Mihi

Tuhia ki te rangi
Tuhia kite whenua
Tuhia ki te ngākau ō ngā tangata
Ko te mea nui
Ko te aroha
Tihei Mauri Ora

Write it in the sky
Write it in the land
Write it in the heart of the people
The greatest thing
Is love
Behold there is life

Acknowledgements

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Tūmata Kōkiritia – Shifting the Paradigm is a change management strategy developed and led by Te Kete Pounamu: National Maori Leaders with lived experience of mental distress and/or addictions who are supported by Te Rau Matatini (Baker, 2015)

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Executive Summary

This report represents the important kōrero articulated by whaiora Māori during Tūmata Kōkiritia – a noho wānanga held at Mataataua Marae, Tāmaki Makaurau on the 12th and 13th October 2017.

In April 2017 whaiora Māori shared their aspirations to deliver a wānanga to whakawhanaungatanga (make connections), to capture the richness of Mātauranga Māori (Māori knowledge) and to come together to wānanga solutions to increase self-sufficiency for Māori health and wellbeing.

Tūmata Kōkiritia wānanga was developed, designed and co-hosted by Te Kete Pounamu (National Voice for Whaiora Māori) and tangata whenua from the Tāmaki Makaurau region to create a space of healing from Te Ao Māramatanga. (Matekitawhiti Chase)

We see people experiencing spiritual turmoil. If I’m outspoken about that I’m shut down because it challenges the medical model - Hui Participant

Tūmata means to ignite, to incinerate, to burn as getting rid of the old thinking. Kōkiritia means to champion, to promote, to lead and to advocate. Tūmata Kōkiritia therefore means igniting champions to lead, to advocate and provoke: Shifting the Paradigm.

A space of healing from Te Ao Māramatanga is the creation of an environment for tangata to reach a greater understanding of their own experiences through kōrerorero and mātauranga Māori, whereby they feel empowered to use their knowledge within to heal themselves, their whanau, hapū and iwi.

The four key areas identified as important to whaiora Māori wellbeing that provided the foundation of the wānanga were:

- Mātauranga Māori (Māori knowledge)
- Mana enhancing practices
- Tino Rangatiratanga (Self-determination, autonomy)
- Kotahitanga (Unity)

Seventy-two people from 25 iwi attended the noho wānanga to support the kaupapa, whakawhanaungatanga and share their insights. The kōrero and learnings from the wānanga will contribute towards whaiora Māori led solutions that influence least restrictive practice and best practice when working with Māori.

Te Kiwai Rangahau team, Te Rau Matatini provided Te Kete Pounamu with a kaupapa Māori Participatory Research approach advocated for whaiora Māori to be able to reach ‘a truth’ about their own lives, enhanced by their own worldviews and therefore influence changes that are needed to ensure positive outcomes for themselves (Bishop, 1994; Cram, 1995; Smith, 1996). The approach is reliant on a process of negotiation, participation and respecting of the leadership of whaiora Māori within Tūmata Kōkiritia – Shifting the Paradigm.

Kōrero Whakamarama Tūmata Kōkiritia

Tūmata means to ignite, to incinerate, to burn as getting rid of the old thinking.
Kōkiritia means to champion, to promote, to lead and to advocate.

Tūmata Kōkiritia therefore means igniting champions to lead, to advocate and provoke: Shifting the Paradigm. The tohu (logo) was created by Brody Runga (Ngāti Kahungungu). The colours were chosen to reflect a ‘flame’ igniting the kōrero of Tūmata Kōkiritia ‘shifting of the paradigm’ and the igniting of champions. The orange symbolises shifting from traditional red, white and black and introducing contemporary colours. The inspiration for the tohu was the shape of a pūrerehua (bullroarer) and portraying a sacred space. The pūrerehua is used for ceremonial purpose by a tohunga (traditional healer).

The niho taniwha pattern depicts the wellbeing of Tainui and acknowledges the Tainui waka. The niho taniwha are going up and down which shows we are transitioning both ways, working together and working towards one another from darkness into light. They symbolise sinking our teeth in to opportunities.

The koru on either side are gender and people inclusive. These show partnerships and speak of ‘the coming together of the clinical and the Māori worldviews around wellbeing’. The koru could be male/female, Māori/tau iwi, whaiora/clinician, cultural/clinical. It is not one group, it is about moving as one.

Whakataukī

Kotahi ano te kohao o te ngira. E kuhuna ai te miro mā me te miro whero me te miro pango. A muri i a au kia mau ki te ture ki te whakapono ki te aroha.

Kingi Potatau (1858)

There is but one eye of the needle, through which the white, red and black threads must pass. Hold fast to the law, hold fast to faith, hold fast to love

This whakataukī captures the essence of the moemoeā (vision) with whaiora Māori, kaimahi and whānau working together to create a space for healing from a Te Ao Māramatanga perspective.
The need to gain a better understanding of these issues under study is central to kaupapa Māori. The requirement for Māori control is accepted (Bishop, 1994; Smith 1999;) but control of the process was not solely held by Te Kīwai Rangahau; the researchers, but was more reliant on a process of negotiation, participation and respecting of the whaiora Māori leadership within Tūmata Kōkiritia – Shifting the Paradigm.

Context

A space of healing from Te Ao Māramatanga is the creation of an environment for tangata to reach a greater understanding of their own experiences through korerorero and mātauranga Maori, whereby they feel empowered to use their knowledge within to heal themselves, their whanau, hapū and iwi.

The wānanga began with a pōwhiri on to Mataatua Marae. This along with utilising whanaungatanga practices allowed participants to embrace the richness of traditional practices, and Mātauranga Māori.

The leadership of whaiora Māori was demonstrated throughout the wānanga with opening key note addresses, presentations and workshops to stimulate thought and discussion.

In addition to the guidance and knowledge provided at hui, and during the wānanga Kaumātua and Kuia (respected elders) created opportunities for people to engage in traditional practices. These included waiata (songs), mau rakau (Māori Weaponry) and pūrākau (storytelling). Kaimahi and rangatahi also supported with presentations and key note addresses throughout the two days. These increased opportunities for participants to gain insight into incorporating mātauranga Māori into their lives. See Appendix II

The environment encouraged sharing of different ideas, and to gain knowledge and insight from a whaiora Māori perspective. There was also interest in gaining new knowledge, resources and support channels, and understanding how to access provisions for whānau.

I come to actually network with you all, so that I can encourage others where the resource is and what avenues they can access, whether that’s about education, or whether it’s through whakawhanaungatanga, finding out who we are.

Tūmata Kōkiritia participant

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Tūmata Kōkiritia participant

Themes

Mātauranga Māori (Māori Knowledge)

Valuing Mātauranga Māori was emphasised through advocacy for it, as a source of healing, and the need to increase access and implementation in services. Importantly, Tūmata Kōkiritia- Shifting the Paradigm is about raising the profile of Mātauranga Māori as a pathway to healing'.

Methodology

A pānui was sent out inviting people to attend the noho wānanga. See appendix I. Seventy-two people representing 25 iwi attended the noho wānanga throughout the two days. Most people who attended had lived experience of mental distress and/or addiction, with kaimahi (staff) from mainstream health providers, mental health providers, addiction support, community workers and whānau also in attendance. All were interested in the kaupapa of Tūmata Kōkiritia- Shifting the Paradigm and gaining a better understanding of the meaning and contributing to supporting positive change.

I came because I wanted to add to my kete to better service my people, and to help them navigate through [the system] with better wellbeing for them and their whānau.

Tūmata Kōkiritia participant

Te Kiwai Rangahau team, Te Rau Matatini provided Te Kete Pounamu with a kaupapa Māori Participatory Research approach for the wananga that advocated for whaiora Māori, to be able to reach ‘a truth’ about their own lives, enhanced by their own worldviews and therefore influence changes that are needed to ensure positive outcomes for themselves (Bishop, 1994; Cram, 1995; Smith, 1996). See Appendix II
There was a shared understanding that traditionally, Māori knew how to improve the wellbeing of their people. Solutions were within their reach. There was access to things like tohunga (traditional healer), rongoā (traditional medicine) and romiromi (traditional massage). Valuing mātauranga Māori was emphasised through advocacy for it as a source of healing, and the need to increase access and implementation in services.

They say we can use our tohunga, they say we can use our rongoā, they say we can use our cultural healers and our cultural advisors but they don’t acknowledge them, the same as they do, other practitioners.

Mana enhancing practices
There is an expectation that the health system ensures the workforce have access to the resources, skills and knowledge to be culturally responsive to the needs and aspirations of whaiora Māori. Encompassed in this expectation is committed action through inclusion and valuing of the knowledge and leadership of whaiora Māori with lived experience.

Throughout the wānanga participants expressed concerns about the barriers and the lack of options for whaiora Māori and whānau engaging with the health service. There was an articulated belief that tohunga were experts in their own right, and not given due diligence as all the other practitioner’s lack of funding was often cited as a barrier to accessing tohunga.

A suggestion was that health services need to empower and support whaiora Māori to sustain their own wellness. Whaiora Māori should be advised of all the options, and treatment choices available for healing such as rongoā alongside medication, and choices of who is involved in their support.

The process of whanaungatanga embracing the whole dynamics of a person, of forming relationships was stated as fundamental to health and wellbeing. The model of care with Māori must have less reliance on labels and diagnosis, and more on traditional interpretations such as the Atua (gods) and spiritual reconnections. Part of the healing is self-identity.

To be part of healing is to come to these things, to be invited to these things as Māori to take part and to use my voice. Whānau is everything to me. I represent my moko.

Tūmata Kōkiritia Participant

Tino Rangatiratanga (Self Determination, Autonomy)
Whaiora Māori working in the sector were viewed as significant advocates and change agents in terms of people reaching their full potential through encouraging and supporting people with lived experience to contribute.

We are huge advocates of ‘for us, with us’. Too often we’ve worked through a western paradigm where it’s always been ‘about us, without us, to us’. So, we’ve shifted that thinking.

Tūmata Kōkiritia Participant

An articulated desire was that the effectiveness of services be evaluated by whaiora Māori, those with lived experience. This development meets the aspirations of whaiora Māori, in collaboration with whānau. The integration of mental health, physical health, spiritual health, cultural health, providing appropriate healing environments, offering choices, and the creation of safe places. A healing environment that acknowledges culture will encourage positive engagement and better health outcomes.

Kotahitanga (Unity)
Discussion on the meaning of ‘shifting the paradigm’ to whaiora Māori gave solutions to address the issues. People felt that changes were needed across the health system including its services and workforce. Whaiora Māori wanted to be able to have a voice ‘at the top’ so they could provoke change. They spoke of needing policy changes that represented the collective voice of Māori.

As Māori, we will always have a small piece of the pie until we can change the policies and the laws that govern this country. That’s colonisation.

Regional Hui Participant

People raised the issue of pūtea (funding), more specifically asking ‘how can we change things without the pūtea.’ There was a recognition that the desirable outcome is resource intent, whereas the medical model is cheap. Training people in social work, clinical etc is cheap compared to the resource needed to support Whānau.
Conclusion

Tūmata Kōkiritia emphasises igniting, advocating and leading change. People shared feeling inspired and empowered to make changes.

From the kōrero that is happening it’s about making a change in my own organisation and that starts today. This is the kōrero I’m going to take back. That’s thanks to this, talking about shifting the paradigm, and that starts with us.

Tūmata Kōkiritia Participant

The benefits of the wānanga were foremost about sharing experiences through whanaungatanga an intrinsic Māori process, a central focus, an important opportunity for whaiora Māori, a lived experience contribution with people interested in improving this area.

Tūmata Kōkiritia – Shifting the Paradigm Wānanga advocated for change in the health system including whaiora Māori knowledge and leadership:

- Whaiora Māori want to be part of ensuring effective services;
- A Māori workforce with lived experience that provides the service and how it should be supported; and
- The inclusion of Matauranga Māori as the foundation for service provision.

The wānanga offered an opportunity for whaiora Māori perspective, a lived experience contribution and to whakawhanaungatanga with people interested in improving this area. The learnings from the Tūmata Kōkiritia wānanga in Tāmaki Makaurau emphasised the need for change - Shifting the Paradigm and identified four critical success factors important for its mission:

- Mātauranga Māori (Māori knowledge)
- Mana enhancing practices
- Tino Rangatiratanga (Self-determination, autonomy)
- Kotahitanga (Unity)

This will be supported by the development of Tūmata Kōkiritia - Shifting the Paradigm: Wānanga will be developed and led by whaiora Māori at regional and national forums to not only influence least restrictive practice but promote best practice approaches for whaiora Māori.

Glossary

<table>
<thead>
<tr>
<th>Kupu (Word)</th>
<th>Translation (whakapākēha)</th>
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<tbody>
<tr>
<td>Atua</td>
<td>Māori Gods</td>
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<td>Kaimahi</td>
<td>Staff</td>
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<td>Kaupapa</td>
<td>Purpose</td>
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<td>Discussion</td>
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<td>Māori Weaponry</td>
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<td>Pūrākau</td>
<td>Storytelling</td>
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<tr>
<td>Pūrerehua</td>
<td>bullroarer</td>
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<tr>
<td>Te Ao Māramatanga</td>
<td>Enlightenment, insight</td>
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<tr>
<td>Tohunga</td>
<td>Traditional healer</td>
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<tr>
<td>Tohu</td>
<td>Logo, symbol</td>
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<tr>
<td>Waiata</td>
<td>Songs</td>
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<tr>
<td>Whaiora Māori</td>
<td>Māori with lived experience of mental distress and/or addictions</td>
</tr>
<tr>
<td>Whakawhanaunga</td>
<td>Make connections and relationships</td>
</tr>
</tbody>
</table>

References

Baker, M (2015). He kai i ngā Rangatira He kōrero o ngā whānau whaiora. Wellington: Te Rau Matatini Ltd


Appendix II - Methodology

In addition to capturing the kōrero throughout the wānanga, ten key informant interviewees were selected by the Tāmaki Makaurau representative for Te Kete Pounamu to share their thoughts on the wānanga. The approximately 20 minute interviews were video recorded. Verbal and written consent was gained.

Qualitative Process

The presumptions of a qualitative method is that it must provide a holistic contextual portrayal, use a thematic content analysis, focus on in depth, open ended interviewing or discussions and personal observations, and give emphasis to the uniqueness and diversity of peoples’ experiences and beliefs (Patton, 1990). Like the Kaupapa Māori approach, this is not a definitive statement about qualitative research, but rather, it is an outline of the key concepts that will assist in the completion of the Tūmata Kōkiritia – Shifting the Paradigm Report.

Qualitative approaches to Tūmata Kōkiritia could include:

- Document review and analysis
  Review of key documents and planning tools was useful in determining how the wānanga implementation aligned to the overall intent, design and planning stages of the programme and what happened during its implementation. Access to periodic monitoring reports, programme data and internal evaluation documentation used in the programme was valued.

- Key Informant Interviews
  The interviews were conducted with key people involved in the development of the Tūmata Kōkiritia – Shifting the Paradigm who are knowledgeable about the topic area and working with whānau. Key informants by necessity include the programme team, staff at Te Rau Matatini, contractors, and other stakeholders involved in the development of the Tūmata Kōkiritia – Shifting the Paradigm project. The focus of conversation was on understanding the intent of the programme in context with participating stakeholders as separate and collective entities.

  10 Key informant interviewees were chosen by the Tūmata Kōkiritia project lead. The approximately 20 minute interviews were video recorded. Verbal and written consent was gained. Sample questions will include:
  - What do you think is important to be achieved through Tūmata Kōkiritia?
    - Why?
    - How?

Data Analysis

- analysis of discussion of information using key themes
- recognition of the context of information during analysis
- an in-depth analysis of key themes
- a narrative reporting style.
Consent

Consent followed a Kaupapa Māori process based on a number of key principles. At Te Rau Matatini Tiro Roa outlines a group of values and practices that guide a best approach by Māori for Māori research and evaluation. These values and practices include:

- **Kotahitanga** – unity aimed at improving the health needs of Māori whānau at the community level
- **Rangatiratanga** – authority
- **Mātauranga Māori** – Māori knowing and understanding
- **Whānaungatanga** – collaborative participatory processes
- **Awhi Mai Awhi Atu** – a reciprocity process that allows information and knowledge to be transferred in respectful and safe ways
- **Tino Rangatiratanga** – self-determination and autonomy, clarifying roles within the monitoring and evaluation process
- **Whakakao** – a purposeful system for thinking through the issues, monitoring, analysis, recommendations and dissemination of information.
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