



Māori concepts, principles and practices in Harm Reduction



TE RAU ORA Dr Andre McLachlan



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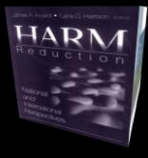
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Reframing harm reduction

- Harm reduction criticized as a top-down approach that lacks consideration of the needs, preferences, and voices of those affected and their communities
- Poorly thought-out harm reduction strategies can result in criminalisation, inequitable law enforcement experiences, withdrawal related harms and disconnection from treatment agencies and support services
- A focus on intergenerational trauma that centers cultural revitalisation, attends to the contributing and maintaining mechanisms that influence substance use: impacts of racism, poverty, inequity, stress, and limited access to opportunities to enhance identity, mana, connection, and wellbeing.



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Four critical components of an Indigenous, trauma informed harm reduction are:



- Whakapapa:** Substance use harm reduction must consider the history and relationships between culture and community-specific harms, particularly colonisation and intergenerational trauma;
- Huanui oranga:** Incorporating the strengths, preferences, and strategies of Indigenous communities must be included to accurately and effectively respond to substance related harms;
- Mauri ora, Whānau ora & Wai ora:** Harm reduction efforts must seek to increase quality of life as defined by Indigenous communities; and
- Ngā take pū o te tangata:** Harm reduction must be guided by the values and principles of Indigenous peoples.

McLachlan, A., & Waiora, W. (2024). Tawhiti: An Indigenous Trauma-Informed Harm Reduction Approach to Alcohol and Other Drug Use. *Journal of Indigenous Wellbeing*, 7(1), 21-36.

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## Whakapapa

### Intergenerational Trauma

From Historical Trauma to presentations in the Mental Health and Addiction Settings



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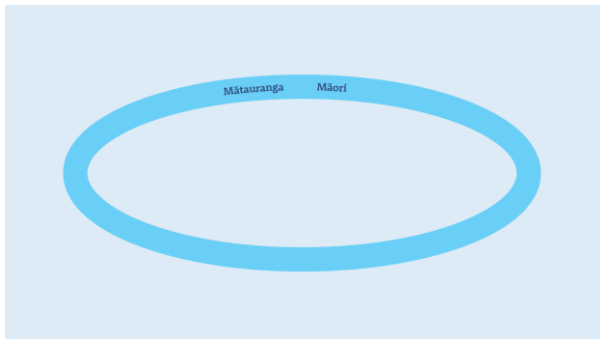
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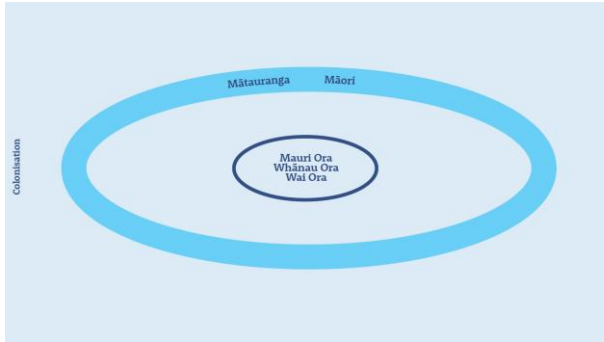
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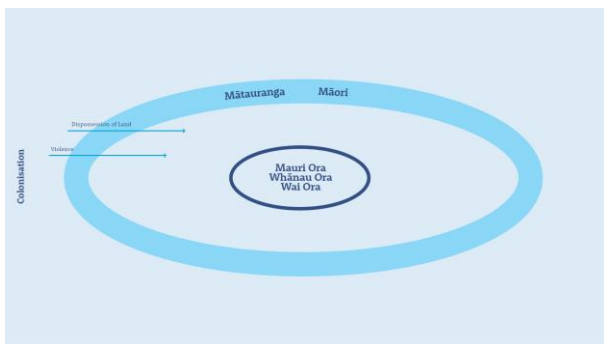
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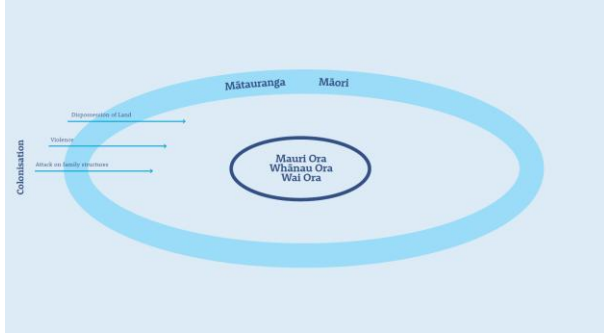
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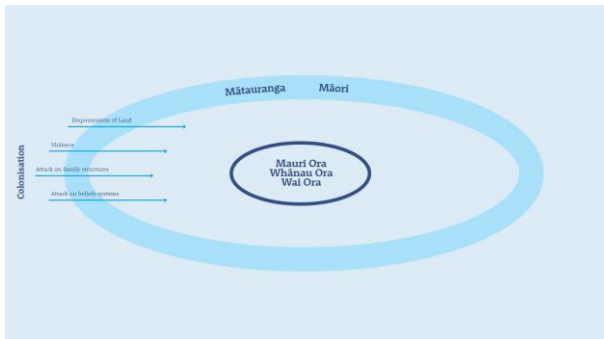
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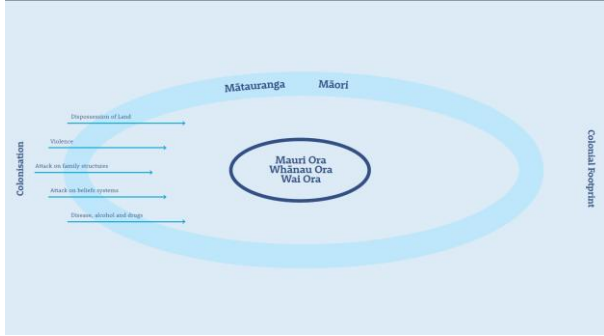
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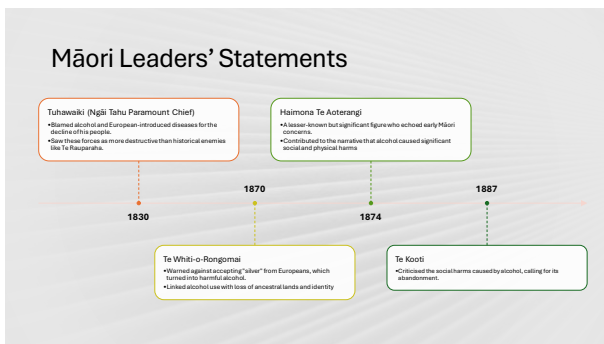
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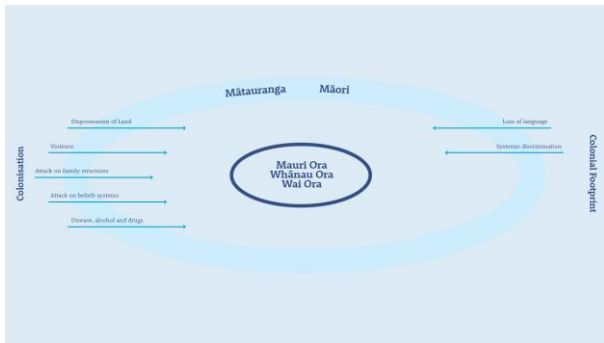
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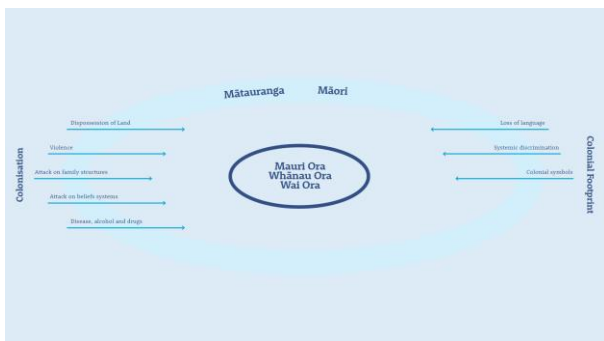
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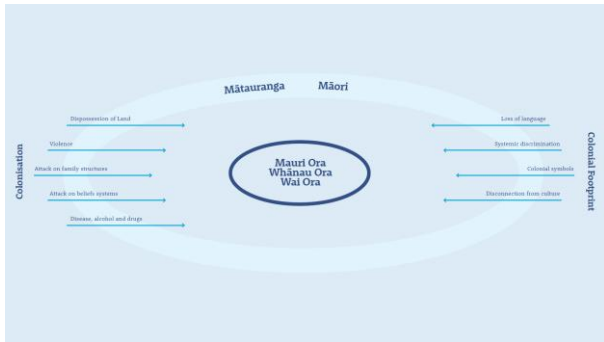
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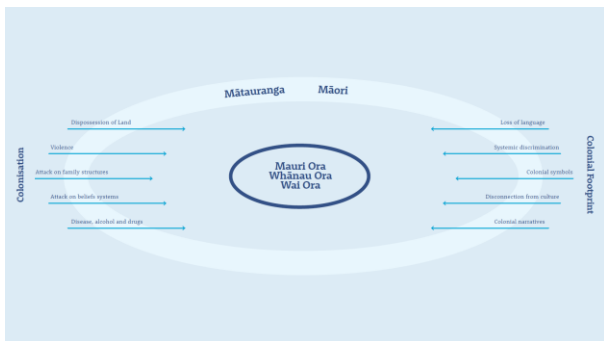
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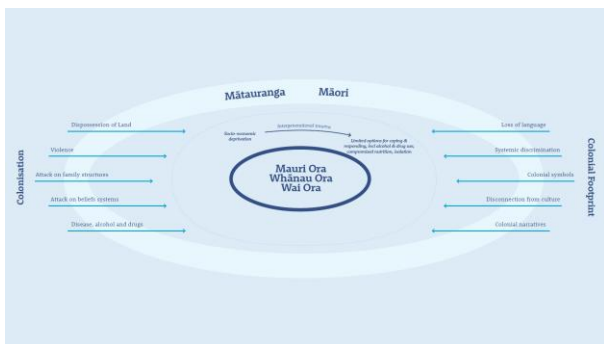
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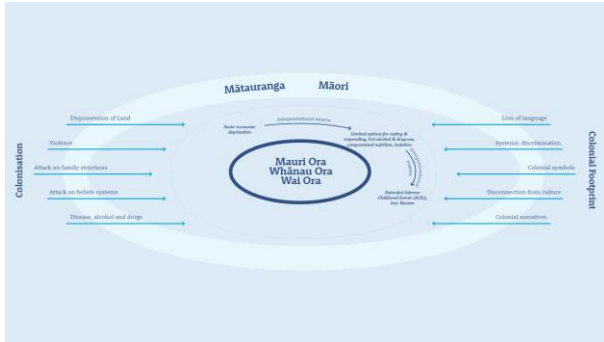
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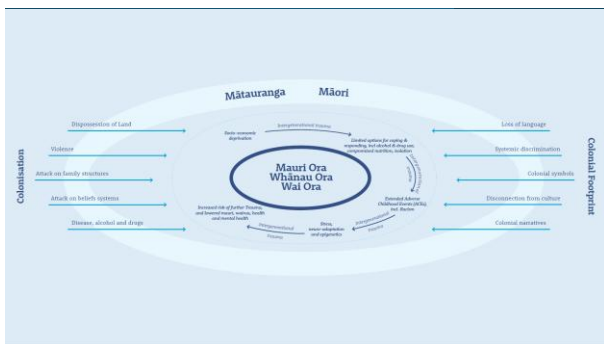
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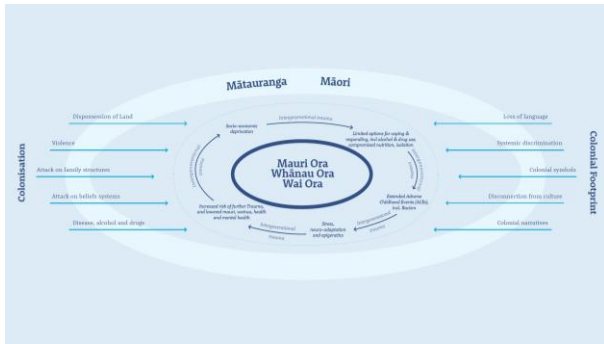
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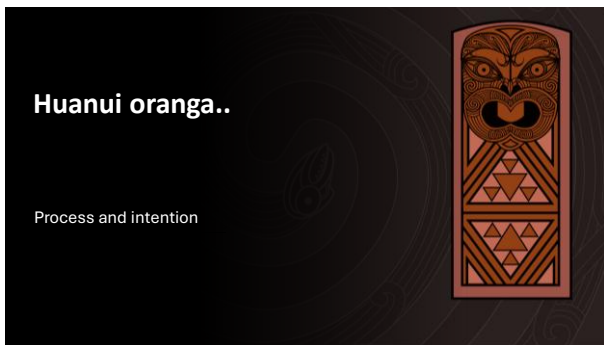
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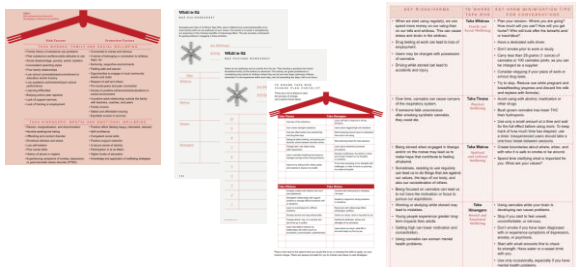


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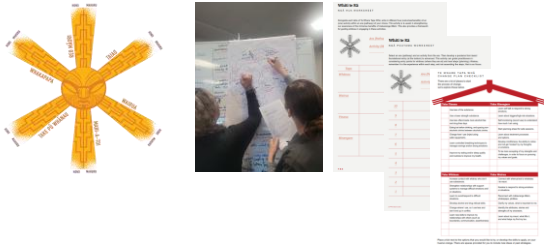
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Consider culture and community-specific harms



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## Incorporating the strengths, preferences, and strategies of Indigenous communities



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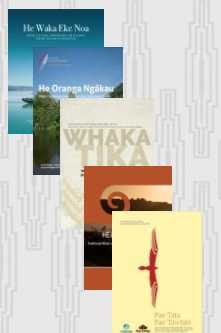
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## Take away messages

- Intergenerational trauma is part of the experiences of whānau we see
- These compound problems, and go unnoticed to those outside of their world
- We must dismantle colonial mechanisms that maintain trauma
- We must steer treatment and community efforts to also nourish and strengthen the mātauranga Māori protective factors
- Evidence informed practice, requires practitioners to address the evidence (its there!)
- We can utilize our own language, approaches and strategies



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