

# *Waka Hourua*

Grounded in the past. Strengthened for the future

---

RESEARCH SYMPOSIUM  
**KEY MESSAGES** 2019

---



**TE RAU ORA**

Strengthening Māori Health and Well-Being

Citation: McClintock, K. (2019). *Waka Hourua Māori Suicide Research Symposium 2019: Key Messages*. Te Rau Ora. Wellington

ISBN - 978-1-98-850184-0 (*Electronic*)

## CONTENTS

<b>INCREASING THE EVIDENCE BASE</b> .....	4
<b>Te Rā o Te Waka Hourua Research Agenda II</b> .....	4
<b>National Waka Hourua Māori Suicide Prevention Research Symposium 4<sup>th</sup> March 2019</b> .....	6
<b>PROGRAMME OF SPEAKERS</b> .....	7
<b>Dr Kahu McClintock:</b> .....	7
<b>Te Rau Ora</b> .....	7
<b>Dr Keri Lawson Te Aho</b> .....	8
<b>Otago University</b> .....	8
<b>Associate Professor Terryann Clark</b> .....	10
<b>Auckland University</b> .....	10
<b>Dr Amohia Boulton</b> .....	12
<b>Whakauae Research for Māori &amp; Development, Wanganui</b> .....	12
<b>Cindy Mokokoko</b> .....	14
<b>Te Puna Hauora Kaupapa Māori Services, Tauranga</b> .....	14
<b>Eugene Davis</b> .....	16
<b>Te Ahurei a Rangatahi, Kirikiriroa</b> .....	16
<b>Dr Tahlia Kingi:</b> .....	18
<b>Queen Elizabeth Hospital, Rotorua</b> .....	18
<b>Huriana Kopeke-Te Aho &amp; Izzy Te Aho-White</b> .....	20
<b>Them Their &amp; They</b> .....	20
<b>Whaea &amp; the Rumble</b> .....	22
<b>CONCLUSION</b> .....	24

*A Dedication to Live*  
*Na Huriana Kopeke-Te Aho*

Broken down and tired, colder than the winter snow, more lonely than you'll ever know.  
Heartbreak rules my life again, another one is leaving.

But I'll fight, for the rest of my life. For you, for you.  
I'll fight, for the rest of my life. For you, for you.

I know it's easier to keep your head down, but lift your head up, you're surrounded by  
the ones who love you, they're here now, they're here now.

So you better fight, for the rest of your life, for the ones that love you, for the ones that  
love you  
You better fight, for the rest of your life, for the ones that love you, for the ones that  
love you.

Māmā, I know your heart aches when you remember, when you remember.  
Please know that I never meant to hurt you, no.  
Just couldn't carry that weight on my own.

But please know, I'll fight, for the rest of my life. For you, for you.  
I'll fight, for the rest of my life. For you, for you.

I'll fight, for the rest of my life.  
For you, for you

The spoken word poem and waiata that Huriana composed after a medically significant suicide attempt is an apology from a daughter to her māmā and a statement of her commitment to live.

## INCREASING THE EVIDENCE BASE

Te Kiwai Rangahau is the research and evaluation unit within Te Rau Ora, focused on increasing the quality and relevance of evidence pertinent to Māori, including Research in Suicide Prevention.

It is important that Māori culture and cultural mores guide intervention to enhance the ability of Waka Hourua National Māori Suicide Prevention Programme to reach Māori communities, to ensure prevention, intervention and postvention goals are culturally congruent. It is imperative that 'culture' is seen as the foundation, it continues in the design, development and implementation of all components of Waka Hourua. In addition, to building the evidence base of what works, what is showing promising outcomes and change amongst Māori communities.

### Te Rā o Te Waka Hourua Research Agenda II

*Te Rā o Te Waka Hourua II*<sup>1</sup> is the Second National Strategic Research Agenda for Māori Suicide Prevention. It is supported by the Māori health research sector, driven by distinctive Māori priorities, aspirations, and values that are underpinned by the realities of Māori experience and world views. A search for abstracts of Indigenous suicide prevention; Indigenous development, wellbeing experiences and world views for the period from 1998 – 2018 was undertaken from the following databases:

Te Ipu Whakahauā <https://www.teipuwkahauaa.co.nz/>

Te Mauri Pimatisiwin

<http://manage.journalindigenouwellbeing.com/index.php/joiw/index>

Māori Health Review <https://www.maorihealthreview.co.nz/>

Google Scholar <https://scholar.google.co.nz/>

The articles that have been included were analysed to form evidence under the four priorities of *Te Rā o Te Waka Hourua II*<sup>2</sup> of four priorities:

**Cultural identity,  
Cultural knowledge,  
Māori development, and  
Supporting recovery.**

#### Cultural Identity

- Application of Māori cultural concepts which support positive mental health and wellbeing, including the role of collective cultural identity and pride and the value.
- Pathways which can lead to positive mental health outcomes including the exploration on how outcomes in justice, education, health and of a financial impact on positive mental health and wellbeing.
- Inclusion and acceptance of Takatāpuihi/ LGBT/ Rainbow whānau and the impact on positive mental health and the reduction of suicide risk.

---

<sup>1</sup> McClintock, K. & McClintock, R. (2018). *Te Rā o Te Waka Hourua II Strategic Research Agenda for Māori and Pacific Suicide Prevention*: Kirikiriroa. New Zealand: Te Kiwai Rangahau, Te Rau Matatini.

<sup>2</sup> *ibid*

### **Cultural knowledge**

- Relationship between healthy physical environments and positive mental health and wellbeing for whānau.
- Improving tools and approaches to engaging with young Māori around the Taha Wairua (spirituality) especially within mainstream services.

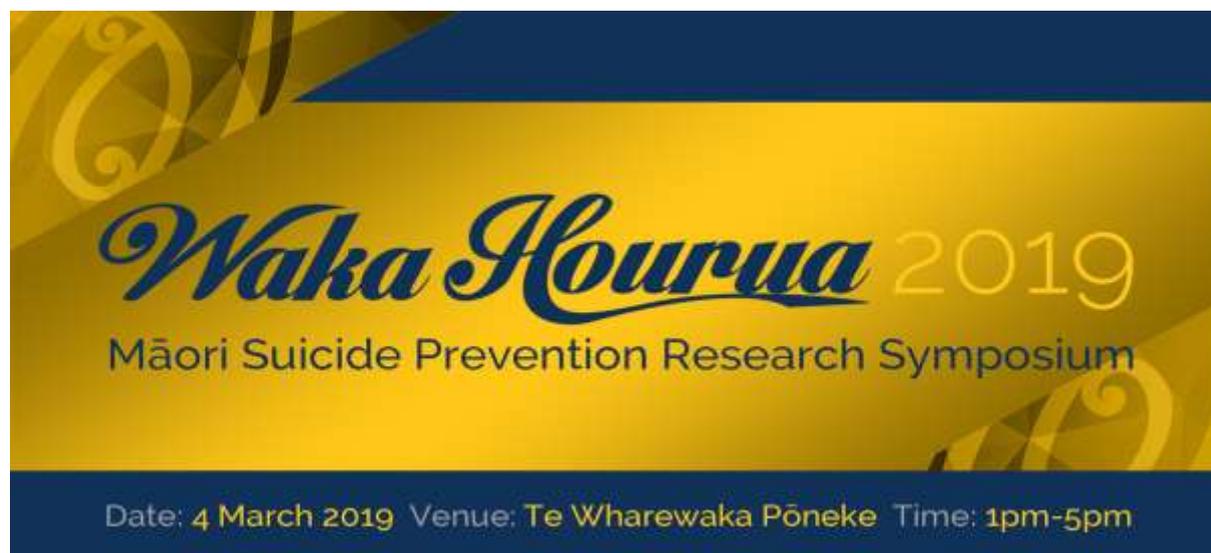
### **Māori development**

- The realisation of potential, and protection from risk exploring the relationship between access to Te Ao Māori and realising positive health outcomes.
- Relationship between inclusion and connectedness, with a focus on taiohi (youth) development, intergenerational awareness and connectedness to family, whānau, hapū, iwi and Maori communities

### **Supporting Recovery**

- Best practice in relation to building whānau and community responsiveness to distress with a focus on engaging those with lived experiences.
- Understanding pathways to suicidal behaviours/thoughts and effective pathways to recovery.

This research activity contributed to the Suicide Mortality Review, Health, Quality and Safety Commission (HQSC) Rangatahi Literature Review expected to be published 2019 by the HQSC.



## National Waka Hourua Māori Suicide Prevention Research Symposium 4<sup>th</sup> March 2019

The National Waka Hourua Māori Suicide Prevention Research Symposium, 4<sup>th</sup> March 2019, was held to show case research that aligned with the priorities of *Te Rā o Te Waka Hourua II*. Te Kīwai Rangahau, Te Rau Ora hosted the National Waka Hourua Māori Suicide Prevention Research Symposium at Te Wharewaka, Poneke Monday 4<sup>th</sup> March 2019.



PROGRAMME	
1.00	<b>Whakataurua Karakia:</b> Matua Witi Ashby (Kaumātua Te Rau Ora)
	<b>1st &amp; 2nd Panel Session Chair</b> Dr Maria Baker (Waka Hourua Leadership)
1.15	<b>1st Panel:</b> Dr Kahu McClintock (Waka Hourua Research Lead), Dr Keri Lawson-Te Aho (Otago University), Associate Professor Terry-Anne Clarke (Auckland University)
2.15	<b>2nd Panel:</b> Cindy Mokokoko (Te Puna Hauora), Eugene Davis (Te Ahurei a Rangatahi), Dr Amohia Boulton (Whakaue Research for Māori Health & Development)
	<b>KAPU TI</b>
	<b>3rd &amp; 4th Panel Session Chair</b> Chris Webber (Massey University)
3.15	<b>3rd Panel Rangatahi Researchers</b> Dr Tahia Kingi (Queen Elizabeth Health), Huriana Kopeke-Te Aho & Izzy Te Aho White (Them, Their & They)
4.15	<b>4th Panel Rangatahi Researchers</b> Piripi Mackie & Siobhan Grey (Whaea and Rumble) Huriana Kopeke- Te Aho (Them Their & They)
	<b>Kōrero whakamutunga</b> Dr Maria Baker (Waka Hourua Leadership)
	<b>Karakia whakamutunga</b> Matua Witi Ashby (Kaumātua Te Rau Ora)

Māori Suicide Prevention Research Symposium

The kaupapa for the Symposium was Rangatahi focused promoting the theme *Grounded in the Past Strengthened in the Future*. Over fifty people mostly Māori researchers had the advantage of listening to a range of presenters who included both experienced and emerging Māori researchers who spoke of their research being conducted which aligned with *Te Rā o Te Waka Hourua II Research Agenda* priorities.

## PROGRAMME OF SPEAKERS

### Dr Kahu McClintock:

#### Te Rau Ora

Dr Kahu McClintock is the Manager Research at Te Rau Ora and has worked in the health and disability sector for over 25 years, with a special focus on Māori Health Research, Rangatahi Mental Health and Wellbeing and Māori Health Outcome Measurements. 2014, Kahu was appointed as the Waka Hourua Māori Suicide Prevention Research Programme lead for Te Rau Ora.



#### Abstract

Disadvantage and trauma are shared across the globe, with Indigenous populations devastated by colonisation, which without doubt contributes to high rates of suicide. But we should not let this colonised history define us into the future. The Waka Hourua Māori Suicide Prevention Research Programme, Te Rau Ora makes an important contribution to a Global Indigenous Suicide Prevention Approach by providing indigenous solutions that resonant with indigenous people.

#### Theme: Māori development

Relationship between inclusion and connectedness, with a focus on taiohi (youth) development, intergenerational awareness and connectedness to family, whānau, hapū, iwi and Maori communities

#### Key Messages

- We must pass on our histories of the most skilled navigators of the Te Moana Nui a Kiwa (Pacific Ocean). Maori have been and still are resistant and resilient to the injustices thrust upon them by the Colonial forces, currently continued by the Crown.

#### PowerPoint Link:

[https://drive.google.com/file/d/1tiqjUsq4Q8W\\_cDT4Y4YbgtezAndy\\_xhJ/view?usp=sharing](https://drive.google.com/file/d/1tiqjUsq4Q8W_cDT4Y4YbgtezAndy_xhJ/view?usp=sharing)

#### Video Link:

<https://drive.google.com/open?id=1TCUTHSyqqCbqLfl1q6mhMOKm-teZXjyN>



## Dr Keri Lawson Te Aho

### Otago University

Whāea Dr Keri Lawson-Te Aho, Ngāti Kahungunu, Rongomaiwāhine. Ngāi Tahu, Ngāi Tūhoe, Ngāti Porou, Rongowhakaata, Samoa, Havaiki (Rarotonga), Tāhiti, is a mother of 9 and grandmother of 3. She has a PhD in behavioural psychology and science and is an award winning educator, having taught decolonisation and critical theory for over 35 years.

She is known internationally for her extensive commitment to indigenous suicide prevention and mental health and well-being and is well-published in this kaupapa, having developed and led a number of innovative studies. She is a scholar and activist and took her first action for non-nuclear futures for Aotearoa at 13. She is fierce in challenging injustice whenever and wherever she encounters it and is whāea for People against Prisons Aotearoa, a member of Organise Aotearoa, Peace Action Aotearoa, Doctors without Borders; the Global Dignity Initiative, (three times Nobel peace prize group nominee); a founding member of Te ORA/NZ Māori Medical Practitioners Association; International Taskforce of Indigenous Psychologists and sponsors the work of Action Station, Doctors without Borders and Greenpeace NZ. Finally, she is part of the award winning He Kainga Ōranga and Te Roopu Rangahau Hauora ā Eru Pōmare.

### Abstract

Research plays a critical role in supporting the recovery of whānau from the factors leading to suicide particularly among Māori youth/rangatahi Māori. It enables understanding of suicidality and suicide pathways and thereby has the potential to inform effective pathways towards healing, recovery, suicide prevention and whānau postvention. Thirty years of Māori/indigenous suicide prevention research consistently identifies colonisation as creating the underpinning conditions for indigenous suffering leading to psychological, physical and spiritual harm, disrupting cultural continuity and traditions and capacity to dwell in our rangatiratanga and whakapapa. Clinically emphatic responses to suicide are limited in context of the larger story of colonisation and the enduring contemporary impacts of colonisation that manifest as unresolved complex trauma and wounding of indigenous spirits through generations. When the pathways and whakapapa or connections between history and contemporary outcomes are clarified, research, particularly Kaupapa Māori research becomes a powerful tool for change, offering mana and mauri tū responses to the suffering of mana whenua.

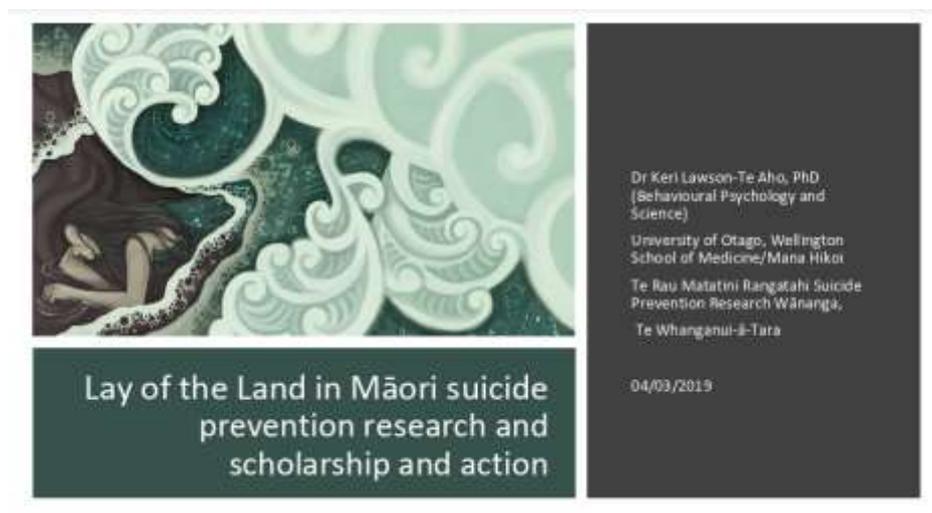
This presentation provides a summary of key lessons and messages from a very personal and professional journey in suicide prevention and mental health and well-being research in Aotearoa and with indigenous populations globally.

## Theme: Supporting Recovery

Understanding pathways to suicidal behaviours/thoughts and effective pathways to recovery.

### Key Messages

- The answers to rangatahi suicide and indigenous suicide live within our generational stories of resilience and survival that are inherent within the struggle and resistance birthed of colonisation. We have survived 200 years and are still here.
- The revolution begins at home - we can only look to ourselves as indigenous peoples for healing from the pain created for us by oppressive systems of colonial domination and subjugation.
- If we continue to look to non-indigenous systems for the solutions created from within the same systems that continue to oppress through racism, presumption of privilege and other presumptions of authority over indigenous/Māori peoples,
- Clinical approaches to suicide prevention are limited and continually fail indigenous peoples because they serve as a form of pathologising normative responses to trauma and the many deleterious impacts of colonisation. Clinical approaches are anchored within individualised knowledge systems concerning 'normal and therefore abnormal behaviour.
- Healing must be anchored in the reclaiming of indigenous self determination and development from within, of our whānau and communities.



### PowerPoint Link:

<https://drive.google.com/open?id=11xkt91RQSiGaQgdTOkIFGnWhNObMjLRr>

### Video Link:

<https://drive.google.com/file/d/1KBV0HFbli-QotRNuY8PVkd9dZEBotDSL/view?usp=sharing>



**Associate Professor Terryann Clark  
Auckland University**

Dr Terryann Clark PhD, MPH, RCPN (Ngapuhi) is an Associate Professor at the School of Nursing at the University of Auckland and the Whangarei Child and Youth Friendly Cities coordinator at Manaia Health PHO. She has over 20 year's involvement with the Youth2000 survey series, currently co-leading the Youth'19 Rangatahi Smart Survey in Te Tai Tokerau, Waikato and Tamaki Makaurau.

Her major research interests are: child and youth health, Maori health, mental health, sexual health and healthy youth development. [www.youth19.ac.nz](http://www.youth19.ac.nz)  
[www.youthresearch.auckland.ac.nz](http://www.youthresearch.auckland.ac.nz).

**Abstract**

**Rangatahi Māori: From failing to flourishing**

Rangatahi Māori are a diverse and dynamic population. Much of the research to date has focused on exposing inequity, and while this is useful to advocate for appropriate services – it paints rangatahi Māori as a problematic, deficits and vulnerable population, particularly when it comes to mental health. Yet, as a mother, whānau member, nurse and researcher I see many strong, proud, feisty and fabulous rangatahi.

Many of us have utilised research to advocate for equity, yet when asked 'what are the solutions?' - I feel, in general there is limited local indigenous informed research to inform our health and social services about what rangatahi Māori actually want and need. I will share some of our research that exposes inequity, shows improvements over time, highlights the impact of racism, highlights the protective nature of strong of cultural identity on mental health, and finally what rangatahi and their whānau actually want and need to flourish.

**Theme: Māori development**

The realisation of potential, and protection from risk exploring the relationship between access to Te Ao Māori and realising positive health outcomes.

**Key Messages**

There is significant mental health inequity for rangatahi Māori;

- We need up to date data to track trends;
- Addressing systematic racism and discrimination is vital to improving Māori wellbeing;
- Young people want a kind, empathetic communities that are full of opportunities for everyone; and

- Young people want simple solutions that involve them, that are creative and concentrate on **process** not necessarily the **outcomes**



**PowerPoint Link:**

<https://drive.google.com/open?id=1tckYXI0Y8oJlNujnRsLYxBuqoxxGkUar>

**Video Link:**

<https://drive.google.com/file/d/1-43jnNWaoyiZc17qb5Zh9s1Z3wQCQy9v/view?usp=sharing>



### **Dr Amohia Boulton**

#### **Whakauae Research for Māori & Development, Wanganui**

Amohia is the Director of Whakauae Research Services, a tribally-owned, Indigenous health research centre in Whanganui, New Zealand. She undertook her doctoral training at Te Pūmanawa Hauora, the Research Centre for Māori Health and Development, Massey University and her postdoctoral research at Massey and as an ACADRE Fellow at the University of Northern British Columbia, Canada.

Amohia holds academic positions as an Adjunct Research Associate in the Graduate School of Nursing, Midwifery and Health (Victoria University of Wellington, VUW); a Visiting Senior Research Fellow at the Health Services Research Centre, School of Government (also VUW); and an Adjunct Professor in the Faculty of Health and Environmental Sciences at Auckland University of Technology (AUT).

Amohia's current Board memberships include Te Kotahi Research Centre, University of Waikato and the Kahui Māori for the Healthier Lives, He Oranga Hauora National Science Challenge. She is a Technical Advisor to the Whānau Ora Partnership Group; a joint Crown-Iwi forum providing strategic leadership advice to the Minister for Whānau Ora. Amohia's research interest lies in Māori health services research, particularly the relationship between, and contribution of, government policy, contracting mechanisms, and accountability frameworks to improving health outcomes for Māori. Recent publications include Māori approaches to wellbeing; the relationship between care ethics and indigenous, Māori values; and the relationship between colonisation, care, and justice.

#### **Abstract Rangatahi Ora? – Lessons from the Whānau Ora policy programme**

The Whānau Ora policy programme implemented under the National Coalition government has been recognised in the academic literature as a public policy success story (Smith et.al, forthcoming). Whānau ora has been a key platform of Māori health policy for almost two decades, and, arguably, a philosophy of Māori society since time immemorial. One of the key mechanisms the Crown relies upon to achieve “whānau ora” is the Whānau Ora Outcomes Framework. In this presentation I contend that the challenges faced by policy-makers in their efforts to “socialise” the Whānau Ora Outcomes Framework in sectors beyond health provide lessons to these same decision-makers on how they can ensure the needs of rangatahi Māori are being met in the development of youth policy.

I posit the idea that employing “whānau ora thinking”, i.e. thinking that reflects on the applicability of the Whānau Ora Outcomes Framework, may help guide us to develop public policy which is not only attuned to the needs of rangatahi Māori, but which allows them to flourish into the future.

### **Theme: Cultural Identity**

Pathways which can lead to positive mental health outcomes including the exploration on how outcomes in justice, education, health and of a financial impact on positive mental health and wellbeing.

### **Key Messages**

- Whānau Ora will not be achieved without Rangatahi Ora and in achieving Rangatahi Ora you will naturally contribute to the achievement of Whānau Ora;
- The application of “whānau ora thinking” must be brought to bear upon policy developed for Rangatahi Māori. Such an approach to policy development would be holistic, culturally grounded, strengths-based, flexible and able to account for the diverse realities of Rangatahi Māori;
- Rangatahi have the right to expect that any policy developed “for” them, whether it be Crown or Iwi policy, central or local government policy, is developed with the input of Rangatahi and with Rangatahi voices clearly articulated;
- Similarly, those of us in our respective sectors (policy, research, service provision) have a responsibility to consider the needs of Rangatahi Māori as our future leaders; and
- The Whānau Ora Framework provides a starting point where our policy focus needs to be directed if we are to grow the next generation of leaders.



### **PowerPoint Link:**

[https://drive.google.com/open?id=1EuotVymfEfLBXGL\\_QUFWddPTMs3vhD6R](https://drive.google.com/open?id=1EuotVymfEfLBXGL_QUFWddPTMs3vhD6R)

### **Video Link:**

[https://drive.google.com/file/d/1zQpQE0gon4zLeF5IUnkv45dBIIPq3mT\\_/view?usp=sharing](https://drive.google.com/file/d/1zQpQE0gon4zLeF5IUnkv45dBIIPq3mT_/view?usp=sharing)

## Cindy Mocomoko

### Te Puna Hauora Kaupapa Māori Services, Tauranga

Te taha o tōku mama  
Ko Whangatautia te maunga  
Ko Karirikura te moana  
Ko Te Ohaaki te marae  
Ko Te Rarawa te Iwi

Te taha o tōku papa  
Ko Ngongotaha te maunga  
Ko Utuhina te awa  
Ko Papaouru te marae  
Ko Te Arawa te Iwi



Cindy's passion has always been working with tamariki and rangatahi and over the years, she has worked alongside rangatahi in setting up Advisory groups and training and developing young Māori leaders in a Tuakana Teina (TNT) leadership group. The TNT rangatahi leadership group have presented at Indigenous conferences in Rarotonga, Toronto and Hamilton, NZ. Cindy and the Tuakana Teina leadership group have been invited as international guests to present at the Coastal Dance Festival Vancouver, Canada in 2020.

### **Is a cultural and theoretical programme for at-risk Māori youth useful in the context of resilience and wellbeing?'**

This presentation highlights some of the preliminary findings of the first year of a two-year research to help at-risk rangatahi (youth) to cope and build resilience and wellness through a cultural, leadership programme called *Mana Rangatahi*. The programme is focussed towards healthy futures and is built on a foundation of cultural values so as rangatahi can learn to make peace with themselves and others, navigate their way through life and build up their own resilience towards positive decision-making. Causes of at-risk behaviours can be as a result of abuse, negative social issues, addictions, violations, betrayals, separations, divisions or physical, mental, spiritual or family unwellness.

## Theme: Cultural knowledge

Improving tools and approaches to engaging with young Māori around the Taha Wairua (spirituality) especially within mainstream services

### Key Messages

- Cultural support and cultural programmes are helpful for rangatahi wellbeing at school;
- Reaffirming of existing cultural knowledge and learning new knowledge is useful;
- Awareness raising in different aspects of cultural knowledge; and
- it's good to learn the values based around Maoritanga inside the marae...like the tikanga'
- 'I think it would be cool if there were more lessons'.



### PowerPoint Link:

<https://drive.google.com/open?id=1NVBZji9Ou8ynBuUqRvJNqY2N5f8OFaZY>

### Video Link:

<https://drive.google.com/file/d/1WLhwnoYfnmkE9II3gKxbYTs6d9pGiyYD/view?usp=sharing>

## Eugene Davis

### Te Ahurei a Rangatahi, Kirikiriroa

Eugene Davis, of Ngati Haua and Waikato-Tainui, has for the past 18 years been Manager of Youth Health and Development organisation Te Ahurei a Rangatahi, serving rangatahi and their whanau in the Waikato area. Supported by an Honours degree in Community Psychology and Masters in Counselling, Eugene says it was his time at Hato Tipene Kura and the knowledge's and relationships created there that made a big difference on his world view and who he is today. Whilst he draws from his community psychology learning, Eugene is also guided by indigenous structures of community where the concept of Ako (reciprocal learning) within a Tuakana-Teina relationship supports comprehensive learning and development for those that take up roles of both Tuakana and Teina.



### Abstract

Engaging and participating in culturally responsive practices strengthens a sense of both self and community, which in turns provides for a strong platform in which to live more fully in various places and spaces that at times, more often than not, provides minimal acknowledgement to one's cultural being. Sharing stories about one's life and experiencing those stories being listened to from both an empathetic and authentic curiosity, can have life-giving effects. Supporting young maori males to engage in practices that support learning and experiences relevant to their preferred ways of being culturally strong can be key elements to their ongoing social, spiritual and mental development. This presentation reports on a study that investigates whether increasing knowledge and participation within Maori settings for at risk young Māori males is an effective approach to strengthening their respective identities and therefore contribute to their overall wellness. The not so good experiences young Maori men have been exposed to resonate with drug abuse, crime, vandalism, violence, gangs, unsafe sexual practices, and who experience a lack of support and direction for the future. Their lives have been, in Hokowhitu's (2007) words, "confined by a highly dysfunctional [discursive] space where many Maori men locate themselves, are located to, and struggle to break free" (p.66). The Tuakana-Teina approach in this study has been pivotal to the varied outcomes that have arisen.

## **Theme: Cultural Identity**

Application of Māori cultural concepts which support positive mental health and wellbeing, including the role of collective cultural identity and pride and the value.

## **Cultural knowledge**

Relationship between healthy physical environments and positive mental health and wellbeing for whānau.

## **Key Messages**

- Effective Tuakana (Elder) Teina (Younger) relationships support productive learning and experiential outcomes to be achieved when established and sustained from a reciprocal partnership;
- Young Tane Maori need to be supported to engage in discussions that disrupt the taken for granted truths that come with maori masculinity;
- Being uniquely Maori can be achieved through the weaving of various traditional, contemporary and visionary narratives; and
- Physical connection and engagement with marae, moana, awa, maunga and atea; matauranga provides for safe spaces to prompt and sustain meaningful conversation.



## **PowerPoint Link:**

[https://drive.google.com/open?id=1GuMfCdZYobe50-RpbKX60\\_QNQTUOhQI](https://drive.google.com/open?id=1GuMfCdZYobe50-RpbKX60_QNQTUOhQI)

## **Video Link:**

<https://drive.google.com/file/d/1lzxRVOZrSViDohjPV8mNQxP1fL5jQcWP/view?usp=sharing>

## Dr Tahlia Kingi:

### Queen Elizabeth Hospital, Rotorua

He uri ahau nō Ngāti Whakaeue, Ngāti Rangiwewehi, Ngāti Makino, Ngāti Rangitahi me Te Aitanga-ā-Hauiti. I am a Clinical Psychology Intern working at Queen E Health in Rotorua.

#### Abstract

My PhD research focused on understanding what “self-injury” is for rangatahi and whānau, and how we as whānau and the wider community can respond when rangatahi hurt themselves intentionally. For some rangatahi, self-injury is differentiated from suicide by the concept of hope; suicide is a loss of hope whereas self-injury is a means of holding on to hope. By understanding it in this way, knowing how to support rangatahi who hurt themselves on purpose can provide a means early intervention and prevention of suicide.



#### Theme: Supporting Recovery

Best practice in relation to building whānau and community responsiveness to distress with a focus on engaging those with lived experiences

#### Key Messages

- “Self-injury is different to suicide because with suicide there is no hope that things are going to get better. But with self-injury there’s still hope that things are going to get better some day and this is just what’s helping you now until you get there.” (Quote from rangatahi participant);
- One of the main reasons why rangatahi hurt themselves on purpose is that it is a way of coping with their emotions;
- When supporting rangatahi who self-injure, ensuring they feel connected, listened to and empowered are important; and
- Within our kōrero tuku iho are traditional stories of how our tupuna understood ‘nga kare-a-roto’ (emotions). Understanding how this traditional knowledge is relevant today is one way we can support rangatahi who self-injure.



**PowerPoint Link:**

[https://drive.google.com/open?id=1UuHH9Mq0js\\_M8dMbpqzs2dA37WrY0A4n](https://drive.google.com/open?id=1UuHH9Mq0js_M8dMbpqzs2dA37WrY0A4n)

**Video Link:**

<https://drive.google.com/file/d/1WPF7AHouKjtZdrBYCstAG6wDlyJT3NHB/view?usp=sharing>





**Huriana Kopeke-Te Aho & Izzy Te Aho-White**  
**Them Their & They**

**Huriana Kopeke-Te Aho (pronouns: they/them)** : Huriana Kopeke-Te Aho is a self taught takatāpui artist and organiser of Ngāi Tūhoe, Rongowhakaata, Te Āti Haunui-a-Pāpārangī, Ngāi Tahu and Ngāti Kahungungu descent based in Tāmaki Makaurau/Auckland. She also has whakapapa to Samoa, Tahiti, Ireland, Scotland and Denmark. Her work is primarily influenced by Māori whakapapa, takatāpui identity and political beliefs.

**Izzy Te Aho-White**

Izzy is an artist of Māori, British and Danish Ancestry. Her tribal affiliations are Ngāi Tahu and Ngāti Kahungungu ki te Wairoa, and she has whakapapa connections to matakite and healers.

*I see myself as part of a fabric that is made up of her tūpuna - this guides how I see and experience the world around me.*

*I've always expressed through illustrative art, and often work in a variety of mediums, both digital and traditional – ink, watercolour, acrylic, oil and gold/silver leaf, or a combination of these.*

Izzy's experience with technology and networking means that she often finds work in the fields of illustration and graphic design. Through her work she aims to empower other wāhine by encouraging connections to our sacred roots, using art as a healing medium and passing on ancestral legacy.

*Ko te wāhine he whare tangata, he waka tangata  
Women are the houses of humanity  
and the channel from the spiritual world to the physical.*

### **Abstract**

Speaking on the Takatāpui digital story-telling project stories and then discuss the process of coming through trauma and learning from telling your own story in ways that make you stronger

### **Theme: Cultural identity**

Inclusion and acceptance of Takatāpui/ LGBT/ Rainbow whānau and the impact on positive mental health and the reduction of suicide risk.

### **Key Messages**

Overall: Unconditional support and aroha to support takatāpui rangatahi to develop their own ways out of suicidality.

- Find your own community as a takatāpui rangatahi - Huriana found their community in activism and protest
- Tikanga Māori is crucial including being embedded in mental health services. Far more effective than clinical services alone.
- Kaupapa Māori clinics where clinicians and Kaumātua are Māori or Māori supportive services are important.
- Safe houses for takatāpui in situations of abuse
- value of tā moko and reconnection with cultural identities and values for takatāpui rangatahi suicide prevention.

### **PowerPoint Link:**

[https://drive.google.com/file/d/14WCzGzoUUvpWZz\\_z1sW-qcH6g62egFQ1/view?usp=sharing](https://drive.google.com/file/d/14WCzGzoUUvpWZz_z1sW-qcH6g62egFQ1/view?usp=sharing)

### **Video Link:**

<https://drive.google.com/file/d/1j0KPTHUy7-6wilcBmWL771Q62p6er6Cx/view?usp=sharing>



## Whaea & the Rumble

**Piripi Mackie (pronouns: they/them):** Piripi Mackie (aka Whaea Ahika) is a takatāpui artist, musician and activist based in Tāmaki Makaurau with whakapapa back to Ngāti Kahungunu, Ngāti Tūwharetoa, Ngāi Tahu and Ngā Rauru.

Piripi studied Fine Arts at Whitecliffe College of Art & Design and is a practising artist who has started their own fashion label named 'Ahika' as well as being the founding member of performance group 'Whaea & The Rumble' and a solo project under the name 'Whaea Ahika'. Their work always revolves around being tangata whenua and takatāpui with the goal to 'Celebrate, Uplift, Resist'.

**Siobhan Grace (pronouns: they/them):** Siobhan Grace (aka Siobhan Leilani) is a musician, artist, activist and member of the Takatāpui community of Samoan-Chinese, Pākehā-Māori descent with whakapapa to Ngāti Ruanui and Ngāti Porou amongst others but are unsure.

Siobhan studied 3 years of jazz performance at the University of Auckland performing in bands and as a solo artist since 2012. Currently a part of the bands 'Bad Timing', 'Tei.' and 'The Protection', as well as performing solo as 'NahBo' and as part of the performance art group 'Whaea & The Rumble'.

Siobhan believes that a great act of resistance is in the exploration and coming to terms with your history and identity, then going on to share it. Their activism is in the form of self exploration that is shared by music.

### **Abstract**

Discuss the process of coming through trauma and learning from telling your own story in ways that make you stronger

### **Theme: Cultural identity**

Inclusion and acceptance of Takatāpui/ LGBT/ Rainbow whānau and the impact on positive mental health and the reduction of suicide risk.

### **Key Messages**

Overall: Unconditional support and aroha to support takatāpui rangatahi to develop their own ways out of suicidality.

- Tikanga Māori is crucial including being embedded in mental health services. Far more effective than clinical services alone.
- Safe houses for takatāpui in situations of abuse

### **Video Link: Whaea and the Rumble :**

[https://drive.google.com/file/d/1gPS3\\_XEOzoX7ZILT-jrMpP9VP58MYuw9/view?usp=sharing](https://drive.google.com/file/d/1gPS3_XEOzoX7ZILT-jrMpP9VP58MYuw9/view?usp=sharing)



## CONCLUSION

The Waka Hourua Research Symposium 2019 Grounded in the Past Strengthened for the Future focused on increasing the quality and relevance of evidence pertinent to Māori Research in Suicide Prevention.

Key Messages from:

### Dr McClintock

- We must pass on our histories of the most skilled navigators of the Te Moana Nui a Kiwa (Pacific Ocean). Maori have been and still are resistant and resilient to the injustices thrust upon them by the Colonial forces currently continued by the Crown.

### Dr Lawson – Te Aho

- The answers to rangatahi suicide and indigenous suicide live within our generational stories of resilience and survival that are inherent within the struggle and resistance birthed of colonisation. We have survived 200 years and are still here.
- The revolution begins at home - we can only look to ourselves as indigenous peoples for healing from the pain created for us by oppressive systems of colonial domination and subjugation.
- If we continue to look to non-indigenous systems for the solutions created from within the same systems that continue to oppress through racism, presumption of privilege and other presumptions of authority over indigenous/Māori peoples,
- Clinical approaches to suicide prevention are limited and continually fail indigenous peoples because they serve as a form of pathologising normative responses to trauma and the many deleterious impacts of colonisation. Clinical approaches are anchored within individualised knowledge systems concerning 'normal and therefore abnormal behaviour.
- Healing must be anchored in the reclaiming of indigenous self-determination and development from within, of our whānau and communities.

### Associate Professor Clark

There is significant mental health inequity for rangatahi Māori;

- We need up to date data to track trends;
- Addressing systematic racism and discrimination is vital to improving Māori wellbeing;
- Young people want a kind, empathetic communities that are full of opportunities for everyone; and
- Young people want simple solutions that involve them, that are creative and concentrate on **process** not necessarily the **outcomes**

## Dr Boulton

- Whānau Ora will not be achieved without Rangatahi Ora and in achieving Rangatahi Ora you will naturally contribute to the achievement of Whānau Ora;
- The application of “whānau ora thinking” must be brought to bear upon policy developed for Rangatahi Māori. Such an approach to policy development would be holistic, culturally grounded, strengths-based, flexible and able to account for the diverse realities of Rangatahi Māori;
- Rangatahi have the right to expect that any policy developed “for” them, whether it be Crown or Iwi policy, central or local government policy, is developed with the input of Rangatahi and with Rangatahi voices clearly articulated;
- Similarly, those of us in our respective sectors (policy, research, service provision) have a responsibility to consider the needs of Rangatahi Māori as our future leaders; and
- The Whānau Ora Framework provides a starting point for guiding where our policy focus needs to be directed if we are to grow the next generation of Māori leadership.

## Cindy Mocomoko

- Cultural support and cultural programmes are helpful for rangatahi wellbeing at school;
- Reaffirming of existing cultural knowledge and learning new knowledge is useful;
- Awareness raising in different aspects of cultural knowledge; and
- it’s good to learn the values based around Maoritanga inside the marae...like the tikanga’
- ‘I think it would be cool if there were more lessons’.

## Eugene Davis

- Effective Tuakana Teina relationships support productive learning and experiential outcomes to be achieved when established and sustained from a reciprocal partnership;
- Young Tane Maori need to be supported to engage in discussions that disrupt the taken for granted truths that come with maori masculinity;
- Being uniquely Maori can be achieved through the weaving of various traditional, contemporary and visionary narratives; and
- Physical connection and engagement with marae, moana, awa, maunga and atea; matauranga provides for safe spaces to prompt and sustain meaningful conversation.

## Dr Kingi

- “Self-injury is different to suicide because with suicide there is no hope that things are going to get better. But with self-injury there’s still hope that things are going to get better some day and this is just what’s helping you now until you get there.” (Quote from rangatahi participant);
- One of the main reasons why rangatahi hurt themselves on purpose is that it is a way of coping with their emotions;
- When supporting rangatahi who self-injure, ensuring they feel connected, listened to and empowered are important; and
- Within our kōrero tuku iho are traditional stories of how our tupuna understood ‘nga kare-a-roto’ (emotions). Understanding how this traditional knowledge is relevant today is one way we can support rangatahi who self-injure.

## Huriana Kopeke-Te Aho (pronouns: they/them) & Izzy Te Aho-White Whaea & the Rumble

Overall: Unconditional support and aroha to support takatāpui rangatahi to develop their own ways out of suicidality.

- Find your own community as a takatāpui rangatahi - Huriana found their community in activism and protest
- Tikanga Māori is crucial including being embedded in mental health services. Far more effective than clinical services alone.
- Kaupapa Māori clinics where clinicians and Kaumātua are Māori or Māori supportive services are important.
- Safe houses for takatāpui in situations of abuse
- value of tā moko and reconnection with cultural identities and values for takatāpui rangatahi suicide prevention.



**TE RAU ORA**

Strengthening Māori Health and Well-Being

Call free 0800 628 284 | [www.terauora.com](http://www.terauora.com)