

Tiriti O Waitangi

Whai Kai ano tetahi taha, whai tao ana tetahi taha;

whakatika tonu mai te whai tao, ka mate ko te whai kai

Pursue food with one part (of you) and pursue the spear with the other;

always pursue the spear and pursuit of food will suffer

In June 2016 the dapaanz board agreed to strengthen dapaanz's response and approach to Tiriti O Waitangi. This was done not just in acknowledgment of the mana status of Māori, and commitment to increase Māori participation in leadership; but additionally, in acknowledgment of Māori as a key partner in the vision for the advancement of dapaanz and the addiction sector.

Engaging Māori and working with Māori can be daunting, particularly for those who have never worked in te ao Māori. Questions that are often asked: Why are traditional Māori Purakau/stories relevant to present Māori concepts of practice What's the significant of Powhiri when two groups of people are welcomed? Why do they take turns in speaking? Why does one tribal people need to sit here? Who do I talk to? What do I say?

When protocols are not followed it can lead to breakdowns, barriers or at times bust-ups. But, engaging with Māori can also be exciting, and for the private and public sectors, opportunities abound if you can do it effectively.

The shark asked the kahawai "let's work together" the kahawai replies "ae", then the shark eats him. We don't have a perfect case of what a fantastic organisation looks like, however throughout the years we have realized what doesn't work.

The intent of this paper is to design and develop a dapaanz partnership model.

Statistics

Statistics New Zealand (2012) reported Māori make up 15 percent of the population and the prison population show Māori made up 51 percent (4,391) of the total prison population. European prisoners made up 33 percent (2,835), and Pacific peoples accounted for 12 percent (1,006) of the total. Important to note, 58 percent of female prisoners were Māori.

Mental Health and Addiction: Service use 2011/12

In 2011/12, 147,972 clients were seen by mental health and addiction services. Of these, 80,259 (54.2%) were male, and 67,713 (45.8%) were female.

Of the ethnic groups reported here, Māori were the most likely to be seen by mental health and addiction services, with 5533.6 clients seen for every 100,000 Māori population.

The Matua Raki and Te Pou 2014 survey: Māori adult mental health and addiction workforce – showed that in the adult mental health and addiction workforce, Māori comprised a greater proportion of the addiction workforce (22 per cent) compared to the mental health (19 per cent)

We are fortunate the addiction sector has recognized cultural appropriateness when working with Māori.

Tiriti O Waitangi

The Tiriti O Waitangi, marked in 1840 amongst Māori and the English Crown is not law, but rather, since 1975, numerous New Zealand laws have alluded to principle (mātāpono) of the Tiriti.

Dapaanz *Code of Ethics* implies members respect the worth, dignity and capability of every human being. In practice, this implies working within a diverse and multicultural society that is the result of a unique and special social arrangement forged originally between two parties, Māori and non-Māori. Hence, the spirit and intent of the Tiriti of Waitangi is a crucial and overarching value to be treasured and maintained. Members should therefore acknowledge and have respect for cultural diversity in the practice of treatment for addiction disorders.

The current Tiriti O Waitangi debates and highlights the Māori Tiriti text. When compared with the English version it shows several crucial differences of meaning, especially in the first and second articles. Many people now focus on the differences between the English and Māori texts, especially about the crucial question of sovereignty and kāwanatanga.

The English rendition states the British goals were to safeguard Māori interests from the invading British settlement, provide for British settlement and build a government to preserve peace and order.

The Māori content proposes that the Queen's main promises to Māori were to provide a government while safeguarding tribal rangatiratanga (chiefly autonomy or authority) over their own area and Māori land possession for whatever length of time that they wished to hold it. The importance for dapaanz is to ensure Rangatiratanga is permeated within operations and delivery of our business.

Cultural fluency enhances communication

Diffidence in the area of cultural fluency can further perplex addressing addiction-cognate issues with Māori. Cultural fluency is defined as opportune application of veneration, compassion, flexibility, perseverance, concern, inquisitiveness, openness, an open-mind, tolerance for obscurity and sense of humour.

The significant features of cultural fluency are recognizing opposing definitions of health and wellbeing, supporting choice of treatment approaches and presenting health care (and options) in a culturally responsive manner.

Cultural fluency goes beyond sensitivity, awareness and cultural safety. It can include, for example, understanding how or by whom decision making is made in a whānau, and considerations of how Māori values, beliefs and experiences might impact on the establishment and maintenance of a therapeutic relationship.

Cultural fluency transcends sensitivity, vigilance and cultural safety. It can comprise, for example, understanding how or by whom decision making is formulated in a whānau, and considerations of how Māori values, notions and experiences might impact on the establishment and maintenance of a therapeutic relationship

Dapaanz Tiriti O Waitangi Policy Recommendation

Name: **Te Kowhao**

Whakapapa

Māori pedagogy concerning creation and the beginning of time starts with Io mature kore, *the Parentless who was the Always Existent without beginning or end*, who then begat *Io-Taketake*, the foundation of all - from. which all things originate, *Taketake begat te korekore (the void), the infinite realm of the formless and undifferentiated, but 'potential being'*. *Korekore begat Te Kowhao(Abyss), together they lay down the foundation of all things.*

The purpose of this policy is to provide direction and guidance to enable dapaanz to fulfill its obligations and responsibilities under Te Tiriti O Waitangi.

Guiding Principles

- Maturanga Māori (Education)
- Tikanga Matatika (Ethics)
- Mana Motuhake (Autonomy)

- Dapaanz obligation to demonstrate sensibly and in compliance with common decency
- Dapaanz will ensure the Treaty 'signified a partnership and the interest of Māori '.
 - Each will reasonably act towards the other sensibly and with the most extreme great confidence'
- Dapaanz will actively protect the interest of Māori
 - The obligation of the dapaanz is not just passive but extended to active protection of Māori in the use of their Toanga 'to the fullest extent practicable'
- Dapaanz should make informed decisions
 - in order to act reasonably and in good faith, dapaanz must make sure it was informed in making decisions relating to the Tiriti O Waitangi
 - dapaanz will ensure Specialist Māori experience in tikanga Māori on the complaint committee and critical dapaanz
- Dapaanz ensure the principles of the Treaty 'do not authorize unreasonable restrictions on the governance and operation to follow its chosen policy.
- Dapaanz will appoint Pou Whakarae as a voting member of the dapaanz board (this person will be forwarded by the Māori caucus).
- Dapaanz will ensure that the voice of Māori is protected and a legal and ethical obligation will be protected in the Constitution
- Dapaanz seek to review its responsiveness to the Tiriti O Waitangi – every 2 years.
- Dapaanz will promote cultural fluency to its members through CPD