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 ata, the new day or horizon (design by Ngahina Gardiner – Ngā Wairiki, Ngāti Apa).
Acknowledgement

Anei ngā mea i whakataukitia ai e ngā tūpuna,
ko 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 whakatoro i ō koutou
ringaringa i āhautū, i rapuhia i te ara tika hea painga mō te iwi. Ko te mea nui hei whakapiri koutou ki te
whakakotahi. Tēnā hoki tātou i o tātou mate taatini, i takoto mai ai i runga i ō tātou marae maha, kua āhia 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 mō ki a tātou. Tēnā koe, tēnā koutou, tēnā tātou katoa.

It is with great pleasure that the Te Hau Mārire programme within Te Rau Ora brings in collaboration with
Andre McLachlan, He Puna Whakaata: Therapeutic Activities to Guide Change II. Andre is of Ngāti Apa and
Muaūpoko 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 Ora 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
Tapu Whā framework to make some aspects of mātauranga Māori more accessible to whānau engaged
in change. Te Rau Ora appreciates those who have contributed whakaaro and experiences to help shape
He Puna Whakaata including the whānau in the Rangitīkei and Whanganui, the Māori psychologists who
attended He Paiaka Totara, Māori psychologist wānanga at Tokorangi Marae in June 2016, and the over 300
practitioners that have participated in He Puna Whakaata workshops over the last three years.

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. This resource describes activities that access some aspects of mātauranga Māori to be utilised in spaces where Māori seek support and healing, including; the primary health sector, whānau ora, addiction and mental health sectors and any other healing space.

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 pakeke and tāiohi. He Puna Whakaata contains therapeutic activities aligned with Māori preferences and models of practice and wellbeing. Potentially it is a vehicle to introduce mātauranga 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 tāiohi and pakeke and can be part of a brief intervention following screening and feedback (see Matua Raki, 2012 and Werry Centre, 2013) and or engaged over a longer period as part of a broader therapeutic plan. 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 challenging 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 discrepancies1 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 and understand relationships, potential supports and or influences that may enhance or hinder wellbeing.

These activities on their own or as part of a broader therapeutic plan 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.

1 ‘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 Ora believes He Puna Whakaata is a:

- resource to enhance Māori responsiveness,
- guide to using ‘value card sort’ accessing a Māori world view,
- reflective resource for individual workers and teams to review their practice and workforce development.

**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 values cards or literature that can or should be being 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.

**“Ko tātou ngā kanohi me ngā waha kōrero o rātou mā kua ngaro ki te pō”**

“We are but the seeing eyes and speaking mouths of those who have passed on”

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.

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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2 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.

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

4 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 values 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.

Reflecting back and examining the helpful and not so helpful aspects of their behaviour 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.

"Whāia te mātauranga hei oranga mō koutou"
“Seek the learning for your wellbeing”

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 provides an opportunity to support self-efficacy or the belief in one’s ability to make choices and changes.

Todd points out that the standard personal value sort cards tend to be euro-centric. 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 tīpuna 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 midlate 1990’s by tauira 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 conditions.
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 by those values are important and can provide insight for working towards change.

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.

**Whakataukī**

‘Whakataukī’, ‘Pepeha’ and ‘Tongikura’ are sayings that reflect the thoughts, values and advice of past generations. They often use metaphor to convey key messages. For some, ‘whakataukī’ 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. In Waikato there is the use of tongikura these are whakatauākī that have been foreseen by visions and are prophesied.

The use of whakataukī 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 whakataukī in supervision or even as part of an intervention can be interpreted as mahi-a-wairua.

Whakataukī have been referred to as a form of a metaphor, a way of delivering layers of meaning in the form of an image or an abstract story. Metaphors have been found to provide many different benefits within the therapeutic process, including: assisting whānau to gain new perspectives or insight; increase rapport between therapist and whānau; accessing emotions and increasing personal impact; memorability of key issues; increasing motivation; a pathway to work towards more sensitive issues; and improving clinical outcomes (Martin, Cummings & Hallberg, 1992; Blenkiron, 2005). These benefits affirm the importance of the application of Metaphor within therapy with Māori, particularly as whakataukī reflect a preferred Māori pathway for examining experience.

“Not only does the whakataukī stress the importance of a secure Māori identity to the well-being of the individual, but it also highlights an interpretive system that frames Māori world views, including the spiritual origins and direct connections to the gods” (Berryman, 2008, Cited in Rameka, 2016, p394).

**Whakatūpato**

He Puna Whakaata was initially developed for use by practitioners in the addiction treatment and mental health sectors. It is assumed that practitioners should have a degree of understanding of the use of mātauranga Māori in a therapeutic approach. Te Rau Ora 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 language 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 using Te Reo Māori and may well ‘default’ to the English meanings and understandings. It is outside the
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 associated activities in this manual requires practitioners to demonstrate core engagement skills such as pōwhiri (including key components of engagement, transition from tapu to noa, relationships and creating and maintaining a safe therapeutic space); and micro-counselling skills (including 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 Motivational Interviewing 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 History

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 ngā Atua Māori or the use of whakataukī, 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 is more than just use of language but must be imbued with its 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.

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 ātipuna, 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).

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 (the source of the issue) 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 the values card sort and the associated activities, as this term best reflects the kaupapa of He Puna Whakaata.

Kawa whakaruruhau, the review of cultural safety in nursing 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 focused 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.

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 Values Card Sort (WT-VCS) 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’de 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 whānau are engaged). They are then asked to read them and separate them according to how important they are to them 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 the practitioner.

Whānau can then select their five most important cards and a discussion then takes place. The practitioner explores this person’s connection to the value, where they have seen this value expressed within their whānau, and how the person is living by these values in their life. As the practitioner explores the relationship between their behaviour and their ability to successfully live by these values, a foundation is laid. A practitioner can then clarify what living by these values may look like, identify barriers and help co-create an action plan.

For further discussion regarding a Māori approach to values based practice and the development of the Whai Tikanga Values Cards see appendix 1: ‘The Application of a Culturally Relevant Value Centred Approach’ (McLachlan, Wirihana & Huriwai, 2017).

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 to3.

The Whai Tikanga Pleasant Events Schedule (WT-PES) is an adapted Pleasant Events Schedule (PES). 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 Stizer, 2008). PES have 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 Stizer, 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.

3 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 an area of wellbeing 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 (traditional meeting house/house) 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. A sociogram is a method for capturing a ‘snapshot’ of who is in a person’s life at a particular time. This ‘snapshot’ provides a visual narrative of who is in their life, and the quality of these relationships. This ‘snapshot’ also provides a foundation for exploring what each person and the collective bring to the person’s life and vice versa (the persons impact and contribution towards others). Sociograms come in many forms and have many functions. They are utilised within research to understand the social networks of new migrants (Ryan & D’Angelo, 2018); assessment within social work (Hodgson & Watts, 2017); and family interventions within mental health (Withnell & Murphy, 2012).

This activity not only looks at who we might call on to support any journey of healing, it also guides the identification of 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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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.

"Ka rongo a Karu, ka kitea a Taringa"
"Hear with your eyes, see with your ears"

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 whakawhanaungatanga 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; Whakahirahira). Another way of guiding the separation of cards is to propose the following analogy, “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 shirt pocket, close to your heart (whakahirahira)”. There are three cards within the WT-VCS pack that reflect this analogy (see image 1)

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. Once the cards have been separated into the three piles, the practitioner takes the eharā i te aha (not important) pile off the table. They then ask whānau to select their most valued 20th 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 whatever number they have selected.

5. 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. Note: At this point, you can choose to utilize the top 20 cards and move onto the Te Whare Tapa Whā activity (described in the following section) or you can move on to the therapeutic exploration of a small selection of cards as detailed from point six onwards below.

6 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. 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). As with the selection of the top 20 cards, this process of ‘cutting-back’ requires the person to consider and compare values at a deeper level, not just what seems appealing at the time. 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.

7. Exploring the relationship between the person and their selected values is done in three phases. The first is a focus on exploring the connection of the value to whakapapa kōrero. This guides the establishing of a deep and personal connection between the value, the individual, the collective, the past and the present; the second focuses on exploring the connection of the value to the person’s life and behaviour; whereas the third focuses on exploring the connection between the value and the person’s behaviour of concern (developing discrepancy). You can use the following questions to guide your kōrero for each card according to the three phases. You may also use the recording sheet in appendix 2 to document this discussion or use as part of any homework.

Exploring the connection between the value and whakapapa kōrero;
What does this take pū mean to your whānau?
Who have you seen live by this take pū?
How did they show it?

Exploring the connection between the value and the person’s life and behaviour;
What does living by this look like for you?
How do you think you are living up to this in your life?
How can you action this take pū in your life?
What would others notice (see) if you were living more fully by this value?
What would you notice (sense, feel, think) if you were living more fully by this value?
What might get in the way of living by this value?

Exploring the connection between the value and the person’s behaviour of concern;
How does ________________(your behaviour of concern, eg drinking) affect your ability to live by this value?
How could living by this value affect ________________(your behaviour of concern, eg drinking)?

8. To enhance the application of mātauranga Māori to the exploration of values, you can 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 by this value. This may form part of a between session task. For each card you can also explore the whakataukī associated with the value.

When exploring whakataukī consider the context and intention - when, where, what and who was involved. For both whakataukī and whakataukī - what are the concepts/ key ideas and messages involved?

• What is being suggested/implied?
• How does this relate to the suggested take pū (value) on the front of the card?
• How could these concepts or messages relate to your life?

9. 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.
Application to group work:
The series of steps, from the initial card sort to the top 5 can be completed in a group setting. The important adaptations to consider include:

1. Agree on a theme/direction for the card sort. Examples within a therapeutic setting include:
   • “what are the values that may be helpful to guide whānau who may be returning home for the first time following residential alcohol and drug treatment”.
   • “what are the values that may be helpful to guide whānau who may be wanting to address their challenges in ways other than violence?”
   • “what are the values that may be helpful to guide whānau who may be intentionally connecting with their taha Māori for the first time?”
   • “what are the values that may be helpful to guide the whānau collective in ensuring the wellbeing and safety of their tamariki?”

Examples within a workforce setting include:
   • “what are the values that we as practitioners are attempting to guide, develop and nourish in the whānau we work with?”
   • “what are the values that contribute to a well and competent practitioner?”
   • “what are the values that contribute to a strong, supportive and responsive team?”

2. During the selection process, ensure that people are giving their rationale for selections or challenges to other people’s selections.

3. Ensure as a facilitator that you support people to come to a consensus. Again, you can be flexible on the numbers of cards you choose if this reduces conflict within the group.

4. When exploring the top 5 as a group, ensure people share their personal reflections and stories of each card.

5. Explore the connections between group members that arise from these shared stories.

6. Explore what gets in the way of people living by these values.

7. Within workforce settings discuss how the organisation and/or team provide opportunities for and reinforces the application of these values by practitioners within the workplace and in their mahi with whānau.

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 encourage whānau to ignore them for now. You may need to explain what a Take Pū is in the context of these activities. Consider their reading ability. They may require you to read the cards or whakataukī for them.
   • 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 talk7 . Be careful not to get overly enthusiastic in case whānau back down and bring up reasons not to change (sustain talk).

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. As you discuss the Take Pū and their place in the world of the whānau avoid being judgemental, preaching and imposing your understanding of the values; 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 an understanding of the whakatauki, whakatauākī and tongikura 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, water or a form of whakawātea.

**Whai Tikanga cards Notes:**
What has been my key learning in relation to this module?
1. ______________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________

2. ______________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________

3. ______________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________

4. ______________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________

What level of knowledge or skills about VCS did I have before?
__________________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________
__________________________________________________________________________________________________________________________

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.

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. (see image three)

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. Whakapapa could be in taha wairua and taha whānau but due to its relational connection to tīpuna it has been placed within taha wairua.

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 (see image four).

5. Once the cards are in the four domains, ask if they can identify which domain is which. This is part of reinforcing their understanding of Te Whare Tapa Whā. 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 at this time in their life. Tease out the following:
   - Is this what you thought your values would look like?
   - What do you think about the balance? – is this just right/are you ok with this at this time/stage of your life/journey?
   - Are there reasons why some are stronger than others?
   - Are there changes they would like to make?
   - What do you do to strengthen each taha (activities) – Draw/write these onto the paper under each taha.
   - How does living by your values strengthen this taha.
7. Drawing a whare on a large poster paper worksheet (see image five, step two), ask whānau to draw/write down:
   a) live by the values in each taha (see image five, step two),
   b) to strengthen each taha (see image five, step three),
   c) what would they like to do more of to strengthen each taha (see image five, step four).

8. 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).

9. Explore with whānau how their substance misuse, gambling or mental health conditions affect their ability to live by their value; and be engaged 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 a large poster paper to draw a whare.
- 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’ does not have to be even across the four taha 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 values they hold in their present context, stage of development, and progress within their healing journey.
- Continue to use reflections and summaries. Listen 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 Te Whare Tapa Whā poster 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. _________________________________________________________________________________________________________________
   _________________________________________________________________________________________________________________

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?

_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
_____________________________________________________________________________________________________________________
2.3 Whai Tikanga Pleasant Events Schedule
The Whai Tikanga Pleasant Events Schedule (WT-PES; see appendix 4) assists 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 Te 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. Remind whānau that often people who are experiencing low mood stop doing what they enjoy or what has in the past contributed to their wellbeing, and likewise often when addiction dominates someone’s life they also stop these activities.
4. Talk to whānau about maintaining balance in life between our responsibilities (shoulds) and areas of enjoyment (wants). An excess of ‘shoulds’ leads us to being overwhelmed, whereas an excess of ‘wants’ leads us to being unsatisfied and unwell.
5. 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 with your friends and whānau, 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”.
6. Whānau can choose to complete the WT-PES for a taha from their Te Whare Tapa Whā activity that they feel is understrength, or they can do the complete set of questions for all four taha.
7. 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
8. 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. See Image 6 for an example of a completed WT-PES.

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

10. Examine the lists with the whānau and ask them to reflect on what they found in the Te Whare 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?

11. 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?”

12. A WT-PES schedule worksheet is provided in appendix 5 in which whānau can identify goals to work on between session, including responsibilities to address, new activities from the WT-PES they want to try that week, and also an opportunity to link these activities to their values and the Te Whare Tapa Whā activity.

13. 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.

14. 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 (see the WT-PES schedule worksheet).

Practice Hints:
- Start small and be simple. It is important to choose events for your list that can be done every day 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 explore and address them.
- Categorising the activities in terms of their relationship to values and 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. ________________________________________________________________________________________________________

______________________________________________________________________________________________________________

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?

______________________________________________________________________________________________________________

______________________________________________________________________________________________________________

______________________________________________________________________________________________________________

______________________________________________________________________________________________________________

______________________________________________________________________________________________________________
2.4 Decisional Balance\textsuperscript{7}

“Tīkapea te pura o tō kanohi”

“Free your mind”

MI is not a technique, but a facilitative or guiding style of collaborative conversation. It allows whānau to talk about any ambivalence\textsuperscript{8} 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>

\textsuperscript{7}Note that there is discussion that suggests talking about current behaviour contributes to supporting sustained talk.

\textsuperscript{8}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, 2014 p.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-CATs; see Britt and colleagues, 2014, p.11). Examples include “I want to stop drinking”, “I’ve changed before because I wanted to get fit” and positively reinforce (e.g. “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. ____________________________________________________________________________________________________________________________  
   ____________________________________________________________________________________________________________________________  

3. ____________________________________________________________________________________________________________________________  
   ____________________________________________________________________________________________________________________________  

4. ____________________________________________________________________________________________________________________________  
   ____________________________________________________________________________________________________________________________  

What level of knowledge or skills did I have before I read this section?  
__________________________________________________________________________________________________________________________  
__________________________________________________________________________________________________________________________  
__________________________________________________________________________________________________________________________  
__________________________________________________________________________________________________________________________  

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

What do I plan to do from here to increase my level of skill or knowledge?  
__________________________________________________________________________________________________________________________  
__________________________________________________________________________________________________________________________  
__________________________________________________________________________________________________________________________  
__________________________________________________________________________________________________________________________
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 (see appendix 6 for the Korurangi).

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,
- Opportunities,
- 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,
- The occurrence of our behaviour of concern, such as drinking, drug use and/or violence that may be part of the lives of the people around us (on our Korurangi).

**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) see image 8, step 1. 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 centre 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”.

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 would like to work on, consolidate or explore.
5. Be prepared to ask whānau how strong they see these relationships, how strong they want these relationships 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 for the value that person supports (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 (see image 8 step 2). A photo of their top 20 and/or top 5 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 Whā 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 (see image 8 step 3). Connecting with these people may form part of goal setting on their wellbeing plan. If people that can support engagement in particular wellbeing activities are not on the Korurangi, explore how you may access these social networks.

8. Explore challenges to wellbeing by identifying which people on their Korurangi may also use alcohol and or drugs, or gamble (or other behaviour of concern). Have whānau place a symbol for alcohol, drugs or gambling (or other behaviour of concern) next to people who engage in these behaviours (see image 8 step 4). Discuss what they notice about this pattern. You may also develop symbols for other types of behaviours/concerns in their life, such as violence, gang affiliation, or specific health conditions.

9. Redo the Korurangi at pivotal points across a therapeutic journey, such as during a review of progress and/or when planning the closure of therapy. This can allow for a visual representation of change in their social network across time.
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?
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

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

What do I plan to do from here to increase my level of skill or knowledge?
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
2.6 Te Mahere Oranga – A wellbeing plan

Te Mahere Oranga allows an opportunity for whānau to clarify their values (motivating factors) and set goals to strengthen their oranga. The activities in this resource provide ways to engage whānau in a reflective process and elicit motivation and planning towards change. An example of Te Mahere Oranga that integrates the different activities within He Puna Whakaata is included in appendix 7.

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 Te Mahere Oranga. Remember you can always take photographs of completed cards activities to take home.

Te Mahere Oranga 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/gambling is used – Does anything in the environment increase their risk of an accident or violence?
- How much they use/gamble – 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/gamble – 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 (Reflect on the Korurangi activity).

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 alcohol drug 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 services.
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 7 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 their 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.

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<tr>
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<th>Taha Whānau</th>
<th>Whakataukī</th>
<th>Whakamārama</th>
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<tbody>
<tr>
<td>Whanaungatanga</td>
<td>A sense of connection and belonging</td>
<td>Waiho i te toipoto, kaua i te toiroa</td>
<td>This whakataukī speaks about collectiveness, about finding and affirming the common views, opinions and positions.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Let us keep close together, not wide apart</td>
<td></td>
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<tr>
<td>Manaakitanga</td>
<td>To care for and be cared for</td>
<td>Nāu te rourou, nāku te rourou, ka ora te manuhirī.</td>
<td>This whakataukī talks about everyone contributing so that the prestige of the kaupapa or common cause or place is upheld.</td>
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<td></td>
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<td>With your food basket and my food basket, we will nourish the guests.</td>
<td>This is about a collective contribution. From a Māori view manaakitanga is a vital value. If your marae is known for its manaakitanga you will hear about it.</td>
</tr>
<tr>
<td>Hūmārie</td>
<td>Reflective, peaceful, and calm</td>
<td>He tangata hūmārie, i uruhitia e ngā āhuatanga o te wā, kia pakanga</td>
<td>This whakataukī speaks about a reflective, peaceful and calm person/people that are better prepared to address life’s challenges</td>
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<td>Calm in the face of adversity</td>
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<tr>
<td>Hākoakoa</td>
<td>To feel joy and excitement from life</td>
<td>Tohaina o painga ki te ao</td>
<td>This whakataukī is telling us that our strengths are our gifts and by sharing these we not only enrich others but we also enrich ourselves.</td>
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<td></td>
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<td>Share your gifts with the world</td>
<td>When we share our gifts and talents with our whānau, with our friends, with our colleagues, with strangers we get a sense of joy and excitement.</td>
</tr>
<tr>
<td>Hoa</td>
<td>To have close friends or confidants</td>
<td>Ko te taura waka e motu; he hono tangata e kore e motu</td>
<td>This whakataukī speaks about how tangible the rope of a canoe is and how it can be severed, however there are some bonds in life that are intangible, cannot be seen, yet we know are there. These bonds cannot be severed.</td>
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<td>A canoe rope can be severed, a human bond cannot.</td>
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<td>There are some relationships with people in our lives that we may not speak to on a daily basis, that we may not even see for years but when it matters they are there. These are the ‘hono tangata e kore e motu’ the bonds that can never be severed’.</td>
</tr>
<tr>
<td>Aroha</td>
<td>Giving and receiving love and respect</td>
<td>He aroha e whakatō, he aroha e puta mai.</td>
<td>This whakataukī exemplifies that aroha is to ensure and encapsulate the spirit of communication between peoples and entities, communication that maintains integrity and balance of relationships.</td>
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<td>When love is sown, love is shown</td>
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</table>
| Hoa Tāpui | to be in a close relationship | Ka whangia, ka tupu, ka puāwai  
That which is nurtured, grows and blossoms | This whakatauki relates to anything that grows whether that be trees, kai, or even relationships. When you nurture anything, it will grow and blossom.  
Close strong relationships require nurturing and time, when we provide both the relationship grows and blossoms. |
| Pou Whirinaki | to be reliable and trustworthy | Taku pou whirinaki i ngā wā o te porotaika  
My source of strength in moments of adversity | This whakatauki speaks about being that pou whirinaki for self-first in foremost in those hard times, then being that pou whirinaki for others when required.  
Pou Whirinaki is a person who is reliable and a pillar of support. |
| Kotahitanga | joining for a common purpose | E tū Kahikatea, hei wakapae ururoa, awhi mai, awhi atu, tātou, tātou e.  
Kahikatea stand together; their roots intertwine, strengthening each other. | This whakatauki pulls on the characteristics of the Kahikatea tree and the way they grow together as one, this too is like people. If we pull together as one we too can support each other to be stable and strong in all environments, together anything can be achieved.  
The roots of the Kahikatea tree intertwine with the roots of the neighbouring Kahikatea tree for support so that they may find stability and grow in their swampy environment. |
| Piripono | To be loyal and faithful | Hohoro i aku ngutu, e mau ana te tinana  
My lips move quickly, but my body is bound.  
Promises are easily made, but not so readily fulfilled | This whakatauki talks about the bond between what you say and your actions. It is a whakatūpato (a cautionary statement) that what we say and the follow through of that reflects on how loyal and faithful you are to the people, to your kaupapa (purpose), to your whānau, and to your friends. |
| Value | Taha Tinana | Whakatauki | Whakamārama |
| Pakari ai te tinana | to be physically fit and strong | Tama tū tama ora; tama noho, tama mate  
He who stands, lives, he who sleeps, dies. Activity brings well-being and inactivity brings sickness | This whakatauki explains that if you are active then you will live, if you choose to do nothing then you will be burdened with sickness.  
It is important for us to keep physically healthy. |
<table>
<thead>
<tr>
<th>He Puna Whakaata: Therapeutic Activities to Guide Change</th>
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</table>
| **Toiora** | to be physically well and healthy | Toitū te rākau o te wao nui a Tāne.  
Stand strong and connected like the mighty tree in the great forest of Tāne | This whakataukī compares us to that of the trees in the mighty realm of Tāne Mahuta.  
It reminds us to be just like the trees and to remain well nurtured physically so we can stand strong. It also reminds us that it is important to be connected to the taiao (environment) just like the trees are. This inter-connectiveness is what will help us to remain physically well and healthy. |
| **Pūkengatanga** | Skilled and being good at what I do | I tōna wā, he pia te tōhunga.  
In time, the student becomes the expert | This whakataukī speaks about the natural progression from student to teacher. When we are able to pass our art, skill, knowledge on to another, this is the pinnacle of being skilled and good at what you do.  
Being able to teach our skill is the greatest achievement of mastery. |
| **Tū Rangatira** | Being in control of myself and leading by example | Ina te mahi, he rangatira  
See, how he does – a leader indeed | This whakataukī compares the mahi(work) that a leader does to his/her leadership. This whakataukī talks about walking the talk, about leading by example, being the tauira (example) so that our colleagues, whānau, and friends have confidence to follow our leadership. To be able to do this and be a good leader we need the ability to be able to be in control of self, and recognize when we are not and ask for help when needed. |
| **Tōu āhua** | To look and feel good | Tohungia tōu kākahu kia tangatanga ai tōu noho i te wāhi mātoru  
Select your clothes so that you will be comfortable in that crowded place | This whakataukī reminds us that it is important to be dressed in an appropriate attire and manner for the occasion. When we ‘look good, we feel good’ and when dressed in the appropriate attire we can get on with what needs to be done. |
| **Takohanga** | to make responsible decisions | Ko te whakataunga a te tētē kura  
The decision of the chief  
Sarah Kinred | This whakataukī speaks about a decision that a chief has made. Tētē kura is another word for Chief.  
To be given a chieftainship when you are responsible for a hapū and iwi is a great responsibility.  
A chief's decision is one that is responsible and is for the betterment of his/her people. |
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<thead>
<tr>
<th>He Puna Whakaata</th>
<th>Therapeutic Activities to Guide Change</th>
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<tbody>
<tr>
<td>Pukumahi</td>
<td>To be hard working</td>
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<td></td>
<td>Whakanuia te tangata ringa raunga</td>
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<td></td>
<td>Respect a person with calloused hands</td>
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<td></td>
<td>This whakatauki speaks about the value of hard work and of the hard worker.</td>
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<td>In the days of our tūpuna (ancestors) if a man/woman had calloused hands this was taken as a sign that they worked hard. Today, however there are many different ways of showing you’re hard working, but we still use this whakatauki as a way to acknowledge that.</td>
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<tr>
<td>Manawanui</td>
<td>Keep going during hard times, to have perseverance and resilience</td>
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<td>Nā te waewae i kimi “By the feet it was sought”.</td>
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<td>This whakatauki is a complimentary one, it talks about resilience and strength of purpose. By striving forward, the goals will finally be reached. It reminds us never to give up, we can do it.</td>
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<tr>
<td>Māia</td>
<td>Standing strong</td>
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<td>He whare tū ki te wā, he kai nā te ahi, he whare tū ki roto i te pātūwatawata, he tohu nō te rangatira</td>
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<td>A house that stands in the open country is susceptible to loss by fire; the house that stands within the fenced pā (community) is the mark of a distinguished person</td>
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<td>This whakatauki reflects that when we stand alone we are vulnerable to the challenges in life, however, as a collective we are strong and able to withstand challengers and are prepared to flourish.</td>
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<tr>
<td>Tika</td>
<td>Making good decisions</td>
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<td>Hāpaitia te ara tika, pūmai ai te rangatiratanga mō ngā uri whakaheke</td>
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<td>Foster the pathway of knowledge to strength, independence and growth for future generations</td>
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<td>This whakatauki explains that we are the examples for the next generation. It is important to make good decisions so that the pathway of knowledge, growth and learning may be fostered.</td>
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<tr>
<th>Value</th>
<th>Taha Hinengaro</th>
<th>Whakatauki</th>
<th>Whakamārama</th>
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<tbody>
<tr>
<td>Pono</td>
<td>Being honest</td>
<td>Kia tūhono te pono me te tika</td>
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<td>Let truth and justice be joined</td>
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<td></td>
<td>This whakatauki talks about joining both pono and tika together, this seen as a pure form of honesty.</td>
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<td>Pono – be true, valid, honest, genuine, sincere. Tika – to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid.</td>
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</tbody>
</table>
| Ako                        | Learning and sharing                                                                 | Whaia te mātauranga hei oranga mō koutou
Seek the learning for your wellbeing | This whakatauākī encourages us all to look for learning which is beneficial for our health and wellbeing, learning that helps us to live and grow with confidence.
Learning is a lifetime journey. |
|----------------------------|--------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| Auahatanga                 | to have new and original ideas                                                      | Ko te ohonga ake o taku moemoeā, ko tērā te pūawaitanga o te whakaaro.
The awakening of dreams, is the blossoming of my aspirations. | This whakatauki talks about the awakening of dreams and the blossoming of aspirations.
New and original ideas can be perceived as dreams but when these ideas come to fruition they are the buds of our aspirations. These buds blossom when they form into plans, action and then become a reality. |
| Tūmanako                  | Being optimistic                                                                     | He iti hau marangai, e tū pāhokahoka.                                                 | This whakatauki reinforces seeing the beauty in things even when doing so is hard.
A little storm, but then a rainbow appears |
| Tūturutanga               | Being genuine and authentic.                                                         | Tangata kī tahi
A person who speaks once |
| Whakakata                 | To see the humorous side of things                                                  | Kia rongo a Puku i te mamae
Let Puku (stomach) feel the pain
Sarah Kinred |
| Whakarere noatia           | To forgive myself, and let go of those things that hold me back                   | Tukua kia rere
Release, let it go |
| Whakaaro pai mōku ake      | To feel good about myself                                                           | Te uri o ngā marutuna o ngā maruwehi
You are a descendant of mighty ancestors |
|                            |                                                                                     | This whakatauki reminds us that we are descendants from great awe inspiring sophisticated, well respected, inspirational tūpuna.
Marutuna is someone that is awe inspiring, is someone that is sophisticated, well respected and with great esteem.
We are our tūpuna (ancestors) and our tūpuna are us. |
| Taurite | Balance and Harmony | Ko te amorangi ki mua, ko te hāpai ō ki muri  
The leaders at the front, the supporters at the back | This whakataukī speaks about balance. We cannot have the leaders out the front without the supporters in the back, we cannot have one without the other. Similarly, like day and night; challenges and achievements; and ira tangata and ira atua. It is about finding and maintaining the balance in everything we do. |

| Hōmiromiro | To be able to see the detail | Kanohi hōmiromiro  
A person with an eye for detail | This whakataukī speaks about someone with the ability to pull things apart to understand its parts, their relationships and its whole |

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<thead>
<tr>
<th>Value</th>
<th>Taha Wairua</th>
<th>Whakataukī</th>
<th>Whakamārama</th>
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</thead>
</table>
| Whakapono | To engage spirit and have faith | Ka oho te wairua, Ka matāra te tinana, He aroha ki te aroha, Ka kā te rama  
When your spirit awakens, When your body is alive, When love is unconditional, Enlightenment flows | This whakataukī lets us know that when our wairua is awakened, our body is vigorous and alive, our love is unconditional, then we are enlightened.  
This occurs on all levels and between and within the two realms of ira atua (spiritual realm) and ira tangata (physical realm), working in unison and creating balance. |

| Whakapapa | Knowing who I come from | Ko tātou ngā kanohi me ngā waha kōrero o rātou mā kua ngaro ki te pō  
We are but the seeing eyes and speaking mouths of those who have passed on | This whakataukī reminds us that we are a part of those who have gone before us, and that we are their representatives. Therefore we must ensure that we maintain their integrity and mana. |

| Moemoeā | Having dreams a vision of the future | Mehemea ka moemoēa ahu ko ahau anake, Mehemea ka moemoēa tātou, ka taea e tātou  
If I dream, I dream alone. If we all dream together, then we all will achieve | This tongi (whakatauākī) is attributed to Princess Te Pūea (mokopuna/grandchild of the second Kingi Tāwhiao). This tongi speaks about the ability to dream and the power that resides in a shared vision. It speaks about what can be achieved when we all share in a vision and work hard to see it come to fruition. |

| Hau Kāinga | To return home to be replenished | Hoki atu ki tōu maunga kia purea ai koe e ngā hau o Tāwhirimātea  
Return to your mountain to be cleansed by the winds of Tāwhirimātea | This whakataukī reminds us of how important it is to return to your mountain, your lake, your river, your sea, your marae, your papakāinga, your urupā, your special place and be cleansed by the water, by the wind, and by the land.  
Tāwhirimātea is the god of wind. |
| Noho Puku | To reflect and restore balance | Tikapea te pura o tō kanohi | From a Māori titiro (perspective) we hold our emotions in our puku (stomach). Noho is to sit or just be. When added to puku we are in a state of just being. So noho puku proposes that we sit, reflect and restore balance.

This is an important part in the beginning of any healing journey. This whakataukī reminds us to free our mind, to tuku (release), to take time for self, to reflect so we can learn, and in turn (and then) restore balance for self. |
| Mana | Empower, authority and common good | Ko te mana koe a Ruatau | This whakataukī explains that you are the mana of Ruatau. Having the great mana of Ruatau and Rehua is the pinnacle. From a Māori perspective we believe that there are 12 heavens (in some areas there are 13) and that Tane ascended the heavens to obtain the baskets of knowledge (in some areas it was Tāwhaki). The 12th heaven is named Toi o ngā rangi/Tikitiki o ngā rangi, this is where Ruatau and Rehua reside with Io (the supreme being).

Ruatau and Rehua are the male and female energies. They are the only two that can travel between all 12 heavens. Being empowered to have that responsibility and being accountable for all the realms, now that is the pinnacle. This whakataukī explains that we are that mana and that we are Ruatau. |
| Whakaoho Mauri | To awaken your vibrant life force/energy | Mauri tū, mauri ora | This whakataukī explains to us that having a Mauri tū (established/raised energy) is where we will also find our Mauri ora (healthy energy).

Mauri is the word we use for ‘life force’. Mauri is an energy source and is found in all things in the physical world from chairs, to stones, to trees, to people. |
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<th>To protect and live by the values and skills passed down by our tūpuna</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>E kore e taka te para-para a ōna tūpuna, tukua iho ki a ia</td>
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<td>He cannot fail to inherit the talents of his ancestors, they must descend to him.</td>
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<td>One is naturally imbued with the attributes of their ancestors</td>
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<th>Rongo</th>
<th>Listening to our senses</th>
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<td>Ka rongo a Karu, ka kitea a Taringa</td>
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<tr>
<td></td>
<td>Hear with your eyes, see with your ears</td>
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<th>Kaitiakitanga</th>
<th>Maintaining our relationship with our taiao (natural resources)</th>
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<td>Tukua mai ngā hau o Tāwhiri</td>
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<td>Tukua mai ngā wai o Maru</td>
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<tr>
<td></td>
<td>Tukua mai ngā kai o Haumie</td>
</tr>
<tr>
<td></td>
<td>Hei purea</td>
</tr>
<tr>
<td></td>
<td>Hei horoia</td>
</tr>
<tr>
<td></td>
<td>Hei whakanoa</td>
</tr>
<tr>
<td></td>
<td>Send me the winds of Tāwhiri</td>
</tr>
<tr>
<td></td>
<td>Send me the fresh waters of Maru</td>
</tr>
<tr>
<td></td>
<td>Send me the fernroot of Haumie</td>
</tr>
<tr>
<td></td>
<td>To purify, to cleanse, to remove restriction</td>
</tr>
</tbody>
</table>

|               | This whakatauki says we can inherit the momo (traits) from our ancestors and these attributes can be passed on to the next generations. |
|               | We are all descendant of our tūpuna, we carry their physical attributes, mannerisms and potential for their skills. We are our tūpuna and our tūpuna are us. It is important here to focus on the positive attributes. |
|               | It is reliant upon us to maintain wellbeing and remove barriers to us receiving and living by these attributes and skills. |

|               | This whakatauki reminds us how important it is to be in-tune with your senses, so that you may better receive information and in turn understand. |

|               | This karakia shows the relationship that we have with Ira Atua and ultimately our taiao (environment). We believe that our ira atua and our taiao are the same, that we descend from them and they are all a part of us. We are their kaitiaki and they are ours. |
|               | This karakia is telling each Atua to give me the things needed from the taiao so that I may be re-energised and ready to take on another day. |

|               | This karakia is telling each Atua to give me the things needed from the taiao so that I may be re-energised and ready to take on another day. |

|               | Sarah Kinred |

|               | Michael Paki |

|               | Sarah Kinred |
Appendices

Appendix 1: Whai Tikanga Value recording sheet

Appendix 2: Decisional Balance sheet

Appendix 3: Whai Tikanga Pleasant Event Schedule

Appendix 4: Whai Tikanga Pleasant Event Schedule worksheet

Appendix 5: Blank Korurangi

Appendix 6: Te Mahere Oranga - A Wellbeing Plan
### Appendix 1:
#### Whai Tikanga Values recording sheet

<table>
<thead>
<tr>
<th>Name: ________________________________</th>
</tr>
</thead>
</table>

| My top 5 values (from values card sort) | Who have you seen live by this value? how did they show it? • What does this take pū mean to your whānau? | What is this value about? What does living by this value look like for you? How do you think you are living up to this in your life? (rate this from 0 not at all, up to 10 to the fullest) | How can you action this take pū in your life? | What would others notice (see) if you were living more fully by this value? What would you notice (sense, feel, think) if you were living more fully by this value? | What might get in the way of living by this value? |
### Decisional Balance Matrix

<table>
<thead>
<tr>
<th></th>
<th>Good/Helpful</th>
<th>Not so Good / Less helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not changing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Changing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Appendix 3

**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>
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<tr>
<td>Being with children</td>
<td></td>
<td></td>
<td></td>
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<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>
<td></td>
<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>
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</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>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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>
</tr>
<tr>
<td>Caring for indoor plants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carving</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chess, draughts or board games</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eeling</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exploring</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fishing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fixing or working on a car, truck or bike</td>
<td></td>
<td></td>
<td></td>
</tr>
<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>
<td></td>
</tr>
<tr>
<td>Going to the gym</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going to the movies or a play</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going for a walk or run</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Horse riding</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hunting or gathering</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jogging</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kapa Haka</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lying in the sun</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahi harakeke</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mau rākau</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Motor bike riding</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pig hunting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing video games</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing sport with friends, like rugby, touch etc...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taking the dog for a walk</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tidy up at the marae or urupā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sitting on the beach</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Swimming</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surfing</td>
<td></td>
<td></td>
<td></td>
</tr>
<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>
</tr>
</tbody>
</table>
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>
<td></td>
</tr>
<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>
<td></td>
<td></td>
</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>
<td></td>
</tr>
</tbody>
</table>
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 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>
</tr>
<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>
</tr>
<tr>
<td>Going to my roto, moana or awa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Having a spa, sauna, going to the ngāwhā</td>
<td></td>
<td></td>
<td></td>
</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>
</tr>
<tr>
<td>Massage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meditation, yoga, or tai-chi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raranga (weaving)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relaxing in a warm bath</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading a magazine, book, or newspaper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing a musical instrument</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pottery</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Photography</td>
<td></td>
<td></td>
<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>
<td></td>
</tr>
<tr>
<td>Waiata (Singing and or song writing)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whakairo (carving)</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
Appendix 4
Whai Tikanga Pleasant Events schedule worksheet

Whai Tikanga PES Worksheet

You can begin to lift mood, energy and confidence by engaging in activities you find enjoyable or challenging, and by doing tasks that you may have been putting off/avoiding.

List three activities you enjoy/find challenging:

1.

2.

3.

List three responsibilities you want to take care of:

1.

2.

3.

List the activities and/or responsibilities in the table below and identify which take pū (values) they align with and which taha that they are strengthening (from Te Whare Tapa Wha: Hinengaro, Wairua, Whānau, Tinana).

<table>
<thead>
<tr>
<th>Activity (location, date, time)</th>
<th>Value</th>
<th>Taha</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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</tbody>
</table>

Discuss what you have learnt from these activities with your whānau and support people.
Appendix 6
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>
<tr>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
Bibliography

‘Values and Sayings’


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.


