NEW ZEALAND PIPULL

Telling more of the story

May 2020 to May 2021

A reflective report by Wesley Community Action, August 2021

Wesley Community Action

Welcome

Ko Taupiri te maunga
Ko Waikato te awa
Ko Tainui te waka
Ko Hoturoa te tangata
Ko Tainui Waikato te iwi
Ko Ngāti Mahuta me
Ngāti Whawhakia me te Ngoungou ngā hapū
Ko Taupiri te marae
Ko Christine tōku ingoa

Kia ora katou

I am humbled and honoured to be the National Coordinator of the New Zealand P-Pull movement.

Thank you for taking the time to read this report. I hope that it helps to show people the work we do and why we are doing it.

The work that NZ P-Pull does is important. We are about whānau and being there for each other. We are about love and kindness as well as education. We also are about being honest and challenging each other. We all bring our own experiences and our own knowledge to support each other.

NZ P-Pull is a movement. We change and grow. We are always looking to get stronger and to move forward. This report, and the work that has gone into pulling it together, supports us to do this mahi.

I want to take this opportunity to acknowledge Wesley Community Action for supporting our movement right from the beginning and continuing to be with us. We are also grateful to the Ministry of Health for being our contract holder. More than this, we value the support that their people are giving us and the time and honesty they have taken to build a relationship with us. We like the challenges and ideas that come from others.

A huge thank you to all of our members for their input, what they share, their ideas and the solutions they bring. They are the heart and the energy of our movement.

I want to recognise all the mahi that is done by our fantastic NZ P-Pull leadership team. Our facilitators and advisors are out there every day sharing their expertise with communities. They give so much of themselves to this work.

I also want acknowledge Liz and Dennis Makalio. It was their vision and their hard work that started this movement. They have given us a strong foundation of mana and purpose.

I am proud of the work we have done so far. We know there is more we can do together. We are excited about continuing to be a strong and growing movement.

Ngā mihi

Christine Remuera
National Coordinator, NZ P-Pull

Introduction

Tēnā koutou

Kōrero and telling stories is a major part of what NZ P-Pull does. The movement provides the space and opportunity for people to connect, tell and retell their stories, reflect on what is changing, and learn from coming together to make meaning with others. To a large extent, this is what the reflection process detailed in this report has been about. It has been an opportunity to reflect, to look at what is changing, and to capture some of the things that are important and challenging in the movement right now. This discipline is critical to maintaining the vitality and effectiveness of the movement.

Wesley Community Action values playing an active support role for NZ P-Pull.

Over 2019 we worked with NZ P-Pull to secure three years of funding from the Proceeds of Crime Fund for a small national coordination role, with the aim of stabilising the movement. As the backbone organisation for NZ P-Pull we act as the fundholder and contracting partner, and provide additional support for this vital community-led movement.

As part of our backbone role, we have led the reflection process that underpins this report.

This work has been done in close partnership with NZ P-Pull. The national NZ P-Pull staff and the regional facilitators have guided and overseen all of the steps in this process.

This report sets out what we at Wesley Community Action have seen and heard in our discussions together. Our aim has been to try and translate the work of NZ P-Pull so that more people can see, hear understand, and value the NZ P-Pull way of working. We recognise that some of the meaning will be lost in translation. However, we hope that this report supports the NZ P-Pull movement learn more about itself, its strengths and the way it wants to change and grow.

Ngā mihi

David Hanna
Director, Wesley Community Action

Contents

Summary 4

Kia mau ki te tūmanako, te whakapono me te aroha
Hold fast to hope, faith and love

- A quick summary of this report

Background to the report 9

Ehara taku toa i te toa takitaki, engari he toa takitini
My strength is not as an individual, but as a collective

- The methodology and principles underpinning this report

Seeing the movement 13

Nāu te rourou, nāku te rourou, ka ora ai te iwi
With your food basket and my food basket the people will thrive

- The kete model – the purpose, activities and values of NZ P-Pull
- The membership
- The structure and leadership (Case study of **wairua** in action)

Seeing the mahi 25

Mā pukumahi ka poto ngā maikuku, mā te maikuku poto ka rahi te kai
Hard work makes short fingernails, and short fingernails make much food

- Walk-ins (Case study of **wero** in action)
- One-to-one support (Case studies of **kōrero** and **whakatere** in action)
- Members Facebook page (Case study of **hapori** in action)
- Community outreach (Case study of **mana** in action)

Seeing the contribution 54

Iti te matakahi, pangāia ki te tōtara pakaru ai
The wedge may be small but it will split the greatest tōtara

- Identifying the difference that NZ P-Pull is making and some of the research that supports this approach.

Looking ahead 59

Ko te pae tawhiti, whāia kiatata; ko te pae tata, whakamaua kia tina
Seek out distant horizons and cherish those you attain

- Some reflections and questions for the future

Summary

Kia mau ki te tūmanako, te whakapono me te aroha
Hold fast to hope, faith and love

NZ P-Pull works to disrupt the pull of P (methamphetamine/meth) on whānau and communities. It is a whānau-led movement where whānau gather together and share the skills and knowledge they need to lead the way to a meth-free future for themselves and their communities.

The story of how NZ P-Pull began and established itself has been told before. This report tells another part of the evolving story of the NZ P-Pull movement**.** It focuses on the year from May 2020 to May 2021 – the first year that the movement received stable funding from the Proceeds of Crime Fund.

The real story of this movement is much more than facts and figures. At the heart of the movement is the lived experience of the whānau and communities who are driving this mahi. That is why this report (and the process we have used to inform it) has strongly focused on hearing and sharing the voices of the people in the movement. **The quotes and case-studies in this report are the most important data to read to understand more about NZ -P-Pull.**

A stronger national movement

One of the most significant changes that has happened for NZ P-Pull over the last year have been the establishment of the National Coordination function and the formalisation of backbone support from Wesley Community Action as a result of securing funding from the Proceeds of Crime Fund.

Accessing funding has brought challenges. And at same time the funding and backbone support has meant that the movement has been able to consolidate and strengthen key national-level building blocks that underpin its work**.**

Most of these building blocks are not new – but they have had a greater and more consistent focus over the last year. Collectively these building blocks are important to keeping the movement, and the people who are doing the mahi within it, safe. They are forming a sound foundation of support and development – without creating a ridged hierarchy or a move away from the whānau-led, community responsive and lived experience values that are central to the kaupapa of NZ P-Pull.

Strong and growing membership

It is the membership of NZ P-Pull who drive the movement.

Over the year there were more than 3700 active members of NZ P-Pull, and more than 8000 people who were connected supporters of the movement. More than 900 members joined the movement in the last year.

The membership of the movement spreads across New Zealand, reaching into dozens of small communities. However, most of NZ P-Pull's mahi occurs in 16 locations in the central North Island.

NZ P-Pull is for anyone affected by meth – people who are currently using, those who are trying to reduce their use, those who are in recovery, those who have used in the past, and all the extended whānau who may never have used but are still significantly impacted by the addiction of their loved ones. One indicator of the mix of experience that members have are the results from the members

survey, where 50% of respondents said that they use now or have in the past and 80% of respondents said that they have loved ones who use now or did in the past.

NZ P-Pull specifically seeks to connect into those whānau who are dealing with the highest burden of meth addiction and who are less likely to get the help and support they need from the standard system. Data from interviews with facilitators and members, and an online survey of members, indicate that NZ P-Pull is reaching this group, building trust and providing valuable support.

NZ P-Pull members are people who are often facing significant challenges and at the same time are positive, contributing, members of their whānau and communities. Many NZ P-Pull members are working, looking after children, volunteering, and are connected into strong cultural and social support networks.

NZ P-Pull values the diversity of its membership. There are no boundaries on who can join, or what membership looks like. Everyone is welcome. Everyone is whānau. There are no separate boxes to put people in.

The way NZ P-Pull goes about its work is central to its kaupapa. All of NZ P-Pull's mahi happens because local whānau come together to share what they know and give and receive support alongside each other. **The values of hapori, kōrero, whakatere, wairua, wero and mana guide the movement**

Flexible mahi across common areas of activity

There is a significant amount of flexibility and regional variation in how NZ P-Pull works. This is because NZ P-Pull is a movement, not a service provider. NZ P-Pull's mahi adapts to the needs, strengths and resources of its members within different communities.

However, across the movement there are four areas of activity that provide a common foundation for the mahi:

- walk-ins
- one-to-one support
- the members Facebook page
- community outreach and resources.

It is important not to view these activities in isolation. There are not strong boundaries between different activity areas. Often there is significant overlap in who is participating and how support is provided. Understanding NZ P-Pull's approach means seeing both the different parts and knowing that it is the combination that is the real offering.

What combines these different activities into a coherent, whānau-led movement are:

- the skill and judgement of each local facilitator and the local volunteers and whānau who support them
- the national-level training, supervision, support and moderation provided by the national coordination of the movement
- the strong common values that underpin all of NZ P-Pull's mahi.

Over the last year:

- **Around 500 people have attended a walk-in in 16 regional locations** across the central North Island. While traditional walk-ins still operate, over the last 12 to 18 months there has been a shift

towards more informal walk-ins where regional facilitators meet people where they already are (parks, shopping centres, car parks, markets).

- **Around 700 people have received more intensive, personal one-to-one support.** Over the year there has been growing demand for this support. The growth in demand, the high level of crisis calls for help and the complexity of the issues that whānau bring means that one-to-one support is both the most valuable, and most demanding work for the movement.
- Thousands of people are active on the members Facebook page each day. More than 900 people have joined the page over this year.
- **Thousands of resources have been distributed and dozens of community engagement events have occurred across the North Island.** Invitations to share the lived experience of the NZ P-Pull movement have grown over the year with the establishment of the national coordination function.
- Across all of the mahi of NZ P-Pull there is strong and consistent evidence of the movement living the values of hapori, kōrero, whakatere, wairua, wero and mana.

Making a difference

There are four key goals that run across everything that NZ P-Pull does. Making progress on all of these goals together (not each in isolation) is what supports whānau and communities to disrupt the pull of P:

- **Ārai (Prevent):** reducing the number of people who become addicted to meth
- **Pupuri (Hold):** supporting people to live a positive life with or without addiction
- **Piki te ora (Recover):** supporting people to come off and stay off meth
- **Tiaki (Protect):** increasing the safety and wellbeing of whānau affected by meth.

NZ P-Pull members tell us that the movement is making a very real difference for them and their wider whānau. In the survey of members (as well as in informal interviews and group conversations), members report that NZ P-Pull has helped them and their whānau to:

- reduce or stop their meth use (74%)
- deal with relapse (68%)
- get useful, practical knowledge and information (97%)
- feel connected (87%), safer (80%) and more positive (94%).

We also heard and saw evidence of the following value being delivered by NZ P-Pull across the work they do:

- **Creating safe places (virtually, one-to-one, in groups and in community spaces):** NZ P-Pull is creating places for people to come, off-load, be honest, be heard, connect to others – no matter what is happening for them or their whānau. Sometimes this safe place looks like the opportunity to quietly observe without having to go public, make any on-going commitments or fill in any forms.
- **Reducing stigma and isolation:** The non-judgemental, open, welcoming and fiercely inclusive kaupapa of the movement makes it easier for people to start to connect, to be open and honest and to meet and talk with other people who have similar experience to them.
- **Increasing awareness:** NZ P-Pull turn up, speak up, share knowledge and resources and often do their work out in the open. From systems advocacy to wearing the t-shirt to the supermarket – all

of this mahi is raising awareness, increasing education and supporting people to speak up about what they know and need.

- **Seeing and making connections (not barriers):** In this movement the issues of addiction and recovery are firmly located in a holistic, social and community context – not seen as an isolated health issue. While the impacts of meth addiction are almost always a part of the mix, NZ P-Pull supports people with whatever they bring to the table. People lead the change they want – in the areas that are most important for them right now. Māori approaches to holistic wellbeing underpin this approach and help to keep the movement safe and strong.
- **Wide reach:** NZ P-Pull is reaching into areas where there is little support and reaching people who often don't trust or like standard supports. They understand and respect the realities of the whānau they want to support.
- **Lots of doorways:** The flexibility and adaptability of the NZ P-Pull approach means that there are lots of ways for people to start – and many of these are simple, small, and can be anonymous. There is no need to meet criteria, fill in lots of forms, or wait for months until there is a space. Support is accessible – 24/7, raw, honest and real.
- **Giving back:** Reciprocity is at the heart of NZ P-Pull. It is a collective of people who all learn and share together. This not only sustains the movement – it builds the mana of the people who connect into it.
- **Building hope and keeping hope alive:** NZ P-Pull does long-haul work – creating connections and places of belonging that hold people when things are tough and being there to support people and encourage them when they are ready to try something new.

Making a wider contribution

Everyone in the movement brings a wealth of lived experience. The real experiences of dealing with the pull of P and navigating the system is the foundational knowledge of NZ P-Pull. As lived experience experts, NZ P-Pull brings valuable and often missing skills, ideas and challenges to the table.

The way NZ P-Pull works is supported by research on:

- how we need to approach building long term, intergenerational wellbeing and resilience
- key elements that are necessary in tackling issues around addiction in general and methamphetamine addiction in particular
- valuing and learning from the wisdom of te ao Māori approaches to whānau and community wellbeing.

Addiction, its drivers and its impacts are complex problems. NZ P-Pull do not claim to have all the answers. NZ P-Pull is one kete. Their mahi is making a significant contribution. However, NZ P-Pull want and need others to be contributing. This is the only way communities will thrive.

Continuing to change and adapt

Being flexible and adapting to what is needed and wanted is a key part of the NZ P-Pull movement. Over the next few years this will continue to be the case.

Some of the changes that the leadership of the movement had already identified as priorities for the coming years include:

- investigating ways to better support rangatahi
- continuing to build and improve the members Facebook page
- investigating systems that may help to manage the workload – especially around one-to-one support
- making changes to walk-ins – it is likely that new walk-ins will start, some may stop and some will transition to more informal walk-ins
- continuing to update and revise the NZ P-Pull resources
- investigating ways to grow the advocacy work that NZ P-Pull does.

As part of this reflective process Wesley has identified four other, longer-term issues that the movement may want to think about as it continues to grow:

- Would more systems support at the centre of the movement be helpful?
- What might stronger apprenticing and succession planning for the leadership of the movement look like?
- How does the movement want to respond to the increasing demand for more intensive, crisis-level support?
- Would it be useful to promote and use the core values of the movement more explicitly to guide decision making?

There are no easy answers to these questions. To date NZ P-Pull has proved itself to be innovative, creative and responsive. These are people who have a wealth of experience in dealing with complexity and facing challenges head on. They are well placed to find their way through.

Wesley Community Action looks forward to continuing to offer support to the NZ P-Pull and learning more from the movement as about collaborative, whānau-led solutions and approaches to complex issues that we too can use in our work.



NZ P-Pull's leadership team, May 2020

Background to the report

Ehara taku toa i te toa takitaki, engari he toa takitini

My strength is not as an individual, but as a collective

The story of how NZ P-Pull began and established itself has been told before[1]. This report tells another part of the evolving story of the NZ P-Pull movement**.** It focuses on the year from May 2020 to May 2021 – the first year that the movement received stable funding from the Proceeds of Crime Fund.

What we did

This report pulls together the themes and patterns that we found from the following sources:

- **Talking together**: We formed a small team of 6 people – 3 from NZ P-Pull and 3 from Wesley Community Action (Wesley). We met regularly. This group became the informal governance structure of this review. It tested ideas, gave early feedback, challenged and made meaning together.
- **Kanohi kitea**: Wesley's Social Impact Evaluator visited and spent time at 6 walk-ins at 4 different locations and attended 3 community outreach events. This included listening to members' stories, speaking with members about the movement and what they see in it, hearing how the story of NZ P-Pull was being presented by its leaders, asking questions, and testing assumptions face-to-face and in groups within the community.
- **Interviews**: We interviewed the NZ P-Pull regional facilitators and AOD (alcohol and other drug addiction) advisors. These were one-on-one, face-to-face, semi-structured interviews with follow-up to reflect back and test what we had heard.
- **Hui:** The NZ P-Pull six monthly wānanga was an opportunity for the regional facilitators, national leadership and AOD advisors to talk together about the movement and reflect collectively on the questions and issues that had been raised in individual interviews.
- **Document review:** We gathered up and analyzed the documents, policies, reports and meeting minutes that have been created by and for NZ P-Pull.
- **Facebook page analysis:** We looked at the data from the members Facebook page for the year. We also did a simple review of the posts and comments over that period.
- **Members' survey:** Members were invited to participate in an online survey. 107 people completed the survey.

The way we did it

Our approach was influenced by both Kaupapa Māori and Developmental approaches to evaluation. However, we held these frameworks lightly. We interpreted them and made them our own by focusing in on the following principles:

- **Building trust and understanding:** All of us took time to meet, talk and be together. Whakawhanaungatanga was a key principle. We worked to build better understanding of who we

[1] Matua Raki, 2019, Evaluation of New Zealand 'P' Pull.

are, why we are doing this work and what our values are. We did this work as people – not just organisational representatives.

- **Co-construction**: This work has been led by Wesley. However, at each step along the way, NZ P-Pull has guided what happens, where it happens, how it happens and with who. We have tried to make meaning together. Wesley drew on the principle of tuakana-teina – positioning ourselves as active learners in this process and seeking to understand, not to judge or assess.
- **Openness and honesty:** NZ P-Pull has been welcoming, generous and open about all parts of its work. And they have also been up for challenge. This process has been challenging for everyone. We have embraced that, made time for it, and not stepped away from some of the harder questions and harder conversations.
- **Fit for purpose**: NZ P-Pull is an organisation with only 1.3 paid FTEs and a small amount of annual funding from government. Volunteers are busy and doing hard, demanding work. We tried hard to keep the weight and expectations of this process appropriate to its size and not to drain away too much energy and focus from the real work of this movement.
- **Understanding the kaupapa:** Our approach had to fit with the complex, unpredictable world of whānau dealing with addiction. It was not neat or linear. Often, we made plans and changed them. We learned to respond flexibly – taking opportunities as they came and letting go of ideas that did not work with the realities of the movement and its members.
- **Making voices visible:** NZ P-Pull gave strong guidance that this work must make the voices and experiences of real people visible. We tried hard to create lots of open spaces where people across the movement could choose to participate, say as much or as little as they wanted and have the opportunity to have their own ideas and words reflected back to them.

The structure of the report

There are five parts to this report:

Seeing the movement

In this part of the report we use the image of a kete to help describe NZ P-Pull – its purpose, values and activities. We describe the systems and leadership that hold the work of the movement and we present what we know about its members – the people, whānau and communities who make up the movement.

Seeing the mahi

In this part of the report, we focus on each of the main activity areas of NZ P-Pull's work:

- walk-ins
- one-to-one support
- members Facebook page
- community outreach.

For each activity we set out what we have learnt about:

- how much is done
- how it is done
- the value of this mahi
- the challenges in the last year.

Seeing the contribution

In this section we set out the indications we have found of the bigger impacts NZ P-Pull is having. We link the approach of NZ P-Pull to some of the research on what is needed to create sustained wellbeing on complex and interconnected social issues and addiction.

Looking ahead

This section set out some of the longer-term issues that the movement may want to consider over the next few years.

Seeing the values

How NZ P-Pull works (not just what it does) is a vital part of the kaupapa of the movement. Rather than having a separate chapter on the values of NZ P-Pull we have woven case studies throughout the report that illustrate the movement's values in action – what these values look and feel like in the real world.

Some important things to note

The numbers in this report

We have tried hard to quantify the mahi that NZ P-Pull has done over the year.

The data analytics from the NZ P-Pull Facebook page provide an accurate picture of the volume of mahi that occurs via that platform.

For each of the other activity areas we are relying on information provided in interviews with facilitators. Facilitators keep their own paper records for their own purposes. These records are not routinely collated or shared across regions. In line with the 'fit-for-purpose' value that was established to help guide this evaluation, we decided not to try and collate all of those paper-based records. Instead, we are reporting well-informed and sense-checked estimates of engagement. We have purposely taken the lowest end of any estimation, tried hard not to double count, and have not included the many extended whānau who directly benefit from the mahi of NZ P-Pull, but who have not personally participated. We have taken account of the impact of Covid-19 lockdowns, holiday periods, and the availability of regional facilitators. We are confident that the numbers provided give a sound indication of the volume of work done.

Members survey results

As part of gathering together learnings for this report, we posted a survey on the members Facebook page; 107 people responded.

We are aware of the limitations of the survey. There is a significant part of the NZ P-Pull membership who would never fill in a survey or participate on-line. There are lots of reasons for this including: dislike of forms; fear of anonymity being compromised; and the busyness and stress that many members are living with every day mean that filling in a survey is just not a priority.

However, the members who did respond took time to give full and detailed responses to all the questions. This has given us confidence that the survey results come from a good cross section of the membership (including location, age, ethnicity, gender, and lived experience). We purposely left lots of space in the survey for members to say what was important to them. This means that the survey has provided useful quantitative and qualitative data.

Covid 19

There is no mention of Covid-19 in this report. This is because the NZ P-Pull leadership consistently told us that the lockdowns in 2020 had few impacts on them or their work. In fact, people said that they felt that for many whānau and communities the lockdowns had been something positive – a time of calm, connecting to each other and helping to reduce the chaos, busyness and expectations in people's lives.

Obviously, this is not true for all whānau and there were people who struggled during that time and continue to be adversely impacted. But, apart from some walk-ins and community events being cancelled in May 2020, and a training event being delayed, the NZ P-Pull movement has not noticed any major changes or disruptions specifically linked to Covid-19.

Seeing the movement

Nāu te rourou, nāku te rourou, ka ora ai te iwi
With your food basket and my food basket the people will thrive

New Zealand P-Pull began in 2016 as a flax-root, whānau-led response to addressing the impacts of methamphetamine (meth/P) addiction. Whānau and communities could not get the help and support they needed, there was little information available, wait times for addiction services were too long and many whānau did not trust the systems supports that were there. NZ P-Pull began in response to these realities and grew into a movement.

NZ P-Pull is all about disrupting the pull that P has on whānau. It is a whānau-led movement. People who have deep lived experience of the pull of P gather together the skills and knowledge they need to lead the way to a meth-free future for themselves, their whānau and their communities.

There is a national structure that gently holds and supports informal, voluntary regional teams who drive the day-to-day work of the movement. There is a core set of activities and resources that are common across regions. The common activities are important to the movement – but more important are the common values and approach. It is *the way* NZ P-Pull goes about its work that is most central to its kaupapa. All of NZ P-Pull's mahi happens because local whānau come together to share what they know, and to give and receive support alongside each other.

Using a kete model to describe the movement

During the discussions that informed this report, the image of a kete emerged and resonated with people as one useful way to describe the movement.

The kete embodies three essential aspects of NZ P-Pull:

1. "All of this is connected."

NZ P-Pull strongly holds to the principle that the different aspects of their work cannot be seen in isolation:

> **"We don't put people in boxes."**

There are few (if any) hard boundaries in the work they do and who they work with. There are not separate work streams or different ways of supporting very diverse groups of people. Instead, everyone is whānau and everyone is supported together.

Trying to line up the activities, values and goals of NZ P-Pull into straight lines and connected boxes did not work. The idea of seeing the different aspects of the movement as threads of a kete that are woven and connected together was a much stronger fit.

2. "We are a movement. We are not a service."

It is tempting to define NZ P-Pull by the main activities that they do within communities (i.e. group walk-ins, the nation-wide members Facebook page, one-to-one support and community outreach). However, this makes these activities feel like set, bounded services. NZ P-Pull is very clear that the work they do in communities is *not* service provision. People drive this work – not predetermined programmes or activities:

"There are no 12-week programmes."

People come to belong – not to be a client. Variation and flexibility are expected and wanted. This is what makes NZ P-Pull a movement. The kete model allows the activities to be seen as things that can (and will) change between regions and over time. The activities NZ P-Pull put inside the kete are important, but they do not define the movement. **The 'kai' inside the kete can (and will) change without unravelling the kete.**

3. "We don't have all the skills – but what we do bring is needed."

NZ P-Pull is very clear that they are not providing everything that is needed in the addiction space. NZ P-Pull is not a professional, clinical service. Instead, everyone in the movement brings a wealth of lived experience. As lived experience experts, NZ P-Pull brings valuable and often missing skills, ideas and challenges to the table. However, addiction, its drivers and its impacts are complex problems and NZ P-Pull do not claim to have all the answers.

As the illustration on the next page (p15) shows, NZ P-Pull is one kete. They want and need others to be bringing kai. This is the only way communities will thrive.

Kete model

The handle

Our structure and systems.
How we organise ourselves.

This is what holds the weight, what holds us up

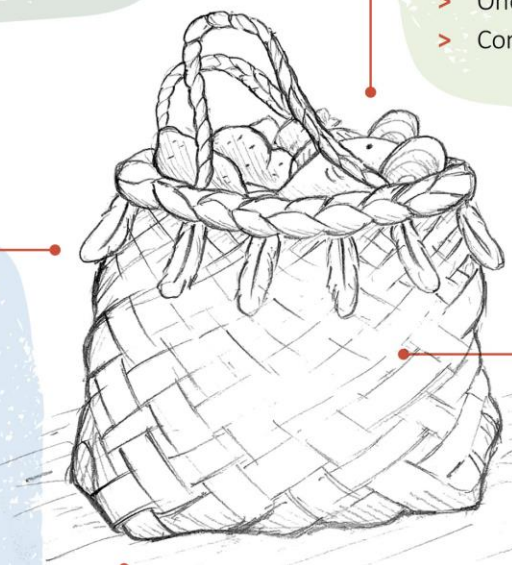
- Our organisational structure
- Our leaders and volunteers

The kai we bring to the table

Our activites.
What we do.

Four core activities make up our work

- Walks-ins
- Facebook group
- One-to-one support
- Community outreach



The raukura

Our values.
What matters.
What you will see in everything we do.

Six values guide us

- Hapori
- Kōrero
- Whakatere
- Wairua
- Wero
- Mana

The strands that weave our kete

Our goals.
What success looks like.

Four strands weave together to create lasting change

- Ārai
- Pupuri
- Piki te ora
- Tiaki

The whiri

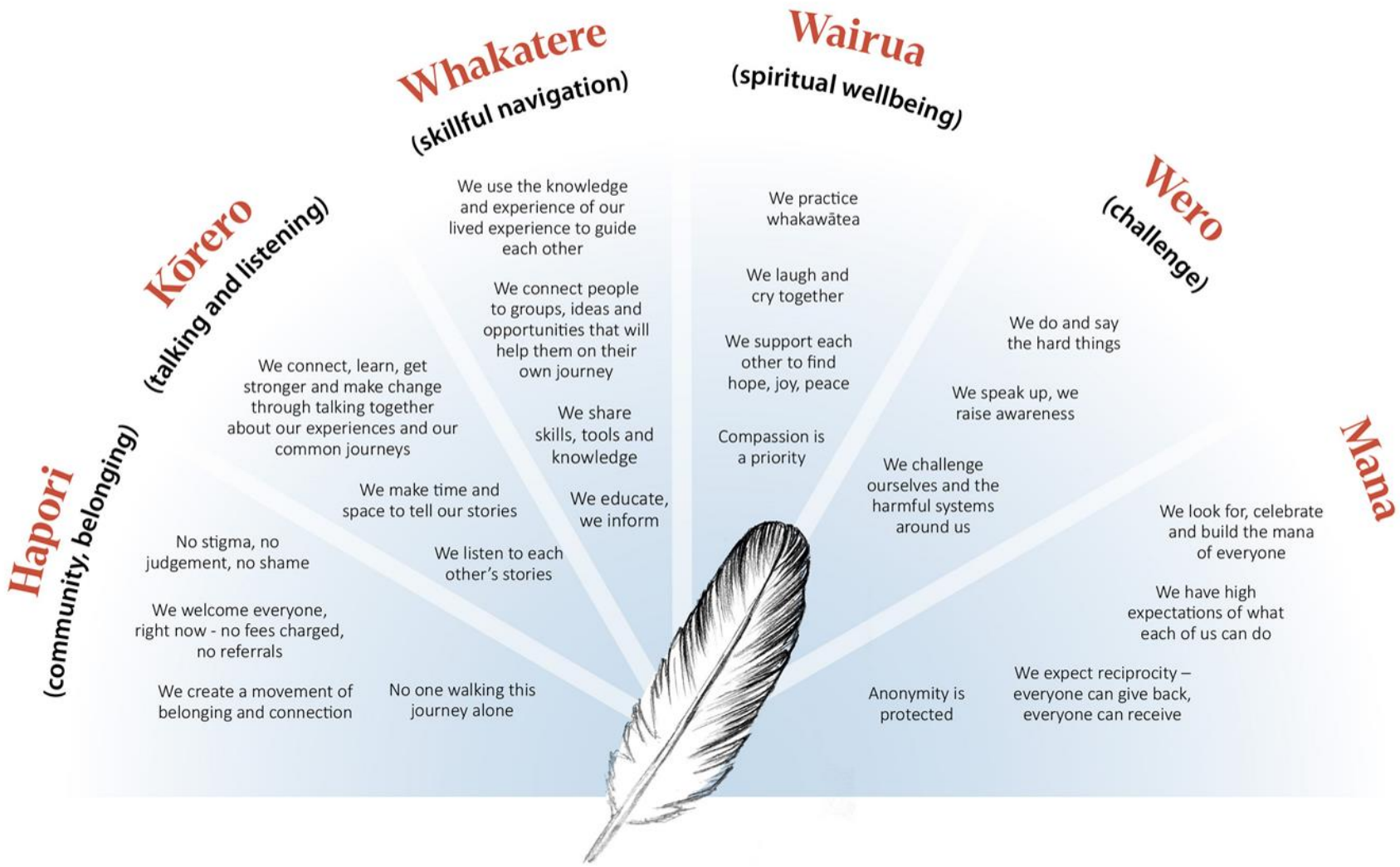
Our membership.
The foundation starting point from which all else happens.

This is our membership - the people who make up our movement

- People who use now or have in the past
- Whānau who are affected
- Communities who are leading the way into a Meth free future

Our raukura

This is what you will see and feel across everything we do



Our four goals: This is what success looks like



The membership

It is the membership of NZ P-Pull who drive the movement.

Over the year that this report focuses on, we know that there were more than 3700 active members and more than 8000 connected supporters of the movement.

Membership does not require forms and dues. Anyone who wants to be part of a reciprocal process of giving and receiving support around the kaupapa of disrupting the pull of P is welcomed and considered a member. If you are part of the Facebook page, if you attend NZ P-Pull walk-ins or events, if you connect with others to share the lived experience you have in this space – then you are a member.

NZ P-Pull specifically seeks to connect to those whānau who are dealing with the highest burden of meth addiction and who are less likely to get the help and support they need from the standard system. So, while anyone is welcome and diversity is highly valued by the movement, many of the members:

- identify as Māori and/or Pasifica
- have whānau connections to gangs/clubs
- have experienced intergenerational trauma.

NZ P-Pull is for anyone affected by meth – people who are currently using, those who are trying to reduce their use, those who are in recovery, those who have used in the past, and all the extended whānau who may never have used but are still significantly impacted by the addiction of their loved ones.

All NZ P-Pull activities are for all members – everyone together. There is no requirement for people to stop using in order to be a member of NZ P-Pull.

It is difficult to estimate how many people in the movement are people who are / have used meth and how many are whānau affected by meth. Facilitators report that this mix changes over time and by location. And – of course – many people don't fit into one category.

However, the facilitators report that over the last year:

- the majority of members are whānau who are affected by meth (rather than people who are currently using)
- the most active volunteers in the movement are a mixture of people who have used in the past (but have not done so for a number of years) and whānau members
- there are more women than men who are members.
- most members are parents and/or grandparents.

Data from the members Facebook page and from the results of the members survey support what facilitators report. See the diagrams on the next 2 pages (p19 and p20) for a summary of who NZ P-Pull members are and how they describe themselves.

Who NZ P-Pull members are

Our online survey found that NZ P-Pull members are often facing significant challenges and they are also positive, contributing members of their communities.

50% use now or have used in the past

80% have close whānau who use now or have used in the past

13% have children/grand children who are with OT (or have been in the past)

31% feel a strong, positive connection to their culture

5% were adopted, or in state/ foster care when they were a child

17% belong to some sort of club that they enjoy



57% help out other people or volunteer in their community

20% have been in prison (or have close whānau who have)

13% are studying or in training

54% have experienced family violence (now or in the past)

37% have struggled with suicide – or have close whānau who have

68% have a good number of positive or supportive people in their lives right now

18% have been homeless or slept rough at some time in their lives

51% had lots of happy time and good role models around them when they were a child

50% are in paid work

42% look after children full-time

10% have gang/club connections

40% have a faith or spiritual belief that helps them

How NZ P-Pull members describe themselves

Our online survey found members describe themselves in many different ways:

"I am 8 months clean after battling heavy addiction to meth and IV use. I've recently gotten my children back from OT."

"My boy is an addict. I have supported him for 10 years ... in and out of prison. He ditched me last year when I told him (finally) he was an addict. He knows I'm here if he needs me so I'll wait for that day."

"My mokos and great mokos are my heartbeat."

"'I've relapsed but will try and kick my addictions."

"My father dealt drugs."

"[I am] sober...ish."

"My recovery began last year on 21/1/2020 with [lots of support including from NZ P-Pull]. I still have my struggles and days when I feel I might go backwards every now and then but I am stronger and have many skills and tools I can use to help keep myself moving forward and appreciate the life I live today."

"It feels like our daughter [long term addiction] has rendered us as dysfunctional – the way we now live with our mokos – just coping."



"I am 8 years clean from meth. Life is good."

"I can't talk about my situation with many people and feel like I have a secret life [having a partner who's a meth addict]."

"I am an educated mother who for many years enabled an addict because for a long time I did not know what he was actually doing."

"My kids are adults. They say they are not using but they are crazy to deal with. They never speak the truth and they steal money from me. Sometimes since I got old I am scared of them."

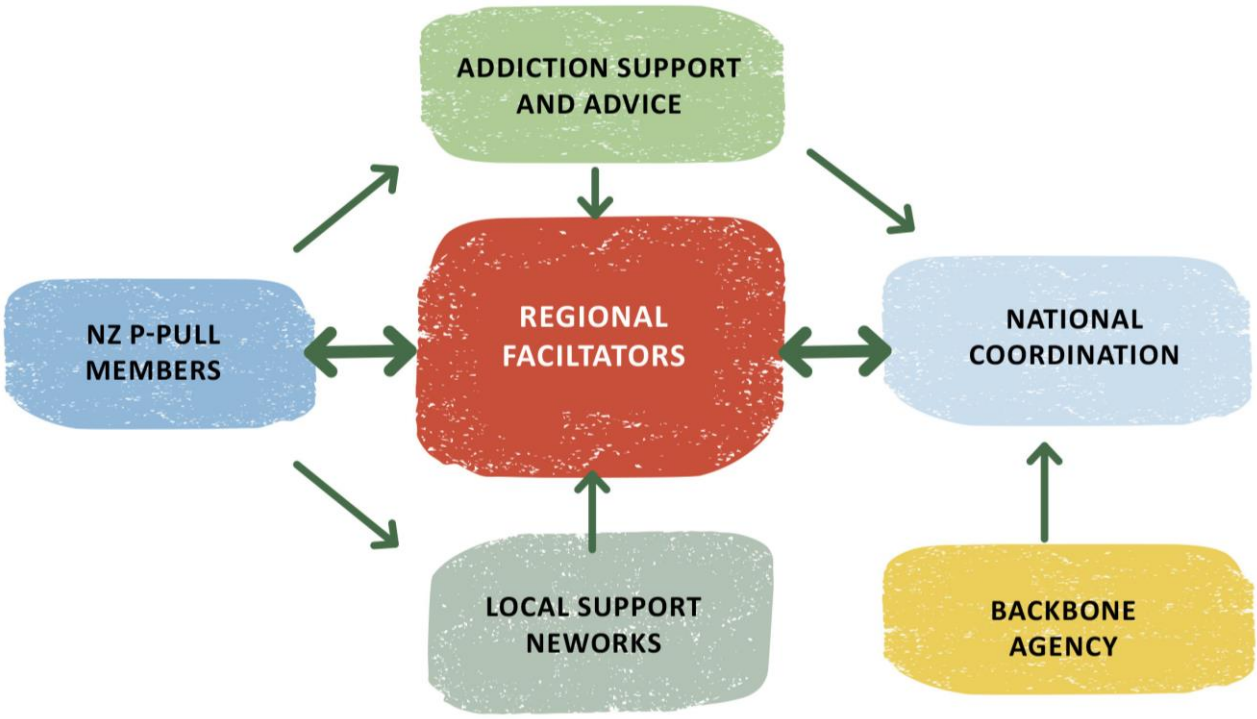
"I am an AOD MH community support worker. Completed 3 years study and currently manage transitional and emergency housing."

"I lost my 22-year-old daughter in 2019 to suicide. She has a one-and-half-year-old daughter she left behind. I have care of my moko. This year my 32-year-old daughter passed away (cancer). F*** I SOO miss my two daughters. It is a nightmare."

"I have used meth a handful of times and will not do it again. Meth has affected my family for a long time and I was unaware (I was a child/teen). Lies were used to cover up the addictions."

NZ P-Pull structure 2021

While the membership is the fundamental starting point for NZ P-Pull, over its history a regionally focused voluntary structure of leadership has evolved to support the movement. The diagram below describes how this structure has worked over the last year.



NZ P-Pull members

More than 8000 people connect to and support the NZ P-Pull movement and more than 3700 people are active members. Their lived experience, volunteer time, community networks, and reciprocal giving and receiving of support and advice underpin the whole movement.

Regional facilitators

12 members are voluntary regional facilitators. They are the local face and leaders of NZ P-Pull. Across 16 locations in the North Island they:

- organise local walk-ins and community events
- create and maintain local networks of support
- provide one-to-one and crisis support to people in their local area
- promote and speak out about the work of NZ PPULL in their region.

As a collective group these regional facilitators come together to make decisions and support action at the national level. They:

- moderate and oversee the members Facebook page
- participate in collective peer support, leadership and decision making via the facilitators Facebook page, and twice-yearly wānanga
- attend trainings and supervision

Local support networks

Each regional facilitator is supported by an informal local network of 3 to 6 community organisations and 1 to 4 regular member volunteers. This network provides local-level practical support and peer support, helps to fundraise for local activity, shares information and resources about what is available in local communities, and builds trusting informal 'referral' networks for whānau.

National Coordination

Two people (1.3 FTE) provide national coordination across the movement. They support the regional facilitators and maintain the systems that underpin the movement. This includes:

- regularly connecting and providing support to local regions and ensure all Facilitators have support and supervision
- organising and leading the facilitators Facebook page, facilitators trainings and leadership wānanga
- overseeing the members Facebook page and ensuring safety and responsiveness
- printing and distributing resources
- doing national media work, speaking engagements, and trainings for other organisations
- noticing and responding to changes within the movement
- building national networks
- managing the budget.

Addiction support and advice

Three members with qualifications in AOD addiction treatment volunteer to provide expertise and advice. They support the facilitators and national coordinators by:

- being active members of the facilitators Facebook group
- participating in facilitator peer support, trainings and leadership wānanga.
- being moderators and regular contributors on the members Facebook page.

Backbone agency

Wesley Community Action provides the systems infrastructure that supports national coordination. This includes taking responsibility for employment, funding, evaluation and contract reporting.

The value of national coordination

One of the most significant changes that has happened for NZ P-Pull over the last year have been the establishment of the National Coordination function and the formalisation of backbone support from Wesley Community Action as a result of securing funding from the Proceeds of Crime Fund.

Accessing funding has supported the movement, and also added stressors. The requirements of funding, contracts, reporting and evaluation have added an administrative burden. For people who are focused on doing good in their whānau and community this can sometimes feel like a distraction. The funding has come with paperwork, emails, receipts, meetings and the need to explain their work to new people in new ways.

At the same time, the funding and backbone support has meant that **the movement has been able to consolidate and strengthen 6 key building blocks that underpin its work (see diagram on page 23).**

Most of these building blocks are not new – but they have had a greater and more consistent focus over the last year. Collectively these building blocks are important to keeping the movement, and the people who are doing the mahi within it, safe. They form a sound foundation of support and development – without creating a rigid hierarchy or a move away from the whānau-led, community responsive and lived experience values that are central to the kaupapa of NZ P-Pull.

The regional facilitators and AOD advisors all gave strong, positive feedback on these processes.

"I get lots of support from Christine (the national coordinator)."

"The trainings are ALWAYS useful."

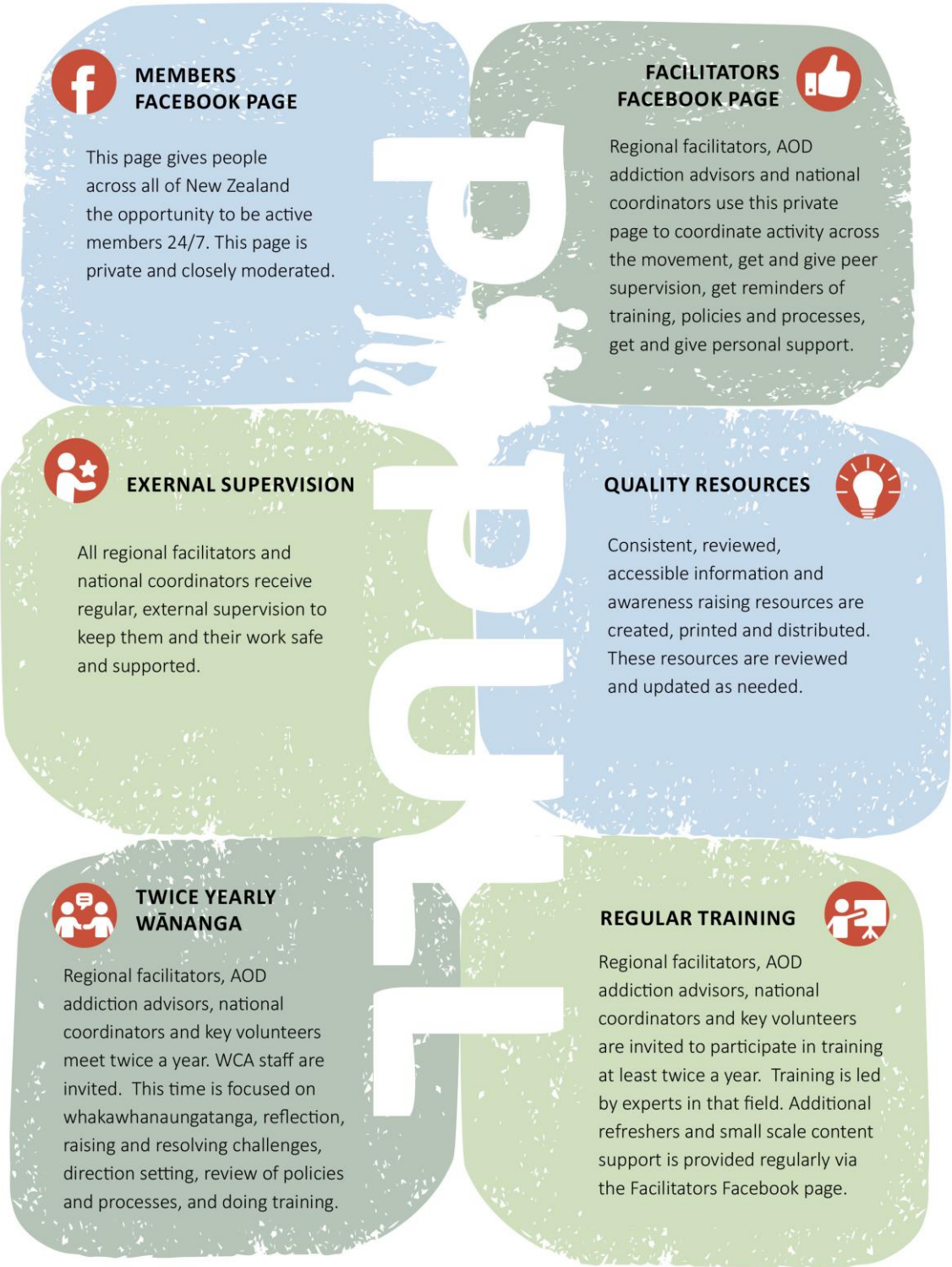
"Love them."

"I learn so much. It gets right to the heart of things."

"Coming together, seeing each other, it feels like a holiday, a real break to come (to the wānanga)."

"Supervision is important for me. A safe space to talk. Opening my mind. Looking at things a bit differently. Speaking to me from a Māori view. It gives me strong connections, strong grounding."

Building blocks



Case study

Living the value of wairua: A case study from the national leadership

The National Coordinator recognised the need to make self-care a major focus of her work over this last year. All of the facilitators carry heavy loads and need support to stay safe. So she arranged for an addiction treatment specialist to provide training on setting boundaries and maintaining self-care.

The facilitators valued this training and regularly refer to it. The National Coordinator also made sure that all of the facilitators have external supervision – whatever form of supervision works for them. This was good progress. But things still did not feel right. Too many facilitators talked about not being able to find time for self-care or seeing it as an obligation rather than a support.

So a few of the leaders of the movement decided to make self-care the focus of the national wānanga that occurred in May. While lots of business and training needed to happen during the wānanga – so did there also need to be a focus on wairua. "We are good at talking about whare tapa whā and how important wairua is with other people. But not so good at applying that to ourselves"

Two trusted expert Rongoā Māori practitioners were invited. These kuia gave mirimiri to everyone who attended. And they also led a long kōrero on whakawātea and on everyday spiritual practices of self-reflection, healing and compassion.

This whole process was deeply valued by the group. There was lots of conversation about what it meant to put these learnings into practice and their individual and collective commitment to doing that. One immediate action was to go and get a karaoke machine from someone's house to make sure that there was more singing and more laugher that evening! And the group worked out ways to start sharing more of this knowledge across the movement.

Each facilitator made a short video talking about what feeding their wairua and doing self-care looks like and feels like to them. These videos are being posted regularly on the members' Facebook page. And all the facilitators are using the ideas when they are talking with whānau.

The Hutt Valley regional group has organised its own workshop with a local Rongoā Māori practitioner leading kōrero on practical, simple ways of connecting with nature and using the healing properties of plants.

Seeing the mahi

Mā pukumahi ka poto ngā maikuku, mā te maikuku poto ka rahi te kai

Hard work makes short fingernails, and short fingernails make much food

This chapter outlines what we saw when we looked at each of the four main activity areas that make up NZ P-Pull's work. These are:

- regional walk-ins (group, face-to-face mahi)
- one-to-one intensive support
- the national members Facebook page
- community outreach (local and national level community events and resource distribution).

As a movement – not a service provider – NZ P-Pull's mahi is flexible and responsive to the needs of each community and the individual people and whānau who reach out to connect**. These activities are not delivered in exactly the same way in each region. There are not firm, clear boundaries or entry/exit points for the activity areas.**

Using the analogy of the kete, the activities that NZ P-Pull do are the kai they bring to the table within each community. That kai changes depending on both what is available (the voluntary network and the facilitator time and strengths in each region) and what is needed (what that community is asking for). Often the way that the kai is served means that it looks more like a salad (where individual components are thoughtfully offered and served together) rather than individually sealed food items!

In this chapter we look at the individual ingredients that go into making that salad. We want to see what can be learnt by looking at each part. However**, understanding NZ P-Pull's approach means seeing both the different parts and knowing that it is the combination that is the real offering.**

What combines these different activities into a coherent, whānau-led movement are:

- the skill and judgement of each local facilitator and the local volunteers and whānau who support them
- the national-level training, support and moderation provided by the national coordination of the movement
- the strong common values that underpin all of NZ P-Pull's mahi.

Seeing the mahi: Walk-ins

NZ P-Pull began when someone walked in and asked for help. Regularly gathering around tables to talk and share in small trusting groups was one of the very first actions of the movement. Inviting people to kōrero together continues to be a core part of NZ P-Pull's mahi. Over the last year:

- **16 walk-ins** have run regularly across the North Island
- **Around 500 people** have attended one of these walk-ins at least once and had a substantial, engaged conversation. 100s more have had a quick chat or picked up resources.
- While some people come regularly to walk-ins and attend often over months or years, **most people come 3 or fewer times** and then stay connected to the movement via Facebook, by asking for one-to-one help when they need it, or by occasionally dropping back into a walk-in.


Walk-in locations
WAIUKU, Weekly
MURUPARA, Monthly
RUATORIA, Fortnightly
TOKOMARU BAY, Fortnightly
KAITI, Weekly
ELGIN, Weekly
OTAKI, Monthly
LEVIN, Monthly
PORIRUA, Monthly
POMARE, Monthly
PETONE, Monthly
DANNEVIRKE, Monthly
WOODVILLE, Monthly
PALMERSTON NORTH, Weekly
PAHIATUA, Monthly
EKETĀHUNA, Monthly

How the walk-ins work

Not all walk-ins are the same. There are three broad types of walk-in happening. Most locations provide a mixture of these types of walk-in:

- **Traditional walk-ins.** These are more formal walk-ins where small groups of people (usually 3 to 12 people) meet around a table, share kai, share their lived experiences, ask questions, and share knowledge. Facilitators and members connect each other to new ideas, new relationships and what is happening in the community.
- **Open walk-ins**. These are more informal than traditional walk-ins. They happen at a regular time and place – but happen outside, in public spaces. Facilitators and volunteers set up spaces outside shopping centres, on pavements, at community markets. People stop by, ask questions, pick-up resources, have a chat. If someone wants extra support, the facilitator makes a time and place to follow up with them or tells them about the traditional walk-in times. What happens is a mixture of quick awareness raising, giving people access to information and knowledge of what help is around, and the start of much deeper support.
- **Drop-ins.** This is when people drop in to see facilitators whenever it makes sense for them. Many of the facilitators work within community organisations. People know them and know their expertise and experience around dealing with meth. So, people come by and drop into their offices, tell their stories and ask for advice. For those facilitators who don't have an office or a formal role in an organisation, a similar thing happens when people stop them at the supermarket or talk at a sports game. Facilitators respond by providing a combination of one-to one support and connecting people into the more traditional walk-in space, the Facebook page and other community networks.

Flexibility and adaptation are valued

This flexible approach is in line with the philosophy of the NZ P-Pull to be a movement, not a service provider.

> **"We do less time inside. Less asking people to come to us. We spend more time outside … Setting up and just talking to people who come up and can ask us for help and ideas in a really easy way … When I get to know more about them and what they need we … take them to the next step – walk them through the door. When I know someone is struggling with addiction, I look out for them. I notice when I haven't seen them around. They can come back and check in whenever they want. It is about building a relationship – not just giving advice or one-off information. It is making a connection and staying with them while they need that support. A big part of building a good relationship is forming absolute trust. That's crucial, I believe, in helping future engagement."**

In small and more rural communities in particular, the facilitators know people and have ways of 'bumping -into' people – not only relying on formal walk-in times.

> **"Because I know people and know this community, we can follow-up with people. We see them. We can ask about them. We can keep connected when things are hard."**

One of the advantages of having open walk-ins is helping to break down stigma and get the message out there. Being out on the street bring things into the open.

> **"Too many people still think it is only them. The shame and ignorance is still strong. Seeing us out there and seeing other people come up … it can make a difference to starting to feel that connection. It can be too hard sometimes to walk in the door."**

> **"I noticed that there are people who hang back and listen in when others come and talk. It takes them a bit of time to come up. They can pretend to be looking at other things until they feel ready."**

And the open walk-ins are good for raising awareness and distributing resources. Widespread education and awareness about methamphetamine addiction and impacts has always been a core goal of NZ P-Pull. The flexible approach to walk-ins is helping to support this objective.

> **"Our resources and our movement are out there."**

> **"A man came up and asked if he could have one of the stickers. He went straight over to his truck and stuck it on right there and then. Now that message is driving all around our community."**

Traditional walk-ins are still occurring in most regions. Many facilitators like maintaining these more formal walk-ins – even when attendance is very variable.

> **"It is good because people know we are here every week. The discipline of just turning up and being there is good. We put the signs up. It lets people know we are here."**

> **"It gives people something to ask about. Even if they are not planning to come, they say 'I hear you do a walk-in.' It helps to start conversations."**

> **"We are a fairly regular group. People don't come every time. But they drop back in and come again when they need support. We get to know each other. It is good to have time to tell our stories together. We can see how far we have come. How much our stories have changed."**

> **"Seeing lots of different types of people in the room together matters. You see the real diversity. Some people are still using, others have stopped, whānau are there. Sometimes just seeing someone else who is in a different space is a good reminder of where you have been, what is possible, how much can change."**

> **"Some of the best challenge is when whānau and people who are using talk together. Seeing things from a different point of view. Understand what it is like from a different place. Sharing different knowledge and experience."**

While the same principles consistently underpin all walk-ins in all regions, how they are delivered is flexible and responsive.

> **"It doesn't really matter. A walk-in can be in a meeting room or it can look like me parking my station-wagon in a parking lot, putting out our banner**

and letting people know that we are there to talk and listen. It is the kōrero that matters. It is being there."

"We don't worry too much about the numbers – how many people are coming. It is the quality that matters. What is changing. We can see so many ripples in our community of positive change. The change goes well beyond the people that come to a walk-in. That information and change gets out there. Whānau carry that knowledge with them and it spreads."

The value of walk-ins

"I learnt more from sitting at the walk-in tables than doing my addiction qualification. The real world examples. The real stories. What it is like from another point of view. Sharing ideas and knowledge."

This is what people said was the real value of walk-ins:

Walk-ins provide a safe place

Lots of people who come to walk-ins come because they know or trust the facilitator. Regional facilitators are locals with the same lived experience as people wanting to support. This helps to make walk-ins accessible and safe. Walk-ins are a place where it is OK to just come and be:

"Meth is all around me where I live. I can come and get out of it here".

Confidentiality and trust-building is strongly stressed. It is a vital part of making these safe places. Sometimes just knowing there is a place to be warm and get some kai is what really matters. This too can be the safe, easy starting point that people need. There are no requirements. People come when they want, how they want, for as long as they want:

"Seeing them change from defensive and tight to being open – that is when I know we are starting to make a difference".

Walk-ins reduce stigma and isolation

There is still lots of shame and stigma around addiction – our own and what is happening in our whānau. Seeing and hearing other people speak out about it is important. So at walk-ins there is the strong focus on accepting everyone and no judgement. Everyone (current users, ex users, whānau, all ethnicities) are welcome and treated with respect. There is no expectation or requirement to quit or to change or to follow a programme:

"Whoever is there drives what needs to be discussed. We are not telling them or judging them."

Walk-ins help people see the interconnections

People don't just come to talk about meth and addiction. While concerns about addiction and the ripple impacts of the misuse of meth across whānau and community are almost always present, so too are the issues of housing, family violence, suicide, parenting, money worries, child development issues, physical and mental health issues, dealing with Oranga Tamariki, dealing with the legal system and the whole range of social and economic issues that affect the communities that NZ P-Pull works in.

Lots of these issues happen together. The walk-ins allow for this. They support people to start where they want. They don't force people to see things as separate:

> **"We are not just about meth."**

> **"We don't put up boundaries and say … we are only about 'this'. All of this is connected."**

Walk-ins allow people to be heard (and to hear others)

It is important to people that this is not a pre-planned programme. It is a place to talk and be. People came and say what they need, tell their stories, ask what they want. At the same time people hear and learn from others doing the same.

> **"It is a place to off-load."**

> **"It is just a space for people to say whatever they need. We don't try and stop them or change them. It can take a while for them to get it out. To say all the things they need. When they are no longer looking back, when they are starting to ask what is next, then we know they are ready to hear new things. Before that, we are listening."**

Walk-ins help people get information

People value the practical things they learn. They learn from other people's experience, from the Methy Business booklet, and from the community resources and information that facilitators connect people into. People swap information about all sort of things – what they know and what has helped them. Practical immediate help on even little things can make a difference.

> **"Often it is small things. The small first steps. It is not always about a big plan or big change. Just getting sleep, or finding out about a course they are interested in or that one next thing that could be a bit better. These small ideas matter."**

Walk-ins connect people to other supports

Connecting people to places, ideas and groups outside of the walk-in is a significant part of the work. Sometimes that might look like an informal 'referral'. Other times it looks like people joining in gardening groups, doing a course, joining the Facebook page, just trying new things and finding new places and people that might be a support over time.

> **"Connecting them to what they need in the community. It is very personalised support. I don't just give them 0800 numbers or names of organisations. I think about who I know – people who I trust in different groups and organisations- and link them to THAT person."**

Walk-ins help people give back

The walk-ins are a great way for people to come and give back to the movement. Sharing their journey and their experience is a way of helping others. This not only feeds the NZ P-Pull movement, it also builds mana, purpose and hope.

> **"I bring other people here. I tell them what I have learnt and what I know."**

Walk-ins build hope and keep hope alive

Whānau and people struggling with addiction often talk about how dark things can look. It can feel like there is no real help and that nothing will change. While the sharing of stories can be tough,

there is also lots of joy, lots of celebrating, lots of fun at walk-ins:

> **"If we are not laughing together and crying together we are not doing it right."**

Keeping hope alive is a key part of what happens at walk-ins:

> **"I got what I needed today. I have got a smile back on my face. I am moving forward."**

Dealing with relapses, trying to stay clean, trying to keep boundaries in place, trying to deal with systems that keep changing … all of this is hard, long work. It doesn't fit in a time-bound programme or service:

> **"Keeping the hope going. Keeping that candle burning bright. That is a big part of it."**

Case study

Living the value of wero: case studies from walk-ins

A grandmother came to a walk-in for the first time. Her kōrero was full of anger at her children who are using and at the impacts this has had on her, especially as she now has to be the full-time carer of her grandchildren. Her grandchildren have significant behavioural issues and the grandmother was overwhelmed and fed-up with them and the multiple agencies that interfere but don't actually help.

While telling her story she used derogatory and shaming language to describe her children – and sometimes her grandchildren. The group let her talk. And each time she used these labels someone would gently ask her to notice her language. This grandmother ended up laughing about how she labelled her children. "Yes, I can see it" she said "But that is the truth for me."

Someone else in the group asked her "Do you think that is useful? Are you communicating with them when you are thinking that?"

The kōrero continued. At the end of the session, one of the facilitators summed up. She talked about how all of the people present understood where the anger was coming from and how hard it is. "We have all been there. We know what that feels like. I can remember just how strong my own hatred was. Change is sometimes about finding ways to let the love in."

Another participant said "Keep coming back. I bet we see your words change." There was lots of laughter, lots of support – and a very clear message that judgement and shaming are unhelpful and unwelcome.

A group of women talked together at a walk-in about the role that women were playing in their community. They spoke of the heavy burden that women often end up carrying because of addiction – their own and their children's. And they also spoke about how women can also act as enablers.

They called out specific actions they saw in their own whānau and how unhelpful that was. They had a conversation about what boundaries are – what works and how hard it can also be sometimes to put those boundaries up in practice. One woman who had not used meth for the last few months because she is pregnant spoke up about how she was going to have to find a new place to live when the baby arrived because she could not trust that her mother and wider whānau would be able to hold those boundaries.

There were no easy solutions in this conversation, but a rich exchange and deep challenge about the role mothers and grandmothers can play in creating environments that support or disrupt addiction.

A conversation at a walk-in started about rehab services. One person talked about how useless these services are – they don't work, they are hard to get into, they are too expensive. There was general agreement.

But the conversation shifted to talk about different types of services and how at different times in the addiction cycle some can be helpful and accessible. There was agreement that a short detox unit run in the local hospital was often useful and supported people to do rehab at home or confront a relapse. There was a view that sometimes prison rehab services had led to change. There was a conversation about how the attitude of the person seeking support, and the support of whānau, makes a difference.

None of this changed the frustration the group had with the lack of accessible, timely, holistic support that they urgently want for themselves and their whanau. But the idea that "there is no help out there" was challenged. People were reminded of the fact that there is and can be options for support in their community.

Seeing the mahi: One-to-one support

A significant part of the work that NZ P-Pull does is through personalised, on-going and often intensive one-to-one support.

Given the range of other work that most facilitators do, it is difficult to accurately count the number of people who have received this support. However, a conservative estimate based on the number of calls and private messages each facilitator is receiving suggests that over the last year:

- **Around 700 people have received intensive, personalised, one-to-one support**. In addition to this, 100s more people have reached out for less intensive personal support – a quick chat, some follow-up or a bit of advice. Many more people feel the impact of one-to-one support, as most individual calls represent a wider whānau who then also benefit from this support.
- **About 20-30% of these people are in crisis,** meaning they are struggling with significant and immediate issues and needing significant support as soon as possible
- **The majority of these people have received on-going support over a number of weeks.** Many come back for support numerous times. For some this support continues over months or even years.
- This one-one one support is more commonly provided in regions where facilitators are based, but it also occurs nationally via Facebook, private messaging and phone.

One-to-one support is one part of a connected response

For most facilitators it doesn't make sense to distinguish too strongly between the community work, walk-in work and one-to-one support they provide in their own whānau and communities every day.

> **"It is hard to separate out the NZ P-Pull work from all the community support work I do. We are talking with whānau every day. They come and see us when they want."**
>
> **"Honestly, I feel like I am doing this work 24/7."**
>
> **"How many phone messages do I get??!! It is every day"**
>
> **"I tend to roll with whatever happens that day – be it drama, support, someone they can talk to, or need help. I just do it. I am not thinking about what bit belongs where."**

When members and facilitators talk about one-to-one support, they are referring to the more intensive, longer-term and often crisis-response support that the movement provides.

How one-to-one support works

As each of the facilitators has become known and trusted for their knowledge and expertise around the impacts of addiction, people have reached out to them for personal support.

Usually via private messaging or text, people who are using and whānau who are worried about their loved ones reach out to facilitators and ask them for personal support and advice.

21% of the members who responded to our survey say that they have phoned, text or messaged someone in NZ P-Pull for support.

"I think people quietly watch us on Facebook. Then they private message. They ask their own questions and for their own support. This stuff they are not going to post."

"The police pass on my number. People call me. Sometimes I have never met them but they are desperate for support."

"Because young people know me … they drop into see me. This is the bigger stuff. Sometimes it can go on for some time. Giving lots of support."

"A friend tagged me into a conversation she was having on Facebook. The whānau were posting about their worries about their daughter's mental health. Real suicide risk and not knowing what to do. My friend though I would be able to help. That's what we do."

It is hard to separate out the NZ P-Pull work from all the community support work I do. We are talking with whānau every day. They come and see us when they want."

"Honestly, I feel like I am doing this work 24/7."

"How many phone messages do I get??!! It is every day"

"I tend to roll with whatever happens that day – be it drama, support, someone they can talk to, or need help. I just do it. I am not thinking about what bit belongs where."

In the majority of situations people approach facilitators. However, this more intensive and more personalised support is also sometimes initiated by the facilitators themselves.

A common example of this is when facilitators who are moderating the members Facebook page become concerned about a post. They will then reach out or follow up through a private message. And in their local community facilitators proactively reach out when they are concerned – for example, when they have not seen or heard from someone they know is struggling with addiction in a while, or if they see something happen in their community that they suspect is a crisis-driven event.

"I could see things where not right (with a man sitting in a car alone). I went and got a $5 pizza. I started a conversation. He was in a bad way. But we are connected now. He has joined our (informal emergency housing) community. He will be here for the long haul."

"Right now I have a group of 4 people who I check in with every day. It is a quick check in – and an early warning system. So that if a crisis is happening – I know, I can be there."

"I saw a post asking about rehab. People had commented with some ideas – but we know how hard that system is. So I sent a quick PM asking how it was going. I found out more. She really needed support. I knew who to call, how to ask, to find the place that might have spaces soon. It is that reaching out – the follow-up that can make a difference."

One-to-one support reaches those who do not easily access support

Many people who ask for one-to-one support are people who are unlikely to come to walk-is or join the Facebook page.

Facilitators say that there are lots of reasons for this including fear around confidentiality, shame, level of crisis, gang/club links, homelessness, level of addiction, mistrust of systems, significant mental health issues and isolation.

Accessing group support is also difficult for some whānau members who are feeling unsafe, isolated and overwhelmed.

> **"I think less than 40% of the people I support would be a member of the Facebook group. They don't want to be public. And they are not going to come and write down their name and number at a walk-in. Not until a lot more trust has been built."**

> **"In [this small community] a lot of people fear that what they say will not stay confidential. People talk. They don't want to be in a group or even be seen walking in the door."**

> **"It is just too much. There is too much going on. I don't want to tell my story again. I just want support right now."**

> **"They come to me because I know my s***. I have been through this. I understand. And they know I will never break that confidence. I keep the mana in them."**

Addiction (to meth and other substances) is almost always in the mix. But it might not be the first or most important thing people reach out for support with. Common issues that facilitators are supporting whānau to deal with include:

- suicide and significant mental health issues
- high stress and tension around issues dealing with Oranga Tamariki
- crisis help finding rehab or detox services
- struggles with relapse and withdrawal (their own and people in their whānau)
- issues about parenting and the care of children
- dealing with courts and legal systems.

> **"Getting help can be really scary. Who is listening in? If I talk about what is happening for my kids or in my whānau does that mean I am a bad person? Have I not loved them enough? You spend all your time trying to love your loved one out of it. It can be so hard. When this stuff is happening in your whānau it impacts everyone – not just the user. Everyone on edge, everyone worries. The chaos. The money worries. It is not just those with addiction. The stigma, shame and judgement can be huge. So just having a way to talk, to ask … without fear someone will take your kids."**

> **"So often there are issues of suicide. And another one it trying to deal with Oranga Tamariki. It is all connected. It is not just one issue. You can't separate them out. They often all overlap. Every day I am responding to**

requests. People are isolated. They don't have services near them. Or they don't trust them."

"A lot of time people are wanting to find help for someone close to them. They are so focused on helping the other person that they haven't seen that they also need help. I sent a whole lot of stuff to a mum last week. I had to tell her 'This is for you – not just your girl.' The whole whānau suffers. But they forget. Someone has to wrap them up too. Getting help for yourself is the often the way to help someone else. Especially when things are bad … I get mad that the services that are out there don't see this. They don't help the whānau."

The one-to-one support that facilitators provide is highly personalised and depends on each situation. However common themes that emerged when they talked about how this process works include:

- **Being there** – in person, on the phone, on-line. This is about making time to be there, talk, listen, let people tell their story. The importance of just being available is a key part of the support provided. Particularly in times of crisis this matters.
- **Sharing knowledge** – helping people to see that it is not just them, what the patterns of addiction are like, that change is possible.
- **Making connections** – linking people into networks, services, other helping agencies. This is much more than just giving them information. It is helping them through the door, helping them navigate that system**.** This might look like being a support person when there is a meeting with OT, or calling a whānau meeting to work out how things need to change.
- **Helping people find and try new things** – even little things that can slowly build up to change. So one-to-one support might look like helping someone get a driver's licence, giving them an opportunity to be with animals, helping them think about a qualification they may want and then helping them find the right course, supporting them to learn how to ask for help, helping them find a place to call home, helping them join a gardening group or an art class.

The value of one-to-one support

Many of the values that walk-ins deliver (outlined above) also apply to one-to-one support. Here are two additional aspects that the facilitators identify as being particularly valuable form one-to-one support:

One-to-one support acts as an open door

Saying 'yes' and being there for people is a major part of the value of the one-to-one support NZ P-Pull provides. Anyone can ask for support at any time about any issue. There are no criteria, no referrals, no paperwork or forms.

"We don't have boundaries that say 'We don't help with that' or 'That is not our issue, you have to go somewhere else'. That doesn't mean we know everything. But we can listen, talk together about what is happening, find one or two things that we could try and do now."

"A big part of keeping hope alive is to be there. Not making people join a waiting list. Not saying 'no'. We are not promising quick answers. But we will be there. You don't have to do this alone."

"When a window opens, when someone is ready for change, we have to be there right THEN. You can't say "Come back in a few weeks". You have to act now to catch that energy for change."

"I never say 'I don't know' or ' I can't help you' when someone comes to me. What I do say is 'Leave that with me'. Then I find out. I go away, I ask other people, I link into my networks, I do a bit of research. Then I come back. I don't just leave them to try and find solutions on their own."

"So often the agencies won't ask questions. They are so busy checking if you fit their criteria or what they are funded for. They just want to refer you somewhere else. They miss what the real issues are. They miss seeing what else might help."

"Sometimes staying with people is hard. It can feel like they are not listening, not really wanting to make change. It can be a long time. But that is ok. They know we are here. We just keep being there. We don't tell anyone what to do."

One-to-one support is personalised

The facilitators stress how important it is to them to hear THIS person's story and understand what is happening for them, now. They do not have a set process about what should happen. They support whānau and individuals where they are at now – with highly personalised, relationally focused support.

"There is no timeframe for change. No six-week program. No one way to do things."

"Yes, there are some things that we know because we have seen so much of this, because all of us have so much experience of living with this. But everyone is different. We offer things. We can educate. But it is mainly about finding out what is right for them."

"They are spilling their whole life story out. We don't just see one part of it. I am listening out for their signs – we try and read people, see what THEY need. It is about trying to find the fit. Not one shoe fits all"

"One-to-one I feel is more engaging and connecting. It's where you truly find out who that person is and where you can actually help. What I do is just listen to their story ask them how can I support you in your recovery. Then we come up with their recovery plan. It can take a while to make that plan – including the whānau. What's really important for me is it's a plan you know is going to work. Why? Because its theirs and it's at their level where it's simple but really effective"

"We listen to their strengths and their interest and then we support them to take action. Focus on something positive in amongst all of it. And on what they can do for themselves – resilience, connection, giving back. It makes a difference when it is their own ideas – making those things real."

Case study

Living the value of whakatere: A case study from one-to-one support

A father came up to the facilitator in the supermarket carpark. This father was desperate for help for his son. The son was suicidal and using heavily. His wife had left him and he had lost access to the kids. The son was isolated and had no stable housing. The father has no idea what to do next. So the facilitator went to visit the son that day.

This was the start of a long journey. It began with building trust with the son and dealing with some of the crisis first – connecting him into a housing system that was accepting and safe, getting him into routines of sleeping and eating, finding a way for him to use safely because giving up was not his priority.

Then when things had calmed down a bit, it was conversations about the next step. It was always about stabilising, waiting to see when he was ready and then connecting him to new people, communities, ideas, opportunities.

The son is still using – but less often. He still can't see his kids. But his mental health has improved, he is no longer in constant crisis. He is doing a course at the local arts centre and doing job training. He is part of a supportive group of men with similar experiences.

The facilitator explains that support is often just about getting people to that next point for them – whatever that is:

"We take a step and stop there, leave them to it for a while. They will come back and ask for more when they are ready. Or I will see that they might be ready for the next bit. There isn't a programme or one expected way. This man is making his own journey – but we are using our knowledge, experience, the people I know in this community to help guide him on that way."

Pressures and challenges around one-to-one support

The challenge of dealing with a shift in demand

Over the last couple of years (and particularly the last 12 months) there seems to have been a shift in the balance of the mahi that NZ P-Pull is doing – with less time going into more formal group walk-ins and more time going into individual and personalised one-to-one support.

The impact of this of this is likely to be an on-going challenge for the movement in coming years. A major part of the approach of the NZ P-Pull is never saying no, and not having barriers to support. However, **as demand and expectations around personalised crisis support grows this raises questions for a small, non-professional movement.** The leadership of NZ P-Pull is discussing these questions. This may also be a place where Wesley (as the backbone support) could help to facilitate conversations about what different approaches may look like which do not undermine the whānau-led, locally responsive kaupapa of NZ P-Pull – but acknowledge the weight of work key individuals within the movement are carrying.

The challenge of balancing the importance and the weight of this work

Volunteers and leaders across the movement talk about how important and how difficult this work is to do. It takes extraordinary skill to be open and available – and at the same time to keep personal boundaries, to not burn out. The leaders in the movement openly talk about the balance between knowing how important the work they do is, finding it deeply satisfying and also finding it hard and overwhelming at times.

> **"This work is hard. We are not perfect. But we keep learning. We want to keep getting better. We keep going because we know that something different has to happen. And we feel it when it works. We can feel the change when we work like we do".**

> **"You know I do love it [doing this work]. It is so hard for people. There is often so little choice for them. Nowhere to go. I feel like I am being of real service. [And at the same time] the expectations are so high. I watch out for burn out. That has happened to me before. I have things I do now – that I am firm about. Supervision is important for me. A safe space to talk. Opening my mind. Looking at thing a bit differently. Speaking to me from a Māori view. It gives me strong connections, strong grounding."**

> **"It feels like it is constant – but we can't say no. I don't want to say no. This is the work that matters. This is what we are doing well."**

> **"Sometimes it can be hard to do this. I am not a professional. I don't have all those big support systems around me. I have to remember that. Other organisations can forget this. They ask a lot of me. Most of the time I am fine and can make it work. But sometimes it can get overwhelming. I have to speak up and remind them. The value of the work and the purpose of it keeps me going. But it can be hard."**

> **"We support each other a lot. The Facilitators Facebook page is key. We share ideas. We ask 'What do you think I should do here'. It is also a place where we can say (safely) how we really feel when things are getting too much"**

> **"I think we should do more of this. We can get better. Checking in on each other, asking about each other, reaching out to offer support before someone asks for it."**

An ongoing priority for the leadership of the movement continues to be a focus on self-care and to ensuring that everyone doing this work has support and supervision. Over the last year all the facilitators (as well as a number of their support volunteers) have had training on setting boundaries, self-care and finding their own, personal practices that feed their wairua. Bringing a te ao Māori lens to this – including consciously practicing whakawātea – has been strongly valued by the group. Another issue that the movement may need to consider is more ways of apprenticing or supporting volunteers into being able to do this level of crisis and personalised support. In a number of regions this is already happening – but there may be some value in having a greater focus on this and what a succession process for key leaders in the movement may look like.

> **"We only work as a movement because so many people give back. Because so many people help out. When we don't have that we can't be strong."**

> **"This is my whole whānau. It is not just me."**

> **"It is all of us together."**

The pressure to meet the needs of rangatahi

Over the last year in particular, the facilitators have noticed the high needs of rangatahi and the growing number of rangatahi reaching out for support.

It is often rangatahi who are feeling the impacts of addiction around them. These are complex issues. When the adults are so focused on their own addiction issues it can be the rangatahi who are trying to care for younger children, get food in the house, deal with isolation and bullying. Suicide, depression and hopelessness are serious concerns for facilitators supporting rangatahi. And there are also young people who are dealing with their own addiction issues.

> **"There are times when what I see with young people can just break my heart. Parents who are just not there for them. Dealing with such hard stuff on their own."**

> **"The rangatahi became the parents – looking after their siblings."**

> **"The extra support and right help for young people is just not there. Wait times are so long. This is bad enough for adults but it just doesn't work for young people."**

> **"It can be really hard for [rangatahi] to speak up. The issues aren't all about addiction but you can sort of tell when it is by the erratic behaviour, the whānau chaos. They don't have adults to talk to sometimes. They don't have people they feel safe with."**

The leadership of NZ P-Pull is conscious that the movement has not been designed to meet the needs of young people. The Facebook page and walk-ins as they work now are not likely to easily meet rangatahi needs and may not be safe enough places for rangatahi to participate. And while a focus of the prevention and community outreach work of the movement has included connecting into schools, the movement is aware that so much more needs to be done here. The movement has identified this as a key space to help prevent long-term addiction and whānau trauma in the first place.

NZ P-Pull is planning to develop a small advisory team to help better understand, reach and effectively support rangatahi. **Investigating and trialling ideas in this space is likely to be a key focus for NZ P-Pull over the next year.**

Case study

Living the value of korero: A case-study from one-to-one support

A man had been a month clean before he reached out. He was struggling with withdrawal. It was really hard. He felt his whānau didn't understand what he was going through. He felt angry and alone. So the facilitator called a whānau hui. "It was him, everyone he lives with, and me".

He had a chance to tell his story – to explain the hell he is going through, his mood swings, his anger, his strong depression. He spoke about how bad he felt because his whānau did not believe that he had stopped using. He asked for their support and talked about what he needed.

The facilitator spoke to them all about what healing time can look like, the patterns that other whānau see, how long withdrawals can last and how hard it can be. And then she asked for their story – what it is like for them.

The whānau spoke about what it had been like to live with his constant demanding, breaking out into fights, smashing up the place, lying and stealing from them, threating them if they didn't give him what he wanted, embarrassing them in public. They spoke of living with constant fear of him, tiptoeing around in their own house, always felt like they were walking around on eggshells. "He needed to really hear that. To see how they felt too. We made space for that."

And then together they made a plan for everyone. How everyone can be safe. How everyone needs to have healing space. The man comes back to see the facilitator weekly. "We go over the plan – what works and what doesn't then he tries something else."

The same checking-in happens with the whānau. "They tell me what worked and what didn't. Then they look for another way. We keep talking. We keep sharing. Keep listening."

Seeing the mahi: Members Facebook page

The NZ P-Pull members Facebook page is a main nationwide connection point for individuals, whānau and communities across New Zealand. This is what the data from May 2020 to May 2021 tells us about it:

- There were **7324 New Zealand-based members** of the Facebook page and a further 711 based internationally (the vast majority in Australia). 939 of those people joined in the last year.
- Over the year there was an average of **1742 active users each day**. The number of daily active users regularly went over 2500 and the highest daily active user number during the year was 3714.
- There were **1049 posts over the year** with an average of 3 posts a day and an average daily response of 24 comments and 140 reactions.
- **More women** (5583) than men (2383) are members of the page. 79% are aged 25 to 54 years.
- Most members are based in the North Island, particularly Auckland and Wellington. However, there is **a significant spread across small, regional towns**.

P-Pull Members across the country



How the Facebook page works

The Facebook page is the biggest and most significant connection point for the NZ P-Pull movement. In many ways the Facebook page works like a 24/7 nationwide walk-in. It is where people go to find out more about NZ P-Pull, to ask for and give support, to get information and resources, to shared lived experiences, tell their story and connect to a community. It is also where many people go to find immediate crisis support.

This is the kaupapa of the page:

> **OUR VISION is to help individuals, families, whānau, whānui and communities across Aotearoa by sharing knowledge and lived/learned experience so that we have a better understand the 'pull' that 'P' has on people.**
>
> **OUR AIM is to provide awareness and education to families, whānau, whānui and/or those who use meth.**
>
> **OUR GOAL is to educate and help raise awareness to whānau, whānui and communities who are prepared to be part of the solution, to stand up and find a way or lead the way themselves.**
>
> **This page is monitored by our movement leaders, there is no room for negativity, it's not about colors!! It's about helping each other by sharing what we know about meth and the pull it has on our whānau! Please respect our kaupapa.**
>
> **DON'T METH AROUND – NZ PEOPLE VS 'P' PULL**

The page is private and closely moderated

Twelve people act as moderators for the page, three of whom have AOD addiction qualifications. All of the regional facilitators and national coordinators are either formal moderators or closely follow the page and comment and respond as needed.

People only join the page when their request is approved by a moderator and they agree to the kaupapa of the page.

The moderators take approving membership very seriously. They do a background check on anyone who requests membership and if they have concerns, the moderators reach out and private message people to find out why they are wanting to join and how they will be contributing to the group. There are firm rules that no politicians and no journalists are allowed to be members. Nor are people whose main intent is to advertise / promote services. These rules have been put in place to ensure that it is a safe space focused on kōrero and learning together.

Over the last year 57 requests for membership were denied.

Every post is also approved by a moderator. The expectation among the moderators is that if you approve a post you will also follow it – noticing the comments and reactions and **stepping into the conversation as needed. Over the last year 48 posts were declined and 5 posts were removed**.

While the moderators do closely follow the page, the membership itself also takes responsibility for the safety of the page. The comments and posts are almost always in line with the kaupapa of the page and if members are worried about a post, they often private message a moderator or facilitator to make sure that someone is following up.

> **"I love the NZ P-Pull Facebook page and it's my main support. The page is VERY well moderated and VERY positive."**

The content on the Facebook page

The page is member led. The AOD advisors and regional facilitators regularly post and comment – but over the last year most of the content has been made by members. The posts are often raw and honest – with people sharing real-life experiences, struggles and successes.

The different perspectives and experiences of people who are currently using, in recovery and those who are the whānau of people who use are all given space. Like the walk-ins, there is no separation. People of all backgrounds and needs share in this space together. This means that there are very different ideas and ways of seeing the world expressed. There is lots of challenge. However, comments are almost always generous and compassionate.

> **"I love that many different people make comments, giving their perspective. And it is so important that it is often advice from those with lived experiences … Love that it is without judgement (hard to find when society is so judgemental about addictions) and compassion to both the user's situation and family/loved ones. I love that the focus isn't just on supporting addicts or the parent, which tends to be the case in support groups. Being the partner/ex-partner of someone with meth addiction means it is harder to find standard supports."**

> **"I like that I can participate in the group and hear different perspectives from family, friends, as well as from people in recovery themselves. It has helped broaden my horizons and given me much more insight"**

Many of the posts are about the day-to-day realities of dealing with addiction:

- journeys of success and change (what it looks and feels like to make change, celebrating that, seeing what helps, seeing what is hard)
- the struggles and complexities of being a parent or grandparent
- the struggles of being the partner/ex-partner of someone who is using
- feeling alone
- counting and celebrating days of being clean
- sharing inspiration
- staying strong
- self-care and self-compassion
- the impacts of meth on Māori mana
- dealing with anxiety and depression
- staying positive and hopeful
- dealing with anger
- trying to understand and deal with relapse
- setting and keeping boundaries (how to do it, how hard it is to do).

Another common theme is information sharing, including:

- sharing information about addiction, its causes and the phases of recovery
- finding community resources/supports that are trusted
- swapping tips and information about dealing with the system – such as finding lawyers, dealing with Oranga Tamariki, finding rehabs and finding local testing services
- sharing information about community events and resources
- where and when walk-ins and other PPULL events are happening.

While lots of conversation and sharing happens on the page, the moderators and facilitators are also aware of how much support happens 'to the side' of the official page.

Often people have a short connection on the page – but a much deeper connection via private message.

Not everyone posts publicly. A number of people will privately message leaders on the page with their questions instead.

Members share the information on the page across their networks so that it ripples out to non-members.

> **"I copy a lot of the posts and share."**

The value of the Facebook page

The Facebook page is highly valued by members. Often, this is for the same reasons as people value the walk-ins – community, connection, hope, information and knowledge, being heard and seeing other in the same situation. People strongly value seeing and hearing other people's stories.

> **"Just reading everyone's posts on the Facebook group helps me a lot."**

There are three other aspects about the Facebook page that are particularly valuable:

The Facebook page has a wide reach

As can be seen on the map on page 47, which shows were NZ P-Pull members live, the Facebook page allows people across the country to connect into the movement. In many places around New Zealand people don't feel like they can get the help they want or need and they value that they can get at least some support from the Facebook page.

> **"Because there is little tangible help in my area (I went to my doctor who couldn't help and to AOD where I knew more than they did!) your page really helps."**

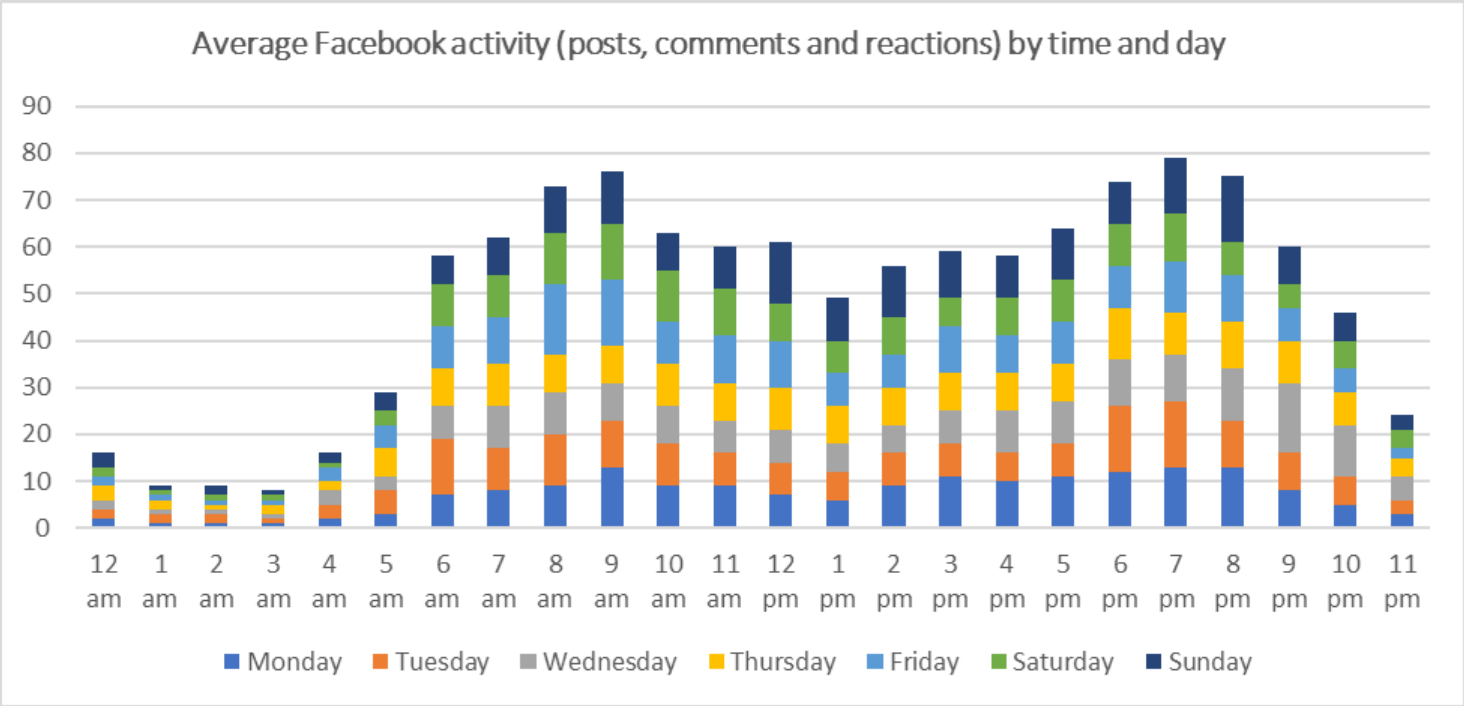
> **"I am just a follower of the page [I don't post]. I am a parent of a meth addict so when I came across you page on FB I joined to gain insight to other addicts and their journey and other family members of addicts. I live in the South Island where there is little or no help in the area I live and so your page and the people on it have really helped me to understand more and therefore be more supportive to my son."**

The Facebook page is available 24/7

The NZ P-Pull page means that people can get support whenever they need it. You don't have to plan, wait, work out transport or childcare, remember dates and times, or only need help in business hours. Data from the page shows that there is activity on the page across all days of the

week, 24 hours a day.

Some of the busiest times for the site are when all the other services are closed when people most need help; the Facebook page is there for them.



The posts on the page suggest that many people use it as a tool to help them to stay sober and deal with relapse. People can connect to others whenever they need. There is a strong outpouring of support and encouragement for people (at all hours) when they are struggling and when they are celebrating staying strong.

> **"I don't feel so alone in facing my addiction."**

> **"Reading others' stories gives me hope."**

And the same is true for those who are struggling with the frustrations of dealing with someone they love who is addicted. In the intense times around trying to engage with ex-partners, seeing your children relapse or feeling the burden of caring for your moko, the Facebook page is there.

> **"A place to vent my anger. A place to realise how powerful I am. I am still lost regarding whether my adult children are still using. I feel not so weak anymore, taking better care of me."**

The Facebook page provides a soft door

The Facebook page is helping some people who would be reluctant to go to a group or a service to get information and support.

Many people come and go from the page – they connect in and follow it closely when they need and then take a break or leave it for a while. It is a safe place to come back to – it is always there, but with no pressure or expectation.

Lots of people are also quiet observers. They go on to the page regularly, but never – or rarely – post. What they value is seeing and hearing what others are saying with no pressure to participate.

> **"For the most part I am a silent member. We have a granddaughter who has come home to us recently. She has been on meth and other drugs. She is going through ups and downs. At this stage she is not too serious about getting help. As her support person I value belonging to the P-Pull Facebook group where I can get information and [see others talk about] concerns. I pray for those I am led to."**

And this soft doorway allows whānau to invite others in. As part of the survey a number of people told us how connecting their loved ones to the page has been important for them. Before someone is ready to go to a formal service (or along-side that) the page offers an option to connect and just observe – without having to turn up yourself unless you want to.

> **"The FB page has been extremely helpful [for me]. My daughter has also joined the page."**

> **"I got my granddaughter to join as well to get some support and understanding as the child of a dependent user."**

> **"It offers a safe platform to share. I love reading the encouraging comments to those who are struggling. I have recently connected a family member to the group who is struggling with addiction."**

> **"My friend who is using follows this page from time to time. It was a BIG step for me when he joined this page."**

Pressures and challenges around the Facebook page

The challenge to make the Facebook page even stronger

The engagement levels and strongly positive comments from the members survey indicate that thousands of people deeply value the Facebook page. And at the same time both the leadership of the movement and the members recognise that there is potential for the Facebook page to be even better.

> **"We could drive this harder. We could make this even more alive."**

Coming together to as part of the reflection process and 6-monthly wānanga, the leadership of the movement and key volunteers discussed a range of idea of that could build off the existing strengths of the page. These ideas included adding more specific information about key topics, ensuring more balance between posts about/for people who are using and the whānau who are supporting them, asking for more feedback and ideas from members, better links between what happens on the page and what happens at walk-ins, more systematic welcoming and connecting of individuals, better systems to ensure that anything of concern has good follow up. Members too, as part of the survey, suggested ideas about some simple things that could make a difference to the page.

The challenge of administering the Facebook page

An ongoing pressure for NZ P-Pull – and a barrier to doing more with the Facebook page – is the significant time that this takes to administer the page. The facilitators are already regularly spending time on the page assessing new requests to join, approving posts, following and moderating chat and following up when there are concerns, and posting information and ideas. **It may be of value to NZ P-Pull to think about different ways to administer or oversee the members Facebook page if the movement is keen to maximise the value of this resource.**

Case study

Living the value of hapori: A case study from the members Facebook page

We put out a survey on the NZ P-Pull Facebook page and that asked people questions – and also left lots of space for people to say whatever they wanted. One of the strongest pieces of feedback was that they feel like NZ P-Pull makes a community for them to belong to. While people strongly value the information, skills, knowledge and practical support that are part of NZ P-Pull – it is the *feeling* of being welcome, heard and seen that so many of the comments were about. These are the common words and phrases people used:

"Non-judgemental"

"It for everyone"

"Connections"

"No one is excluded"

"Support"

"Real"

"The community feel"

"Honest"

"They are genuine"

"Hope"

"Not alone"

"A place to vent"

"Love"

"Raw"

"Sharing"

"You never walk alone"

These two full comments sum up much of the feedback about the Facebook page:

> **"Best support when I need it most, no judgement, allowed to express feelings."**
>
> **"Thank you, thank you, thank you. The NZ P-Pull Facebook page is the only space where I can be open about having (a loved one) on meth."**

Seeing the mahi: Community outreach

A major focus of NZ P-Pull's mahi is being visible, speaking up and putting accessible information out into the community. The community outreach work of the movement is all about raising awareness and reducing the silence, shame and stigma around meth use and addiction.

Over the last year:

- More than **2000 Methy Business booklets** were printed and distributed. In addiction a PDF version was given to Regional Public health and Brave Hearts so those two organisations can widely distribute the resource.
- Around **3000 stickers** were printed and distributed
- **100 t-shirts** were printed.
- Around **40 media and speaking engagements** occurred with groups such as Rotary clubs, schools, prison advocates, Judges Clerks, activity centres, conferences, and community groups.
- NZ P-Pull was part of **dozens of fun days, hikoi, community fairs and events** across the North Island regions where facilitators are based.

How community outreach works

Being visible, speaking up, sharing and promoting good information, and breaking the silence and shame are at the core of the community outreach work that NZ P-Pull does. Members and regional facilitators are doing this regularly in lots of ways in their communities and whānau.

Community events

NZ P-Pull regional facilitators are part of strong local networks and in each of their communities they organise and join in the positive whānau focused events that occur in their communities.

Often community events are about bringing whānau together so that they can see that it is not just them, that there are people to ask for help and so that they can have fun together. Community outreach can also look like BBQs, dance events, and whānau fun days.

The open walk-ins – where facilitators set up in parks, at markets, outside shopping centres – are another example of ways in which NZ P-Pull get out into the community.

> **"I was surprised that people just still did not know who was out there- where all the helping services and organisations are. So we have organised a community day. What else is there out in community that we don't know about? Let's invite everyone in and get it out in the open. Then our whānau can see all the resources that we do have."**

Starting conversations and sharing information

NZ P-Pull facilitators share their own life experiences and stand up and lead difficult conversations about the impacts of meth in their communities. This happens through organised hui and media engagement and in a range of online spaces – as well as in the hundreds of informal conversations in everyday spaces in the community.

Within local networks of social service providers, the facilitators are known and often asked to come and share their knowledge.

> **"Our local GP service came to me. They needed to understand what was happening. I spoke to them. I have given them lots of copies of Methy Business. They told me how much they like that and are using it. I go back in whenever they want."**

> **"I share everything I know, everything we have got with anyone who asks. This knowledge doesn't belong to us. It is for sharing and learning. We are not gatekeepers."**

> **"A few teachers at our school have asked me for information. They want to know more, what is happening, what help is out there."**

There have regularly been invitations from media, groups and people who want to learn more from the expertise of the movement. These invitations have grown over the last year with the establishment of a National Coordination function.

> **"I love seeing your members on TV advocating for users and educating the public."**

Creating and sharing resources

Over its life the movement has developed a number of popular resources that it distributes widely through its networks:

- **The Methy Business Booklet** is a 38-page resource filled with facts and information – as well as the personal experiences of real people from the movement. It covers topics like what it feels like to go through withdrawal, how to respond to a person on meth, overdose, psychosis, self-care, and advice on staying stopped.
  The booklet has been put together as an accessible resource for whānau and communities who are struggling to understand P and its pull on them and those they love.

  > **"It is my bible."**

  > **"People love that book. I get so many good comments about it."**

  > **"I went to (a large public event) and saw our booklet there – people were handing them out, saying how useful it was. It wasn't even us! There is just nothing else like this out there."**

- **T-shirts and hoodies:** The movement started printing these a number of years ago as a fundraiser to support facilitators to travel and meet together. The t-shirts are bold and strong and firmly state the message of meth-free people and whānau. There is high demand for these. A problem with design and printing has happened this year and so fewer t-shirts have been made. People are asking for them and wanting more t-shirts to get out there.
- **Stickers**: Six designs of stickers are widely distributed across communities. This is a simple way of getting the meth-free message out. Members and community also use the stickers to signal spaces that they want to keep meth free in their community – their own homes, cars, community gathering spaces.

The value of community outreach

> **"It takes a lot of time but it is so worth it, because of the feedback we are getting. We are breaking the ice. We are generating kōrero. We are giving out knowledge."**

Community outreach helps educate and raise awareness

One main focus of this mahi is getting the message out. The community outreach activities are educating a wide range of people and communities about the pull of P, the impacts it is having on whānau as well as giving people good information about addiction and what can help to disrupt that pull. NZ P-Pull facilitators and the national coordinators regularly share their own journeys and lived experience. They are open about letting people see and feel what this is really like. Speaking up, being out in the open and sharing experiences is also helping to build empathy, compassion and understanding.

Community outreach helps to break the silence

Community outreach is helping to break down the silence, shame and stigma that is still strongly associated with addiction. Getting out into communities, being visible, going to where people are and bringing real stories out allows people to see know that they are not alone. A big part of the community outreach work is about starting conversations – allowing spaces and opportunities for people to just ask one question, come up and have one small engagement, get curious or brave enough to say something. The t-shirts and hoodies play a big part in this. It is an invitation to talk.

> **"People just come up when I have got this on. I am in the supermarket and they will come and talk or you get the look, the nod. Sometimes it is negative stuff but that is not common. Most of the time they want to know more."**

> **"If I want to actually eat my lunch, I can't wear this out. Too many people come up and talk and I don't get to eat!"**

> **"I wear this everywhere I can. I don't have to say anything. It just puts the issue right out there."**

> **"I wear my t-shirt or hoodie when I am at the kids' sport over the weekend, and at school events. People come up to me. They ask questions then."**

Having the resources set out on a table, handing them out at community fairs, seeing them on cars and workplaces and homes – all of this starts conversations and helps to break the silence.

Community outreach builds networks and connections

Participating in community events and being seen out and about in such a wide variety of places builds connections and strengthens the NZ P-Pull network.

> **"We don't have to do this all ourselves. We tag into what other people are doing. We support their things and they support us."**

> **"At the markets and the dance day – we give don't just have our stuff. We show people what else is happening around here. If there is good information – give it to me. I will put it out there."**

The fun days and events for tamariki also support whānau to connect to each other, to have fun and to start building and seeing that community of belonging.

Pressures and challenges around community outreach

The challenge of getting more value from the resources

The NZ P-Pull leadership have discussed and agreed that they could be making more use of the resources that they have. Having funding for the first time means that the movement could think about resources in a new way. The t-shirts are now not an essential source of fundraising, and could become more about awareness raising and support. It is difficult for a movement that is so used to being very low on resources to find a way let go and just print and distribute things as people want. So, making more and putting more out is an aim of the coming year.

The movement is also planning to review and update them – particularly the Methy Business booklet, which was largely written 4 years ago. The leadership has also talked about what it might look like to try and turn some of the written information into short videos or break the booklet down into smaller information sheets for those people who get overwhelmed by too much information and just want one bit at a time. These would also be useful resources for the Facebook page.

The pressure to do more advocacy work

The movement's leadership is also discussing how it might do more in the advocacy and policy influence space. What might it look like to be more purposely seeking to influence decision makers and community leaders? There is a growing frustration among the members and with the lack of progress on issues around support for addiction and mental health. **Members are asking NZ P-Pull leadership to start speaking out more about the systems that just don't work for them.**

> **"I am more than happy with what [NZ P-Pull] do … but from a frustration perspective … changes need to happen. Government agencies are more focused on condemning addicts and parents … rather than understanding the addiction patterns and laws relating to family-care of children. And the lack of acknowledgement of grandparents in the court system due to the law is more than frustrating."**

> **"Suicide is such a big issue. We are seeing so many people – and not just youth – but men in their 30s and 40s who are taking their lives. How do we stop this?"**

There is also a call to speak up more about the impacts of meth on tamariki and rangatahi and the lack of good supports in the mainstream system for them.

> **"We have to start seeing the kids in this more. It is whole whānau that need support. There is still just so much blame and shame. Where is that love and support for those who are trying to care for their mokos and for their children."**

> **"As a grandmother, I no longer have the energy for the parent that uses (though I still hold hope) caring for 4 mokopuna who have been subjected to their parent's addiction. They have been continuously subjected to neglect, verbal abuse, broken promises, partner violence … uncertainty etc. So who helps them? Who helps us to help them?"**

> **"[We need] rehabs for the whole family."**

Case study

Living the value of mana: A case study from community outreach

A women arrived at a walk-in wearing her NZ P-Pull t-shirt.

“I love this shirt” she said.

The woman was 7-months pregnant and had worked really hard to stay clean for her whole pregnancy. She explained that wearing the t-shirt was helping her.

“It reminds me I am strong and it tells other people to stay away from me with that stuff”.

It felt like the t-shirt was, in a small way, helping to protect her and her growing baby.

Others around the table agreed that people respected the meth-free messaging on the t-shirts and on the stickers. They talked about how some people put lots of stickers up – on their car, their letterbox, their front door. It is a reminder of what they want for themselves and their whānau.

The pregnant women explained that the t-shirt meant something else to her too. When she wears it, she speaks to people about her experiences, she shares what she knows, she invites other people to come to the walk-ins.

She was clear that when she does this she is giving back and she is helping other people out in her community. Wearing the t-shirt was helping her to signal (and remind herself) of all the positive contributions she makes, the identity she is building for herself and her child, and the goals and dreams she has for their positive future.

Seeing the contribution

Iti te matakahi, pangāia ki te tōtara pakaru ai
The wedge may be small but it will split the greatest tōtara

There are hundreds of organisations across New Zealand trying to understand the drivers and support people to deal with the impacts of addiction. Whānau are desperate for support around addiction, metal health and a range of associated social issues. The complexities of what is driving addiction and the impacts of intergenerational trauma, racism, isolation, colonisation and poverty are enormous.

In this context, what difference is NZ P-Pull really making? It is easy to be busy, but is there any evidence of significant longer-term impacts from all of its mahi?

The goals of NZ P-Pull

There are four key goals that run across everything that NZ P-Pull does:

1. **Ārai (Prevent):** reducing the number of people who become addicted to meth
2. **Pupuri (Hold):** supporting people to live a positive life with or without addiction
3. **Piki te ora (Recover):** supporting people to come off and stay off meth
4. **Tiaki (Protect):** increasing the safety and wellbeing of whānau affected by meth

For NZ P-Pull it is making progress on all of these goals together (not each in isolation) that will allow whānau and communities to disrupt the pull of P.

It is difficult in complex and interconnected spaces such as addiction and intergenerational wellbeing to see simple causal lines between activities and longer-term outcomes.

We looked for indications of significant positive impact in two places:

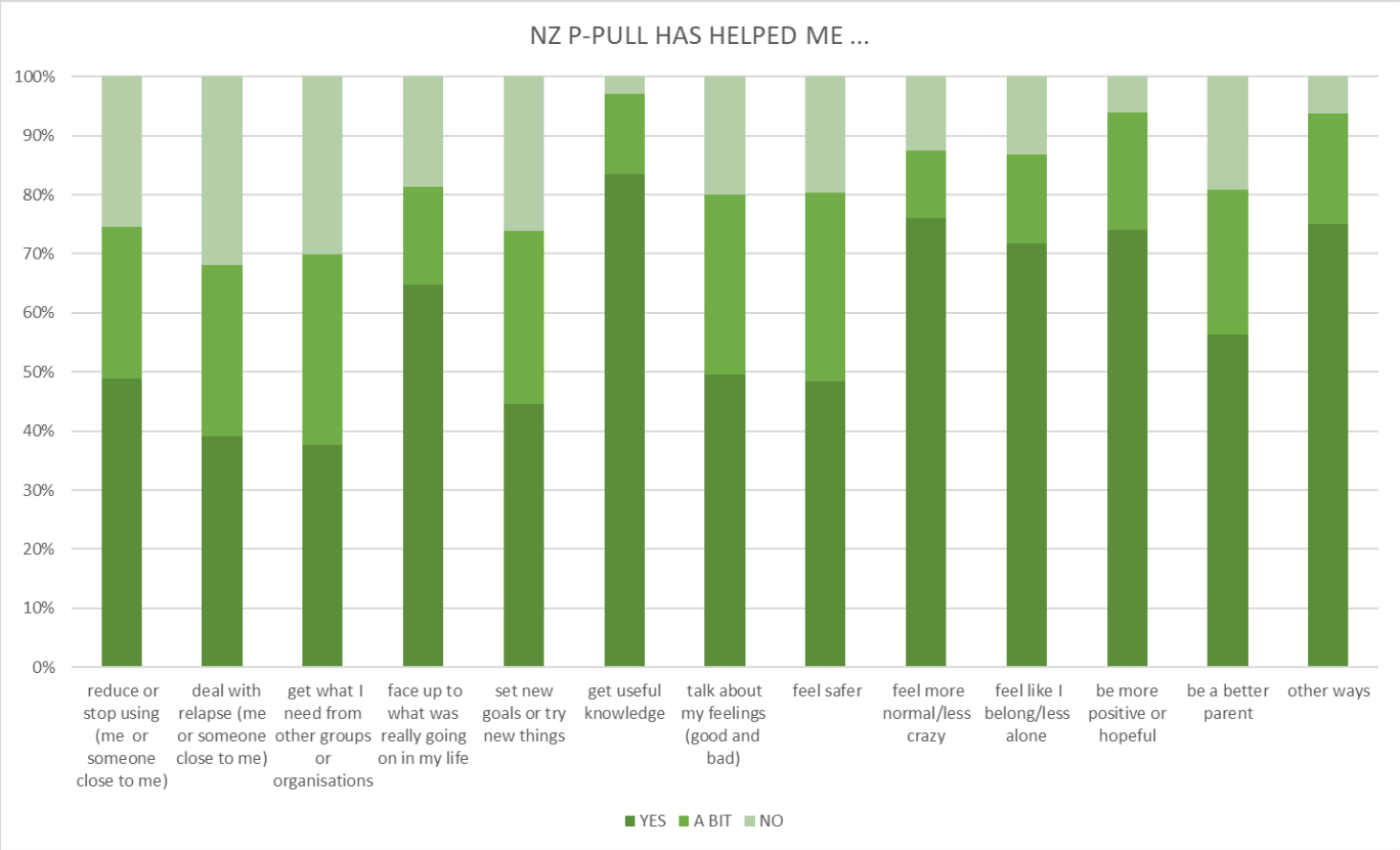
1. We asked the members to tell us what difference they see NZ P-Pull is making for them.
2. We looked at what some of the research says. Is there any evidence that suggests that the NZ P-Pull ways of working is likely to lead to the sorts of outcomes they want to see?

What members say the impacts are

Members told us specific ways in which NZ P-Pull's mahi has had a direct, positive and lasting impact on their lives.

The results from the members survey help us to quantify some of these impacts (see the chart on the next page, p56).

The changes that people report are significant. Collectively they are likely to be helping individuals and whānau to disrupt the pull of P and build longer-term wellbeing and resilience.



Looking at some of the research

We have identified some of the main elements of the NZ P-Pull approach and looked at whether there is any research that would suggest these ways of working are likely to be effective in creating long term change.

In particular we looked at some of the research on:

- approaches to building long-term, intergenerational wellbeing and resilience on complex social issues
- key elements that are necessary in tackling issues around addiction in general and methamphetamine addiction in particular
- valuing and learning from the wisdom of te ao Māori approaches to whānau and community wellbeing.

Support for the non-centralised, informal structure of NZ P-Pull

NZ P-Pull can look messy from the outside. It does not have a clear centralised structure with well-defined programmes and standardised interventions. However, there is research that suggest that this approach may well be one of the more effective ways of working with complex social issues.

New Zealand-based economist Girol Karacaoglu (2021) argues strongly for approaches to complex public policy problems that are participatory and responsive. “Improving wellbeing requires at least as much focus on the process followed as the outcomes being sought; indeed, desired outcomes cannot be achieved unless the processes followed are genuinely and effectively inclusive.”(p. 21)

Karacaoglu (2021) shows that very rarely can we predict and carefully plan out what will work when trying to make positive differences in complex social spaces, such as mental health. In this context he argues that it makes sense to move away from complicated systems that try and control and separate out lots of elements. Instead, he presents evidence of the value of encouraging small scale, local level experimentation and responsiveness. He argues for the "indispensable role of practical knowledge, informal processes and improvisation in the face of unpredictability." (pp. 86-87)

Karacaoglu (2021) presents research that supports the interconnected approach that NZ P-Pull takes to its mahi. "There is a very large and rich literature on the meaning and sources of wellbeing. Though there is lots of debate on those matters, everyone agrees that the sources of wellbeing are diverse, interconnected and complex." (p. 20*)*

This strongly resonates with the approach of NZ P-Pull- in particular:

- the flexible, locally responsive, whanau-led approach that is grounded in the gathering together and sharing of practical lived experience
- seeing the connections across issues – rather than trying to 'only' focus on addiction.

McGhee (2021) also supports the notion that people working together in informal, often small-scale ways, does lead to real change– especially on those issues that are the most entrenched and multidimensional:

> I am a policy wonk. That has been my career. But ... I am more and more in love with the transformational power of organising. People taking action … finding an issue that means a lot and working with your neighbours to change the rules and allow more opportunity. (From an interview with the author, *Being Antiracist* podcast, June 14, 2021)

Across social services, approaches like those on NZ P-Pull that make it possible for people to 'just start' are increasingly recognised as being valuable. Rather than highly prescribed services and tightly bonded helping organisations, it is soft, open doors that can be the first and most important step in a virtuous cycle toward long-term wellbeing. These soft doorways are the trusted, often local people and organisations who reduce shame and stigma, support people to recognise that their contribution matters, allow people to take control for themselves and connect people into new relational networks. (Cottom, 2018.)

Support for NZ P-Pull's focus on kōrero

NZ P-Pull is not a clinical service. However, its focus on kōrero (being there to talk, listen, tell and retell the stories of our own lived experiences) resonates strongly with the established approach of narrative therapy. Narrative therapy is used widely in family therapy spaces:

> Narrative therapy seeks to be a respectful, non-blaming approach to counselling and community work, which centres people as the experts in their own lives. It views problems as separate from people and assumes people have many skills, competencies, beliefs, values, commitments and abilities that will assist them to reduce the influence of problems in their lives. (Dulwich Centre, n.d.)

Karacaoglu (2021) also points to research that aligns with the NZ P-Pull approach of kōrero as a key tool in addressing the complex issues whānau are facing:

Narrative reasoning is the most powerful mechanism available for organising our imperfect knowledge. Understanding the complex world is a matter of constructing the best explanation – a narrative account – from a myriad of little details and knowledge of context derived from personal experience and the experience of others. (p. 23)

Support for NZ P-Pull's focus on creating connections and belonging

There is evidence that supports the central idea within the NZ P-Pull movement that connection, belonging and creating meaning together is a significant tool in building wellbeing in general – and reducing the impacts of harmful drug addiction in particular.

"The opposite of addiction is connection" is the now famous phrase that sums up this approach to addiction. (Hari, 2015)

Grisel (2019) argues strongly for new approached to the treatment of addiction that go beyond just trying to fix what is happening in our individual brains:

> Treatment is only effective when it is coupled with ample social support … Given social support, a range of attractive alternatives and perhaps short-term medical interventions we [people who struggle with addiction] can choose life ... The principle missing in all of these formulations [failed approaches to eliminating the harm of addiction] is the opportunity for each of us to freely seek a meaningful life. *(*p. 210*)*

NZ Drug Foundation (2020) argues the need for meaningful, purposeful connections of belonging and support as key part of a comprehensive approach to addressing drug harm in New Zealand.

This focus on belonging and connection is not only important for those dealing with addiction. It is also true for whānau who are working to grow their mana, wellbeing and resilience. (Matua Raki, 2010)

Karacaoglu (2021) points out:

> Social sources of wellbeing, especially those delivered in person, are of even greater importance for subjective wellbeing than previously thought … The largest gains [for wellbeing] … come from the measure of social support … belonging in an atmosphere of mutual support and trust. (p.22)

Support for NZ P-Pull's focus on Māori approaches to wellbeing

NZ P-Pull is strongly informed by Māori cultural practice and over the last year in particular the leadership had been consciously drawing on te ao Māori principles of wairua, whakawātea and rongoā Māori. The kaupapa of the movement is firmly grounded in reaching out and into Māori whānau and communities

There is a growing body of research that suggests these approaches will be delivering multiple benefits for whānau and communities – including in the addiction space. (Ministry of Health 2020)

Māori continue to disproportionately feel the burden of drug and alcohol addiction and experts in the addiction field recommend solutions that include increasing access to and choice of kaupapa Māori addiction services, as well as expanding access to rongoā Māori (Ministry of Health 2020). This includes specifically the area of addiction to methamphetamine (Matua Raki, 2010)

The connected and holistic approaches to wellbeing that NZ P-Pull practice strongly align with Te Whare Tapa Whā, a framework that underpins many approaches to health and wellbeing in New Zealand. The NZ P-Pull leadership consciously uses Te Whare Tapa Whā across its mahi.

Support for NZ P-Pull's processes – no assessments, no programmes, no time limits

NZ P-Pull does not have systems that make people wait until they meet a threshold of set of criteria for support, and there is no timeframe imposed on how long support will last. People come and join

NZ P-Pull whenever they want – however early or late in their own journey. People stay connected to the movement for as long as they want.

Particularly for those struggling with addiction to meth, there is research showing that this open approach is likely to be of significant value.

Addiction specialists tell us that it is often possible to go through withdrawal from meth at home – without always needing a highly professional or medicalised service (Matua Raki, 2010). However, the pull of P is strong and the risks of relapse are high for a long time. Research suggests that the earlier people can get help, the better. "When we start the conversation when people are struggling, we miss most of the people we are trying to reach." (NZ Drug Foundation, 2020 p. 18) And people who want to reduce their use of meth need long-term support. That support does not have to all be clinical. "To support long-term recovery in the community, we recommend investing in community responses and one:one peer support." (NZ Drug Foundation, 2020 p. 23)

"Damage to the cognitive area of the brain (from meth addiction) can mean that people have reduced ability to control their emotions and actions and predict outcomes for up to a year." (NZ Drug Foundation 2020, p. 23). This makes things hard for whānau as well as the person who is dealing with addiction.

The NZ P-Pull approach of being there for the long (and often isolating) journey of whānau who are dealing with the impact of their loved one's addiction is also backed up by evidence. Research supports NZ P-Pull's focus of working with whole whānau (Matua Raki, 2010).

Unlike many other services, NZ P-Pull recognises the impact of meth addiction on wider whānau – as a primary focus, not an add on. NZ P-Pull's focus on personalised, long-term support for whānau is likely to be contributing longer-term value, particularly in the context of breaking the intergenerational pattern of trauma.

The wider contribution

NZ P-Pulls approaches seek to build the wellbeing and resilience of whānau and communities – not just reduce the harm of addiction to meth. There are strong indications that the way NZ P-Pull works is likely to be making a valuable and sustained contribution for individuals, whānau and communities dealing with the complex and interconnected social issues that are often the drivers of addiction and substance misuse.

It is important to remember when assessing the social impact of NZ P-Pull that the movement is not claiming to have all the answers.

NZ P-Pull is just one part of the system. As lived experience experts, NZ P-Pull brings valuable and often missing skills, ideas and challenges to the table.

At the same time, there is strong demand from both members and the NZ P-Pull leadership for more and better contributions from others (including clinical AOD, mental health and whānau support services) if collectively we are to make sustained change around the drivers of harmful addiction.

Looking ahead

Ko te pae tawhiti, whāia kia tata; ko te pae tata, whakamaua kia tina
Seek out distant horizons and cherish those you attain

Being flexible and adapting to what is needed and wanted is a key part of the NZ P-Pull movement.

Throughout the reflective process that we have done together, it has been important to both NZ P-Pull and Wesley Community Action to identify changes that might help the movement get even stronger.

> **"This is important. This work is too hard and too important to just say 'we have got this'. We need to be up for learning. We want to be the bomb"**

As already outlined, the leadership of the movement had identified a number of priorities for the coming years include:

- investigating ways to better support rangatahi
- continuing to build and improve the members Facebook page
- investigating systems that may help to manage the workload – especially around one-to-one support
- making changes to walk-ins – it is likely that new walk-ins will start, some may stop, and some will transition to more informal walk-ins
- continuing to update and revise the NZ P-Pull resources
- investigating ways to grow the advocacy work that NZ P-Pull does.

As well as these the immediate changes, as part of this reflective process Wesley has tried to identify some of the longer-term issues that may either build the resilience of the moment, or could create significant challenge points for it in the future.

Issues to consider

Four particular issues emerged that NZ P-Pull's leadership may want to think about. Each of these issues is complex and there are no quick answers or simple recommendations to follow. We hope that the questions raised here contribute to a rich dialogue amongst the leadership of the movement as they continue to adapt and evolve in the complex spaces in which they work.

Systems and structure

One of the main features of the NZ P-Pull movement to date has been its responsiveness and ability to 'just do it'. Highly competent and trusted regional facilitators take the actions that are right for them and their own communities. This has been a major strength of the movement and an essential part of what makes it a movement (not a set of services or programmes). However, as the movement has grown, and as the expectations of what it can and should deliver have risen, there is more pressure on this model.

The movement may want to consider whether there is a role for some more systems support at its centre.

- Does NZ P-Pull want to continue, or even seek to increase the funding it received from central government – knowing that this comes with an administrative workload that can feel frustrating?
- Would it be useful to consider having some common simple data-collection processes to help know more about the workload and changing demands in different areas?
- Would it be useful to have some more support as part of the national coordination team to oversee the Facebook page in particular? Could this be one way to relieve some of the workload of regional facilitators and get even more value from the reach and connections that the Facebook group has?
- Would it be useful to have some more national-level administrative support to assist with the smooth running of the regular processes that underpin the 6 national-level building blocks of the movement?

Apprenticing and succession planning

The success of NZ P-Pull rests strongly on its regional facilitators.

There are many ideas about what the movement could or should do more of. The survey of members told us that people have lots of idea of activities and approaches (big and small) that would build off the strong base of trust and expertise that NZ P-Pull has already and which could increase its reach and effectiveness.

However, the current leadership group are already volunteering many hours and have very little capacity to do anything more. They are carrying a heavy workload.

- What could help to apprentice new people into the system as key volunteers?
- What does succession planning for the current leaders look like?
- What does training and support look like for those who are new to roles within the movement?

Responding to demand and crisis

The high need from whānau and communities and the lack of a well-functioning addiction and mental health services means that the demand for support – and in particular for one-on-one and crisis-driven support – are high and growing. It is very likely that at least for the next few years there will be much more demand than NZ P-Pull can meet.

There seems to have been a shift in what communities are asking for, with less demand for traditional walk-ins and more demand for this personalised one to-one support. (Although there is also strong demand for NZ P-Pull to bring walk-ins into new communities!)

Central to the way NZ P-Pull works is not turning people away – being available and responsive when people need support no matter what the presenting issues are.

The facilitators recognise that one-to-one support is valuable and rewarding work, and at the same time the current workload and being informally on call 24/7 is unlikely to be sustainable.

- How does the movement want to respond to this challenge?
- What does it mean for training and supervision?
- Are there opportunities to more consciously collaborate with other groups and organisations? Could this help to relieve some of the workload and pressure on NZ P-Pull facilitators?
- How can (or should) the movement best keep its whānau-led kaupapa in this space and not be pulled toward delivering addiction or rehab services in order to fill the gaps left by others?

- How could NZ P-Pull support other organisations to develop more inclusive, accessible and responsive clinical AOD services in their communities?

Focusing on values

One of the strongest learnings from all of the conversations that informed this report was how essential the values of NZ P-Pull are to the leaders of the movement. *How* the movement works is as important as what it does. However, there are strong external pulls to focus on activities more than values. It is interesting to note that much of what is written down about the movement focuses on the activities. There often seems to be pressure to talk about activities, to take action, to do more. However, the values of hapori, kōrero, whakatere, wairua, wero and mana are at the heart of what NZ P-Pull does. These values are 'given' and often go unspoken.

- Is it right that these values are essential drivers of the movement?
- If so, could the movement talk about these values more and make them more explicit for all members to know and see?
- Would it be useful to use these values as a guide to help the movement make important decisions about when and how it takes action?
- What would it look like to notice the pressure to keep activities going and to start new activities? Does a greater focus on the values and goals of the movement help it to respond thoughtfully to that pressure?

The way ahead

NZ P-Pull is movement that is highly valued by its members and in strong demand across New Zealand.

It is providing support to thousands of whānau and reaching out into isolated and underserved communities.

There are strong indications that NZ P-Pull is making a valuable contribution towards disrupting the pull of P.

There are both challenges and opportunities facing the movement. To date NZ P-Pull has proved itself to be innovative, creative and responsive. These are people who have a wealth of experience in dealing with complexity and facing challenges head on. They are well placed to find their way through.

Wesley Community Action looks forward to continuing to offer support to the NZ P-Pull and learning more from the movement as about collaborative, whānau-led solutions and approaches to complex issues that we too can use in our work.

Ngā mihi nui.

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