

He Puna Whakaata was developed for use by practitioners in the addiction treatment and mental health sectors. It is assumed that these practitioners should have a degree of understanding of the use of mātauranga Māori in a therapeutic milieu. Te Rau Mataini provides this resource in good faith that the activities adapted and evolved in He Puna Whakaata will assist practitioners be useful to whānau. The whakapapa of the processes included in this resource lies mainly in motivational interviewing and is a blend of MI and thinking that align with te ao Māori. Effectiveness of these activities have been found to be enhanced when fidelity to the model is not compromised. Practitioners are strongly advised to use the cards in conjunction with and with some fidelity to the descriptions in the glossary.

Māori concepts are not easily translated into a single English definition. The reo used in the whai tikanga activities reflect the understanding and experiences of their evolution and use in a therapeutic context. Despite these caveats, it is understood that many whānau and practitioners are not comfortable with te reo Māori and may well ‘default’ to the English meanings and understandings. It is outside the scope of this guide to explore in depth te ao Māori concepts or practices used as part of the therapeutic process. The cards should stimulate further study and wānanga which is to be encouraged particularly with whānau or practitioners for whom exploration of the Māori world is new. Hopefully those wishing to use this resource to its full potential will be stimulated to wānanga and search out information and knowledge to enhance their practice and their ability to use this resource.
The use of the Whai Tikanga Cards and the Whai Tikanga Pleasant Events Schedule requires practitioners to demonstrate core engagement and micro-counselling skills such as pōwhiri (including key components of engagement, transition from tapu to noa, relationships and creating and maintaining a safe therapeutic space); reflective listening; manaaki; paraphrasing; open ended questions etc. It is essential that practitioners understand the concept of discrepancy and the intent of these activities in the context of motivational interviewing and transformation. Practitioners and supervisors are recommended to access Britt and colleagues (2014) Takitaki Mai a guide to MI for Māori to revisit motivational interviewing.

Last but by no means least, practitioners are encouraged to be cautious making assumptions about culture. Even those who appear to share specific cultural aspects will vary according to their personal lived experience.
Section 1: Ngā Mātāpono

Purpose
The purpose of this section is to introduce the underpinning ideas and components that have contributed to the activities within this resource as well as a reminder of the basic skills needed to use in the therapeutic space.

Objectives
By the end of the section you will:

• understand the language used to articulate values and their importance in this resource
• consider your own values and how these influence your practice
• examine what knowledge and skills you need to make the most of these activities.

1.1 Whakamāramatanga

Tradition context
Kōrero tawhito were one way for establishing the law of traditional Māori society. They explained why events occurred and established precedents for appropriate behaviour and ways of thinking (Ministry of Justice, 2001). These beliefs and values guided, monitored and controlled social relationships and were codified into oral traditions and beliefs (Jackson, 1988).

Traditions such as those relating to Maui or the use of whakatauākī illustrated fundamental behaviours and highlighted various concepts. More than entertainment, these were educational devices highlighting and illustrating morals, principles, models and behaviours to be applied in everyday life – part of the process of enculturation.

The norms and standards in any society change, and Māori society and custom are no exception. Māori tradition was and continues to be dynamic and always changing, adapting and responding to new needs, challenges and ideas. There is no rule that taonga tuku iho cannot be passed on with improvements - custom did not constrain adaptation and development (Ministry of Justice, 2001). The adherence to principles, not rules, enabled change while maintaining cultural integrity.

MacNeil (2009) cites personal communication with Ngamaru Raerino who insists that Mātauranga Māori is critical to any Māori wellness model and that Māori concepts of health should provide the standard against which intervention plans should be measured. It would be fair to say that any indigenous model or framework of wellbeing health is more than just use of language but must be imbued is knowledge and a worldview relevant to that culture.

Unfortunately, many today no longer know, understand or live the basic values of traditional Māori. Some practice the ritual without the benefit of understanding why or how things have evolved. Increasingly some are disconnected or have been excluded from opportunities to promote tikanga and allow for growth and development as Māori. This disconnection and the compromise of te ao Māori values is one explanation for a range of health and social harms.
Contemporary context

Values have been defined in various ways, including as “something e.g., a specific object, a state of being, or a way of life, that is important because it is what is good to pursue or possess” (Bonow & Follette, 2009, p69), or “how important or useful something is” (Whaanga, 2012, p11). Decisions about which and whose values are important or useful have led to criticism with Meehl (1959) using the term ‘crypto-missionaries’ to describe clinicians that consistently influence the values of their clients to match their own.

Kawa whakaruruhau highlighted the role that power, difference and identity have in shaping health care interactions. Cultural safety concerns itself with the need for practitioners to acknowledge their own ‘cultural’ values, belief and practices as different from those of the people they serve, to ensure that they do not impose their beliefs on others (Ramsden, 1997).

Cultural safety and cultural competence are similar in that they are both focus on the relationship between the ‘helper’ and the ‘client’. Where cultural safety centres on the experience of the whānau cultural competence focuses on the capacity of the practitioner to contribute to whānau ora by the integration of ‘cultural and clinical’ elements within practice.

Several terms in te reo Māori describe values or principles depending on the context. These terms include Mātāpono (principle or maxim); ‘kaingakau’ (nourishing desires), ‘whai tikanga’ (seeking what is correct or appropriate). This resource employs the term Take Pū to reflect values, which is described by Pohatu (2005) as applied principles and markers of cultural knowledge. The term whai tikanga is used in this resource to represent both the values card sort and pleasant events schedule, as this term best reflects the kaupapa of He Puna Whakaata.

The learning of tradition, culture and a groups norms and the assimilation its practices and values is a process called enculturation. An important part of the process is the use of relevant metaphor, traditions, rituals and ‘stories’ - the deeds of tīpuna, transmitted through oral traditions in the form of waiata, whakatauākī, pakiwaitara and pūrākau. The transmission of values, principles and virtues in this way have been termed ‘original instructions’ in other indigenous cultures, such as native Americans (Nelson, 2008).

1.2 Whai tikanga and transformation

All behaviour has consequences but how people view these consequences depends on their personal background, beliefs, perspectives, values and attitudes. Whānau experiencing addiction and co-existing mental health concerns often live in a context with both motivators to maintain their substance use and or their gambling and also motivators to be living a healthier lifestyle guided by their values.

Focusing on clarifying values can act as a platform for understanding whānau and what is important to them. This reflection also allows the evocation and exploration of new ways of being (that is, living by aspirational values) as well as an opportunity to explore potential discrepancies between preferred ways of living and being with current ways of living (their thinking and behaviour). Within this reflection whānau can identify their strengths and also challenges to living by their values. In essence, clarifying values can “provide a context for motivating changes and guiding courses of action” (Hayes & Levin, 2012, p13).
1.3 Value Card Sort

The Whai Tikanga Card activity aligns with the basic tenants of the Value Card Sort (VCS) developed to explore the discrepancy between a person’s values and their substance use behaviour. (Miller, C’dé Baca, Matthews and Wilbourne, 2001). The VCS has been adapted for a range of experiences other than substance misuse including people experiencing schizophrenia. The adaptations usually involve adding or taking away ‘values’ to make the activity more relevant. In the case of schizophrenia, there was the reduction of more abstract values such as autonomy and mastery, and the addition of issues important to a person experiencing schizophrenia e.g. finding medications that work for me, and stopping hearing voices (Arkowitz, Westra, Miller & Rollnick, 2008; Moyers & Martino, 2006).

A VCS is a relatively simple activity to facilitate. The depth and direction the activity can take is dependent on the skills of the practitioner and their therapeutic relationship with whānau. In general, a practitioner provides a set of values cards (the number of cards vary and may not be as important as what is on the cards and how whanau are engaged). They are then asked to read them and separate them according to how important they are e.g. not important, important and very important. In this process, there is affirmation for the whānau that different people may value different things, and deciding between values may be difficult. The practitioner might be helpful if there is some difficulty deciding between cards, understanding the meanings or when the value may bring up important stories or conflicts. At the end of the day, the key voice is that of whānau rather than practitioner.

Whānau can then select their five most important cards and a discussion then takes place. The practitioner explores how the person is living by these values, how successful are they at living by these values. As the practitioner explores the relationship between their behaviour and their ability to successfully live by these values it provides the foundation for developing discrepancy. A practitioner can then clarify what living by these values may look like, identify barriers and help co-create an action plan.

1.4 Pleasant Event Schedule

Todd (2010) advocates a wellbeing perspective when working with whānau experiencing coexisting addiction and mental health conditions and reminds us that definitions of well-being in collectivist cultures such as Māori consider individual well-being as determined in that culture, as well as the well-being of the collective. Wellbeing is more than just the absence of symptoms of un-wellness and can include things that help people be happy or to which they might aspire to6.

The whai tikanga pleasant events schedule is an adapted Pleasant Events Schedule. The original is a 320-item self-report inventory designed to measure both the frequency and enjoyability of everyday activities (MacPhillamy & Lewinsohn, 1976; Thomas, Badger, Bigelow and Stitzer, 2008). PES has been used effectively as part of Cognitive Behaviour Therapy and Behaviour Therapy addressing mental health concerns with adults, children and adolescents, and for use with adult addiction treatment (Friedberg & McClure, 2002; Thomas, Badger, Bigelow and Stitzer, 2008).

Assisting people to explore activities they have done in the past or would like to do can be conductive to setting goals, enhancing wellbeing, and in exploring the impact of behaviours such as substance misuse, problem gambling or even mental health conditions on their ability or motivation to engage in these activities.

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6 See chapter 2 – wellbeing of Te Ariari o te Oranga (Todd 2010) for more discussion.
The knowledge that for some, a lack of engagement in healthy activities is a risk factor for developing or sustaining addiction-related problems, mental health-related issues as well as physical health or social problems can be enlightening and stimulate or reinforce thoughts of change. When experiencing substance use-related problems or some level of mood disorder people often reduce their level of engagement in different activities and their pro-social peer and whānau relationships.

Applicable to individuals or with a group, the PES can establish both individual and whānau oriented activities. Increased involvement in social and recreational activities has been argued to be an important component in developing a drug-free lifestyle (Thomas, Badger, Bigelow and Stizer, 2008). These activities provide a range of positive outcomes, including:

- a source of enjoyment;
- reduction of boredom when people have free time;
- a way to feel physically fit/healthy;
- increase confidence/self-esteem and self-efficacy;
- provide access to be with people that could lead to the development of new friendships.

The PES can help whānau explore activities they used to enjoy and activities they would like to try again. This provides a focus on building a healthy lifestyle and becoming more self-managing. It is often used in conjunction with other scheduling activities. This might involve planning to engage in activities on a regular basis via a diary, calendar or a worksheet.

In some therapies, the activities are rated prior to engagement to identify the predicted enjoyment and then rated following the event to see how enjoyable the activity was. This allows explorations of negative thinking styles and unhelpful beliefs that reduce participation in these activities. Goals can then be set based on activities they would like to increase engagement in or taha they would like to nourish and strengthen.

1.5 Te Whare Tapa Whā

Te Whare Tapa Whā is a framework articulated from a hui of Māori health workers in 1982 as described by Sir Mason Durie. At the heart of the kōrero was the perspective that the then (and some would argue the present) health system is biased towards a bio-medical model and only able to respond to the physical or tinana needs of Māori. Durie drew the kōrero of the hui together and described a wholistic perception of health and wellbeing with interrelated and integrated aspects across a number of personal and social domains.

The framework is simplistically described as being the four sides (taha) of a whare or sometimes as the four cornerstones of health. The metaphor of the whare however should evoke notions of history, identity, connectedness and collaborative effort. Despite this potentially rich imagery, Te Whare Tapa Whā is a generic framework easily translated and applied to any cross-ethnocultural analysis of wellbeing i.e. it is not specially a model of wellbeing derived from mātauranga Māori. Given the earlier assertion of Raerino that Māori wellness models need to be grounded in mātauranga Māori there is perhaps room to debate whether Te Whare Tapa Whā is a Māori model of health or is more accurately a model that when applied to Māori makes accessible a worldview that is Māori.
Whether Te Whare Tapa Whā is a Māori model of wellness or a means to make a Māori worldview more accessible, it is as a framework of wellbeing that helps identify the integrated and complex nature of both wellbeing and in its absence-unwellness. Paying attention to the balance or lack of balance between the domains can help to better understand and respond to any issue experienced by individuals, whānau or even communities. Clinically, Te Whare Tapa Whā can be useful as an assessment framework as well as a means to organise interventions as part of a wellness or treatment plan.

1.6 Sociograms

Several activities are used to explore who is in the life of a whānau, what their relationship to each other is, and the quality of these relationships. These include a genogram, an eco-map and or a sociogram. These activities use various formats as templates for exploring relationships, along with various symbols to represent the people in the life of a whānau (parent, sibling or partner etc..) and the quality and or status of their relationship (conflictual, close, separated).

One of the more simplistic tools that a practitioner can use to help make sense of who is in the life of whānau and the quality of their relationship is a sociogram. This activity not only looks at who we might call on to support any journey of healing as well as identify relationships which may hinder wellbeing, or be in need of repair. Sociograms support viewing whānau in the context of their community and social systems - with them at the centre.
Ngā Mātāpono Notes:
What has been my key learning?

1. ______________________________________________________________________________________________________
_________________________________________________________________________________________________________

2. ______________________________________________________________________________________________________
_________________________________________________________________________________________________________

3. ______________________________________________________________________________________________________
_________________________________________________________________________________________________________

4. ______________________________________________________________________________________________________
_________________________________________________________________________________________________________

What level of knowledge or skills about this section did I have before I read it?
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________

What gaps in my knowledge or practice have I identified?
_________________________________________________________________________________________________________
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_________________________________________________________________________________________________________
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_________________________________________________________________________________________________________

13 He Puna Whakaata: Therapeutic Activities to Guide Change
Section 2: The Interventions

Purpose
This section introduces five potentially inter-related interventions or activities making up this He Puna Whakaata resource.

Objectives
By the end of this section you will be able to:

• describe the activities in this resource including their purpose,
• reflect on your current practice,
• consider what you as a practitioner need to be able to utilise these activities.

Kei roto i te reo, he rongoa hei mirimiri
i te hinengaro, i te wairua, i te mauri hoki
– Moe Milne

2.1 Whai Tikanga Cards and Whakawhitiwhiti Kōrero
Indigenous cultures provide ways of knowing what is salient and congruent with local values and beliefs, and providing credible ways of defining problems and solutions.

The main role of this activity is to help whānau think about their core ‘values’ (and to help the practitioner to understand these values from the perspective of the whānau they are working with). It is also an opportunity for whānau to consider how their behaviour fits with or interferes with their ‘values’ and what is important to them. For the practitioner, this is a whakawhanaunga activity that strengthens therapeutic alliance through a deeper understanding of the whānau; and further motivating whānau to consider change.

This activity can be carried out with an individual, couple or group as part of an assessment process or as part of a wider intervention.

Process:
1. To start, the practitioner first describes the activity and the Whai Tikanga cards e.g. “this activity is a way to find out what values are most important to you at this time in your life. To help you, I’ve got a set of cards with different Take Pū or ‘values’ on them. The cards also have a whakataukī or ‘sayings’ on the back of them to help us further understand and explore the meaning of the Take Pū”.

2. Whānau are then asked to read each card and ask questions if they would like to. They are then invited to place each card in a different pile, according to whether they are important, not important or very important to them (Ehara i te aha; Hira; Whakahirihiha).

3. Ensure that the reverse side of the card is shown. The whakataukī potentially gives another level of understanding to the kōrero. The practitioner should know the range of morals and messages the whakataukī cards convey and be able to draw them out for the whānau they are working with.
4. Another way of guiding the separation of cards is to propose, “If you were going on a journey, which values would you leave at home (ehara i te aha), which values would you put in your bag to take with you (hira), and which cards would be in your pocket, close to your heart (whakahirahira)”.

5. Once the cards have been separated into the three piles, the practitioner takes the ehara i te aha (not important) pile off the table. They then ask whānau to select their most valued cards (they will often select first from the very important pile and then take the remainder from the important pile). If whānau are unable to decide on 20 cards, go with it.

7 Note the number doesn’t really matter. Depending on the capacity of the whānau being worked with the number might be 10 or 5. The purpose is to help whānau reflect on what is most important to and for them. The smaller the number used the less effective they will be when applied to the Te Whare Tapa Whā activity.
6. You will need to document this list for the following activity. Alternatively you can take a photograph of the top 20 cards laid out for ease of reference.

7. Whānau are now asked to select their five most important Take Pū from the 20 already selected (if you are using fewer than 20 cards adjust this number). Ask what the ‘value’ means to them and why they are important or not. Use reflections and summaries to gain a better understanding of the perspective of the whānau engaged in the activity and to ascertain when it is time to move onto another card. You may have already covered off some of the kōrero when they were doing the original sort.

8. You can use the following questions to guide your kōrero for each card. You may also use the recording sheet in appendix one to document this discussion or use as part of any homework.

   - What does this value mean?
   - What does living by this look like for you?
   - Who have you seen live by this value? How did they show it?
   - How do you think you are living up to this in your life?
   - How can you action this Take Pū in your life?
   - What might get in the way of living by this value?

9. Enquire about, share and explore stories about where these ‘values’ have been demonstrated in their whānau, hapū and or iwi, along with whakataukī, pakiwaitara, waiata and pūrākau. It is helpful to explore where they, or collectively how you both may be able to access this information to strengthen both understanding of the Take Pū and attachment to, motivation for and commitment to living this value. This may form part of a between session task.

10. At the end of this session, the practitioner should let the whānau know what has been achieved and where the information shared and documented will go next.

**Practice Hints:**

   - If you believe the whānau are ready to engage in this activity be prepared – have your cards readily available and the same goes if you are going to use a recording sheet or take photos. Make sure your cards are all facing the same way otherwise it can be confusing.

   - As you describe the activity and show the cards let the whānau touch and examine the cards. Consideration may need to be given to explaining the symbols in the corner if asked but them whānau to ignore them for now. You may need to explain what a Take Pū is in the context of these activities.

   - Practitioners are advised to consider whether whānau might not engage or exhibit signs of whakamā because of a perceived lack of knowledge or understanding of Te Ao Māori. Techniques used in motivational interviewing to ask permission to explain things are very useful should this look like this is wanted or needed.

   - Explore goals and values and reinforce those that are inconsistent with their behaviour through reflections and summaries. These reinforce change talk\(^8\). Be careful not to get overly enthusiastic in case whānau back down and bring up reasons not to change (sustain talk).

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\(^8\) Any kōrero that favors movement toward change e.g. the desirability of change, the ability to change, expression or affirmations of reasons to change, and talk about needing to change. Mobilising change talk includes talk of a commitment to change, signs of activation that include talk about being willing to change, and reports that the client has actually begun taking steps toward change.
• For those familiar with motivational approaches and techniques there will appear to be opportunities to move into asking about good or helpful things and not so good or helpful things (see decisional balance section). Be cautious and consider whether they are ready for this technique.

• MI consistent thinking and practice is important so as you discuss the Take Pū, their place in the world of the whānau avoid being judgemental, preaching and imposing your understanding of the values; pointing out inconsistencies between behaviour and values (the idea is that is done by the whānau themselves); and making assumptions about the values of the whānau.

• Explaining Take Pū moves the practitioner from a guide to educator and care should be taken not to start to lead whānau or imprint the practitioners own understanding or expectations of the value.

• The Whai Tikanga cards can be powerful and attractive or rather the reactions to them. It may be tempting for whānau to want to take their cards with them. At the end of session make sure all your cards are together.

• Taking a photograph of the selected cards and printing this for whānau to take away can provide a visual aid to reinforce the session; and also provides an opportunity for them to share their learning at home with their significant others.

• Practitioners should use the glossary to better understand the cards and also find the potential meanings of the whakataukī before using the cards.

• Once a month (depending on how often the cards are used) a practitioner might consider cleansing or clearing the cards with karakia or a process of whakawātea.
What has been my key learning in relation to this module?

1. ______________________________________________________________________________________________________
   ______________________________________________________________________________________________________

2. ______________________________________________________________________________________________________
   ______________________________________________________________________________________________________

3. ______________________________________________________________________________________________________
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4. ______________________________________________________________________________________________________
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What level of knowledge or skills about VCS did I have before?

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What gaps in my knowledge or my practice have I identified for this activity?

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2.2 Te Whare Tapa Whā modelling

This activity logically flows on from the prioritisation of Take Pū undertaken with the Whai Tikanga cards. In that activity whānau were asked to reflect on what values are important to them and to consider how they were or may in the future be guided by them. As well as developing potential discrepancies and thus creating a momentum for change, whānau are also starting to look for aspirational goals. The main role of this activity is to help whānau think more about their core values and consider how balanced their life might be. The assumption being that the more balanced their lives across a number of personal and social domains the more likely they will be achieving a sense of wellbeing. This activity can be carried out with an individual, couple or group as part of an assessment process or as part of a wider intervention. It forms part of a planning and goal setting session. If not using a background whare image, the actions can be noted for planning and reflection purposes.

Process:

1. Enquire whether they are familiar with the Te Whare Tapa Whā model. You might have to provide orientation to the framework including the assumption about balance and integration.

2. Refer back to the 20 most important whai tikanga cards they identified. Physically show them that in a corner of each card there is a triangle or a box which when joined form a whare.

3. It is important to note that each value does not necessarily fit easily, nor should it in a certain domain or ‘taha’, however for ease of use they have been categorised into one of the four domains already e.g. reliable could be in wairua but due to it’s relational aspect is in ‘whānau’. Should whānau think differently to the allocation have the discussion and be prepared to move the card as they may have a broader knowledge, understanding or experience of that value. It might give clues to potentially explain thinking or behaviour to be explored at another time. At the very least it might allow the whānau to explore the value some more.

4. Get whānau to sort the cards into the four domains so each card can be read. They can be laid out on the table, or you can print the Whare image from page 39 in the manual on a A1-A3 size sheet of paper.
5. Once the cards are in the four domains, ask if they can identify which domain is which. Can they identify taha whānau (the social and connected aspect), taha wairua (the spiritual and identity aspect), taha hinengaro (the emotional and mental aspect) and taha tinana (the physical aspect)?

6. Have the whānau look at how the cards are distributed across the ‘whare’. Ask them how they see the distribution. Tease out the following:

- How are their taha balanced?
- Where are their strengths?
- What are their views on where the strengths lie in comparison to the other domains?
- Are there changes they would like to make?

7. Using the blank Whare Tapa Whā worksheet (appendix 2) ask whānau to write down what they do to a) live by the values in each taha; and b) what else they do to strengthen each taha. They can write these things or draw images that represent the activities. The Whai Tikanga Pleasant Event Schedule can guide whānau in identifying activities they currently do or may choose to do more of to strengthen each taha (refer to 2.3 Whai Tikanga Pleasant Event Schedule, page 20)

8. Explore with whānau how their substance misuse, gambling or mental health conditions)their ability to live by their value; and be engage in their wellbeing activities. The Decisional Balance activity is a good follow on activity at this point (refer to 2.4 Decisional Balance, page 23)

**Practice Hints:**

- If you believe whānau are ready to engage in this activity, be prepared – have your cards readily available as well as your whare chart.
- If you prioritised fewer than 20 cards in the previous activity, the practitioner needs to consider the impact on this activity as you risk more perceived gaps or imbalances in the picture because of the lack of choice.
- The distribution of the ‘values’ don’t have to be even to achieve balance for whānau, however when there is severe imbalance there might be problems. It is imperative that the practitioner doesn’t lead discovery but facilitates the whānau to reflect on and come to their own insights.
- Practitioners should be cognisant of the age, level of development, context and enculturation of the whānau completing the activity. Their current level of balance may reflect where they are at this stage of their life, as opposed to how they will be in five years’ time. It is important we do not pathologise or judge their current values.
- Continue to use reflections and summaries. Watch for and reinforce change talk.
- MI consistent thinking and practice is important so as you discuss the ‘values’ and their positioning on the framework. Avoid being judgemental, preaching and imposing your understanding of the values or making assumptions about the values of the whānau.
- Taking a photograph of the cards placed in each taha can aid future reference and/or reflection. Whānau taking pictures allows them to reflect on the activity after they have left.
**Tapa Whā notes:**

What has been my key learning?

1. _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________

2. _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________

3. _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________

4. _______________________________________________________________________________________________________
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What level of knowledge or skills about this section did I have before I read it?

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What gaps in my knowledge or practice have I identified?

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21   He Puna Whakaata: *Therapeutic Activities to Guide Change*
2.3 Whai Tikanga Pleasant Events Schedule

The Whai Tikanga Pleasant Events Schedule is helpful for whānau to explore what they have enjoyed doing in the past and would like to do more of in the future. The assumption is that in experiencing enjoyment and potentially achievement, whānau are more likely to live by their values (decreasing discrepancy) and strengthen aspects of themselves (perhaps between or within particular ‘taha’).

The schedule provides a broad list of activities including some culturally congruent activities that whānau might enjoy; and that they and their whānau could do as part of their routine to be well. Essentially these activities are currently reinforcing or potentially rewarding although not currently being experienced.

This activity can be undertaken with an individual or group and can be conducted in one or over a number of sessions.

Process:

1. Start by explaining the activity and if appropriate remind whānau of the links to the previous activities. This might mean refreshing their memories about the Whare Tapa Whā modelling and the values they identified as important with the whai tikanga cards.

2. Remind whānau that pleasant events don’t have to be long or need a lot of planning. They can be as normal as reading the newspaper, a leisurely cup of coffee, talking to a friend or going somewhere.

3. Tell whānau that the lists have activities that a wide range of different people engage in and remind them that some of the activities may not have happened for them recently e.g. in the last 6-12 months or for even longer periods of time. Also tell them that it is not expected that anyone will have done all of these things in one month let alone the last month. “I’d like to work with you to develop a list of pleasant events that you can enjoy together, and things you can enjoy by yourself. Here are some examples of pleasurable events, not all of these activities will be for you. Take a few moments to look over this list and tick the activities you think you would enjoy either together or separately”.

4. The activities are listed under the four taha of the Tapa Whā framework. Inform whānau that they will be asked to go over each list and rate each activity three times. The rating is done using a three point scale: 0 – Not at all, 1 – A little and 2 – A lot

<table>
<thead>
<tr>
<th>Taha Whānau - Social Activities</th>
<th>How much I enjoy it</th>
<th>How often I do this</th>
<th>How willing am I to try this or do more often</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visiting whānau</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Example of WT - PES) category (Taha), activity and rating
5. At the end of the list, consider giving whānau a chance to add to the list. It may well be that during previous work with them an activity might have been mentioned and asking them to explore whether they include that activity on the list is worthwhile. Practitioners can also suggest activities that are available in their particular rohe.

6. Transfer the prioritised activities, that is, those activities they would like to engage in, onto a separate list.

7. Examine the lists with the whānau and ask them to reflect on what they found in the Tapa Whā modelling exercise. Are the things they are doing or want to do supportive of a ‘balanced’ approach to well-being? What do they see?

8. Support whānau to select small achievable goals related to their list. “What would you like to try first? How often would you like to do this? What do you need to engage in this activity? Is there anyone you would like to include in this activity?”

9. To round out the session remind them how this activity and any previous activity you may have done to this point will contribute to developing an action plan.

10. Potential homework for whānau involves asking them to reflect some more on activities they want to pursue in the future and what they might need to do to make it happen; and also choosing one of the activities from their list that they may want to try between sessions.

Practice Hints:
- If compiling a list rather than using an existing one start small and be simple. It is important to choose events for your list that can be done everyday or a few times a week e.g. you may enjoy travelling, but realistically you cannot take a trip every day. A smaller and more realistic activity would be going to the shops, going for a bike ride or walking.
- Adding pleasant events to your daily life can seem to be hard. Many people think “I don’t have the time to do these things!” or feel guilty about making time to do things. These can be barriers but it is important to overcome them.
- Categorising the activities in terms of the domains of the Tapa Whā allows further discussion about balance and strengths, similar to what might have happened for the Te Tapa Whā activity.
PES Notes:
What has been my key learning?

1. ______________________________________________________________________________________________________
   ______________________________________________________________________________________________________

2. ______________________________________________________________________________________________________
   ______________________________________________________________________________________________________

3. ______________________________________________________________________________________________________
   ______________________________________________________________________________________________________

4. ______________________________________________________________________________________________________
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What level of knowledge or skills about this section did I have before I read it?

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What gaps in my knowledge or practice have I identified?

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2.4 Decisional Balance

E kore te tangata ngākau rua e u i ana hanga katoa

MI is not a technique, but a facilitative or guiding style of collaborative conversation. It allows whānau to talk about any ambivalence\(^\text{10}\) to change so that the balance shifts towards positive change. Ambivalence can occur when whānau are unsure whether they have a problem, or if they are uncertain as to whether they really want to do anything about it. It could also be an indication that whānau may not be sure whether you can help them to change.

A decisional-balance activity is one where whānau are asked what they like or find helpful about their behaviour and is particularly useful when whānau do not perceive a problem. It can help build rapport and give information about reasons for the behaviour that may be helpful in treatment planning. It also is a chance for whānau to acknowledge any ambivalence about change, and to feel understood rather than judged.

For someone with potential problems related to their substance misuse or their gambling this kind of activity would be exploring and speaking to the helpful and less helpful things about using substances or gambling as well as the helpful and less helpful things about changing their thinking and behaviour. For example, if they use cannabis to relax, they might be interested in learning other ways to relax besides cannabis or perhaps might want to revisit their dosage of medication. This activity allows whānau to guide.

**Process:**

1. Once you have identified the behaviour you wish to explore (e.g. drinking alcohol, smoking cannabis, gambling etc..)

<table>
<thead>
<tr>
<th>Good/Helpful</th>
<th>Not so Good/ Less helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Not changing</strong></td>
<td></td>
</tr>
<tr>
<td>I like how using makes me feel</td>
<td>We have arguments when I’ve been using</td>
</tr>
<tr>
<td>Using helps me forget my problems</td>
<td>I often run out of money for kai</td>
</tr>
<tr>
<td>I get to hang out and feel comfortable with my cousins</td>
<td>My partner left me cause of my smoking</td>
</tr>
<tr>
<td></td>
<td>I often fight with my cousins when we have all been using</td>
</tr>
<tr>
<td></td>
<td>I’ve stopped playing sport and exercising as much</td>
</tr>
<tr>
<td><strong>Changing</strong></td>
<td></td>
</tr>
<tr>
<td>I’d have more money</td>
<td>I might have to not see some of my cousins</td>
</tr>
<tr>
<td>My mum would be proud of me</td>
<td>My cousins would think I am stink</td>
</tr>
<tr>
<td>I’d have more time to spend with the kids</td>
<td>I’ve tried before and it was too hard</td>
</tr>
<tr>
<td>I’d be healthier and could go back to sports</td>
<td></td>
</tr>
<tr>
<td>I could get a job without worrying about being drug tested</td>
<td></td>
</tr>
</tbody>
</table>

\(^9\)Note that there is discussion that suggests talking about current behaviour contributes to supporting sustained talk.

\(^{10}\)being in two minds’ i.e. the presence of both motivations for and against change.
2. Listen, reflect, and ask them to tell you more. Ask what they don’t like or is less helpful about their behaviour (asking for change talk) e.g. “What are the less good things about your drinking?” or “What do you dislike about you not taking your medication?”.

3. Listen, reflect, elaborate, and get as full a picture as possible. Summarise both sides, with the reasons to continue as they are (sustain talk) and finishing with the reasons to change (change talk).

4. The practitioner then asks the whānau of their thoughts regarding the decisional balance. Ask the whānau some version of “Where does that leave you now?”. 

5. If whānau want to explore potential change it might be helpful to explore the use of confidence, importance and readiness rulers (see Britt and colleagues pg. 23). It is important in using these activities that the practitioner be aware they are drawing out and reinforcing change talk rather than sustained talk.

6. Affirm the whānau for having the discussion, express appreciation, confidence, and support. Remind them that you are available to help and can meet again for follow-up sessions.

**Practice Hints:**

- Listen for sustained talk (e.g. rationalising, minimising or justifying use) and if you hear it roll with it and if simple reflections don’t seem to be moving whānau then use double sided reflections (remember present the sustain talk first and then the change talk, and to combine these with “and” or “and on the other hand” (rather than “but”).

- Pay attention to change talk (DARN-C). Examples include “I want to stop drinking”, “I’ve changed before because I wanted to get fit” and positively reinforce (for example, “That sounds great given your thoughts about how drinking has gotten in the way of your health and fitness”).

- Decision-making about any potential change is clearly focused on the whānau making the decision, not coercion or persuasion by the practitioner.

- Work to improve the confidence of whānau in their ability to make a successful change. Explore other times they have addressed challenges and overcome difficulties.

- If you are looking to utilise confidence, importance and readiness rulers have them available and ready to use.

- Reflections and small summaries are very useful if a practitioner decides to use the readiness, confidence and or importance rulers.

- Work to draw out hope and optimism including expressing your hope and optimism that they will be able to make positive changes.
Decisional Balance notes:
What has been my key learning in relation to this module?

1. ______________________________________________________________________________________________________
   ______________________________________________________________________________________________________

2. ______________________________________________________________________________________________________
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3. ______________________________________________________________________________________________________
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4. ______________________________________________________________________________________________________
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What level of knowledge or skills about this section did I have before I read it?
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What gaps in my knowledge or my practice have I identified?
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What do I plan to do from here to increase my level of skill or knowledge?
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2.5 Korurangi

Part of supporting whānau to set goals to live by their values and engage in activities that nourish their wellbeing, is the identification of people that are able to participate in supporting them in their journey, and others who may contribute to problems for them. The Korurangi reflects a basic sociogram, however provides a culturally congruent framework for understanding the dynamic nature of relationships.

The Korurangi utilises a spiral pattern similar to a flattened āwhiowhio that emphasises the ongoing (potentially across time and space) and dynamic nature of relationships. This image allows discussion about the influence of relationships - relationships outside us flow through the korurangi and affect us, and likewise our attitudes and behaviour flow out through the korurangi and affects each of them. The Korurangi explores interpersonal relationships and the support that can be called upon to aid in the journey of healing; and likewise the activity may identify relationships which may contribute to problems; and others whānau may wish to repair. This activity can lead to discussion and reflection of:

• Who we may want to involve in our plan/journey of wellbeing. What role they may take, and how we may approach them,
• Others in our life that are not included in the Korurangi and why,
• The way we maintain our relationships with others,
• The roles others play in our lives; and likewise our role in theirs,
• Our attitude and behaviour to others,
• Relationships we may want to rebuild, and how we may go about doing this,
• Relationships we may choose to reduce or end, and how we may go about this.

Process:

1. Describe to the whānau the activity and its purpose to see who is in their life, who is most important to them, and who might be their best supports in their way forward e.g. “This activity is designed to help you explore the relationships in your life and identify who you can turn to during difficult times or even when things are going well”.

2. Whānau write the names of different people (or draws a representative picture of these people) on the korurangi (Using just their first name). Where these people are placed will reflect the strength of the relationship and their perceived support in the healing journey. “Write in the names of people you know according to how close they are to you (at the center of the korurangi) and how likely you are to seek support from them. The less close they are to you, the further around and out of the korurangi you place them.” Show them the following example and explain the terms and meanings:

• Ngā kare (whānau, friends, and or practitioners that I feel closest to and share my concerns with) closest to them (Au);
• Ngā hoa (friends and whānau I can visit to socialise with or share activities with like craft or sports, enjoy being with but less likely to share personal feelings and needs with) placed within the next area of the korurangi;
• Ngā hoa tautoko (people that I turn to for help but less likely to share personal feelings and needs with – friends, neighbours, and or practitioners) further out; and
• Tautoko (people you know – whānau, friends, and or practitioners – but are less likely to seek support from; or that contribute to problems/challenges) on the outside of the korurangi.
3. The practitioner might need to prompt whānau to be specific about who is in their life, as opposed to stating ‘cousins’ or ‘work colleagues’. Ask them to use their names. This allows discussion of each person’s role, strengths and challenges.

4. When the korurangi is filled ask whānau what they see or notice. Confirm which relationships they need to work on, consolidate or explore.

5. Be prepared to ask whānau how strong they see links, how strong they want links to be and even asking why people are where they are, and why some people may not even be on the korurangi.

6. Ask which people model or support them to live by their values. Place a symbol (decide together what this may be) or write the value name next to the person’s name on the korurangi that displays this value or supports you to live by this value. Potentially previous activities such as the Whai tikanga cards might provide prompts or information to supplement this activity.

7. Ask which people can support them to nourish/strengthen their wellbeing. Refer to the Te Whare Tapa Wha activity and Whai Tikanga Pleasant Events Schedule for wellbeing activities that they have identified they would like to engage in. Place a symbol (decide together what this may be) or write the wellbeing activity next to the person’s name on the korurangi that can support you to engage in this wellbeing activity. Connecting with these people may form part of goal setting on the wellbeing plan.

8. Explore challenges to wellbeing by identifying which people on their korurangi may also use alcohol and or drugs, or gamble. Have whānau place a symbol for alcohol, drugs or gambling next to people who engage in these behaviours. Discuss what they notice about this pattern. You may also develop symbols for other types of behaviours/concerns in the whanau life, such as violence, gang affiliation, or specific health conditions.
Korurangi notes:
What has been my key learning in relation to the Korurangi?
1. __________________________________________________________
   __________________________________________________________
2. __________________________________________________________
   __________________________________________________________
3. __________________________________________________________
   __________________________________________________________
4. __________________________________________________________
   __________________________________________________________

What level of knowledge or skills did I have before I read this section?
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What gaps in my knowledge or my practice have I identified?
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What do I plan to do from here to increase my level of skill or knowledge?
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2.6 Te Mahere Oranga – A wellbeing plan

A Wellbeing Plan allows an opportunity for whānau to clarify their values (motivating factors) and set goals to strengthen their wellbeing. The activities in this resource provide ways to engage whānau in a reflective process and elicit motivation and planning towards change.

At the end of each activity, you can summarise what you have learnt by making brief notes (even bullet points) into the associated sections on the Wellbeing Plan. Remember you can always take photographs of completed cards activities to take home.

The Wellbeing plan can also act as an alcohol and other drug use or even problem gambling reduction goal setting worksheet. When discussing their goals around substance misuse or gambling, you can explore all the different ways they could reduce the harms associated with their use. Consider:

- Where the substance is used – Does anything in the environment increase their risk of an accident or violence?
- How much they use – could they cut down/ can they set limits?
- What they use – can they use a less potent substance or type of alcohol?
- When they use – does when they use increase the likelihood they may get in trouble at school, home, while parenting, working or socialising?
- Moods – are their moods they experience where substance use or gambling increases the likelihood they will feel worse?

To aid further screening of substance use problems, or for ideas on how to reduce harms associated with substance misuse, or how to stop, you can guide whānau through current resources available online (you can also order these to have on hand). Check out: http://www.alcohol.org.nz/ and http://drughelp.org.nz/resources.

When discussing new goals, explore what the barrier to achieving their goals are. What can they do to manage these barriers? Self-efficacy is an important aspect of change. Explore their strengths – what have they overcome in the past/what goals have they achieved? What skills did they use to do this? How can we use these now?

Who can they enlist to help them? When identifying their support people, discuss who increases the likelihood they will use substances, gamble or will increase their general distress – limit these contacts.

Who has been helpful in the past? At this time it is beneficial to share with them what services you are aware of in their area that could be helpful. Remember the alcoholdrug help line 0800 787 797 (Free text 8681) or Gambling Helpline 0800 654 655 (text us on 8006). They can provide assessment, treatment and access to a wide range of alcohol and other drug or problem gambling service.
Kōrero Whakamutunga

He Puna Whakaata refers to a state of reflection and the potential for rejuvenation and transformation. The activities in this resource provide practitioners with some ways to use elements of mātauranga Māori in a therapeutic context. The activities are discreet but can be used together as part of an intervention package or to assist in negotiation of a treatment plan. Although some of the activities in the resource draw heavily on motivational approaches, astute practitioners will also be paying attention to cues (including culturally oriented cues) that might be of significance at other times or as part of other discussions.

Ideally, the information gained in these various activities would feed into an intervention or wellness plan. Involvement in these activities and opportunities for whānau to reflect on their values and on their own resources should assist any intervention or wellness plan to be negotiated with whānau. Appendix six shows a potential recording sheet or plan that brings together various activities in this resource.

Finally, practitioners utilising this resource or the activities in it are encouraged to be reflexive in their practice (moving beyond reflection of practice and actively doing something about their reflections) and make the most of opportunities in supervision to fine-tune their use of these activities. Practitioners are also encouraged to explore and learn skills and knowledge that will facilitate the use of mātauranga Māori in the day-to-day mahi with whānau.
Glossary

The descriptions for the following values and concepts are more than translations as they attempt to relate to the therapeutic context developed in these whai tikanga activities. The bibliography of this workbook gives resources for the reader to explore and to expand their own learning and understandings.

<table>
<thead>
<tr>
<th>Whakamarama</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ahu Whenua</strong></td>
<td>‘To work hard’</td>
</tr>
<tr>
<td>A term that harks back to the importance of working the land for survival. Hard workers were lauded and celebrated. In a modern context it is a term that celebrates hard work and connection with the environment.</td>
<td></td>
</tr>
<tr>
<td><strong>Akoranga</strong></td>
<td>‘Learning things’</td>
</tr>
<tr>
<td>Metge describes ako as “education through exposure”. It is underpinned by cultural practices, relationships, context, knowledge and the resources of a group – it is concerned with the transmission of knowledge into practice. Ako is to teach as well as to learn.</td>
<td></td>
</tr>
<tr>
<td><strong>Ara Noa</strong></td>
<td>‘To look and feel good’</td>
</tr>
<tr>
<td>Taking pride in one’s appearance (including having good hygiene) - relates to self-esteem and affirmation. A similar term is whakahīhī but it is a term that is often associated with negative aspects i.e. arrogance, vanity, contempt but these are but one aspect of a continuum of pride. If one cannot have pride in yourself and your actions how can we have respect for others?</td>
<td></td>
</tr>
<tr>
<td><strong>Aroha</strong></td>
<td>‘An empowering action of focused generosity’</td>
</tr>
<tr>
<td>It is an expression of love, care, respect, compassion and affection in its widest sense. It is an essential element in interpersonal relationships and failure can contribute to whakamā and whānau dysfunction. Demonstrations of aroha can appear to be negative or positive e.g. saying no from a place of aroha.</td>
<td></td>
</tr>
<tr>
<td><strong>Aroha mai</strong></td>
<td>‘Receiving ‘love’ from others’</td>
</tr>
<tr>
<td>It can also be an expression of asking for forgiveness or ‘love’.</td>
<td></td>
</tr>
<tr>
<td><strong>Aroha atu</strong></td>
<td>‘Giving ‘love’ to others’</td>
</tr>
<tr>
<td>It can also be an expression one’s generosity, empathy or compassion to and or for others.</td>
<td></td>
</tr>
<tr>
<td><strong>Auahatanga</strong></td>
<td>‘To have new ideas and thinking’.</td>
</tr>
<tr>
<td>Creativity. What would it take?</td>
<td></td>
</tr>
<tr>
<td><strong>Hākoakoa</strong></td>
<td>‘To experience joy and excitement’.</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td><strong>Hau köinga</strong></td>
<td>‘To return home and be replenished’</td>
</tr>
<tr>
<td>‘Homeland, home people’. This concept links strongly to the concept of Ūkaipō and mana (see later entries)</td>
<td></td>
</tr>
<tr>
<td><strong>Hoahoa</strong></td>
<td>‘To have close friends’</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Kotahitanga</strong></td>
<td>‘Joining for a common purpose’</td>
</tr>
<tr>
<td>Unity, togetherness, solidarity, collective action.</td>
<td></td>
</tr>
<tr>
<td><strong>Māia</strong></td>
<td>‘To accept myself as I am’</td>
</tr>
<tr>
<td>Confident, brave – allows one to pursue ambitions and dreams</td>
<td></td>
</tr>
<tr>
<td><strong>Mana</strong></td>
<td>‘Power, authority and common good’</td>
</tr>
<tr>
<td>Authority, prestige. This concept cannot be understood without understanding the intertwining concepts of mauri, tapu, wairua as well as the creation traditions. The source or authority for mana is Atua (or kawai tipuna). There are various forms of mana none of which are independent from each other. The four most common expressions of mana are Mana Atua, Mana tipuna, Mana whenua and Mana Tangata. Man is the agent, never the source of mana. Because personal and particularly collective mana are important, Māori were traditionally careful to ensure that their behaviour and actions maintained that mana. It is possible to acquire and to diminish mana. Intimately intertwined with mauri, tapu and wairua.</td>
<td></td>
</tr>
<tr>
<td><strong>Manaaki</strong></td>
<td>‘Enhances and or protects mana’</td>
</tr>
<tr>
<td>(verb) (-tia) to support, take care of, give hospitality to, protect, look out for - show respect, generosity and care for others. How did what you did or what was done with you mana protecting or enhancing?</td>
<td></td>
</tr>
<tr>
<td><strong>Manaakitanga</strong></td>
<td>‘To care for and be cared for’</td>
</tr>
<tr>
<td>Manaakitanga is the outcome of manaaki and often erroneously (to some) used interchangeably with manaaki. Was mana enhanced and or protected in what was given (or done) or received. How do I experience the manaaki of others? How do others experience my manaaki?</td>
<td></td>
</tr>
<tr>
<td><strong>Manawanui</strong></td>
<td>‘To keep going in hard times’</td>
</tr>
<tr>
<td>(noun) Perseverance, determination, persistence, dedication. It is also an expression of patience and self-discipline.</td>
<td></td>
</tr>
<tr>
<td><strong>Mātua</strong></td>
<td>‘To provide leadership and teaching in my whānau’</td>
</tr>
<tr>
<td>(verb) grown up, to parent. In this context includes the role of parenting and the relationship of tungāne and tuāhine (cross gender sibling).</td>
<td></td>
</tr>
<tr>
<td><strong>Moemoeā</strong></td>
<td>‘Having dreams and a vision for the future.’</td>
</tr>
<tr>
<td><strong>Mauri</strong></td>
<td>‘Life force’</td>
</tr>
<tr>
<td>Literally means ‘life force’ or ‘life principle’. Everything has a mauri. It teaches to respect and care for all things, acknowledges connectedness via Atua and the way in which all things on earth are in some way interrelated and reliant on each other. Sometimes mauri can be in a diminished state but can be reawakened and enlivened.</td>
<td></td>
</tr>
<tr>
<td><strong>Nohopuku</strong></td>
<td>‘To reflect and restore balance’</td>
</tr>
<tr>
<td><strong>Oho Mauri</strong></td>
<td>‘To awaken a vibrant life force’</td>
</tr>
<tr>
<td><strong>Piripono</strong></td>
<td>‘To be loyal and faithful’</td>
</tr>
<tr>
<td>Loyalty is concerned with connectedness, obligations and responsibilities to and for others (pono indicating the accountability to others).</td>
<td></td>
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<tr>
<td><strong>Pono</strong></td>
<td>‘Being honest and authentic’</td>
</tr>
<tr>
<td>(noun) truth, authentic, valid. As for piripono, is concerned with accountability to self and others.</td>
<td></td>
</tr>
<tr>
<td><strong>Pūkenga</strong></td>
<td>‘Skilled and being good at what I do’</td>
</tr>
<tr>
<td>An opportunity to past and present things they did or knew well. When you were younger what was something people said you did well? Note that some people with a range of disorders including schizophrenia may well have held responsible jobs and knowing this maybe important in looking at future states. Consider the answers for the Whai Tikanga PES.</td>
<td></td>
</tr>
<tr>
<td>Māori Word</td>
<td>English Definition</td>
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<td>------------</td>
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<tr>
<td>Taha Kaha</td>
<td>‘Being physically fit and strong’</td>
</tr>
<tr>
<td>Takohanga</td>
<td>‘To make responsible decisions.’</td>
</tr>
<tr>
<td>Taonga tuku iho</td>
<td>‘To protect and live by the values and skills passed down’</td>
</tr>
<tr>
<td>Tapu</td>
<td>‘Restricted’</td>
</tr>
<tr>
<td>Tapui</td>
<td>‘To be in a close relationship’</td>
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<tr>
<td>Teina</td>
<td>‘Fulfilling my role as a younger sibling’</td>
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<tr>
<td>Toiora</td>
<td>‘Physically fit and healthy’</td>
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<tr>
<td>Tū Rangatira</td>
<td>‘Being in control of myself’</td>
</tr>
<tr>
<td>Tuakana</td>
<td>‘Fulfilling my role as an older sibling’</td>
</tr>
<tr>
<td>Tūmanako</td>
<td>‘Being positive and optimistic’</td>
</tr>
</tbody>
</table>
| **Ukaipō** | ‘Origin’  
(noun) mother, source of sustenance. This concept is strongly related to notions of identity, belonging and connection. Traditionally, being suckled on your mother’s breast means being suckled in your own home, on your own land, amongst your own people. It can also relate to the culture, history and tradition that you will be, or were brought up in. It is the physical, spiritual and emotional nurturing to grow the adult. In a sense, the concept joins the process of birth to ones return to the bosom of Papatūānuku. Who and or what sustains you? |
| **Wairua** | ‘Accommodating faith and Spirit’  
Literally, ‘wai’ is the Māori word for water and ‘rua’ the word for two. Wairua is thus a word referring to the ‘two waters’ that flow within; the pure and polluted, the positive and negative. Finding balance between the two is necessary to maintain equilibrium and promote harmony and wellbeing. Components of wairua include cultural identity, contentment, aspiration, dignity and respect. It is the dimension that concerns itself with Atua, tapu etc. and is ever present. |
| **Whakaaro nui ake** | ‘To feel good about myself’ |
| **Whakakata** | ‘To see the humorous side of things’ |
| **Whakapapa** | ‘Knowing who I came from’  
Genealogy, (verb) to place in layers, lay one upon another, stack flat. Whakapapa is central to Māori society. It is concerned with the principle of descent. It defines (and identifies) both the individual and kin groups, and the relationships between them. In the whakapapa we see the connection to mana and tapu expressed as well as possible predisposing conditions. In a contemporary context, whakapapa can be applied to ‘history’ e.g. the whakapapa of a kaupapa. |
| **Whakarērea noatia ahau** | ‘To forgive myself’ |
| **Whakawhirinaki** | ‘To be reliable and trustworthy’  
To be dependable. Think about salience – particularly when working with someone with addiction related issues i.e. amount of time invested in using and or obtaining (equally relevant to problem gambling) and also the ‘missed’ responsibilities and obligations as a consequence.  
A lack of reliability, trustworthiness and responsibility could indicate a need to explore changes in behaviour or thinking over time and what could be different. Also note those who experience mania do not want to feel low and unreliable. |
| **Whanaungatanga** | ‘A sense of connection and belonging’  
The outcome of whakawhanaunga (the process of making connections and nurturing relationships) – it concerns itself with the sense of connection, especially that of whānau. Shared experiences and working together provides people with a sense of belonging. It develops because of ‘kinship’ rights and obligations. These strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship. How connected do I feel? |
Appendices
Appendix 1: Whai Tikanga value recording sheet
Appendix 2: Blank Whare Tapa Whā model
Appendix 3: Decisional balance sheet
Appendix 4: Whai Tikanga pleasant event schedule
Appendix 5: Blank Korurangi
Appendix 6: Wellbeing plan
# Appendix 1:

## Whai Tikanga Values recording sheet

<table>
<thead>
<tr>
<th>My top 5 values (from values card sort)</th>
<th>What is this value about? What does living by this value look like for you?</th>
<th>Who have you seen live by this value? how did they show it?</th>
<th>How do you think you are living up to this value in your life? (0 not at all – 5 Completely)</th>
<th>How can you put this value into action?</th>
<th>What might get in the way of living by this value?</th>
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</tbody>
</table>
## Appendix 3

### Decisional Balance Matrix

<table>
<thead>
<tr>
<th>Good / Helpful</th>
<th>Not so Good / Less helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Not Changing</th>
<th>Changing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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He Puna Whakaata: *Therapeutic Activities to Guide Change* 40
Appendix 4

Whai Tikanga Pleasant Events Schedule (WT-PES) – things that help us be well. This activity provides a list of things that some people enjoy; and that they and their whānau have as part of their routine to be well. You may see things on the list that you have done and enjoy, somethings you may like to do more often or even some things you want to give a go. The activities are listed under the four taha of Te Whare Tapa Whā:

You will be asked to rate each activity three times. The rating is done using three numbers:

0 – Not at all
1 – A little
2 – A lot
Whai Tikanga Pleasant Events Schedule (WT-PES) – things that help us be well. This activity provides a list of things that some people enjoy; and that they and their whānau have as part of their routine to be well. You may see things on the list that you have done and enjoy, somethings you may like to do more often or even some things you want to give a go. The activities are listed under the four taha of Te Whare Tapa Whā:

You will be asked to rate each activity three times. The rating is done using three numbers:
0 – Not at all
1 – A little
2 – A lot

<table>
<thead>
<tr>
<th>Taha Whānau - Social Activities</th>
<th>How much I enjoy it</th>
<th>How often I do this</th>
<th>How willing am I to try this or do more often</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asking for a cuddle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being with children</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being with someone you like</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dancing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doing something for someone you like</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enjoying an intimate time with someone you care about</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Going to the gym</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to the marae</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to the movies</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Having lunch or dinner in a café or restaurant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Having a picnic or barbeque</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inviting a friend around</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joining a club related to your interests, politics, or sport</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kapa Haka</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kohi kai moana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Making something for someone you care about</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mau rākau</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hunting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing cards or other game</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing video/computer games</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Telephoning a friend</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visiting whānau</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Working the garden</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Writing a letter</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
Whai Tikanga Pleasant Events Schedule (WT-PES) – things that help us be well. This activity provides a list of things that some people enjoy; and that they and their whānau have as part of their routine to be well. You may see things on the list that you have done and enjoy, somethings you may like to do more often or even some things you want to give a go. The activities are listed under the four taha of Te Whare Tapa Whā:

You will be asked to rate each activity three times. The rating is done using three numbers:

- 0 – Not at all
- 1 – A little
- 2 – A lot

<table>
<thead>
<tr>
<th>Taha Tinana - Recreational Activities</th>
<th>How much I enjoy it</th>
<th>How often I do this</th>
<th>How willing am I to try this or do more often</th>
</tr>
</thead>
<tbody>
<tr>
<td>Camping</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Caring for indoor plants</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Carving</td>
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<td></td>
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<tr>
<td>Chess, draughts or board games</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Eeling</td>
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<td></td>
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<tr>
<td>Exploring</td>
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<tr>
<td>Fishing</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Fixing or working on a car, truck or bike</td>
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<td></td>
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<tr>
<td>Gardening</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gathering shells, dried flowers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to hear a band</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Going to the gym</td>
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<td></td>
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<tr>
<td>Going to the movies or a play</td>
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<tr>
<td>Going for a walk or run</td>
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<td></td>
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<tr>
<td>Horse riding</td>
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<td></td>
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<tr>
<td>Hunting or gathering</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Jogging</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Kapa Haka</td>
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<td></td>
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<tr>
<td>Lying in the sun</td>
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<tr>
<td>Mahi harakeke</td>
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<tr>
<td>Mau rākau</td>
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<tr>
<td>Motor bike riding</td>
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<td></td>
<td></td>
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<tr>
<td>Pig hunting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing video games</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Playing sport with friends, like rugby, touch etc...</td>
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<tr>
<td>Taking the dog for a walk</td>
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<tr>
<td>Tidy up at the marae or urupā</td>
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<tr>
<td>Sitting on the beach</td>
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<tr>
<td>Swimming</td>
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<tr>
<td>Surfing</td>
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<tr>
<td>Trail bike riding</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tramping or going bush</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Watching a sports event</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>
Whai Tikanga Pleasant Events Schedule (WT-PES) – things that help us be well. This activity provides a list of things that some people enjoy; and that they and their whānau have as part of their routine to be well. You may see things on the list that you have done and enjoy, somethings you may like to do more often or even some things you want to give a go. The activities are listed under the four taha of Te Whare Tapa Whā:

You will be asked to rate each activity three times. The rating is done using three numbers:
0 – Not at all 1 – A little 2 – A lot

<table>
<thead>
<tr>
<th>Taha Hinengaro - Learning Activities</th>
<th>How much I enjoy it</th>
<th>How often I do this</th>
<th>How willing am I to try this or do more often</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doing a crossword puzzle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doing a course</td>
<td></td>
<td></td>
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<tr>
<td>Going to class or school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to the library</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knitting or sewing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning a new language</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning about rongoa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning raranga</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning about the moana or kai moana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning whakairo rākau or iwi (wood or bone carving)</td>
<td></td>
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</tr>
<tr>
<td>Learning te reo Māori or just a new kupu (word)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Listening to music</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading a book, play, or poetry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restoring furniture</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sleeping</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking with kuia and koroua</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
### Appendix 4

Whai Tikanga Pleasant Events Schedule (WT-PES) – things that help us be well. This activity provides a list of things that some people enjoy; and that they and their whānau have as part of their routine to be well. You may see things on the list that you have done and enjoy, somethings you may like to do more often or even some things you want to give a go. The activities are listed under the four taha of Te Whare Tapa Whā:

You will be asked to rate each activity three times. The rating is done using three numbers:

<table>
<thead>
<tr>
<th>Taha Wairua - Nurturing Activities</th>
<th>How much I enjoy it</th>
<th>How often I do this</th>
<th>How willing am I to try this or do more often</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buying something for yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Collecting kai moana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drama</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Facial or nail treatment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to church</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to my maunga</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Going to my roto, moana or awa</td>
<td></td>
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<tr>
<td>Having a spa, sauna, going to the ngāwhā</td>
<td></td>
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</tr>
<tr>
<td>Karakia, whakamoemiti or inoi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Listening to music</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Massage</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Meditation, yoga, ortai-chi</td>
<td></td>
<td></td>
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<tr>
<td>Raranga (weaving)</td>
<td></td>
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<tr>
<td>Relaxing in a warm bath</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Reading a magazine, book, or newspaper</td>
<td></td>
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<td></td>
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<tr>
<td>Playing a musical instrument</td>
<td></td>
<td></td>
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<tr>
<td>Pottery</td>
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<td></td>
<td></td>
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<tr>
<td>Photography</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Pig hunting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking with koroua</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tramping or going bush</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Writing poetry or prose</td>
<td></td>
<td></td>
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<tr>
<td>Waiata (Singing and or song writing)</td>
<td></td>
<td></td>
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<tr>
<td>Whakairo (carving)</td>
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</tbody>
</table>
Te Mahere Oranga – A wellbeing plan

Name (individual or whānau):

Date plan made:

Review dates:

Practitioner:

The things that are important to me are:
Take another look at the Whai Tikanga cards

__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________

The things that I do to live by my values and strengthen my wellbeing are:
Consider your mahi in the Te Whare Tapa Whā activity; and Korurangi for relationships goals.

__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________

The things I would like to do more of are:
Think about the Te Whare Tapa Whā activity; and/or Whai Tikanga Pleasant Events Schedule.

__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
My main reason for changing my _______________________ is:
Check the decisional balance for what will be gained from changing.

__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________

My goal related to __________________________ is to:
e.g. Is it to quit or reduce the harms, If reducing, how much by and how often?
   What are ways that you can reduce the negative impact of alcohol and or drug misuse on your values, activities, health and whānau?

__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________
__________________________________________________________________________________________________________

The people who can support me in my plan are:
Check your korurangi. Also think about how they can support you.

<table>
<thead>
<tr>
<th>Who (Name &amp; Relationship/Role)</th>
<th>How can they support you</th>
<th>Contact Details</th>
</tr>
</thead>
<tbody>
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<td></td>
</tr>
</tbody>
</table>
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Matua Raki. (2014). Supporting people with mental health and/or addiction problems who are involved with the justice system: A reflective workbook Wellington: Matua Raki.


