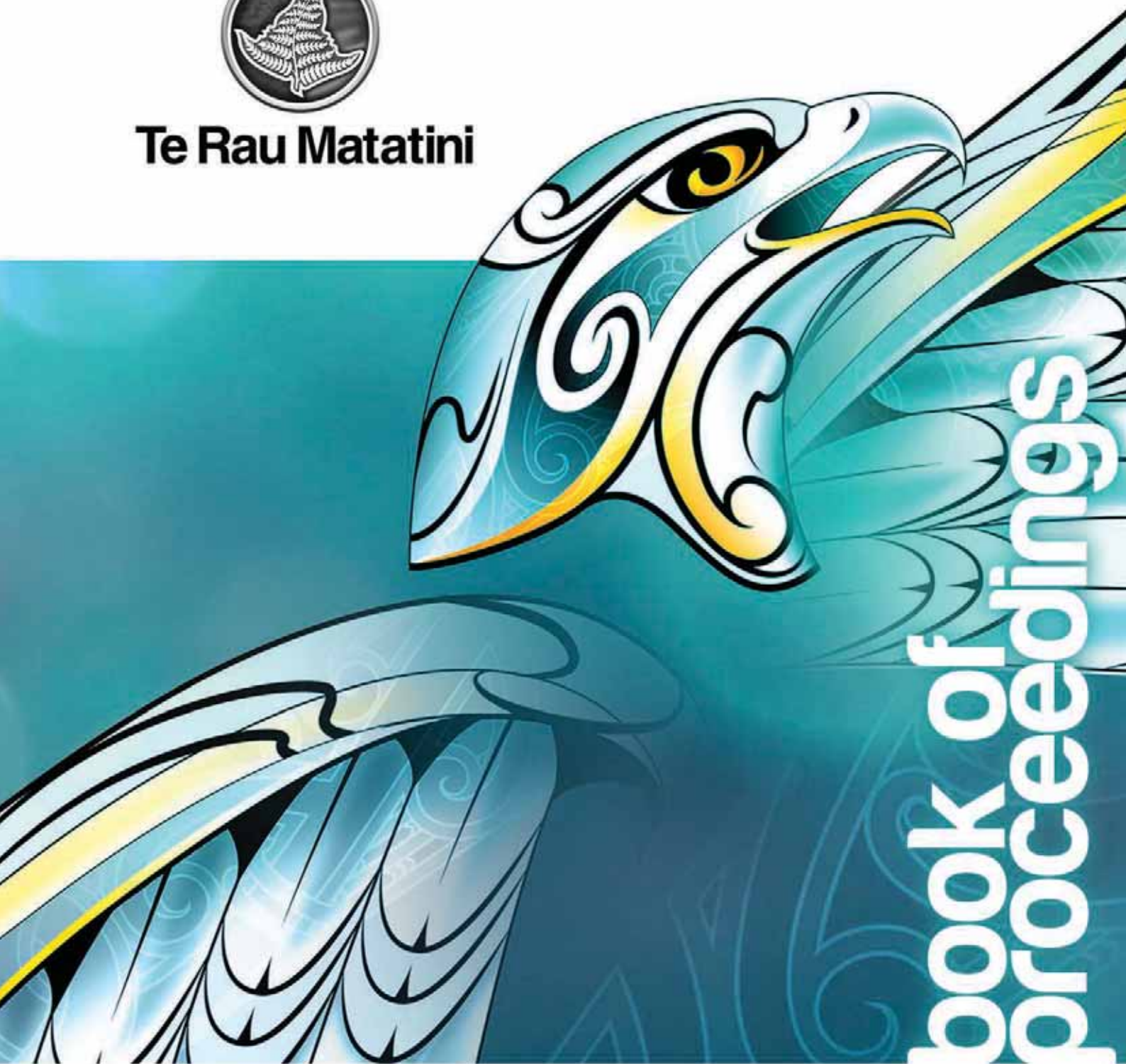




**Te Rau Matatini**



**book of  
proceedings**

**Te Kāhu Kōrako** 2017

**Toitū Hauora Māori Health Leadership Summit**



# Te Kahu Kōrako 2017

Toitū Hauora Māori Health Leadership Summit

Citation: Te Rau Matatini Ltd. 2017.  
Toitū Hauora Māori Summit 2017.  
Kirikiriroa: Te Rau Matatini Ltd.  
Published in July 2017  
by Te Kīwai Rangahau, Te Rau Matatini Ltd.  
PO Box 5731, Wellington 6011, New Zealand  
ISBN 978-1-98-850158-1 (print)  
ISBN 978-1-98-850157-4 (electronic)  
This document is available at:  
[www.teraumatatini.com](http://www.teraumatatini.com)

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## Karakia

Tuia i runga, tuia i raro  
Mai te Rangi ki te whenua  
Tuia te Herenga  
Tangata Ka Rongo te Pō  
Ka Rongo te Ao  
Tihei Mauri Ora

## He Mihi

Tēnā koutou ngā Pou o te kaupapa e whai ake nei  
Ngā mihi maioha  
Nau mai haere mai  
Kia whakaritea te huarahi o tēnei kaupapa  
Kia ea ai te whakatauki  
Ko tāu rourou ko tāku rourou ka ara ake  
He oranga  
Nō reira  
Tēnā koutou, tēnā koutou, tēnā koutou katoa



## Acknowledgements

Te Rau Matatini would like to acknowledge the support of the following sponsors



Te Rau Matatini Ltd and the Henry Rongomau Bennett Foundation would like to express our sincere appreciation to the much dedicated and committed people who made the summit possible. We would like to acknowledge the wonderful keynote speakers, presenters, note-takers, coordinators and delegates who came from all around Aotearoa (New Zealand) to attend, their contribution has been key to the success of the summit and that we are deeply grateful.

Special thanks to Maria Baker (Tuesday) and Haamz Thierry (Wednesday) whose facilitation of the summit was commendable together with the kaumātua in attendance, providing an atmosphere of whanaungatanga from the opening to the closing of the event.

Also, to acknowledge Sir Mason Durie for opening the summit and setting us on our journey.

Lastly but not least our gratitude is extended to all those who worked diligently behind the scenes in the months leading up to the summit the members of the Henry Rongomau Bennett Committee, Advisory Group, Te Rau Matatini staff and Kaumātua.

Without the generosity of all including participants, this summit would not have been possible.



## Ngā Mihi

Maria Baker

Chief Executive Officer, Te Rau Matatini

Maria Baker is of Ngāpuhi and Te Rarawa descent. A qualified registered nurse, with 20 years of experience in mental health and Māori health. Her professional activities have focused in Māori mental health, health workforce development, research and evaluation, health service improvement, project management and repurposing indigenous solutions. [maria.baker@teraumatatini.com](mailto:maria.baker@teraumatatini.com)

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## Executive Summary

On the 8, 9 and 10 May 2017, approximately 150 delegates and presenters from across Aotearoa gathered at the Kāhu Kōrako Toitū Hauora Māori Summit to share experiences and knowledge to ensure the ongoing growth of Māori leadership in health.

Jointly hosted by Te Rau Matatini Ltd and the Henry Rongomau Bennett Foundation, as part of the Toitū Hauora Māori 2030 programme, the summit provided an opportunity for existing and emerging Māori health leaders to network and learn from each other. It allows emerging Māori health leaders to work together to consider the future Māori health leadership needs, leading to the year 2030. The summit allowed participants to reflect on the legacies of the past and the hope and aspirations for the future.

*The 2017 theme 'Te Kāhu Kōrako', (a white hawk), often applied to a chief, "Me haere I raro I te kāhu kōrako" (Always travel with a white hawk), in reference, occasionally a white hawk was seen in former times, but very rarely. This term advises one to travel under the guidance of a white hawk, for you will then fare much better than if you travelled alone.*

Kāhu Kōrako set the scene for the range of presentations delivered over the 2-day event, with sub-themes introduced at workshop sessions to facilitate and promote focused discussions amongst participants.

Overall, the summit clearly demonstrated that:

- Māori leadership is an essential driver of change
- Committed to the advancement of Māori health and wellness
- Embracing cultural therapeutic practices enhances positive healing
- A focus on rangatahi development will ensure they are well positioned as our future leaders
- Encouragement and promotion of innovative ways to voice our stories and deliver to a wider forum is required.

These key messages are vital to ensuring the continued growth and success of Māori leadership in health towards the year 2030. This document provides a brief background of the Henry Rongomau Bennett Foundation and a high-level summary of the summit proceedings.



## Background

The Henry Rongomau Bennett Foundation established in 2011, manages a range of programmes to meet the goals of developing leadership pathways for existing and emerging leaders, and facilitating Māori leadership networks in health.

The vision of the foundation 'A strong Māori health leadership network across all sections of the health sector' expects that there will be effective leadership in clinical, management, governance, research and policy areas and across the primary, secondary and tertiary levels of health care for Māori.

Toitū Hauora Māori 2030 has been established as part of the Henry Rongomau Bennett Foundation. It is a future focused programme that aims to build the knowledge, skills and competencies necessary to grow Māori leadership in health. The principles underpinning Toitū Hauora Māori 2030 are 'What should Hauora Māori look like in 2030 and how do we get there?' The programme has three areas of priorities:

- Building a Māori Leadership Network in Health – well established, nationally recognised Māori leadership network in health which is actively supported by a broad range of stakeholders.
- Building Māori Leadership Capacity and Expertise in Health – competent Māori leaders in significant leadership roles within the health sector.
- Māori Leadership Succession Planning and Leadership Pathway Development, Implementation and Evaluation in Health – sustainable, accessible pathways for Māori leadership in health supported by high quality and appropriate development programmes.

Toitū Hauora Māori 2030 Summit is a biennial event for existing and emerging Māori health leaders to engage with Māori leaders from other sectors and disciplines. It provides a forum to build knowledge, skills and competencies necessary to grow Māori health leadership.



## Toitū Hauora Summit Programme

# Te Kāhu Kōrako 2017

## Toitū Hauora Māori Health Leadership Summit

Te Rau Matatini is pleased to announce Te Kāhu Kōrako: Toitū Hauora Māori Health Leadership Summit 2017

Venue: Waikato Raupatu Lands Trust i te Whakakitenga o Waikato: 451 Old Taupiri Road, Hopuhopu, Ngāruawāhia.

*Occasionally a white hawk was seen in former times, but very rarely. They were called Kāhu Kōrako and this term was often applied to a chief. An old saying was, "Me haere i raro i te kāhu kōrako" (Always travel with a white hawk) advises one to travel under the guidance of a white hawk, for you will then fare much better than if you travelled alone.*

### PROGRAMME OVERVIEW

DAY 1	8th May 2017	Monday
3pm	Pōwhiri Registration BBQ & Whanaungatanga	
DAY 2	9th May 2017	Tuesday
9am-12pm	Karakia: Mihi Whakatau Opening Address: Sir Mason Durie Wayfinding Leadership: Dr Chellie Spiller Te Rau Matatini: Te Paea Winiata	
12.15pm-1.45pm	Kai	
2pm-2.45pm	Māori Leadership: Dr Manuka Henare	
	<b>Breakout Sessions</b>	
3.15pm-3.45pm	100 Māori Leaders	Writing a Journal Article.
4pm-4.30pm	Te Rau Matatini Alumni	100 Māori Leaders
5pm	BREAK	
6.30pm-9.30pm	<b>Dinner Programme</b> He Tohu Hiranga Awards Ceremony Keynote speaker Te Rau Matatini 15 year celebration (Cutting of the Cake)	
DAY 3	10th May 2017	Wednesday
9am-12pm	Karakia Opening Address: Rangatahi Leadership Te Huarahi o te Kete Pounamu: National Māori Voice	
12.15pm-1.45pm	Kai	
	<b>Break Out Sessions The Future of Māori Practice Development</b>	
2pm-4pm	1 He Puna Whakaata (Terry Huriwai) 2 Te Ihi Ora (Ronald Baker)	
4.30pm	Mihi Whakamutunga	

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Te Rau Matatini

## Overview of Summit Proceedings

Toitū Hauora Māori Summit 2017 Māori Leadership in Health Towards 2030 commenced with a pōwhiri (welcoming) at Te Whakakitenga o Waikato Chambers, HopuHopu, Ngāruawahia.

The pōwhiri proceedings followed Tainui tikanga (customs). Karanga (ceremonial calling) and whaikōrero (formal speech) by Kaumātua (elder) of Tainui, who commenced the formalities, concluded with Te Puea Winiata, Chairperson of Board of Directors, Te Rau Matatini Ltd, who extended a welcome to everyone and introduced the new Chief Executive Officer Maria Baker of Te Rau Matatini who also was the Master of Ceremony for the summit.



Te Puea Winiata  
Chairperson of Board of Directors Te Rau Matatini



Maria Baker  
Chief Executive Officer Te Rau Matatini



Opening Address: Sir Mason Durie  
Rangitane, Ngāti Kauwhata and Ngāti Raukawa

For over 40 years, Sir Mason has led the improvement of Māori Health and has played significant roles in building the Māori Health Workforce.

In 1998 Sir Mason helped establish Te Rau Puawai the Māori Mental Health Workforce Development programme at Massey University. Five years later Te Rau Matatini was established.

In 2001, Sir Mason was appointed a Companion of the NZ Order of Merit for services to Māori, and in 2010 received a Knight Companion of the same order for services to Māori Health Public Health Services.

Sir Mason in his opening address acknowledged two prominent contributors that had recently passed on, Aramakaraka Pirika, who worked in Mental Health, an active Kaumātua for the College of Psychiatrists and the Kaumātua of the New Zealand branch of Psychiatrist and Marie Panapa, a founding member and guiding force of Te Wananga O Aotearoa, a great person in her own right. With a particular mention to Bob and Raiha Mahuta, who

both took the Waikato-Tainui College for Research and development to another level.

Sir Mason conveyed the Māori Leadership theme raised at all the past Toitū Hauora Hui including a focus on leadership across the wider health sector and building on themes from previous hui towards constructing **‘an Accord for Māori Leadership in Health’**.

He defined ‘Leaders’, as people who look like you, who believe in themselves, who believe in their followers, are ready to give it heaps, despite the work, who do not always know they are leaders. The one whose mates turn to might well be the leader. Leaders are not those who boast or love to be noticed and centre of attention.

A consolidation of discussion from Toitū Hauora over the years was built around Key Markers of Leadership, that relates to the broad range of Māori Health Leadership collectives.

10 Key Markers of Māori Health Leadership are those,

- Committed to the advancement of Māori Health & Wellness
  - Our leaders will be strong advocates for the advancement of Māori Health and whānau (family) wellbeing
- Grounded in Te Ao Māori (Māori Worldview)
  - Our leaders will be active participants in the contemporary Māori world
- Accountable to Māori
  - Our leaders will be accountable to Māori people, to whānau and communities
- Consistent with the Treaty of Waitangi
  - Our leaders will uphold our obligations under the Treaty of Waitangi
- Informed by old and new knowledge
  - Our leaders will be well informed about Māori health and wellbeing

- Connected and Collaborative
  - Our leaders for health will engage with other Māori leaders so that the combined impact can accelerate wellness for Māori
- Sustainable into the future
  - Our leaders want Māori to benefit from strong, relevant, and effective leadership in the years ahead
- Strategic and innovative
  - Our leaders are ready to meet today’s demands but believe that a plan for addressing the future is equally important
- Aligned to global indigenous priorities
  - Our leaders will be part of a global indigenous network
- Ready to promote policies and practices for Māori health & wellbeing.
  - Our leaders will maintain a watching brief over legislation and policies that have impacts on Māori health and wellness.

This presentation portrayed the unification and the legacy that has been left behind by wonderful and inspiring ‘Leaders’ Providing more opportunities for a united action, through this framework can it be facilitated. It is certainly about a call for a significant impact, to think about endorsing this ‘Accord for Māori Health’ and Leadership going forward, taking Māori Health and Leadership to another level encouraging all those who were present to generate these aspirations with the wider communities and organisations.

*“Attributes in Leadership will have a much greater impact if we can work together so that we have a collective influence on people.”*

<https://www.youtube.com/watch?v=OopVeiUz4PQ&list=PLDq2dCwtXyRv9jJWx6lBIHxtzYTdnwtsS&index=4>



## Key Note Speakers: Day 2 - Tuesday 9th June.

The Toitū Hauora Māori Summit 2017 Māori Leadership in Health Towards 2030 was privileged to have the following keynote speakers.



**Dr Chellie Spiller,** Wayfinder Leadership

A Senior Lecturer and Associate Dean Māori and Pacific at the University of Auckland Business School. She has over thirty years of corporate experience in tourism, finance and marketing, holding senior executive positions in New Zealand and abroad, and brings this experience to her academic work and leadership and management development programmes. Her research explores wayfinding an authentic leadership and how businesses can create sustainable wealth and wellbeing.

Chellie of Ngāti Kahungunu and Pākehā descent was a Fulbright Senior Scholar at the Harvard Kennedy School and the University of Arizona. She is a recipient of a Research Excellence Award, Dame Mira Szácsy Māori Alumni Award, National Māori Academic Excellence Award, and AuSM Best Lecturer Award.

Her presentation was based on her book co-authored with; Hoturoa Barclay-Kerr and John Panoho, *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders*. It illustrates how wayfinding theory and practice can weave with and add to the best of what academics and leaders know about leadership and change towards enhancing skills and behaviours needed in modern leaders. It also draws together insights from leaders who are transforming their organisations by applying wayfinding concepts disclosing principles of wayfinding philosophy, providing action points for readers to practice and reflect on the skills they are learning.

This book also presents new ways of leading through traditional Waka (voyaging canoe) navigators as revealed by Hoturoa Barclay-Kerr of Tainui descent which makes the book real, grounded and wise. He specialises in education and leadership programmes that use the 'Waka' as a platform for learning and development. John Panoho of Ngā Puhī Nui Tonu and Ngāti Whātua descent, and his colleagues developed and delivered Māori values-based leadership, team building and cultural competency programmes in Aotearoa as well as globally. Distinguishing Marae (ancestral house) and Waka are pivotal to understanding and experiencing the Māori culture, he has established strong relationships with an urban/working marae community and the wider waka network.

Chellie acknowledges "wayfinding leadership presents an alternative model of leadership for our people to ride out waves of change, and grow skilled navigators to take us to new horizons"

<https://www.youtube.com/watch?v=VJcIKjIyaC8&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=6>



### Dr Manuka Henare of Ngāpuhi, Te Kārohirohi 'New Horizons'

Te Aupouri, Te Rarawa, Ngāti Kuri descent, is the Associate Professor in Māori Business Development in the Department of Management and International Business at the University of Auckland. Manuka is also the Foundation Director of the Mira Szászly Research Centre for Māori and Pacific Economic Development and leads a number of multi-disciplinary research project teams. He is Board Member of the University of Auckland, Centre of Development Studies, and the Centre of Pacific Studies. He was until 2013, the Academic Coordinator of Te Tohu Huanga Māori Graduate Programme in Business Development within the Graduate School of Management and teaches Māori Business and Economic History, Strategy, and Management of Tribal Enterprises.

Manuka has held various ministerial appointments including Te Whare Wānanga o Aotearoa, and the Council of Mānukau Institute of Technology. He is a specialist nationally and Internationally on Māori customs, history of He Whakaputanga o Te Rangatiratanga o Niu Tirenī, 1835 (the Declaration of Independence) and the Te Tiriti o Waitangi (Treaty of Waitangi), 1840. The Treaty of Waitangi principles and its application to contemporary constitutional, political, economic and social life. He has advised various government, non-government and Iwi (tribe) organisations, and has dedicated rigour for Iwi arguments in various Waitangi Tribunal Claims across Northland.

Manuka spoke of the four 'well-beings' of Māori and Indigenous philosophy and wealth creation as,

Wairuatanga (Spiritual value) – spiritual capital, economics of spirituality

Te Ao tūroa (Environment/Cosmos value) – nature capital, low carbon capital

Whanaungatanga (Social/cultural value) human and social capitals

Whai hua (Economic value) – tangible and intangible capitals

Te Kārohirohi presented by Dr Manuka reflects 'New Horizons' – considerations for responsible management education around Economy of Mana (prestige) for Indigenous Economics of Affection, the good life & it's 4 Well-beings – spiritual, environmental, kinship-family, & economics.

<https://www.youtube.com/watch?v=A4jFT5I0KIw&list=PLDq2dCwtXyRv9jJWx6lHxtzYTdnwtsS&index=5&spfreload=10>





Rahui Papa, “Maaku anoo e hanga tooku nei whare”, I shall build my own house.

---

Rahui of Waikato, Tainui descent has represented his marae in the tribal parliament Te Whakakitenga o Tainui since its inception in 1999 and currently co-chairs the Ngāti Korokī-Kahukura Tribal Trust. He has a background in broadcasting and education and currently chairs several community organisations from Kōhanga Reo (Māori centred kindergarten) to Tribal and Community Trusts and sits on Iwi-Government governance groups. Rahui has been a director and member on various tribal, local and national organisations, mainly focusing on the well-being and development of Waikato-Tainui and Māori in general. He is an orator and has prestige status in Waikato reo and tikanga. He is pou tikanga (extensive knowledge in customs) for tertiary and corporate groups within the Waikato. He is a well-known as Waikato-Tainui spokesperson for this Iwi and this Rohe (Region).

Renowned for his knowledge of deep interest in tribal history. Knowing people who’ve been wonderful resources and have helped in gathering that information handed down from his Father who was the chairman of the marae and other committees in his time and kaumātua from Ngāti Korokī Kahukura had a close affinity to the Kīngitanga, Waikato and to Raukawa. It’s history and the richness of the interwoven whakapapa (genealogy) had already been established.

Rahui’s presentation commenced with “Tēnā koutou, tēnā koutou i roto i a koutou mahi, your mahi is ultra-important as our whānau move forward into the challenge of tēnei ao hurihuri (this changing world), those who have the passion and drive for Health and Well-being of our people”. Rahui’s presentation touched on some of the experiences of Waikato Tainui especially through the lens of Kīngitanga throughout 160 years since the establishment of the Kīngitanga.

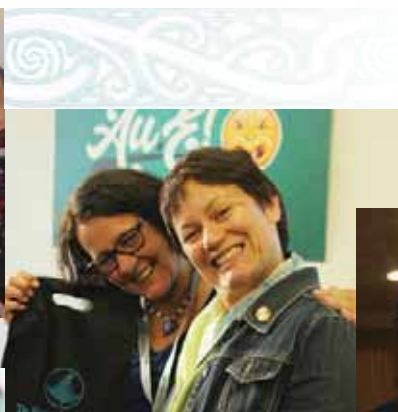
The aim of the Kīngitanga was to unite Māori under a single sovereign. The tribal domain under Potatau Te Wherowhero’s cloak, from Mokau ki Runga, (Mokau to the south), Tamaki ki Raro (Tamaki to the north), Mangatoatoa ki waenganui (Mangatoatoa in the middle), Pare Hauraki (Pare Waikato), Te Kaokao roa o Patetere Ki te nehenehenui (From the mouth of Waikato River in the west to all of Hauraki), Waikato Hauraki protects the Kaokaoroa o Paatetere range to the Nehenehenui which makes up the traditional boundaries of Tainui waka and the confederation of tribes that reside within it. Connections with the land and the people, identified through our pepeha, acknowledge the most significant sites of Taupiri Maunga (mountain), Waikato Awa (river) and our Rangatira (chiefs) that have gone before us.

Rahui acknowledge the past by saying, “if you look back though the time glass, you can see the mana of our tūpuna (ancestors), you can see all the taonga that they have in the palms of their hands”. If you look today, you see it in a changing world and so the styles of leadership are ever changing as well. Every day is a different challenge and needs the different skills to meet those challenges. It’s the building of the spirit of the heart that makes us unique. Rahui stated, “*Māori leadership have traits of our tūpuna that we grow and nurture to prosper*”.



Haamz De Thierry, Waikato-Tainui Ngāti Porou

MC extraordinaire on day 3 who kept the energy high and kept us engaged. Haamz was born in Invercargill but grew up in the mighty place of Huntly. He currently is a Rangatahi Health Promoter for Te Ahurei a Rangatahi Trust in Hamilton. His dream for Rangatahi of today and tomorrow is to acknowledge the past, be good role models and learn, learn and learn some more.



## Key Note Speakers: Day 3 - Wednesday 10th June.



Charlizza Harris, Rangatahi Leadership

Charlizza of Heretunga descent is the founder and CEO of 2FACE Drama a non-profit performing arts company delivering free leadership workshops to youth throughout the greater Wellington region. 2FACE Drama has produced a series of successful theatre productions aimed at strengthening cultural identity as well as addressing social issues impacting young people in her community. These forums support young people through building leadership and life skills in order to share their knowledge of kapahaka (cultural group), drama, music and choreography.

The majority of the young people involved in the productions are aged 25 and under, who are passionate about suicide prevention and enthused to get the message out to Kiwi's.

With her drive and focused energy, looking for positive outcomes is evident, particularly with Māori and Pacific youth. She also makes a really positive difference to at-risk youth, producing youth friendly resources targeting bullying, sexual health and cultural diversity. These resources continue to provide support in schools and out in the communities.

She addresses the issue of suicide stating, *"If you get a group of Māori youth in a room, the sad truth is the majority of them have probably had a whānau or family member who has committed suicide....we're just on fire to get out there and help other people coz we know how much it hurts."*

Charlizza also teaches the fundamentals of business development to recent graduates of 2FACE Drama her youth programme. Her goal is to encourage and lead these young people towards a journey of creating sustainable futures for themselves through entrepreneurial thinking and action. She has also won a 2015 Youth Week award, and has won a Network for Teaching Entrepreneurship award.

Charlizza's presentation particularly focused on the 'Types of Rangatahi Leaders'. The definition were simplified as,

*The Up and Go'ers* – who are productive, hard out opportunists, communicators, real mean to work with. *The Go with the flow'ers* – are the problem solvers, content and are easy going and the *Just don't Know'ers*, who were considered as the ones with all the talent, natural leadership skills, but haven't quite recognised it yet. They are the people who have the most incredible potential. Charlizza addressed these themes as knowing your instinct to flourish and prosper.

Her journey continues to service the youth in any element, especially to drive the best of their talent and to elevate a sense of achievement at any level for these youth to work in any field and find in themselves their leadership style that will benefit their community, whānau and their peers.

[https://www.youtube.com/watch?v=gu0\\_BO1zETI&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=7](https://www.youtube.com/watch?v=gu0_BO1zETI&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=7)



### Te Huarahi o te Kete Pounamu: National Māori voice

Te Huarahi o te Kete Pounamu are a national Māori voice for those with mental illness and involved with mental health services. Speaking from a place of lived experience they want to advise on how to improve service for Māori. Their current portfolio includes exploring strategies to overcome restrictive practices of Māori within mental health services.

During a four day wānanga in Gisborne last year their new name was established Te Huarahi o te Kete Pounamu Rōpū. The gifting of a taonga (gift) – greenstone which will hold the mauri (life essence) of the group.

The group members shared their pepeha (lineage) and connections. This sharing was an opportunity to further strengthen the ties among the group and to understand the common connections with each other in terms of their experiences with mental illness and their recovery narratives.

Working in Māori mental health sees a vision, a gap with regards to providing support in spaces that haven't provided support for Māori. The disparities for Māori mental health for whānau are huge and created some huge gaps.

Social Policy, shifting at a national level means shifting it's thinking. Starting with 'mahi a atua' (ancestor with continuing influence), reflecting back on the ancestors and the blue prints that they had, that have existed from 'mai rā noa' (times before), into moving forward.

It's about reclaiming and owning our recovery and knowing what that looks like for those involved. Therefore, Te Huarahi o te Kete Pounamu are very passionate as a whānau and looking at the disparities and how they can support growth locally and regionally.

<https://www.youtube.com/watch?v=JWsrT9c99vA&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=3>

<https://www.youtube.com/watch?v=WHa1lYq92j8&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=2>



## Tohu Hiringa Awards Presentation

The Tohu Hiranga Awards aim to acknowledge and recognise excellence and innovation in Māori health, mental health and addiction area (individuals, groups and organisations) and encourage the development of innovative approaches to achieve best outcomes for tangata whaiora (consumers) and whānau.

### HARRY PITMAN AWARD

Harry Pitman was a respected leader and pioneer in the Māori Alcohol and Other Drug (AOD) sector and renowned for his humility and strength. He began work in the AOD sector in the early 1980's, working as a counsellor and group therapist, educator and trainer with the Alcohol Liquor Advisory Council, and as a Māori Advisor in health. He was also a Founding Committee Member of the Healing Our Spirit Worldwide Gathering.

### BOB HENARE AWARD

Bob Henare (CNZM), chairman of the Capital and Coast District Health Board for many years, was renowned for his contributions to the public health sector. He became a member of the Wellington Area Health Board in 1989 and later Deputy Chair. During his time, he was involved in the Regional Hospital Project, the establishment of Primary Health Organisations, the hydrotherapy project with the Wellington City Council, and the forging of a key partnership between hospitals and the community. Bob was a Mental Health Commissioner for nearly ten years, and more recently the Deputy Chair for Te Rau Matatini from 2002, until his passing in 2008.

### TĀ TĀTOU MAHERE KOROWAI

Tā Tātou Mahere Korowai Guidelines provide a model for Mental Health, Addiction and Whānau Ora Services to reflect the views and aspirations of rangatahi and, by doing so, ensure services are meeting their needs. The guidelines actively recognise the importance of incorporating rangatahi in the planning and delivery of services for young people.

Maria Baker, Chief Executive Officer of Te Rau Matatini acknowledged the 2017 award recipients and announced the award winners for 2017 at a special awards presentation on the Tuesday evening of the summit at the Waikato Tainui Research and Development College. This was attended by the Te Kāhu Kōrako attendees and the whānau of award recipients



## 2017 Awards Recipients

### TĀ TĀTOU MAHERE KOROWAI AWARD



#### Cinnamon Whitlock

I arrived with no fuss or fanfare, the fourth daughter with the ginger hair... the 'hair' that saved a life from the unknown perils of being cast aside. I was born in Papakura, Auckland in 1969 and lived there for the first 9 years of my life. By the time my whānau moved, I knew a few things, I knew that my mum worked hard to keep all five of her children clothed and fed. I also knew that my mum's whānau, most of whom lived within walking distance, were close, were loving, but struggled to provide the basics; food, clothing and maybe love to many of their children, my cousins.

The 6 o'clock closing, although, I never experienced it directly, I knew it existed and I knew it was no good. The horrors of waipiro (alcohol) and whānau collided. My father was, when he was drunk, a scallywag, a terror, a violent abuser to my mum but never to his kids. My dad's violent behaviour stopped upon his return to his papakāinga (homestead) and our move to Pupuke, Kaeo. It was as if he was touched by glory, by a supreme authority, where our papakāinga, his childhood home and the whenua (land) with it, ignited his world.

I was 9 years old when we arrived at Pupuke, Kaeo. There was no running water, no hot water and no toilet... we lived next to the creek so we weren't that hard done by. In those early years, nana May Heke lived with us, she had preserves of peaches, pears and apples and she had lots of old things that scared me. I wish I had realised then how important it was to listen to her, to speak to her and to share with her.

By the time I was 15 years old, I asked my parents if I could go to Queen Victoria School in Parnell. I spent one year there and then returned to complete my final year at Whangaroa College.

I was never an outstanding student, I was average. Learning and education became my passion, I sought to remember concepts, ideas and theories. I put my hand up because I wanted to learn and I wanted to share what I had learnt. But, I also wanted to be needed, I wanted to be recognised for something. My childhood, was plagued by self-doubt. I was told that I was fat, that I was ugly and at times I felt alone and isolated. However, I figured out that if I worked hard enough at school I could do well.

I left school and in 1987 I started the enrolled nurses training programme at Kaitia Hospital and upon completion I started my first nursing job at Greenlane Hospital. At 18 years of age, I had discipline, I started the road of scholarship and I found a fellowship, a kin group in nursing and an awakening for social justice and fairness, it was in that moment I knew that I had discovered my truth.

## TĀ TĀTOU MAHERE KOROWAI AWARD



Turaukawa Bartlett

“Ehara taku toa, he takitahi, he toa takitini”

“My success should not be bestowed onto me alone,  
as it was not an individual success but success of a collective”

Ko Maungakiekie te maunga

Ko te Waitematā te moana

Ko Māhuhu ki-te-rangi te waka

Ko Tumutumuwhenua te whare

Ko Takaparawhau te whenua

Ko Ngāti Whātua ki Ōrākei te iwi

Turaukawa Bartlett is first of all a proud young Māori; devoted father, and husband to his soul mate of over 12 years. Turaukawa hails from Ōrākei- Tamaki Makaurau, where he was raised under the guidance of his grandmother; of whom instilled in him the values of pono (honesty), māhaki (humility) and the notion of continually seeking and developing mātauranga (knowledge). Turaukawa is a self-described “student” of Te Reo Māori (ancestral language) and is passionate about the development and promotion of the language in all cultures and ethnicities; describing it as a pathway of strengthening the understanding of Te Ao Māori. Turaukawa is passionate about delivering mana-enhancing support in improving the holistic wellbeing of all whaiora; utilising ‘self-identity’ as a foundation of wellness.

Since 2016, Turaukawa has supported rangatahi in the Hauraki rohe (region) as a Youth Worker and student AOD – Alcohol and Other Drug counsellor for Te Korowai Hauora o Hauraki; describing historical inter-generation trends relating to substance use as the most prevalent issue present with whaiora. Turaukawa left a 10-year career as a qualified butcher working both in Aotearoa and Australia; attributing this change to the birth of his son, of whom was diagnosed with Autism Spectrum Disorder; wanting to develop his skills in the health sector in order to gain a more in-depth understanding of Hauora Māori (Māori Health).

Since this change, Turaukawa has successfully completed a Level 4 Certificate in Mental Health and Addiction, and is a current student of the Moana House Training Institute Programme ‘Te Taketake’, delivering the Level 7 Diploma in Addiction Counselling. Turaukawa has also completed a Level 4 Certificate in Te Reo Māori and a Level 5 Certificate in Whaikōrero and Tikanga Māori studies.

Last year, Turaukawa was announced as the “Career force-Future Māori Business leader”, acknowledged for his work as a Support Worker and his contributions to Māori in the Hauraki rohe. He is a member of the Mana Tane Ora ki Waikato steering group as well as the Tautoko ki Waikato- Mental Health advisory rōpū (group); passionate about ensuring the inclusion of Māori in the development and implementation of all health service strategies. Turaukawa is also a founding member of ‘Ara Taiohi’- Youth Workers Association and is involved in multiple health promotion groups including; ‘Safer Coromandel’, delivering health and harm minimisation strategies to whānau across the wider Hauraki area.

Turaukawa is due to complete his Diploma late next year, and plans on continuing with post graduate studies at the University of Otago; specialising in Addiction Counselling. Turaukawa, in partnership with his

wife Aimee (a final year counselling student) is currently developing an addiction programme influenced by Māori ideology and whānau inclusive therapy; identifying these strategies as key protective factors in ensuring better health outcomes for all peoples of Aotearoa. Turaukawa currently resides in the Hauraki area with his wife Aimee, and son Varden; planning on returning to Ōrākei following the completion of a doctorate in addiction.

## THE HARRY PITMAN AWARD



Donna Blair

Although I was raised in Hokitika on the West Coast, of Kati Mamoe and Kai Tahu Iwi I was sent to Auckland as a teenager to attend Westlake Girls High School. Once completed, I returned back to the Coast. I was latter encouraged by whānau to move to Rotorua as a Māori Affairs student to study at Waiairiki Institute of Technology. After a little bit of travel and management roles in the hotel industry I returned once again to the West Coast to work for the Rata Branch of the Māori Women's Welfare League setting up the Homebuilders Family Support Service.

It was during this time that I began my training as an AOD Counsellor travelling back and forwards to Christchurch before relocating to Auckland in 1995 where I finished my training and took up a position with CADS Auckland.

During the late 90's I was fortunate to be part of the development of Te Atea Marino, under the leadership of Te Puea Winiata.

In 2006 I moved to Rotorua as the Manager of a kaupapa Māori service, Te Utuhina Manaakitanga Trust as it was known then. When I look back at those earlier years it was pretty isolating at times, however, I believed in what I was doing, I had great support from the Board of Trustees and colleagues in the sector.

Recruitment was a significant issue at that time. We worked alongside the Workforce Development Centres and Tertiary Institutes to deliver training locally. One of the first contracts that came our way was working in Secondary Schools with rangatahi across the Lakes Region. We were fortunate to be supported by Tūwharetoa Iwi leaders to ensure we recruited the right people for the Taupo/Turangi communities.

During the past 11 years, I have been able to develop personally and professionally completing a Post Grad Dip in Management Studies, thanks to the Henry Rongomau Bennet scholarships. I have had the opportunity to present and co-present at APSAD, IIMHL Exchanges, National and Regional Leadership day. The service has grown from Community Services to a 30 bed Kaupapa Māori Residential.

To date I am proud of what we have been able to achieve as a service. Ensuring we have robust quality systems to meet and exceed the standards set my MOH. We have a dedicated, compassionate workforce, many whom have a recovery back ground, but mostly to support whaiora and their whānau to achieve their goals and aspirations.

<https://www.youtube.com/watch?v=XHvFJU7pSQ&list=PLDq2dCwtXyRv9jJWx6lHxtzYTdnwtsS&index=8>

## THE HENRY RONGOMAU BENNETT FOUNDATION AWARD



Dr Rees Tapsell

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Ko Ngongotaha te maunga  
Ko Kaituna te awa  
Ko Te Arawa te iwi  
Ko Ngāti Whakaue te hapū  
Ko Whakaue te marae

Rees was born and brought up in Rotorua, of Te Arawa descent. He attended the University of Otago where he graduated MB ChB in 1988. He spent several years working in family medicine and the field of alcohol and drug work and after a period of travelling he began his postgraduate training in psychiatry, gaining his fellowship to the Australia and New Zealand College of Psychiatrists (RANZCP) in 1998.

Rees is the Executive Clinical Director of the Midland Regional Forensic Psychiatry Services and the Director of Clinical Services for the Waikato District Health Board Mental Health and Addiction Service. He is a clinical lecturer with the department of psychological medicine at the Auckland School of Medicine.

Rees's particular professional and research interests are the epidemiology of mental disorders, Māori mental health service development, outcome measures in mental health 'mentally abnormal' offenders and undergraduate and postgraduate education and training.

## DAME TARIANA TURIA AWARD (INDIVIDUAL)



Helen Leahy

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Helen Leahy is the Pouarahi / Chief Executive of Te Pūtahitanga o Te Waipounamu; the Whānau Ora Commissioning Agency for the South Island.

It has been with genuine pleasure that the family shifted to Te Waipounamu in 2015, falling in love with the shimmering lakes that glow under radiant skies, the exotic luxury of the West Coast bush, the awesome majesty of Aoraki that stands tall above a bed of vibrant lupins. Travelling the southern roads to connect with over 100 whānau-driven entities has been a journey of joy, not just for the beauty all around, but of course the enduring creativity, passion and diverse aspirations of the whānau who populate these lands.

For the previous fifteen years Helen was based at Parliament in Wellington, in her roles as Chief of Staff of the Māori Party, and Senior Ministerial Advisor for Dame Hon Tariana Turia. She was National Secretary for the Māori Party from its establishment in 2004 to 2014; and the author of 'Crossing the Floor: the story of Tariana Turia' (2015).

Helen was a member of the Expert Advisory Panel for the modernisation of Child, Youth and Family in 2015, and the Māori Design Team for Oranga Tamariki. She is a member of the governance forum for the Canterbury Children's Team; as well as the steering group for the Integrated Safety Response pilot, representing Tū Pono: Te Mana Kaha o Te Whānau.

Helen is a Trustee for Digital Wings; a Trust which facilitates the redistribution of electronic equipment from corporate entities to community organisations to enhance educational and employment opportunities. She is also a member of the South Island Public Health Alliance.

Helen was a policy analyst in the Ministry of Education, Manager of the Wellington Sexual Health Service, and Social Policy manager in Te Puni Kokiri before taking up her role in supporting Dame Tariana in Parliament in 1999.

Helen was born in Kaiata, attended primary school in Kaiapoi and Blenheim, secondary schooling at Wairarapa College and undertook university study at Victoria, graduating with a Masters of Arts in Education Policy. She graduated from Christchurch College of Education and was a secondary school teacher at Hornby and Hagley Community Learning Centre, before shifting to Wellington in 1990.

Outside of her passion for her mahi (work), the all enduring love of her life is her partner and three children, who provide the sense of purpose, the spark of adventure and the meaning for dedicating herself to making a contribution to a greater future. Ohakune and Ngāti Rangi are home for the whānau; to return to te awa tupua and Koro Ruapehu is always a calling.

Helen has been the conductor of the Ruapehu Māori Catholic Club choir for many years which every year competes with other clubs at the annual Hui Aranga. While the love of music unites them, it is the sense of connection as whānau that resonates in the hearts and minds long after everyone returns home

## DAME TARIANA TURIA AWARD (ORGANISATION)



### Te Pou Matakana (TPM)

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Tureia Moxom received this award on behalf of Te Pou Matakana. A solution for supporting whānau success

Te Pou Matakana recognises that in order to support whānau to achieve their goals, solutions must go beyond just one programme or TPM partner.

Whānau often have multiple and complex needs which requires a range of TPM partners and other groups to come together to support successful change for whānau.

As a result of Te Pou Matakana commissioning activities, whānau in Te Ika a Māui (North Island) will enjoy good health, experience economic well-being, be knowledgeable and well informed, be culturally secure,





resilient, self-managing and able to participate fully in te ao Māori (the Māori world) and in wider society. The development of the shared outcomes framework has been overseen by Professor Sir Mason Durie and Dr Te Kani Kingi. It has also been informed by consultations with Government, academic and non-Government stakeholders in New Zealand and internationally.

In short, the shared outcomes framework is:

a whānau centred outcomes framework – for Māori, by Māori, with Māori; a framework that (unlike others) can work across all government and non-government sectors alike; and an innovative and timely initiative that will consolidate best outcomes for whānau within Aotearoa

#### Whānau Ora Partnerships

13 partnerships with 13 unique initiatives, representing more than 80 organisations across Te Ika a Māui focused on building whānau capacity and capability.

A Collective or Partnership is a group of passionate people that come together to tackle an issue in a new way. It involves commitment to partnership, exchange, accountability and the willingness to change.

Collective Impact is a highly structured approach to tackle complex challenges.

It works across all sectors and organisations to create common strategies to achieve a common agenda.

#### Whānau Direct

Whānau Direct assists whānau to access financial resources when it matters most to whānau, with the intention of making a positive difference for whānau.

Whānau Direct support whānau to achieve positive outcomes such as becoming self-managing, living healthy lifestyles and being financially secure. Whānau Direct is available through Te Pou Matakana Whānau Ora partners.

## Hāri Huritau Te Rau Matatini, 15 years old



15 years strong for Te Rau Matatini was celebrated at the Awards Dinner

Te Puea Winiata Chair Board of Directors and Barry Bublitz Deputy Chair Board of Directors offer inspirational commentary to lead us into our next 15 years. Te Puea says if you want to extend your knowledge about Māori leadership go into your wharenuī (ancestral house) and understand the leadership journeys of your tūpuna (ancestors). It is a repository of success and failure at the very heart of survival, succession planning and intergenerational success.

In the same vein should contemporary leaders mark their success on those they have supported to become whānau leaders and champions whose purpose is to support intergenerational change, health and wellbeing of their whānau? It is still a life and death issue for many of our whānau. Be there to celebrate the successes from time to time. We all need encouragement and affirmation to take the next step, to feel confident in our own ability and to take a moment to marvel at what has been achieved.

Te Puea finishes on ..We need to do more of what brings us joy and what makes a difference to us leading well. Leadership takes all of ourselves and so replenishment of the mind, body and spirit is key.

Barry shares.. The qualities of 'Aspiration' leadership are reflective within our mokopuna and tamariki and the strength of our leadership is to nurture and encourage this as a 'norm'. Great learnings for 'Aspirational' Leadership can be learnt from our mokopuna and tamariki

Aspiration indigenous leadership requires a multifaceted construct that allows for the transition of wisdom and practise within a past, present and future context

The greatest testimony is the ability to stand in our own truth and allow this to influence the way we are.

## Breakout Sessions: Day 2 - Tuesday 9th June

### 100 MĀORI LEADERS



The Henry Rongomau Bennett Foundation was established in 2001 to build a network of Leadership for Māori in Health. It was then re-launched in February 2011 in Rotorua. The clinical leadership had been broadened to include other areas of leadership such as management and governance, whānau, hapū (sub-tribes), iwi, public health, policy, academic and research.

The content of this presentation reflects a high-end approach to establishing tools for membership of a Māori leadership network. It can include ongoing connection and communication through registered hui, newsletters, blogs using social media web interactive tools to raise profiles of the leadership system in health. The focus is primarily on six Māori leadership pathways including Cultural, Clinical, Public Health, Management and Governance, also Research Policy.

In 2016, the Henry Rongomau Bennett Foundation – Leadership programme started to engage with 100 Māori Leaders.

The aim is to create an online resource that profiles 100 Māori leaders who are influencing and contributing to Māori health and wellbeing

today. This leadership will seek the korero (stories) of Māori Leaders and others who can write and explain their thoughts on leadership qualities of living Māori leaders in health and wellbeing.

#### The Why?

These 100 Māori Leaders will inform people about the many Māori in these roles of leadership who are driving and exceeding through these pathways for our people today. Their inspiration and stories working in these fields can highlight and provide mentorship for other emerging Māori leaders working in health, research, education, policy, community services, iwi, whānau, public sector and other roles.

The 100 Māori Leaders project will run from mid-2016 up to December 2017. The profiles of these leaders will be uploaded progressively during this time on a web-based platform to start in the next coming month. Leaders and other people may identify Māori Leaders for the project and write to support them for this online resource.

Links to other information about the leaders, such as their work, publications with recent and current projects is an advantage.

Dr Marg Wilkie, Te Rau Matatini lead for the 100 Māori Leaders who conducted the project as part of the Henry Rongomau Bennett Foundation, – Leadership strategy, funded by Health Workforce New Zealand.

He Whakatauki (Proverb)

*Waiho ra kia tū takitahi ana ngaa whetu o te rangi*

*Let it be one alone that stands among the other  
starts of the sky*

## TE RAU MATATINI ALUMNI



Te Rau Matatini administers a number of Ministry of Health funded scholarships programmes to build the capacity, capability and acknowledges Māori Health leadership with the Mental Health and Addiction sector.

From these programmes we had the privilege to hear from two former recipients from these scholarships to share their journey through the health sector and their inspirations.

Terry Huriwai, Manager of Te Hau Marie with Te Rau Matatini introduces Donna Blair followed by Ruth Herd.

Donna received a scholarship in 2009, that supported her towards a Postgraduate Diploma in Business Management, Waikato University. Donna shares her story:

*I currently manage an (AOD) Alcohol and Other Drugs service in Rotorua and at the time of study I was looking to increase my knowledge of business management to enhance our service.*

*The scholarship took the stress/pressure off having to find funds personally to study. As a service we were also coming through a tough fiscal period and I did not want to add to the financial burden*

*of service. I also recognised that the scholarship 'Henry Rongomau Bennett' was named after one of the foundation members of the service I lead. Surround yourself with intelligent, positive people. Don't leave your study to the last minute; things can change rapidly. Ensure you have good supervision/mentors/coaches. This is rewarding work and we see transformation of whaiora (wellness) and whānau all the time. However, please understand we do not do this mahi (work) in isolation. Whānau are key as are the relationships with other providers.*

Ruth is a Social Researcher specialised in working within Māori communities on a range of studies. Lecturer in Māori health promotion, early childhood education, te reo me nga tikanga (language and culture). Māori research advisor. Skills include fluent written and spoken te reo Māori (Māori language), qualitative research and quantitative methods, data gathering and analysis, presentations and community development, community action project coordination. Workforce development training and programme development. Preparing reports and publications.

Ruth titled her presentation 'He Hikoi Morearea' The Heroine's Journey (or how NOT to do a doctorate). Her journey began working amongst The Ordinary World and The Extra-Ordinary World for the Ordinary World Call to action – Taking on the Doctoral Journey. To PHD or not to PHD. Scholarships, grants, funding, work. Meeting the mentor, the supervisors and advisor were important.

The Extra-Ordinary World crossing the threshold- getting into the programme. Trial and first failure. Meeting allies and enemies-making frenemies. Growth and new skills-workforce development.

Life changing add-ons, illness, career and study were met and achieved.

Obstacles and barriers were overcome during her journey of self, returning to the workforce, the completion of her thesis and submission.

Shifting into a new paradigm by restoring order in selfcare and wellbeing. Taking on a leadership role and finding a balance and connection between work, whānau, perhaps more research and extending, working relationships.

<https://www.youtube.com/watch?v=Uz7-7BOMzSA&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=9>

They spoke on how important it is to write indigenous articles to build an indigenous knowledge and evidence base. To share and gain examples of best practice with others world-wide. The Journal benefits are online open access; articles are peer reviewed and a global platform. It holds several academic articles, literature reviews, Book reviews, creative work and commentaries.

The draw card factor around this Journal is the easiness to read, with concise references and a supportive network which surrounds the Journal.

<https://www.youtube.com/watch?v=CyJy2linejk&list=PLDq2dCwtXyRv9jJWx6lBlHxtzYTdnwtsS&index=1>

## WRITING A JOURNAL ARTICLE

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Te Mauri Pimatisiwin is an open-access online journal that shares indigenous knowledge and research experience amongst indigenous health leaders, researchers and community members. It publishes articles in specific topics of indigenous wellbeing.

Dr Kahu McClintock Te Rau Matatini, Managing Editor of the Journal introduced the new journal Chair, Professor Brendan Hokowhitu Ngāti Pukenga, and Dean of Te Pua Wānanga ki te Ao, The Faculty of Māori and Indigenous Studies at the University of Waikato and Jade Sewell (Ngāti Ruanui, Ngāti Maru) Te Rau Matatini, Editorial team.



## Breakout Sessions: Day 3 - Wednesday 10th June

### HE PUNA WHAKAATA



Terry Huriwai Manager of Te Hau Mārire programme within Te Rau Matatini brings in collaboration with Andre McLachlan **He Puna Whakaata: Therapeutic Activities to Guide Change**. Andre is of Ngāti Apa descent, a clinical psychologist, registered member of the Addiction Practitioners Association of Zealand (dapaanz). Joining with Valerie Williams of Te Rau Matatini to bring this resource to fruition.

*He Puna Whakaata* draws heavily on principles and motivational interviewing. It also utilises a Te Whare Tapa Whā framework to make some aspects of mātauranga (knowledge) Māori are more accessible to whānau engaged in change.

The purpose of He Puna Whakaata is to contribute to positive outcomes for Māori, particularly those experiencing addiction and or mental health-related conditions. Practitioners who will read and use this resource should already take an integrated approach to health and wellbeing and have more than a basic understanding of the principles and workings of several different therapeutic techniques and models of practice.

This resource reflects some aspects of Andre


McLachlan's work with adults and youth. He Puna Whakaata contains therapeutic activities aligned with Māori preferences and models of practice and wellbeing. Potentially it is a vehicle to introduce mātauranga Māori in the day-to-day practice of those in the addiction and mental health sectors.

### TE IHI ORA



Ngāti Porou, Te Aitanga a Hauiti, Ngai Tāmanuhiri, Te Whānau o Rongomaiwahine **Matua Ronald Baker** has been instrumental in the development of Māori mental health services in Aotearoa.

He received the Winston Churchill Fellowship; ANZAC Fellowship to research and investigate traditional healing and health practices with first nation's peoples of Canada, USA, Southern and Central Australia. Ronald is a founding member of Te Ao Māramatanga and a Fellow. Ronald received Whetū Kanapa Award by Te Ao Māramatanga in 2012, for his contribution to Māori Mental Health Nursing.




Ronald's continual passion for working with people took him home to work as a clinician in Mahia and Ngāti Porou Hauora, he went on to work in Northland for North Care Trust and Northland District Health Board Mental Health Services.

Ronald is currently the Kaumatua for Auckland and Waitemata District Health Boards, based at Manawanui Māori Mental Health Services, Auckland.

His presentation Te Ihi Ora is a proactive response alongside Māori to the challenging issue of suicide.

Te Ao Māori, an overview of Te Ihi Ora works around Wānanga, Ranginui and Papatūānuku, Māori principles of life, Mauri Ora (life essence) – Mauri Mate (state of void), Te Ohomauri (awakening), Whakamomori (suicide), Te Wero (challenges).







# Appendices

## Opening Address Professor Sir Mason Durie



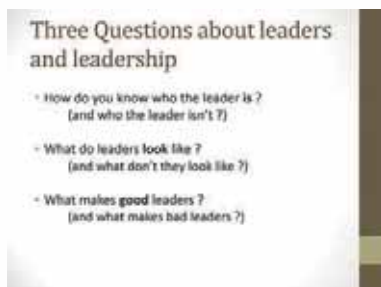
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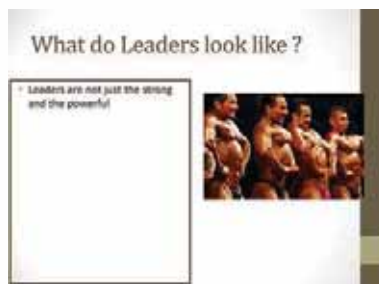
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### What do Leaders look like ?

- Leaders are people who look like you and who believe in themselves
- Leaders are people who believe in their followers
- Leaders are ready to give it heaps, despite the work
- Leaders do not always know they are leaders
- But all their mates know!

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### What Makes GOOD LEADERS ?

- ✓ Good leaders are servants for their people

Slide 17

### What Makes GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders are servants for their people
- Bad leaders make their people become servants

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### What Makes GOOD LEADERS

- ✓ Good leaders encourage unity so that people can work together

Slide 19

### What Makes GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders encourage unity so that people can work together
- Bad leaders create division among their followers in order to strengthen their own positions

Slide 20

### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders help realise the dreams and aspirations of their followers

Slide 21

### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders help realise the dreams and aspirations of their followers
- Bad leaders are more interested in their own dreams

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### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders go out and join other networks so their followers can have greater opportunities

Slide 23

### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders go out and join other networks so their followers can have greater opportunities
- Bad leaders build walls so that outsiders cannot get in and insiders cannot get out.

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### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders explore the future so their followers can move with the times

Slide 25

### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders explore the future so their followers can move with the times
- Bad leaders resist change and cling to the past

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### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders inspire others to take up leadership roles

Slide 27

### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders inspire others to take up leadership roles
- Bad leaders are threatened by new leaders

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### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders earn respect and loyalty from their followers

Slide 29

### GOOD LEADERS (and Bad Leaders)

- ✓ Good leaders earn respect and loyalty from their followers
- Bad leaders demand respect and loyalty from their followers

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## Keynote Speaker – Dr Chellie Spiller



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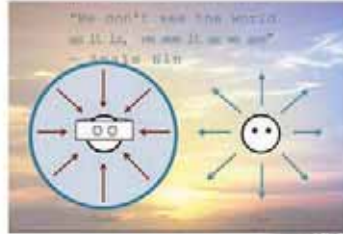


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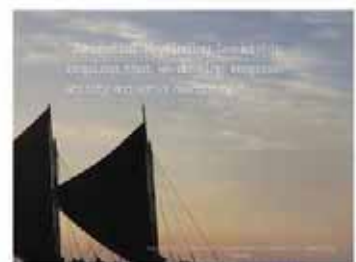
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## Keynote Speaker – Dr Manuka Henare



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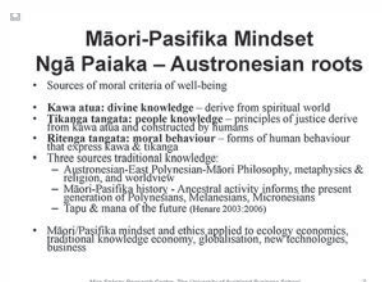
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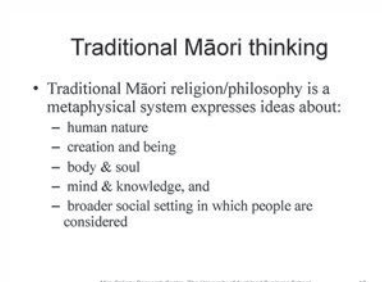
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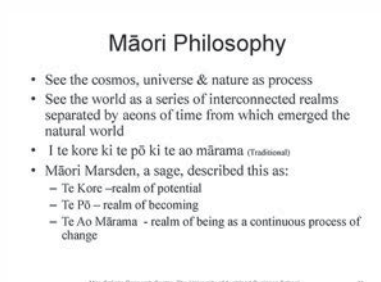
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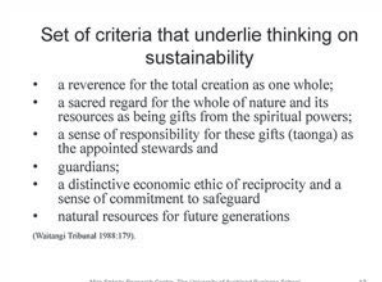
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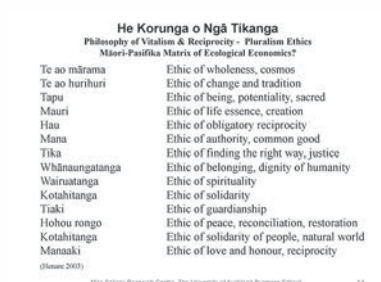
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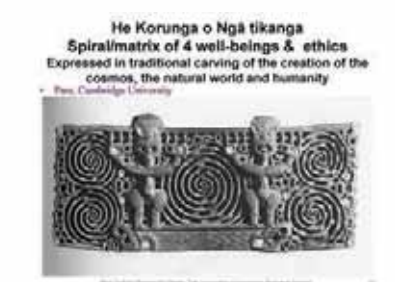
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**The 4 'well-beings' of Māori & Indigenous philosophy & wealth Creation**

- **4 Well-being Values**
  - ❖ Wairuatanga (Spiritual value) – spiritual capital, economics of spirituality
  - ❖ Te Ao tūroa (Environment/Cosmos value) – nature capital, low carbon capital
  - ❖ Whanaungatanga (Social/cultural value) – human & social capitals
  - ❖ Whai hua (Economic value) – tangible & intangible capitals

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**Wealth Creation & poverty removal measured against 4 Well-beings**

- **Wealth Creation & Poverty Removal is**
  - ❖ Business led
  - ❖ Growth orientated
  - ❖ Design enabled
  - ❖ Culturally enriched
  - ❖ Informed by research
  - ❖ Innovation driven
- **All measured against the 4 well-beings and their values**
- **Imagine 4 bottom line reporting by 2028**

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**Māori Wealth Creation 2001 – 2006**  
BERL Report on Māori Economic Development 2011

- **NZ\$**
  - Tribal Wealth 16.5 Billion
  - Individual Wealth 21.5 B
  - Total NZ\$37.0 Billion
  - However individual Wealth Opportunity cost NZ\$20 Billion
  - Conservative estimates
  - 565, 329 Māori (2006 Census)
  - 1769 est. pop. 100,00, by 1896 – reduced to 42,113
  - Māori are a sustainable, self-reliant community

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**Phenomenon of Māori SMEs**

- Asset base of 2010 Māori economy
- total = \$36.9bn
- trusts & incorporations = \$4.0bn
- other Māori entities = \$6.7bn
- **businesses of self-employed Māori = \$5.4bn**
- **businesses of Māori employers = \$20.8bn**
- *More Māori have started own businesses (SMEs) – required to meet 4 well-beings test*

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**The Strategic Question**

- Life in 2067-2567 - New economic & cultural order of the Pacific-Asia over the next 50-500 years. Time of unprecedented wealth & poverty
- Finding our place, our home in an emergent world of diversity, Aotearoa (NZ) is 'of' the Pacific & Asia. However, dominant philosophy & economic-social-political institutions are 'in NZ' i.e. not yet autochthonous, meaning not yet indigenous. In this regional context is found our destiny, our identity as a society of diversity.
- Themes such as:
  - sustainable common wealth creation & the end of poverty,
  - caring for the environment,
  - low carbon economies,
  - living in a world of cultural and religious diversity,
  - ethical economies, markets & firms.

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**The Strategic Question**

- Finally, the strategic question of Māori is:
- In order to enhance Māori/indigenous business & economic development, how to shape a pathway of wealth creation & the end of poverty & sustainable future?
- **Tāngaengae te pito-umanga kia ranea: Develop A Strategy for Economic Development - Wealth Creation & poverty removal for the new economic & cultural order = good life**

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**4 Fundamentals of Māori-Pasifika economies of mana & tradition**

- 1. Economy embedded in society
- 2. Economy embedded in ecology (new insight)
- 3. Family kinship-Tribal economies have their own modes of production
- 4. Pasifika (local & Regional) economies of mana

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**1<sup>st</sup> Fundamental of Māori-Pasifika economies: economy is embedded in kinship (tribal) society & ecology**

- See Karl Polanyi's world economic history, with specific reference to the Pacific and Māori evidence shows:
  - Pasifika tribal economies do not fit the economic man model (espoused by proponents of Adam Smith) & therefore have
  - economies, which are embedded in Pasifika societies.
  - Furthermore, economy is embedded in the religion, its values & ethics contained in the religious system. These inform the functioning of the economy. (Henare 2003)

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**2<sup>nd</sup> Fundamental of Pacific economies: kinship (tribal) economy has its own mode of production**

- Goran Hyden (1980), argues that tribal economies have their own modes of production that are driven by the ethics and values of their societies and not necessarily the self-regulating markets of capitalism.
- Hyden describes tribal economies as – *economies of affection* (Hyden cited in Henare 2003)

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**3<sup>rd</sup> Fundamental of Pacific economies: Pasifika economies of mana**

- Traditional economy can be defined as an:
  - economy of affection with its
  - own mode of production, which consisted of
  - the mobilisation of kinship ties for food production & associated social services
  - Underpinned by pluralism ethics
- The economy of affection is better considered as an *economy of mana*. (Hyden cited in Henare 1995:215 – 216; 2003).

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**Māori & Indigenous enterprise agenda**  
Consciously, strategically build a global indigenous, Network of Enterprise

- Dean Howard Smith, (Mohawk)
  - Industrial business can be a means of survival & development
- 1<sup>st</sup> strategy focus on local & survive
- 2<sup>nd</sup> strategy look at the horizons & see transfigurations (Te Ruki Kawiti 1850s, prophetai)
- 'He whenua rangatira' Consciously develop a distinct business sector within countries & region, with its own economy
- Economy of mana (affection & wealth creation & poverty removal)
- Start businesses, create wealth & employment
- To humanise local, APEC & global economies is the mission
  - Promotes trust, understanding & respect
  - Promotes stability, security & prosperity in the region

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**Māori Body of business & economic knowledge = Good Life, a moral life**

- Inspires identity
  - Productivity
  - New types of business enterprises (tribal & private)
  - Appropriate entrepreneurial behaviour
  - New levels of innovation along the supply chain
- The four 'well-beings' of Māori philosophy, mind-set & economy
  - Spiritual
  - Environmental
  - Kinship/Social/cultural
  - Economic
- The Good Life, a moral life

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**Māori business is about 'being' – Sir Tipene O'Regan (2009)**  
**Four well-beings, one being (identity)**

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**Acknowledgements**

- Acknowledgements to academic colleagues & Mira Szász Research Associates, Dr Carla Houkamau, Dr Chellie Spiller, Dr Rachel Wolfram, Assoc Prof. Owen Morgan, Assoc Prof Chri Woods, Prof Hugh Whittaker, Prof Nigel Haworth, and many post graduate students
- Dr Hazel Petrie, Post-Doctoral Fellow, 27 September 2005,
- Dr Adrienne Puckey, Post Doctoral Fellow, March 2009, Mira Szász Research Centre

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**The Owen G. Glenn Building**  
The University of Auckland Business School  
Waijuru tātika rau: Dragons of Waijuru

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## Keynote Speaker – Rahui Papa



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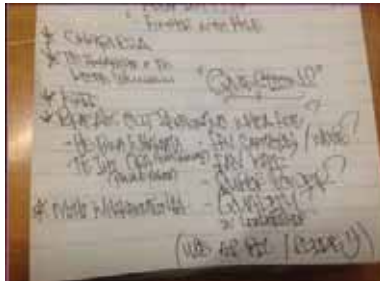


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## Keynote Speaker- Charlizza Harris



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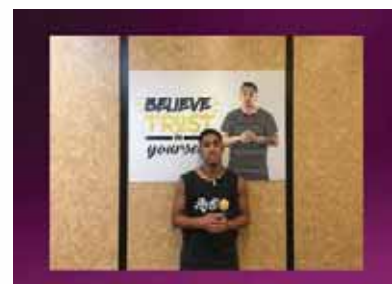
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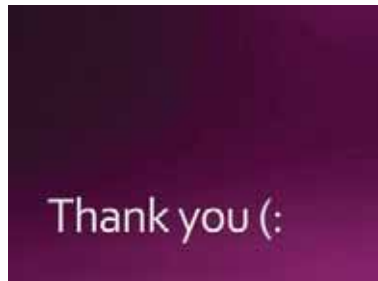


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## Keynote Speaker – Te Huarahi o te Kete Pounamu: National Māori voice



Slide 1

lo x4	Tanemahuta ,
lo nui,	Tangaroa, Rongo mā
lo roa,	tāne Haumi e tiketike
lo te mata oho	Tūmatauenga
lo te matua	Ruaumoko
lo taketake	Tāwhirimatea Whaitiri
lo wānanga,	Rehua whiro
lo tikitiki i te rangi	E kore au, (E ngaro) He
Ranginui,	kākano, (he kākano)
Papatūānuku	I ruiruia mai i
	rangiātea

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## 100 Māori Leaders



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Slide 3



Slide 1



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## Te Rau Matatini Alumni



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## Writing a Journal



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## He Puna Whakaata



Slide 1

### WHY?

Slide 2

### Believe!

- Advancing Māori health and wellness
- Informed by old and new knowledge
- Connected and collaborative
- Accountable to Māori

Slide 3



Slide 4



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He Puna Whakaata refers to a state of reflection and the potential for rejuvenation and transformation

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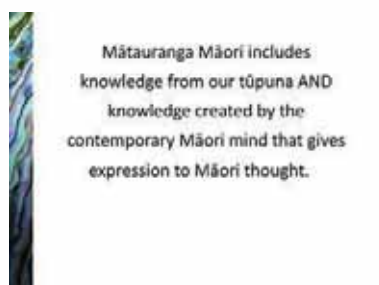
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Mātauranga Māori includes knowledge from our tūpuna AND knowledge created by the contemporary Māori mind that gives expression to Māori thought.

Use of Whare Tapa Whā domains in Assessment and Outcome

Dimensions	Wairua	Hinengaro	Tinana	Whānau
Dimension 1	Dignity and Respect	Motivation	Mobility/ Pain	Communication
Dimension 2	Cultural Identity	Cognition / Behaviour	Opportunity for enhanced health	Relationships/ respect / trust
Dimension 3	Personal contentment	Management of emotions, thinking	Mind and Body links	Mutuality / acceptance
Dimension 4	Spirituality (spiritual experience)	Understanding	Physical health status	Social participation

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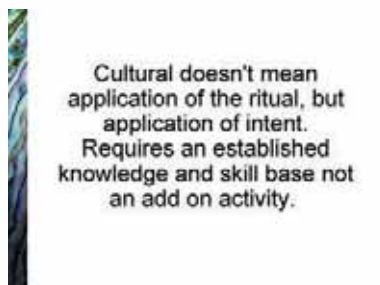
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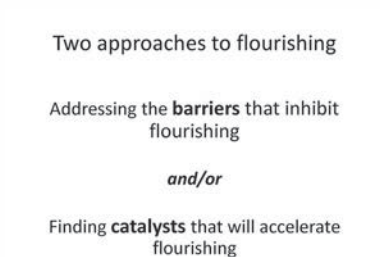
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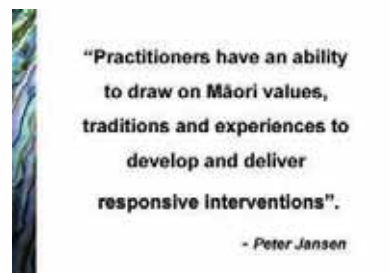
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## Believe!

Advancing Māori health and wellness  
not deficit

Informed by old and new knowledge

Connected and collaborative

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**ENGAGE**  
**REFLECT**  
**FLOURISH**

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## Te Ihi Ora



Slide 1



### Te Ao Māori

- Māori
- Ngā tikanga
- Māori principles
- Informed by kaupapa & kaitiaki
- Accumulation of 40 years
- Māori mental health & working with whānau
- Body of knowledge - Te Ao Māori



Slide 2

### An Overview of Te Ihi Ora

- Wānanga
- Ranginui & Papatūmaka
- Māori principles of life
- Māori Ora - Māori Māhi
- Te Ohomauri
- Whakamārami
- Te Wāhi



Slide 3

### Te Wero: A strategy



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Slide 5

### Feedback

"Last month I lost a close friend to suicide but yesterday I come away from your wānanga with lighter shoulders. I arrived to the conclusion that it's OK to let her go now - that I tried my absolute best to help her despite the outcome. As a person who was grieving for someone who was taken by this kēhūa your wānanga helped me profusely. I've been telling everyone about it! I want to let you know if you decide to have a part 2 wānanga we would be very interested to attend" (Māori male participant).

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#### Kaumatua Feedback

- *This Korero (Te Wero) is huge and fits in well with our people. It is not often you get people who talk about these things and they are quite important. This korero (Te Wero), these are Tohunga concepts and they allow us to reflect on what we know and what we don't know.*
- *Great to see and hear "old" Kupu being used "Te Makurangi" this captured the essence of the Hui for me.*

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#### Insights

- Kaumatua & Kuia Leadership is a non negotiable when working in Māori communities & involved in suicide prevention.
- Wananga as a pedagogy suits Māori & Non Māori
- Depth of mamae amongst whanau, hapu & iwi requires Māori expertise

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