

**TANGATA WHAIORA-  
TANGATA MOTUHAKE-  
TANGATA HIWAORA**

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HUI REPORT - JANUARY 2016



**TE RAU ORA**

## INSPIRIATIONAL QUOTES

*Change can only come from us as we are the only ones that understand this.*

*Our power is: When you have done the walk then you know what the walk is.*

*The essence of tangata whaiora, is rather than giving them the fish, is like teaching someone how to fish so they can stand for themselves.*

*We will make the difference to the delivery of mental health services in our community and region*

*If you are going to stand upon a Māori kaupapa, then be prepared to stand up for Māori. People will have confidence in you to stand on their behalf.*

*Māori are located in many spaces including the Eurocentric world, we need to be prepared to access those Māori, and support them in a way that enhances their voice and their mana.*

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## BACKGROUND

As a means to determine the 'best' approach' possible for tangata whaiora (people seeking wellness from mental illness) from workforce development and service improvement perspectives. Te Rau Matatini recognised Māori led solutions and strategies to counteract restrictive practices conducted in mental health services by health professionals required the expertise and leadership of tangata whaiora and their whanau.

Since June 2015, Te Rau Matatini has hosted three hui with Māori with lived and whānau experiences of mental illness across the country. Providing a safe 'space' to support and foster the voice of Māori with lived and whānau experiences of mental illness has guided in the identification of key priorities for change needed of mental health professionals, their practice and overall mental health services.

The establishment of a National Māori Voice for tangata whaiora has been the aspiration expressed at these hui for the necessary changes needed to ensure optimum Māori health outcomes.

This report provide findings from the third hui, a two day wananga, hosted by Te Rau Matatini at Waikato Tainui College in December 2015. The kaupapa was to continue the korero with Māori and to consolidate their aspirations of a national Māori voice.

### PARTICIPANTS

Ideas for the third hui were contributed to by participants from previous hui. Once the agenda was agreed, a panui was formed, then emailed to participants from previous hui who then forwarded the information onto their networks. The panui was placed onto Te Rau Matatini website and sent out through mental health service networks.

Approximately 50 participants attended the hui in early December 2015, with representation from Northland, Auckland, Waikato, Rotorua, Gisborne, Taranaki, Nelson, Christchurch, Dunedin and Invercargil.

### INSIGHTS FROM THE WANANGA

The wananga commenced with Tui Taurua sharing some of the previous achievements of Māori. The following section represents these salient points:

The term 'tangata whaiora' means a person seeking wellness. It generated from the 1996 Māori Health Summit that was held at James Cook Hotel, Wellington. At the time Arana Pearson was part of the Mental Health Commission, and requested a term be developed to better identity Māori with lived experience.

He Puna Rangatira was the first Māori tangata whaiora conference held at Orakei Marae, Auckland in 2007, supported by Te Rau Matatini. Aspirations and achievements from the conference were shared. The following whakatauki was developed by Tui Taurua and Paora Sharples.

### *WHAKATAUKĪ*

*Kaingākautia te mōhiotanga  
Rangahaua te māramatanga  
Kia ea rawa ai – ko wai rā koe?  
i ahu mai i whea?  
Mā tēnā e ora ai te tinana  
Kia hihiko nei te hinengaro  
Ko te wairua e whakaao noa atu  
E kore au e ngaro  
He kākano, i ruia mai e Rangiātea.*

*Desire knowledge and seek understanding of who you are and from  
whence you came.*

*From this you will heal the body, activate the mind and calm the soul.*

*You are a seed sown from the ancestral homeland of Rangiātea.*

*You will never be lost!*

*Nā Tui Taurua and Paora Sharples. (2007)*

Figure 1. Whakatauki

## INTRODUCTION

A 'tohu' that was developed by tangata whaiora and discussed at the 2007 He Puna Rangatira Conference was shared. Its focus was on Discovering our Birthright of Greatness. The following section provides an explanation about the tohu.

### Discovering Our Birthright of Greatness

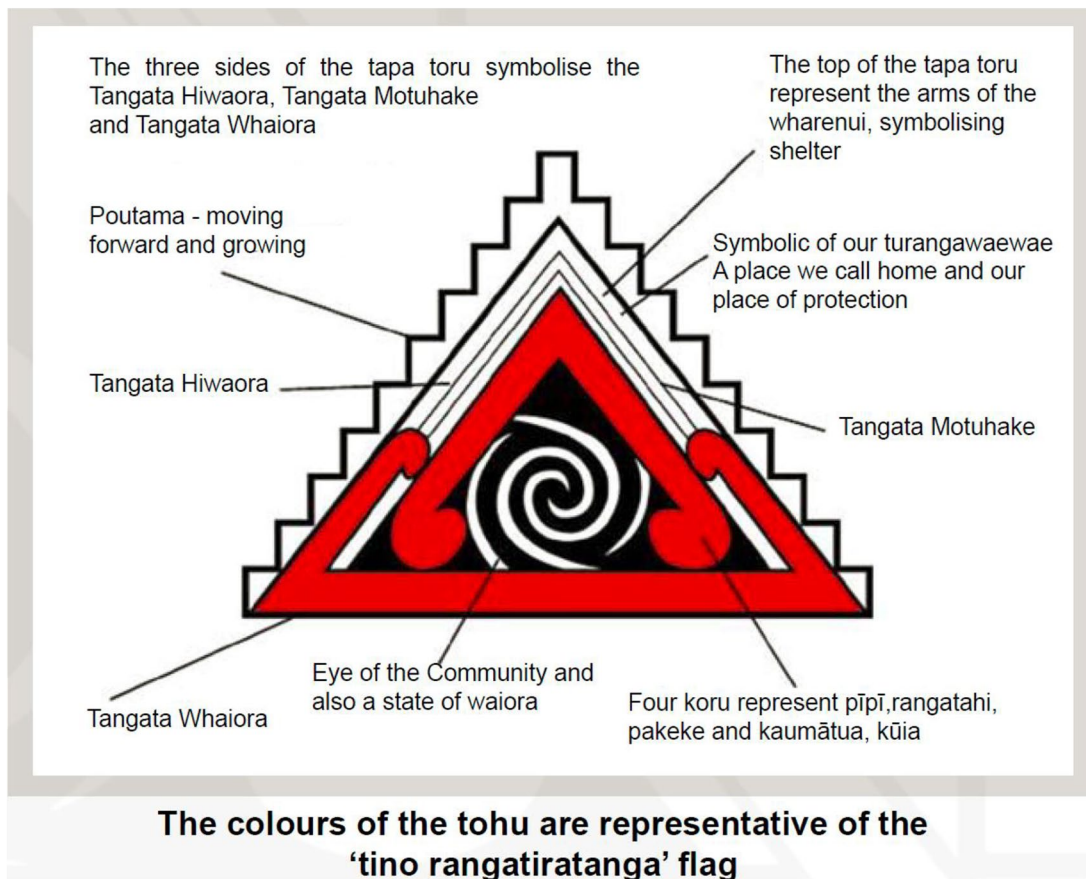


Figure 2. Tohu adapted from He Puna Rangatira Conference Readings (Te Rau Matatini, 2007).

## FEATURES OF THE TOHU

- The tapatoru ('triangle') represents the wharenuī for shelter, safety and protection, a place to call home and a standing place linked to ones maunga.
- The 'red' on the bottom represents Tangata Whaiora of the day. The first step in the change from "turoro" to "tangata whaiora" meaning "seeking wellness" is about claiming and changing the language to better reflect that we, Tangata Whaiora do seek wellness.
- Inner white part of the tohu represents the new recovery as Tangata Motuhake, Tangata Hiwaora these are about self-determination.
- The four koru represent the varying stages of life pēpi, rangatahi, pakeke, kaumātua and kuia.
- The 'eye' represents the eye of the community watching us as leaders in mental health. The challenge to old work practices by daring to do something different with processes that influence change for mental health. The eye is the forming concept about leadership and how we model that as Tangata Whaiora leaders.
- Wairua is used as connecting the past to the present and to the future with the connection between wairua and tinana. That wairua is what governs Māori - it is what makes Māori who we are and how we learn to use the wairua to be able to give us the strength and to walk the talk.
- The 'Poutama' represents movement, using three levels of learning during the journey from tangata whaiora to tangata motuhake and to tangata hiwaora but there may be times where there is a need to step back on a previous step alike the recovery pathway.
- The tohu means Māori being treated as Māori, connecting back to whenua, back to marae, with kaumātua. Taking into account whakapapa, tūpuna and all things that should be incorporated in our recovery process so that we can stand and walk strong.

*"Is the tohu still relevant? We thought it was relevant, it's like a stepping stone, instead of recreating something else. The tohu speaks for itself visually. It will help us vision a future". (Group comment)*

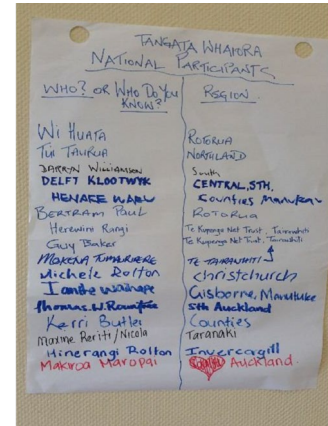
The two day hui was divided into a number of wananga, the following section highlight the main points.

### Hindsight, Insight & Foresight about having a VOICE

*When you reflect back what were the insightful things that occurred in regard to having a voice?*

*Use your foresight - korero about what the national voice will be like.*

- Queries about how to identify who could be involved with the National Voice was resolved when the group established their own process and nominated names onto to a flipchart.



- There are complex challenges experienced as part of the lived experience and journey.

- Where there is no cultural provision, it can be alienating.

- It feels like the use of the mental health act is deliberately oppressing Māori.

- The review of policies will need to occur to ensure Māori have a choice.

- A national Māori voice will need representation locally, regionally and nationally.

- The right to have choice around alternative medications especially in regard to rongoa Māori is needed. But realise it is not recognised by western medical services, even mirimiri.

- There is a need to help each other through understanding the things that impact us and to better support whanau with mental health challenges.

- Need to bring people together to have the right hindsight, insight and foresight needed for a national voice.

- Hindsight are our experiences which allow us to reflect, insight is the ability to develop, plan, create quality structure, and foresight is being driven by the purpose.

- Past, present and future –prompts reflections of how tupuna utilised their own strategies such as karakia and whanau to deal with their problems within hapu or iwi and to the realities of Māori being institutionalised.

- Hindsight we have learnt some things about what we want such as mental health services need to be different and Māori want to be included. We want to be heard and be able to influence all those things that impact on mental health services. When focused on our experiences, this has given insight to have foresight.



## EMERGANT INSIGHTS SHARED AMONGST ROOPU

- When we engage with our communities what do they want from us?
- In what situations will our communities want to be heard?
- What will our local people want from us, so that there are changes and we can make a difference?
- What will we be doing in the local community - what can I do?
- Tangata whaiora will want services to hear them independently.
- People want to do better than just survive in their community and homes
- What happens if people are not listening? What happens if someone says to you My CSW is not listening to me – what do you do then?
- There are services that do not know how to be or to work with Māori. Let alone understand our tangihanga and tikanga processes -some services still might not know this. Then what?
- How do you make those necessary discussions? What does that really mean? Does it mean going to the persons home, or a committee – what does it mean for us to be a Māori voice – what does that look like?
- We hope there would be advocates, someone that could communicate the needs of other tangata whaiora when required – housing, support in the community etc....
- How might we gain support from key decision makers?
- Could hui occur on the Marae with Māori to find out what they need?
- How could I involve my kuia and kaumatua?
- We would have to go to the rangatahi, there is no way rangatahi would come to us.





## SHARING OF STORIES

Sharing of stories at hui are important for having a voice, for learning and providing inspiration to others.

*"A friend of mind wanted a Housing New Zealand Home, I had to ring them to tell them about her needs and now she is on the list....in some situations, Māori do not know what to ask and sometimes people feel whakamaa in asking. This is a real problem because Māori have needs yet they are not getting easy access to the resources. As tangata whaiora we need to look at our situation, once we have figured that out, then we can support others. When people have been through the journey themselves and coped, it provides the knowledge needed to be able to help others in similar situations. So understanding ourselves first – will help to understand what people are going through because if you have been there yourself then you can appreciate the support needed".*

*"Its' hard when you come out of hospital and you don't feel like you fit into the community, and you are afraid to go down the shop. Without the support of someone else, how do you change that? It can be a challenging...I had to ask Mum if I can go to toilet because that's what happened when I was in hospital. You really need someone there to help you that understands what it can be like.*

*"Wananga have helped us to korero about our experiences, helped me to think about the pressures of the past, when I was in the system 20 years ago, when I was diagnosed. I pushed through with my faith, and whanau. Now watching my tamariki going through the system, is bewildering. For me I was fortunate to have a Māori social worker that was able to say I was not schizophrenic..... I was thankful the kaimahi was there to negotiate the removal of medications for and with me. I didn't need any help, my whanau pulled me through the journey, and the medications were slowly reduced. I didn't seek medical help until my son needed help. Now we are using the system, it is challenging, the medication is sedating him and I have needed to upskill myself, hence meeting with KB, I want to do something. We are here for rangatahi who are in similar circumstances, the effects on them and their whanau- we want to help where possible. If we continue*

## PANEL SCENARIO

A panel scenario was devised, to provide participants a role play example of where a strategic approach, advocacy and campaigning for the needs of local tangata whaiora might occur with a local District Health Board (DHB).



Groups were asked to consider this question: **How would you convince the DHB Board the need for a peer support service?**

The background was the DHB nor the region had a peer support service, nor did they understand the need for it. Each group spent time in discussion and then negotiated their plan of action with the DHB panel. They each nominated four people who met with the DHB panel of two. In the process, the nominated group were placed in a typical interview setting, in front of the panel and were invited by the DHB panel to explain their business about the peer support service.



The feedback from the panel exercise raised the potential for challenging environments the national group and similar tangata whaiora roles may go into. The importance of being prepared, knowing the business, having a plan of action and having a range of skills to draw upon. Some had experience with these types of scenarios, and many are used to being exposed to challenging situations.

## PASSION & COMMITMENT

Whilst the Māori voice aims to be national, the context it will operate from will include the local, regional and national levels. Participants were asked to reflect on: From their strengths, their knowledge and passion, where would they best be suited - at local, regional or national levels. Participants then divided into local, regional or national groups.

It was considered each group can be inclusive, but it does not mean that all will be involved intimately. So people were asked to consider what they could do individually and what they could commit to. Commitment means time and decisions about how people are going to be involved would need to be made inclusive of what roles might be involved and what process. The following section highlights the key points for local, regional and national levels.

## LOCAL LEVEL

**For a local level of tangata whaiora the following elements are important:**

- Personal experience of mental illness
- Knowledge of mental health issues
- Knowledge of mental health and social services
- Understanding the boundaries in the area
- Having an awareness of tikanga
- Being Collaborative
- Understanding the principles of manaakitanga, whanaungatanga, wairuatanga
- Networking skills
- Be prepared to be mobile to be in contact with local people
- Being an effective communicator, good listener
- Being through police vetting and screening processes
- Knowledge of local happenings – what's occurred in your area in the past and currently
- Have a willingness to learn
- Education

Membership for a local group could come from a voting system, or nomination via local hapu, iwi and Marae, from

**People to enlist at the local level would include:**

- Delegates from local, regional or national NGO's
- MSD
- Tangata whaiora
- Consumer advocates
- Law
- Administrative people
- Policy makers
- Politicians e.g. Māori MP's
- Churches



## REGIONAL LEVEL

**For a regional level of tangata whaiora the following elements are important:**

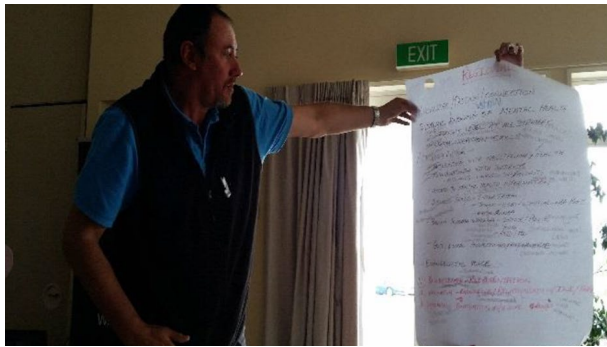
- Tangata whaiora and mental health service user experience
- Whanau connection
- Culturally sensitive to Māori
- Ability to identify with and connect with Iwi
- Connections with Kaumatua and kuia
- Ability to engage with networks
- Ability to come together with others in a regional hui to discuss key issues

Membership should be selected from the local level, who would be mandated to discuss and to take key issues to the regional level.

**People to enlist at the regional level would include:**

- Iwi, hapu, whanau
- Te Rau Matatini
- Matua Raki
- Te Pou
- Local District Councils
- DHBs
- Regional MP's
- Kaumatua and spiritual leaders

The key role of a regional group would be Collaborative Partnership.



## NATIONAL LEVEL

The following elements were identified for a national group, whose membership could be self-appointed, voted, nominated or and mandated.

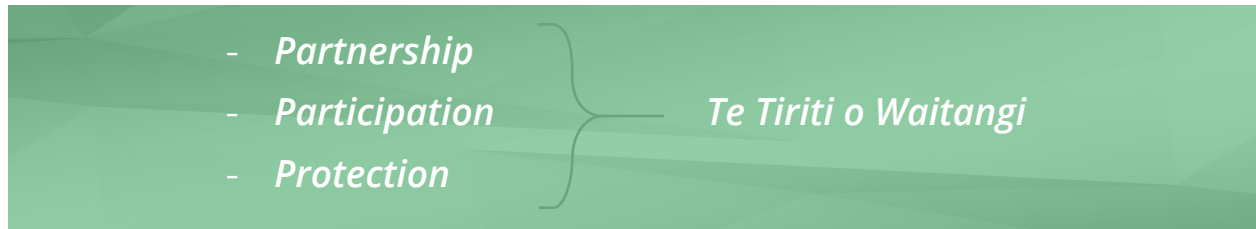
Criteria	Responsibilities	Skills & Knowledge
<ul style="list-style-type: none"> <li>- Tangata Whaiora experiences &amp; perspectives</li> <li>- Lifetime experience</li> <li>- Mental health service user experience</li> <li>- Experience of local tangata whaiora advisory groups.</li> <li>- Institutional knowledge</li> <li>- Knowledge of Māori politics</li> <li>- Understands the need to be Visible at crucial times</li> <li>- Kaumatua with lived experience</li> <li>- Bringing in and linking with Rangatahi</li> </ul>	<ul style="list-style-type: none"> <li>- Purpose</li> <li>- Clear Vision</li> <li>- Steering the waka &amp; having a destination</li> <li>- Being on the same page</li> <li>- Navigating the obstacles &amp; tension</li> <li>- Being respectful</li> <li>- Maintaining mana</li> <li>- Being accountable</li> <li>- Mentorship &amp; Supervision</li> <li>- Succession building</li> <li>- Financial aspects</li> <li>- Being part of evaluation</li> <li>- Ensuring quality</li> <li>- Shaping national policy</li> </ul>	<ul style="list-style-type: none"> <li>- Experience on governance board</li> <li>- Knowledge of planning</li> <li>- Ability to strategise</li> <li>- Understanding of Te Tiriti o Waitangi</li> <li>- Support others</li> <li>- Research skills</li> <li>- Local knowledge</li> <li>- Forming relationships</li> <li>- Team player</li> <li>- Networking</li> <li>- Attending &amp; presenting at conferences</li> <li>- Verbal and written skills</li> <li>- Financial skills</li> <li>- Time Management skills</li> <li>- Human rights</li> <li>- Being able to consider all peoples perspectives</li> </ul>

## OUR ROLE AT THE NATIONAL LEVEL

<ul style="list-style-type: none"> <li>- To address human rights</li> <li>- Develop strategies to ensure better outcomes</li> <li>- Connecting with peers, key groups, people and the sector</li> <li>- Education</li> </ul>	<ul style="list-style-type: none"> <li>- Spokesperson for areas</li> <li>- Mentoring</li> <li>- Political campaigning</li> <li>- Advertising the cause</li> <li>- Leading</li> <li>- Liaison</li> <li>- Capacity building</li> <li>- Networking</li> </ul>	<ul style="list-style-type: none"> <li>- Connecting to local and regional networks.</li> <li>- Feeding the voice of local &amp; regional groups into the national level</li> <li>- Being the voice of Māori</li> </ul>
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*“Having the overview to think for the nation instead of the local body”*

The membership of the national group would need to be time limited, so as to keep it fresh, and to encourage succession, whilst mentoring people in local areas. To influence change requires the right people, with a level of confidence.



The National Group would be accountable to & for:	GUIDES
<ul style="list-style-type: none"> <li>- Each other “ ourselves”</li> <li>- Tangata whaiora</li> <li>- Māori</li> <li>- People using mental health services</li> <li>- Stakeholders</li> <li>- Kaumatua</li> <li>- Te Rau Matatini</li> </ul>	<ul style="list-style-type: none"> <li>- Tika, Pono &amp; Aroha</li> <li>- Mandate given</li> <li>- Purpose of why we came together</li> </ul> <p><i>“we came together to make a stand for change we cannot get pulled</i></p>

**The membership might come from:**

- A geographical / regional representation
- Mandate
- Those with skills, knowledge and capacity

**National Group will need to enlist:**

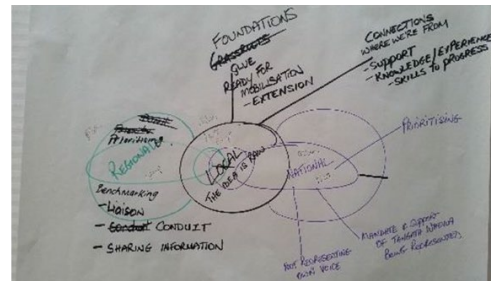
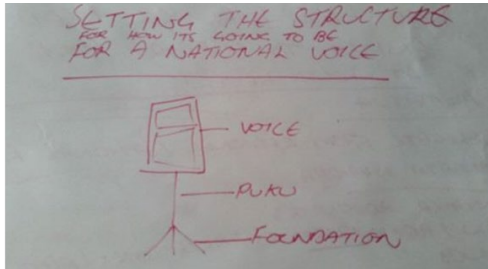
- People to help with coordination, IT and media support, events and Hui management as well as funding support

**What will the national group have to do?**

- There may be a need to set up as a separate entity – like a Trust to assist with future employment and tendering for contracts. Need Te Rau Matatini to be involved.

## A Structure for the National Group

Initial thoughts about the structure of the national group considered the connections it would need to have with local and regional groups.



## Moving Forward

From the second hui, there were eight Māori values and principles identified, wairuatanga, mohiotanga, whakapapa, manaakitanga, kaitiakitanga, kotahitanga, te reo me ona tikanga, ukaipotanga. It may help to check if these are what the group agree with, add to or change, to consider the definitions, the meanings and how to practice such. Sometimes these elements will need extending, but if the group know what they are meant to do, and how to behave then it can be helpful if people don't understand the language. That is it will help to interpret the values and principles, into action rather than just thought.

There is more to do to formalise a National Māori voice. Hard conversations amongst peers may be needed to confirm who and how representation is formed. Some areas are over represented on the list but they can be included in others ways locally and regionally to feed into the national group. It is important discussions continue and to be clear that whatever decision is agreed upon has occurred from having ongoing conversations. What is clear is to be a formal member on the national group one has to have experience of mental illness, but whether they need experience of mental health services is still to be confirmed.

- *Being Māori is important in our recovery, and what we do. This means to subscribe to the notion that everything is related.*
- *The national Māori voice is to be inclusive of all states of being throughout recovery, because it's a journey.*
- *We have to be inclusive of whanau, which can consist of many people and roles [ e.g. kinship or kaupapa whanau who come together for a purpose, and from babies to kaumatua]*
- *It will involve accountability and responsibilities*
- *Vision is to make services and practitioners more accountable to Māori*
- *Desire is to make a real difference in terms of practice, services and policy.*



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