

He Waipuna Koropupu



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There may be no others where as many Treaty breaches had equivalent force and effect over a comparable time. For the Taranaki hapū, conflict and struggle have been present since the first European settlement in 1841. There has been continuing expropriation by various means from purchase assertions to confiscation after war. In this context, the war itself is not the main grievance. The pain of war can soften over time. Nor is land the sole concern. The real issue is the relationship between Māori and the Government. It is today, as it has been for 155 years, the central problem. —The Waitangi Tribunal 1996

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Project Design: 4 phases

1. Compiling a Literature Review – 2 phases one at the time of the proposal submission and the second to provide an overview of critical literature, agency resources, action plans addressing suicide prevention in Taranaki.
2. Key informant interviews
3. Facilitate hui – to explore mātauranga in relation to cultural knowledge, practice, beliefs and values in relation to suicide
4. Identification of Key elements

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Rangahau:

- Research methodology was Kaupapa Māori as defined by Smith (1992) “by Māori, for Māori, with Māori.”
- In general terms Kaupapa Māori refers to Māori philosophies, Māori approaches and Māori ways of being which are defined and controlled by Māori.
- Kaupapa Māori offers a cultural and political framework that advances Māori aspirations.
- The values and ethics were informed by tikanga Taranaki.

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He Maunga Titohea

He waipuna koropupu

Ahakoā tukitukia e te poaka

E kore nei e mimiti

Ka koropupu, ka koropupu, ka koropupu.

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- *“The military invasion of Parihaka; the assaults on persons; the arrests; the forced removals; the theft; the destruction of homes, crops, and food supplies; and the restrictions on freedoms of association, speech, movement, and religion were unlawful abuses of State power – gross flagrant breaches of civil rights, which offended all civilised senses of decency.”*
- *“Parihaka provides a damning indictment of a government so freed of constitutional constraints as to be able to ignore with impunity the rule of law, make war on its own people, and turn its back on the principles on which the government of the country had agreed.”*
- *“For decades, the shameful history lay largely buried in obscurity. Young Māori were schooled to believe that those of their forebears whose images they should have carved with pride were simply rebels, savages or fanatics. The Government’s criminality was hidden.”*

Chapter 8: The Taranaki Report – Kaupapa Tuatahi, Waitangi Tribunal Report 1996

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“cumulative emotional and psychological wounding, over the life span and across generations, emanating from massive group trauma experiences. The reaction to this intergenerational trauma (which reads almost like a menu of self-hatred) is the historical trauma response, which may include self-destructive behaviour, substance abuse, suicidal thoughts and gestures, depression, anxiety, low self-esteem, anger, intrusive trauma imagery, identification with ancestral pain, fixation to trauma, somatic symptoms, and elevated mortality rates. Associated bereavement accompanies historical trauma grief, known as historical unresolved grief. This grief may be considered impaired, delayed, fixated, and/or disenfranchised.”

Maria Yellow Horse Brave Heart 2007 The Impact of Historical Trauma. The Example of the Native Community (p.177)

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- **Professor Karina Walters refers to the**
“dangerousness of silence... the more profound the silence the more pervasive the trauma”.
- **And there is a ‘Silence’ that permeates through Taranaki communities in relation to abuse, neglect and trauma.**

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You are personally
invited to attend the

lifting the lid on suicide WORKSHOP SERIES

13 & 14 May • Tū Tama Wahine o Taranaki
Whanau Room • 62 Powderham St, New Plymouth

Please RSVP your attendance by
Friday 08 May to Jocelyn Millard on
Jocelyn.Millard@tutamawahine.org.nz or on 06 75 85795



TARANAKI PASIFIKA
SERVICE TRUST



The Tautoru Collective of Tū Tama Wāhine o Taranaki, the Taranaki Pasifika Services Trust and Te Kotahi Research Institute are pleased to present a programme that will work to address the complex and serious issue of whakamomori amongst Taranaki Māori and Pasifika whānau.

lifting the lid on suicide WORKSHOP SERIES

DAY ONE

Wednesday 13 May
9.30am-2.30pm

Indigenous Mental Health First Aid
with LisaNa Red Bear.

DAY TWO

Thursday 14 May
9.30am-2.30pm

Understanding the context of Māori Suicide.
Lead by Dr. Leonie Pihama with co-facilitation
by Hera Clarke.

Both workshops will be an opportunity to help
generate a increased understanding of the landscape
of Māori suicide in Taranaki.

For short biographies on all speakers included.

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LisaNa Red Bear MFA, MHP, NAMHS

PhD Candidate University of Waikato,
Aotearoa NZ.

Developer of Reclaiming Sacred:
Indigenous Healing Methodology

LisaNa Macias Red Bear is an Awarded
Interdisciplinary Glass Artist - Educator, Credentialed Mental Health
Professional, Native American Mental Health Specialist and Mental Health
First Aid USA Training provider.

LisaNa possesses a unique cultural perspective and background in
the Arts and Humanities / Behavioral Health fields. LisaNa provides
Reclaiming Sacred - Art, Mind and Spirit workshops, groups and lectures
to assist individuals and groups develop self awareness on a whole
and enhance emotional intelligence in their personal and professional
functioning.

She provides culturally relevant and informed consultation, service,
training and experiential programming for practitioners who are seeking
to provide appropriate and culturally informed therapeutic services to
indigenous populations. She is empathetic, compassionate and listens
non-judgmentally.

She has specialized training in Military culture / Veteran services, Trauma
Informed Care and K-9 support companions. LisaNa is dedicated to
destigmatizing mental illness and provides training in Mental Health
First Aid USA. Her trainings are highly scored. LisaNa believes when
we educate communities and ourselves we develop strength through
information and knowledge; we develop healthier households and
communities, which will create happier and safer places to live.



Hera Clarke

Hera has previously worked as a
frontline Social Worker with the then
Department of Social Welfare up
until 1992 where she became the
Director for Te Whare Ruruhau O Māri,
Anglican Social Services. While at
Te Whare Ruruhau Hera developed a
model of practice that focused on Te
Reo speaking Tamariki in South Auckland. Following 20 years in the
NGO sector Hera has returned to the public service and is currently
working as a Senior Advisor for Iwi Engagement at the Ministry of Social
Development. – Hera remains committed to indigenous models of
practice that enhance and transform whānau, hapū and Iwi.



Dr Leonie Pihama

Dr Leonie Pihama is a mother of six and
a grandmother of two. Dr Pihama is an
Associate Professor and the Director
of Te Kotahi Research Institute at the
University of Waikato, and Director of
Māori And Indigenous Analysis Ltd,
a Kaupapa Māori research company.
She has worked as a senior lecturer in
Education at the University of Auckland teaching in the fields of policy
analysis, Māori women's issues, and the politics of representation of
indigenous peoples, and was Director for The International Research
Institute for Māori and Indigenous Education (IRI). She has completed a
Fulbright scholarship with the University of Washington, and has extensive
expertise connecting her to a wide-range of communities and Iwi, which
enables her to relate to people throughout Aotearoa New Zealand.



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“If we want to change the nature of our communities, then we need to change the nature of the conversations we are having with one another.”

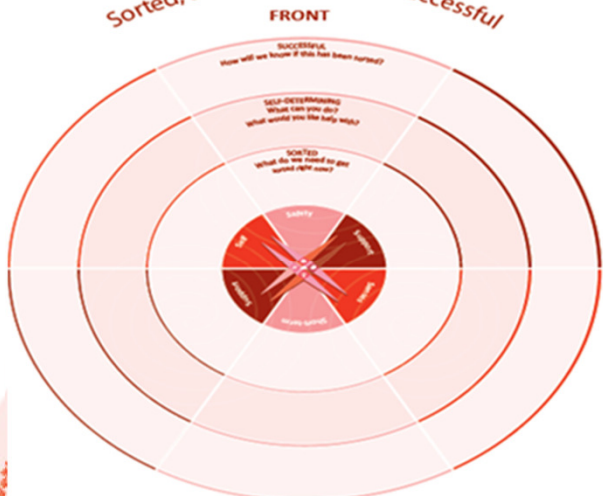
Peter Block: Community – The Structure Of Belonging

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Our community has told us that encouraging whānau, hapū and iwi to break the silence, engage in discussion and ignite profound action around Māori suicide prevention **will require a new pathway of intervention logic, one which is not mainstream or health driven** but one which:

- explores the historic basis of Māori indigenous wellbeing
- focuses on traditional teachings
- engages the creative spirit
- examines human and environmental interdependencies and
- re-creates Māori education and mātauranga in relation to Māori healing

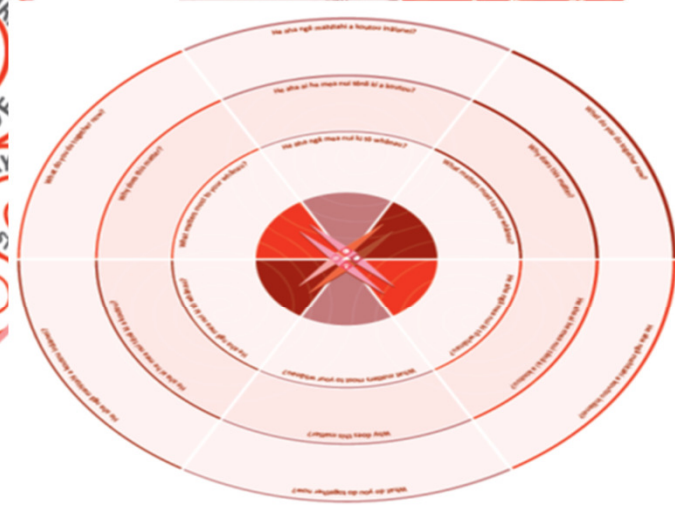
Sorted, Self-determining, Successful



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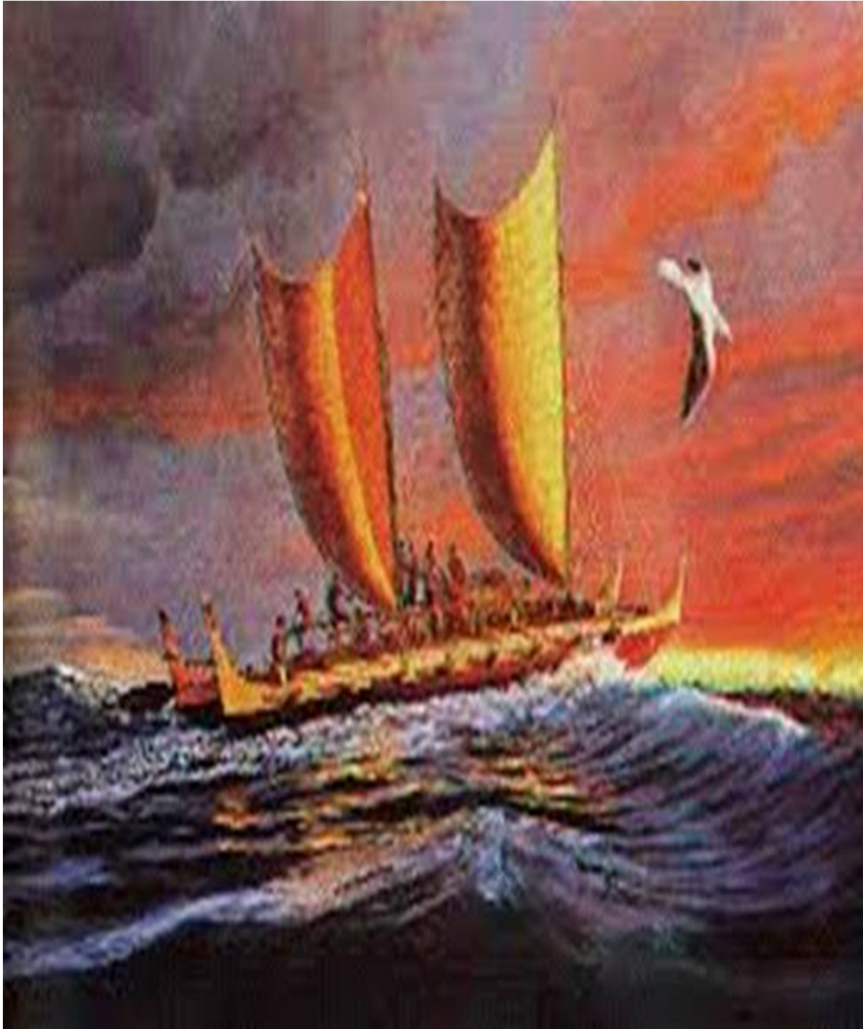
TU TAMU WAHINE
O TARANAKI
ngāti mātanga tōtanga whānau
development and liberation service

Promote Whānau
strong &...



Me kore rawa koe e takai
Don't ever give up!





He Waipuna Koropupu Final Report will be available
30th November 2016

For more information about
Tu Tama Wahine o Taranaki
www.tutamawahine.org.nz

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