

PUNA HUA RANGATIRA



CONFERENCE REPORT 18, 19, 20 SEPTEMBER 2007



TE RAU MATATINI



HENRY RONGOMAU BENNETT
WORKFORCE, LEADERSHIP & SCHOLARSHIP PROGRAMME

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TE RAU MATATINI



“Recover to Discover our Birthright of Greatness”

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 whakaaio 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 Paora Sharples and Tui Taurua-Peihopa

**This conference provides leadership development for
Tangata Whaiora Māori who are in or aspiring to advocacy,
management or leadership roles in mental health and addictions.**

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Executive Summary

by Karyn Walker nō Whakatōhea me Te Atihaunui a Pāpārangi

The kaupapa for the Puna Hua Rangatira Tangata Whaiora Inaugural Leadership Conference held on 18-20 September 2007 at Ngāti Whātua ki Ōrakei Marae in Auckland was born from the aspiration of 'Creating a Centre of Excellence' for tangata whaiora Māori who are in or aspiring to be in roles of Advocacy, Management or Leadership within the Mental Health and Addictions Sector.

The panel members of Puna Hua Rangatira, in partnership with Te Rau Matatini, (funded by the Ministry of Health) formed the Puna Hua Rangatira Tangata Whaiora Māori Reference group in 2004.

The Puna Hua Rangatira conference introduced, connected, reconnected and facilitated opportunities for tangata whaiora to discuss and hear presentations from both panel members and Puna Hua Rangatira reference group members, guest speakers and tangata whaiora working in mental health and alcohol or addiction services in Aotearoa.

Registration support made it possible for a total of 150 Tangata Whaiora to attend, and look at a variety of issues which impact on the Tangata Whaiora Māori workforce in Aotearoa.

All panel members have backgrounds that range from healing to advocacy, have a long history of supporting and providing significant contributions, supporting tangata whaiora in their wellbeing and recovery from a Māori perspective, well before the New Zealand government funded such initiatives.

The topics included:

- Instilling Māori Identity
- Leadership and Determination
- Our Connections to Whakapapa
- Hakihiaki, Wairua and Hinengaro
- Looking Back to go Forward
- Ownership, Responsibility, Tino Rangatiratanga - Self Determination
- Life Experiences of Recovery

- ‘Centre of Excellence’ workshops and feedback from Tangata Whaiora and Carers.


This conference created the opportunity to experience a kaupapa Māori environment where Tangata Whaiora were among peers along with peer-workers and carers within mental health, alcohol and addiction services.

A number of talented keynote speakers had been identified to help support the three day conference, and through this conference proceedings, their personal stories and contributions are identified. In brief however, the three days were supported by the following speakers.

- Susan Tawhai opened the conference and spoke about the challenges, the milestones and the barriers to seeking ones own wellness and cultural healing practises in what is essentially a mental health system based on a western medical model.
- Tui Taurua spoke about the Puna Hua Rangatira (on the front of the proceedings cover) Tohu and waiata for the conference.
- Kirsty Maxwell-Crawford launched the conference with the opening speech. Kirsty emphasised the context behind the need and importance for the Conference and set the scene for the three day hui.
- Mohi Tito spoke about the wairua and the things that can affect the connection of unwellness in tangata whaiora especially whakapapa.
- Naida Glavish shared ‘Hakihaki’ that can sit in the wairua and hinengaro areas with the negative particles causing future damage if left unattended to.
- Moe Milne spoke about the roles and responsibilities for tuakana and teina in whānau, hapū and iwi structure and how to claim their greatness while supporting the role of the other whānau member.

This first day of speakers set some structure and provided for avid discussion over day two.

- Wi Huata demonstrated tuakana, teina role with his brother Paraire
- Dr Rose Pere spoke about looking backwards to go forward in life
- Philleen Macdonald spoke on instilling identity, recovery and about her journey. In particular, who is in charge of her recovery
- Karyn Walker spoke on leadership and recovery and reclaiming
- Tui Taurua and Maria Cooper spoke about Tangata Hiwaora; motivating others.



This presentation also included poetry which walked people through a personal journey of recovery.

Simultaneous workshops were held around the theme of:

- Tangata motuhake in charge of own destiny
- How services would look
- How Tangata Whaiora self determine their own processes in recovery.

Wrap up session was provided by Susan Tawhai and Paraire Huata on the activities of the day.

Day two proved to be lively and presented much for discussion on the value of tangata whaiora being in charge of their own recovery, and opportunity was provided to discuss what needed to happen in terms of services and the development of those services – where leadership fits and where Tangata Whaiora can influence.

The information used in compiling this report comes from the written presentation materials i.e., Powerpoint presentations, notes transcribed by Te Rau Matatini and the presentations on the video by the report writer as well as the video footage taken by Manaaki Solutions Ltd.

Te Kaupapa o Puna Hua Rangatira

This Inaugural Leadership Conference held on 18th 19th & 20th of September 2007 at Ngāti Whatua ki Orakei Marae in Auckland was held in response to the desire of Tangata Whaiora Māori to have control over their own destinies; the choices to choose healing practises of their iwi and culture; and access to all services without being victimised by processes that only support non-Māori philosophies and medical practises.

Te Rau Matatini has been working with Puna Hua Rangatira Tangata Whaiora Reference Group since 30 November 2004, to plan to work together to bring about this Conference opportunity that would be run by Tangata Whaiora for the benefit of all Tangata Whaiora to be able to take control of their own tino rangatiratanga.

‘Recovering to Discover Our Birthright of Greatness’

The Puna Hua Rangatira Conference introduced, connected, reconnected and facilitated opportunities for tangata whaiora to discuss and hear presentations from both panel members and Puna Hua Rangatira reference group members, guest speakers and tangata whaiora working in mental health and alcohol or addiction services in Aotearoa.

All panel members are fluent in te reo Māori and their iwi practises which are Māori focused, and include healing practises that have been handed down through wairua and whakapapa.

Many of the Puna Hua Rangatira Tangata Whaiora reference group members are graduates of the Te Rau Matatini and Massey University Puna Hua Rangatira Leadership and Management Course. They all have made significant accomplishments in their private lives and in mental health and/or alcohol or addiction sector. All Puna Hua Rangatira Tangata Whaiora Reference Group members have personal experience of the effects of unwellness and struggles with non-Māori practises in their recovery and care.

Conference Organisers

Puna Hua Rangatira Reference Group

Wi Huata

Nō Ngāti Kahungunu



Susan Tawhai

Nō Ngāpuhi



Tui Taurua- Peihopa

Nō Ngāpuhi, Ngāti Kawa, Ngāti
Rahiri me Ngāti Rehia



Maria Cooper

Nō Ngāti Porou me
Te Whānau a Kahu



Philleen Macdonald

Nō Waikaremoana me Ngāpuhi



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Master of Ceremony

Paraire Huata

Paraire is of Ngāti Kahungunu descent. Paraire is a trainer, mentor, supervisor, assessor, instigator and is passionate about AOD issues. Currently Paraire works as a consultant, incorporating his teaching background to focus on the issues of cultural/clinical split in AOD and mental health services.



Panel Members

Rangimarie Turuki Rose Pere

Dr. Rose Pere has been strongly influenced by teachings that go back over 12,000 years. Her book Te Wheke - A Celebration of infinite Wisdom, is an introduction to these teachings. Rose is a holder of the New Zealand 1990 Commemoration Medal and was honored as a Commander of the Most Excellent Order of the British Empire 1996. Rose has her own consultancy called Ao Ako which focuses on global learning. She is also a Director of Four Winds Foundation - an international body that works with indigenous and non-indigenous peoples.



Moe Milne

Moe is of Ngāti Hine and Ngāpuhi nui tonu descent. A trained psychiatric nurse, and a former teacher. Moe has a wide ranging interest in health, education and social services, particularly in Māori. Currently Moe works as a consultant, primarily in the mental health area, but also in children's health and women's issues, using her teaching background and running training programmes. She supervises and mentors Māori in various fields of work.



Mohi (Moses) Tito

Mohi Tito works within the cultural realms of tikanga ensuring cultural safety and appropriateness when working with people of differing denominations. His passion is to work as a healer, as he has been working in this field since 1998.

Naida Glavish

Naida is of the Ngāti Whatua iwi, and has spent her whole life campaigning for her people, advising and guiding many groups and organisations in their service. In 1984 Naida Glavish national telephone tolls operator began greeting callers with "kia ora". Her supervisor insisted she only use "good morning, good afternoon or good evening". Currently Naida is Chief Advisor - Tikanga and Acting GM Māori at Auckland District Health Board.



Sponsors



TE RAU MATATINI

Te Rau Matatini along with Henry Rongomau Bennett Workforce, Leadership and Scholarship Programme sponsored this conference and contracted Manaaki Solutions Ltd to coordinate the Conference. The thought became reality for Tangata Whaiora by setting the registration fee at \$50.00 per attendee.

Accommodation costs were free to attendees who chose to stay at the wharenui of the Conference venue at Orakei Marae. More than one hundred attendees chose to stay at the sponsored accommodation. Koha was accepted as well for accommodation.





Summaries of Presentations

Speakers, Panel Members, and Workshops

Our History



By Susan Tawhai

Before I begin this keynote address, I would like to acknowledge the people of this land, of this Marae who have allowed us to bring such an important kaupapa to such a historic place. This conference marks the first time Māori Mental Health Consumers have come together to share and discuss their personal journeys and opportunities to get our lives back. To reclaim our right to be Māori, to be ourselves and to leave our labels at the door, for three whole days. Well, if you want to that is. Some take great pride in joining the ranks of former and current activists who are trying to change the world and attitudes towards us. What better place to do this! This is the beginning, where we will discover our birthright of greatness.

And so, it is appropriate that I also acknowledge my colleagues, Wi, Maria, Tui and Philleen who have worked tirelessly for almost three years to make sure this Puna Hua Rangatira Conference happened. In doing so, we must remember that mental health consumers have never really sat down as a group and said things like “This is our do and we are going to make all the decisions and we are going to say who is going to be there and we are going to choose the speakers strategically”. And, that there are people who will respect and assist us in our kaupapa. So, thank you Te Rau Matatini for believing in us and the kaupapa of this conference. You made me realise something I had always known. Sometimes we just have to trust that there are people who can push the kaupapa without judging us, who can take off some of the burden without owning us.

So, to our panel members, the healing group who are here to pamper us and our esteemed MC, thank you also for being here. By the end of these three days, you may well, (if you don't already) realise how close you came to becoming one of us. How easily you may have been diagnosed and locked up for not compromising your beliefs, your visions and your healing practices.

If you told me then that one day we would be here today, I would have said "Nice dream, but, I don't think so."

Finally, I want to pay tribute to my fellow consumers who have worked so hard to get here and to remember those who did not make it this far, those who struggled so hard but didn't make it.

Thirty years ago, in moments of madness, I struggled with the concept that I would be mad forever and that I would never get my life back. Twenty years ago, I realised that I wasn't mad at all, and ten years ago, I found hundreds of others just like me. People who had been told they would be unwell and medicated for the rest of their lives. They had escaped the system and called themselves survivors. But if you had told me then that one day we would be here today, I would have said "Nice dream, but, I don't think so". Who the hell is going to trust us? Where are we going to find non-consumers who actually think we are capable of doing this?

One hundred years ago, our people could never have dreamt that it would be necessary to be here today. However, it did happen and I thank God every day that our healing customs of old were retained so that we have a sound and proven Māori way to find our lives again, to recover and discover our own greatness, to find our place in the world and to take our rightful place in that world.

In order for us to reclaim our lives, I believe it is necessary for us to look back at how we got here and to acknowledge the changes in the system which have occurred over the past few years, which now allow us to choose our pathways into recovery. Earlier I spoke about the struggle of those who built this waka, but never got to ride in it. They influenced those changes, you influenced those changes, and so did your whānau. How did we do that?

Sometimes, we have to give historical examples so that others might try to understand why this thing called recovery is so important to us, why it is that we jump up and down about injustices within the system and why what happened to us is so different to what happens to other people. I would like to share some examples with you today, because I believe we should never take for granted, the privileged position we find ourselves in today. Of course, you are allowed to have a good laugh at that statement, but allow me to walk you through some interesting information.

One hundred and ten, or thereabouts, years ago, women were given the vote in New Zealand. Now, the men in Parliament did not wake up one morning and think, "Now, I think I will give women the vote today". No, women influenced that decision by protesting and protesting and protesting until the parliament got worn down and realised these women meant business. Actually, in Britain and the United States, women died during those protests because they believed so much in the cause that they were prepared to put their lives on the line. And now, every time I hear a woman saying "I don't vote, I think the Government is dumb", I feel sad, because if they knew how they got the right to vote, they wouldn't say that stuff.

And, how did Nelson Mandela get his freedom? The world protested. And how did this land here get returned to its rightful owners? Lives on the line got it. Protest got it. And

Only we can fix our problems. How do I know this? Because if they could be fixed by anyone else, they would have been fixed now.

why did that protest strategy work? Because the rest of the world got to hear about it and saw it on TV.

Today, eighty percent of people entering mental health services will be treated outside of a hospital. In their homes, maybe in residential services, community mental health centres, but certainly not in the asylums of old. Gone are the days when we are locked up for life. Where you never see your family again, where when you die you get buried in the hospital graveyard (and then the marker gets pulled out so they can mow the grass). Whose idea was it to close down the old bins? Whose idea was it to make the services accountable? Whose idea was it to insist on participation? It was ours! Not just here, but right around the world. Tūroro, patients, clients, consumers, survivors, tangata whaiora, tangata motuhake, choose a label! Us.

What happened to make the system respond to our protest? Fear happened. Whilst the general public were fearful of all these dangerous people being released into society, the mental health system was more fearful that the general public would find out what that system had been doing to us all that time. And to some extent, the public did find out. Horror stories, statistics and good news stories were being released. Patient rights were developed and changes were made to the mental health act, the Mental Health Commission was established, consumer participation was negotiated and became a reality and “Like Minds Like Mine” came to life. Puna Hua Rangatira Course began at Massey University and we are starting to see real participation, management and leadership just around the corner.

We cannot underestimate the difference Like Minds has made to attitudes towards us. Hell, I know we have a long way to go yet, but if John Kirwin can come out as a mental health consumer, smile at me through the TV screen and talk about hope, and still be thought of as a hero, then who am I to allow the stigma to get to me and stop me protesting like a stuck record?

Māori mental health is still seen as the number one priority. All the books say so. All the government health documents say so. That can't be addressed until we take ownership of it, lead it and manage it. The good and the bad of it. As long as we don't own it, we can never do anything about it. Only we can fix our problems. How do I know this? Because if they could be fixed by anyone else, they would have been fixed by now. Non-Māori can't fix them, don't want to fix them, won't support them being fixed. Sorry, they throw money at the problem, but it ends up in the hands of the current owner instead of in our hands.

The Tohunga Suppression Act was repealed forty years ago. Now that's a different way of saying it isn't it? Too often we hear about the injustices of having our healing practices taken away from us! Why is it that it is still so difficult for us to access Tohunga, traditional healing and every day stuff that non-consumers take for granted? Well, I believe there are at least three reasons and I suppose that you will all think of many more.

***We're different. We are Maori. We know how to look after our own.
We just have to own our own health.***

Reason 1: The Mental Health system hasn't caught up with the importance of consumer cultural rights, don't believe in them, don't want to believe in them and don't support them. For example, consumers are often denied access to Tohunga and mirimiri, but worse, their whānau, hapū and iwi. Nobody knows that we have bed wetting problems as a symptom of taking some medications. Nobody wants to address that issue and consumers are too whakamā to tell anyone about it. And don't get me started on everyday basic health needs. An unaffordable GP for example. Why do people ring their psychiatrist to get a prescription for something to help them with constipation? Because it doesn't cost anything and because the psychiatrist can keep control over you.

Reason 2: Tohunga have not known about how badly our expression of emotions have resulted in our being misdiagnosed by psychiatry. The belief was that this was a Pākehā illness which was brought into this country and so Pākehā were the experts at fixing it. If it could be fixed at all! Wrong! Again, if they had wanted to fix it, they would have by now. You know, if a psychiatrist came to a Tangi, everyone there would be diagnosed as having bi-polar disorder. One minute we are crying and wailing and the next minute we are laughing hysterically. What's that about? Not funny. Do you know how many people have been locked up for life for something as simple as seeing our Tupuna and hearing voices? Regular everyday occurrences in our Māori world. So, how many of the people in this room would have ended up as Tohunga instead of consumers? And why should stigma prevent us from taking our rightful place in the whānau? We let it happen, because we don't own it!

Reason 3: Whānau are told over and over and over, that the doctor knows, best that our cultural beliefs are wrong and that we are dysfunctional! So much so, that we hear our esteemed leaders using that word dysfunctional on every TV programme about every issue from child abuse to patient abuse. We deserve this label? Like hell we do. We are still advocating for the Pākehā to fix the problem. We are not dysfunctional. We're different. We are Māori. We know how to look after our own. We just have to own our own health.

It's really easy to claim back ownership. All you have to say is, I own my own health. I decide how I am going to manage my health. I am going to get my life back. I am going to stop allowing my diagnosed illness to become my whole life. I am going to take my rightful place in the world. At one time, I had many people telling me that if I went home, I would find the answers, I would find healing and would find my identity and my place in the world. And I would say, yeah cool, whatever. Then somebody once said to me, "Girl, you need to go home". Then "and I am taking you". She did. That's when I realised that we do need help going on our recovery journey and that the only people who can help are those who have or are taking that journey themselves. But we need for our home people to understand. Like I said we should never underestimate the power of Like Minds Like Mine and leadership courses like Puna Hua Rangatira. In them we find the three magic words. Recovery, discovery and greatness.

You know, it is no accident that we are here today, together, supporting each other,

Never underestimate the power of Like Minds Like Mine and leadership courses like Puna Hua Rangatira. In them we find the three magic words. Recovery, discovery and greatness.

ready to discover the next step on our poutama of recovery and greatness. It was always going to happen. For some of us, well, we're starting to get old and tired (but it doesn't stop us from going to university and graduating, so that those who follow after us have a better chance). But our passion remains and will spark a flame in those younger ones who are ready to or want to take up the challenge of ownership and leadership.

At this conference, nobody can stop you from seeing the healers or Tohunga, nobody can stop you from finding your identity, only you can. You decide!



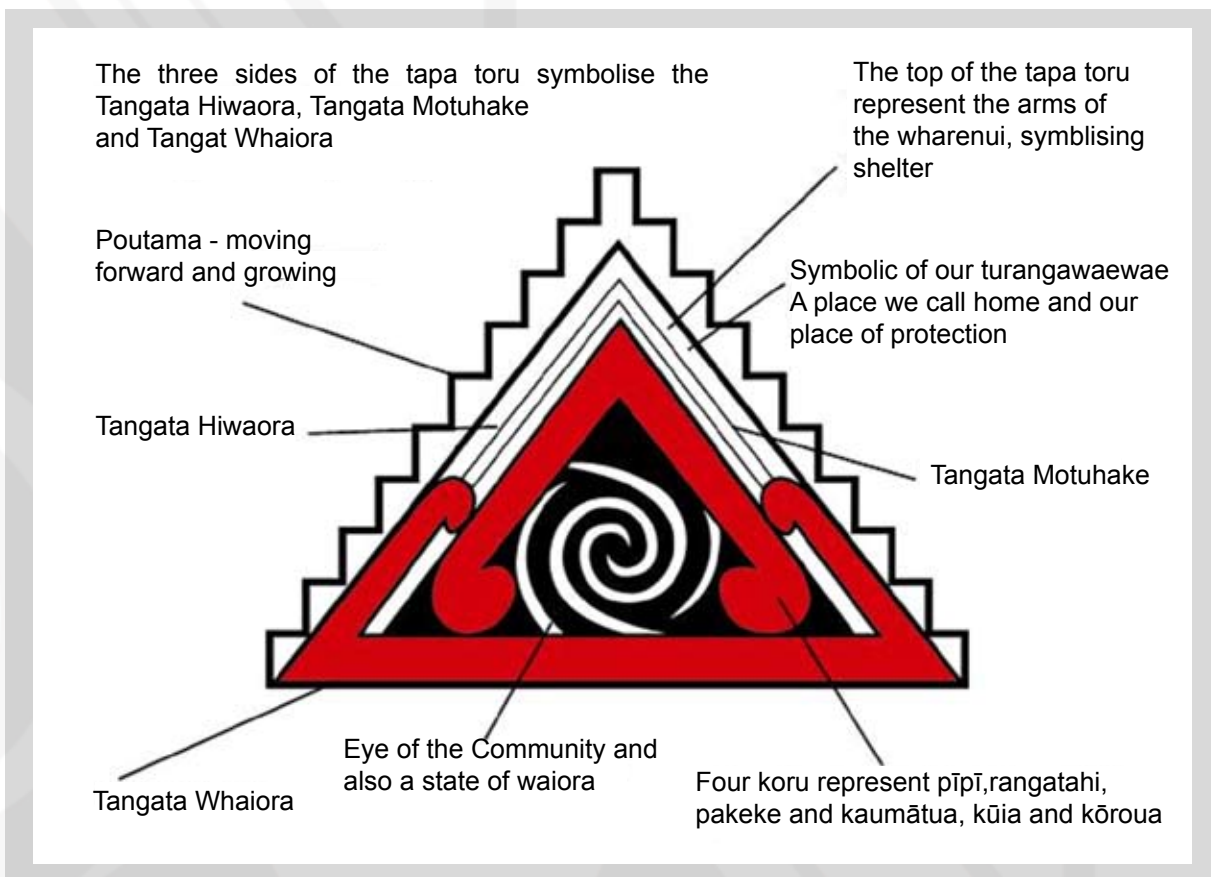
PUNA HUA RANGATIRA IS FOR YOU!

Conference Tohu and Waiata




By Tui Taurua

The presenter describes the concepts and essence of the tohu, and the three strands of Tangata Motuhake, Tangata Whaiora and Tangata Hiwaora signifying recovery, discovery, mentoring and leadership.



The colours of the tohu are representative of the 'tino rangatiratanga' flag



The 'triangle' represents the wharenui, where you can seek shelter and safety, protection, a place to call home and a standing place linked to our maunga. The wharenui is also a place of protection, linking us to our maunga or representing a maunga for those who cannot relate to one within their whakapapa.

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. It was driven by Moe Milne and Phyllis Tangitu at a conference in Wellington. That discussion provided us with a strong foundation and a strong beginning.

The inner part of the tohu represents Tangata Hiwaora and Tangata Motuhake.

Tangata Motuhake and Tangata Hiwaore is about self-determination. This conference is about inspiring and motivating our future leaders and reclaiming what is ours as part of our birth right and as Māori, including the empowerment that comes from taking control of our own destiny. You can't change your past but you can change your future!

The four koru represent the pēpī, rangatahi, pakeke, kaumātua, koroua and kuia. Mental health permeates every age group. The four koru are about identifying these challenges.

The 'eye' represents the eye of the community watching us because we are leaders in mental health. The challenging of old work practices by daring to do something different with processes that influence change for mental health. The eye is forming concept about leadership and how we model that as Tangata Whaiora leaders. Wairua used as connecting the past to the present and to the future with the connection between wairua and tinana. That wairua is what governs us as Māori - it is what makes us 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' is about movement, using three levels of learning. The first level is learning about your recovery, both as consumers, and as Māori. There is also learning about how we work and how we live in our recovery process. The second level is motivating ourselves as much as motivating others. The third level of learning is, understanding where clinical fits in to our work, including mentoring and peer support.

The tohu also means Māori being treated as Māori, connecting back to whenua, back to marae, with kaumātua. Being Māori and being treated as Māori, and taking into account our whakapapa, our tūpuna and all those things must be incorporated in our recovery process so that we can stand and walk strong.



**The tohu concepts are built on
“Discovering our birthright of greatness”.**

Launch of Puna Huna Rangatira



Tangata Whaiora-Led Conference By Kirsty Maxwell-Crawford

Tēnā koutou katoa, te whare e tū nei, te pātaka o te mātauranga, tēnā koe. E mihi mahana ki te hau kainga me ngā mātāwaka o te motu. He rā whakahirahira ki a tātou. He taonga aroha mō te ao Māori hoki. He manaaki e tiaki ki a koutou. Tēnā koutou, Tēnā kotou katoa.

The launch this afternoon of the inaugural Puna Hua Rangatira Conference has provided an opportunity to bring together a range of people who are essential to Māori mental health and whānau ora both now and in the future, and it has brought us together here at Orakei Marae in Ngāti Whātua, at a symbolic place for us as Māori where the battles and challenges of recovering whenua mirrors the recovery journey for many of us here today. What a fitting place to hold a conference where the kaupapa is focussed on recovering to discover our birthright of greatness.

While the need for this conference has existed long before Te Rau Matatini, in our mahi it began on 30 November, 2004 with the first Puna Hua Rangatira reference group hui. The reference group was brought together by tangata whaiora Māori throughout the country who were working or supporting mental health services in leadership, advocacy and advisory positions in NGOs and DHBs as employees, volunteers or consultants. Ngā mihi nui ki a koutou e te whānau o Puna Hua Rangatira, arā Wi Huata, Susan Tauwhai, Tui Taurua-Peihopa, Maria Cooper, Philleen Macdonald, Whaea Ngaire Whata, Lynal Epae, Pauline Southorn, James Ahipera me Makere Love.

Their role was to provide guidance on how Te Rau Matatini could assist tangata whaiora leadership and development. From this work, two clear directions emerged:

- 1) The development of a tangata whaiora leadership training programme that provides a qualification for Tangata Whaiora Māori who are in or aspiring to work in advocacy, management or leadership roles in Mental Health and Addictions.

This study programme is based on the Graduate Diploma in Business and as part of

***You are already leaders, you are not here to
validate or train you to be leaders.***

this Massey University has established a new endorsement and focus – leadership and management for Māori providers. It runs as a joint venture between Massey University and Te Rau Matatini. Hopefully some of the whānau studying on this programme and graduates will have an opportunity to kōrero more about the programme in the coming days. Applications and more information is also available from Rawiri or Kim at the Te Rau Matatini stall.

2) Development of a learning and networking opportunity for tangata whaiora to share, grow and learn together through a national forum or conference. This second one is why we are here today and is also here in recognition that there are many different pathways to learning and development, some within tertiary education institutions but many outside on our marae, at hui, at mahi, with our whānau.

To all of you who are here today, thank you for your support for the inaugural tangata whaiora conference. There has been such interest to come together that over the last few days we had to close registrations, this demonstrates the need and commitment to come together for the important kaupapa of whānau ora and tangata whaiora leadership and development.

Does this mean tangata whaiora need to be supported as leaders? Well yes and no. Yes it is important that real opportunities are available for you to progress your own personal and professional development needs, but this does not mean that you are not already leaders, you are not here to “validate” or train to be leaders because you are already leaders, you have no doubt had to overcome multiple barriers to get here and we honour you for your commitment.

This conference is about acknowledging your leadership and the moemoeā to recover, to discover our birthright of greatness. This provides an opportunity for leaders from across the country to come together and share, support and vision together.

We all know the standard of care is not always as high as we, whānau, kaimahi and many services would wish. The Te Rau Hinengaro Mental Health Study has confirmed what many of us have known for far too long, that mental health needs are common in Aotearoa with almost one in two (46.6%) predicted to experience a mental disorder such as depression, anxiety, or an alcohol or drug problem during our lives. For us as Māori this estimation is higher. The study put this down to (in part) us being a young population, i.e., this means that our young people appear to be more susceptible and more in need of mental health support, services and promotion of oranga.

Hui such as these are therefore essential, your experience, wisdom and guidance are needed to continue to improve and challenge existing mental health and addiction services. Who better to ask how these improvements can be achieved than those with QBEs (qualifications by experience!), a phrase often used by Kim Whaanga-Kipa, Kia ora Te Whānau Manaaki!

This provides an opportunity for leaders from across the country to come together and share, support and vision together.

BIRTHRIGHT OF GREATNESS

In hearing the moemoeā of our rangatahi nationwide, The Youth 2000 study provided a rangatahi collective voice about what young people want from health services. They want services that are holistic, services that recognise the influence of their relationships and connections with school, friends, their workplace, and with their whānau. Young people also want services that are confidential, non-judgemental, free or affordable, locally-delivered, youth-friendly, and that offer a comprehensive range of services that are easy to access.

Many of these mirror the needs expressed by whānau for mental health and addition services and it's great that we have rangatahi leadership in this way and, while we have heard solutions and aspirations from conference presentations, papers and reports from whānau with QBEs nationwide - there is no collective Tangata Whaiora Māori voice.

Over the next few days, you have the opportunity to share, laugh, dance, and collectively vision. There are a range of resources through the conference programme, the kōrero that will be shared, plus resources in your kete, the stalls to provide further food for thought. One of the resources in your kete is also a special Conference Edition of Whakakaha Te Tuapapa which provides a foundation to the leadership initiatives we are here to celebrate and enjoy today.

This is also an opportunity to collectively kōrero and develop the ideal Centre of Service Excellence for Tangata Whaiora Māori in Mental Health and Addictions from a Tangata Whaiora Māori perspective. Te Rau Matatini will ensure your kōrero will be available to you after the conference so we can all find and utilise as many avenues as possible to promote "gold" standard services for our people. While alone your voices are valuable, together your voices are influential!

We look forward to spending the next few days with you. It is an honour for Te Rau Matatini to be able to support this kaupapa, alongside the Puna Hua Rangatira Reference Group, our keynote speakers Moe Milne, Rose Pere, Mohi Tito, Naida Glavish and Paraire Huata, and Manaaki Solutions. I would like to also acknowledge the ongoing support from the Ministry of Health and The Henry Rongomau Bennett Programme that have funded our conference.

To those of you who are working with or supporting whānau accessing mental health and addiction services, who are utilizing your QBEs for the betterment of services for our whānau, your mahi is essential. While we cannot change history, we can take responsibility for shaping today and by doing so, influence tomorrow. We know despite the challenges and barriers, we need to continue to expand our numbers and hone our skills and influence in a range of sectors, to enable us to deliver the best, because our taitamariki, our mokopuna, rangatahi, pakeke, kuia and kaumātua deserve the best.

***While alone your voices are valuable,
together your voices are influential!***

It is my hope that that this occasion does not become a one off, that there will be many more opportunities for tangata whaiora to hui together to be able to spend time together and also to be able to support one another in a collective voice for what else needs to be done – this is an opportunity for us to make the most of the next three days together for a kaupapa that is important to all of us.

**He Kākano koe i ruia mai i Rangiātea
E kore au e ngaro!**

**Nō reira, mauri ora ki a koutou, tēnā koutou, tēnā koutou,
tēnā koutou katoa.**

Taha Wairua, Taha Tinana, Taha Whakapapa, Taha Kotua

By Mohi Tito

The presenter was humbled by being asked to present as a guest speaker and is supported by his work colleague Susan Tawhai. The presenter talks briefly about his own experience of being a voice hearer and journey from drugs and alcohol. He refers to quote: 'being able to take the blankets of his head' end quote. Where after a time he acknowledged his own issues and after finding his own recovery he was then able to share his experiences as knowledge and tools in his work with Tangata Whaiora. His work involves working with Tangata Whaiora in Māori ways of identification, transformation and by understanding that hearing voices is a natural part of being Māori. The practises of taha wairua, taha tinana, taha whakapapa, taha kotua is one process that he uses to help bring Tangata Whaiora back to their identity of being Māori and a level of acceptance of what they are experiencing.

The presenter refers to mental health in his understanding as 'An eclipse of the mind' and 'spiritual blindness'. And refers to the journey of 'bringing them out of the darkness and into the light' by helping them to 'find their wairua' which has 'been unwell for a period of time'. Through this process, there is a place of healing that brings the person 'back to their gene pool'.

The presenter briefly covers the work of the different healing journeys used to identify where the beginning or birthing of the issues are ... 'finding any whakapapa issues to trauma (including) in the womb...indicates when the wairua left'. These can be from their whakapapa or sitting in the womb as an unborn child with time span being no barrier to the link in how 'far back in their whakapapa, the DNA and the cellular' levels he needs to go and work with 'When they find the place of healing the wairua returns'.

The presenter shares specific experiences. One of an interaction with a young Tangata Whaiora who was in a mental health facility. When he entered the facility the young Tangata Whaiora said 'So I'm not mad am I Matua?' I replied 'No you're not mad you are...gifted'. That day he let him out of the facility'.

**'For every trauma we are stuck there...we carry on with this stuff...
the turbulence...that affects us.'**



Haki Nohi

Māori Models of Practice at the Governance Level

By Naida Glavish

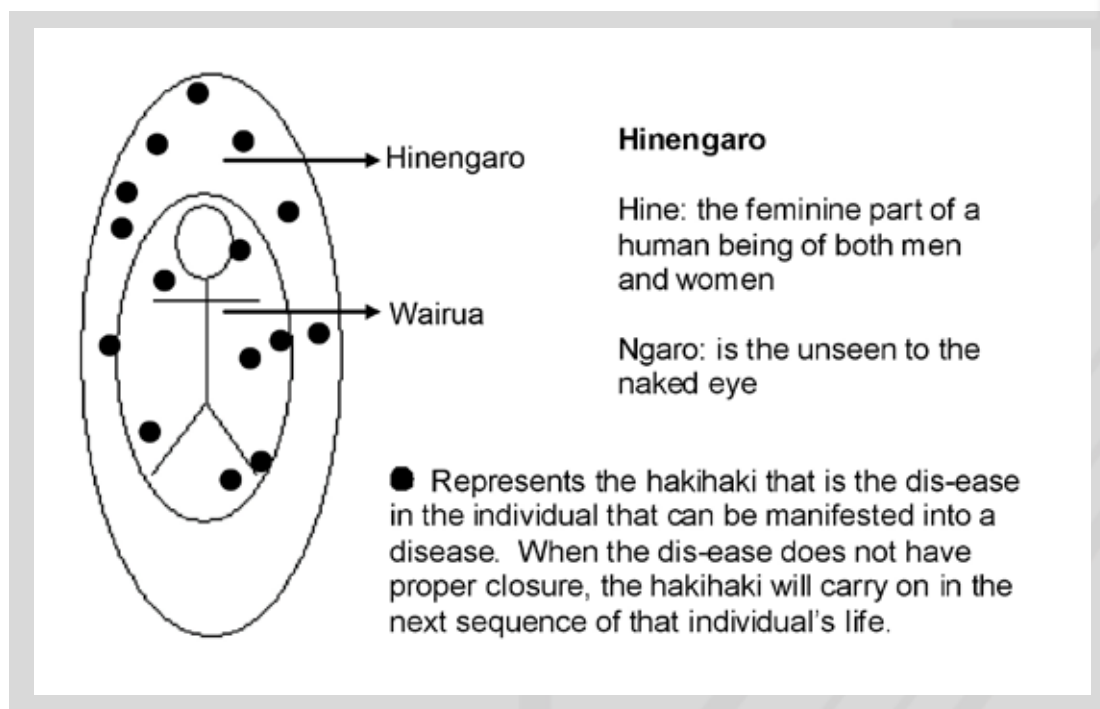


The presenter also talked about her experiences growing up in a lifestyle that was seen as poor but in the essence of life her up bringing was rich. Fluent in both Croatian and Māori she learnt to speak English at school. 'What the non-Māori do not appreciate is the fact that we are an individual part of a collective.'

The speaker introduces the attendees to 'Jaki Nohi' who can be either a Māori or non-Māori parent and also described as 'gender friendly'. Who is an 'individual part of a collective; te whānau, te hapū, me te iwi'. In English literature describe the word family along with whanau. Whanau come out of the 'woodwork' is more than the immediate parent and siblings. When we talk about whakapapa we talk about the fruits of our loins and whakapapa is tātai heke.

'The area of which there is some lack of understanding is the area in which we are... absolutely born to know and we enter into a pathway, a journey of rediscovery of what we already know. We are born with an 'intelligence' ...we talk about mauri "mā" which is pure "uri" which is a descendant of a spiritual life force that holds an intelligence; absolute'. An area that there is some misunderstanding is this biological body that we call the tinana, including 'mō tātau roro' the brain area. The presenter goes on to say that 'there is absolutely nothing about our tinana that we don't know'. 'We are so researched that they are researching the research...There are specialist for all kinds of health concerns e.g. eyes, liver... The tinana does not require any attention from us at all, not even in that brain area. There's also another body that surrounds us and that's the body that we (Māori) refer to as our wairua, it's not something floating around over there, off sitting in some building somewhere; yet you have to wonder where somebody's wairua is at sometimes. The other body is the body of hinengaro. The word oranga hinengaro is referred to as mental wellness. Non-Māori do not want to accept the name hinengaro because non-Māori can not own that word. "Hine" is a feminine energy that each person has whether male or female; "ngaro" is unseen to

the naked eye. We hold hinengaro thoughts, intuitions, fears and emotions, etc. If we experience fear in our wairua and in our hinengaro, we are going to act it out. Unless the hinengaro and the wairua are in agreement about any of the things or feelings, our physical body (the unthinking blood and bone) takes instruction from our hinengaro and our wairua and the body will act it out. So wherever your intuitions are or are not, or your thoughts are or are not, it will instruct.



Everything has a point of origin. That point of origin is whom ever one considers being the creator. This entity here written up as Atua has many names that are not unique to any culture but to whoever the collective is that individual belongs to. From the heavens to the earth, we are a vibrating energy field, that's why when there's something wrong with the earth, we know it because we are.... That's why we can't be understood because we are angelic beings having a human experience. And on our journey of human experience, we encounter all sorts of experiences to give us the consciousness we require to understand.

We know the world of whakapapa, whenua or Atuatanga, we understand Ranginui, papatūānuku and everything that's in-between. Every negative encounter that we come across in our life has a habit of locking itself in this hinengaro wairua area as a hakihihi. Let's look at a worse case scenario of a child being born into domestic violence, where they don't die but they get to grow up living with domestic violence, including women and men who have been the subject of domestic violence. The example of wearing a big hat with a big 'D' for dummy on it still has a negative impact on the presenter. So when she was able to she went to training college and became a teacher because she wanted to know what teachers were talking about in the staffroom. If we do not get proper closure on these hakihihi, that everyone of us has the potential to carry around, then these hakihihi will stay with you and affect you in the next relationship then what

you have is two truck and trailer loads of waters having a relationship. If you don't have proper closure, it stays with you and affects your life. Anything that sits in here as dis-ease, has a potential to be disease and no doctor will find that.

The anesthetist, doctors and nurses don't give consideration for the pastoral care of Haki Nohi. No opportunity to apply the most powerful tool of Māori and that's karakia to call the energy fields of all the spiritual worlds to come with us because when that needle goes in and when the anesthetic works, all it's going to do is numb a part of the brain so the surgery can happen, but an actual fact no amount of anesthetic is going to knock out the energy field of hinengaro and wairua.

So the karakia is applied to hold that energy field in place while the surgery can be performed in safety. It is not a success until all the energies are aligned.

The presenter has a style of including the audience with humour and appropriate life experiences. One radical point which brought applause from the attendees was the two year time frame of which she gave non-Māori to pronounce her name properly. This was taken from the two years of learning to pronounce the word anesthetist.

Tuakana/Teina – Ngā Tikanga Tōtika

By Moe Milne

When the presenter was starting out in nursing, a discussion was happening in the classroom. They were talking about public health. To have good health you had to have a warm house, proper toilet facilities and a roof that didn't leak. The presenter was stunned and believed that she wasn't healthy because when it rained, her whānau would run around with containers taking them to the biggest drip. Going to the wharepaku was not an individual experience it was shared with at least one other because someone needed to carry the candle. She considered her home as lucky because it had a floor that wasn't dirt.

The presenter had a very similar experience with school, suspended and kicked out she managed to attend nursing school where she almost got kicked out of too, but she completed her nursing papers. Supporting Susan's kōrero about 'Always believe in what you believe in'. Because "When I first came into mental health I always had someone else telling me what I should be doing". I knew what to do because I had a mother that collected people who needed supporting; I didn't know any different until I got educated; I didn't know about being discriminatory to people because we just had people that would turn up and we would do the wānanga 'Ao te pō, pō te ao'. Sometimes people would turn up with raru. When that raru was not able to be found, the manaaki of the tangata was about giving them a kai or looking after the kids, or whatever the tasks were.

As I became educated, I learnt to discriminate against all those people who lived with us, who lived with our mother, who we had to take care of. We had become in those cases the tuakana, to take on the responsibility, so does that then makes us just avoid being diagnosed? Because we came from the bush, because we came from nothing and because we had life experience that put us in our earth and a life experience that let us know who everyone was and a life experience that if we didn't know what was going on or what anything was that there were a whole lot of other things available like karakia, and tohunga, that were part of ordinary life.

The presenter reflects on the kōrero 'of recovering to discover our greatness', I feel it is time to move on from there. We have been recovering our rangatiratanga. It is time to reclaim our vision. What is our vision look like?

When the presenter was starting up a service for alcohol and drug for Tangata Whaiora, Paraire was the facilitator, where the presenter talked about how the journey is not just a process of being able to cope with addictions, it is a journey about recovering our tino rangatiratanga. Paraire was part of the early planning of looking at services for A&D. That phase was the part of reclaiming, 'now it is time to move onto claiming and owning the vision and going there'.

On her trip to Canada, she was appreciated for her gifts. Sometimes it takes going

somewhere else to be appreciated for the gifts you have.

Tuakana and teina are one of the gifts that we have is about roles and responsibilities. For the tuakana to take responsibility and for the teina to stimulate responsibility and that the roles are shared, and that all of us have some taonga that each one puts into the relationship. While in Canada, the presenter put herself in watea so that she could hear and be able to receive the gifts that are given with grace, so she could hear the stories and participate in what was present. That's our tino rangatiratanga.

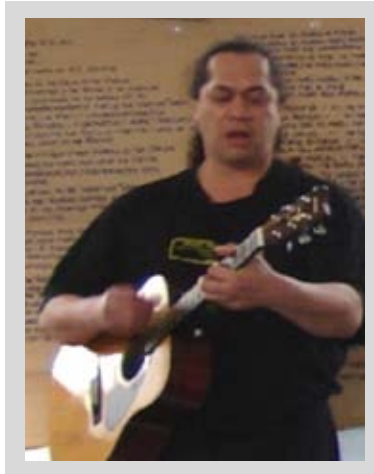
In relation to tuakana and teina, we have to support each role as well, as no role is less than another. Each has responsibilities and roles as whakapapa determines it, in fact let us talk about our experiences in those roles. People talk about the junior and senior role, that is not how it is meant to be, the more experienced to the least experienced person. We need to keep challenging and asking the questions, then we get to honohono te whanaungatanga because we spend time talking about whānau, hapū and iwi, but within all of those are our own structures that it enables you to go to your whānau, and yet sometimes the hardest people to go to and talk with are your whānau because they know you so well. We have lost the structures of kuia and kaumātua including the confidence in other roles as well that have broken down the whānau meaning including the hapū and iwi.

When the presenter was writing Ngā Tikanga Tōtika, one of the concerns that she identified was the loss in our whānau, hapū and iwi structures.

One of the positive actions for Tangata Whaiora is to celebrate our greatness.



Wi Te Tau Huata



A key dimension in whānau dynamics is the concept of tuakana / teina, the shared responsibilities that operate between older and younger siblings including sisters, brothers and cousins of the same age bracket.

Tuakana siblings carry the obligations of leadership, inheritance and responsibility while teina are required to support, serve and respect.

With the above whakaaro in mind the brothers' role modeled their presentation.

The tuakana took the lead and asked permission from the teina to share their experiences they have had with mental health services over the years.

The tuakana expressed that he has always taken the lead role within their whānau, and after the death of their parents, this mahi has increased. He has been able to draw on his teina to help out on many occasions and vice-versa. Both presenters were brought up in Te Ao Māori and have a very deep understanding of the concept of tuakana / teina and respect these roles within the whānau.

Both shared personal experiences and the teina, the musician in the whānau ended their presentation with a waiata aroha.

Poetry



By Maria Cooper

Tika Free at Last....

I see them everyday, The casualties of War, The people that live next to you.
The people there next door, They don't know how to say it
They've said it all before; The problems getting larger, It is too big to ignore,
The big waste of resources, Going the wrong way, Filtering through the system,
Someone else's payday, It's time to hand it over, To the people in the know,
We all deserve a chance, Help the people grow, In the end it matters,
How the structures fit, If it isn't happening, We can make it stick,
Level out the playing field, Do it the right way, Make people accountable,
To the one's they serve, Some people have really Got a lot of nerve,
Power is a funny thing, Goes right to your head, It doesn't make it better,
It makes it worse instead, Go back to the basics, The way it's meant to be,
Empower the people, To live with dignity, Heal the wounds,
Of the past, Then we'll all be Free, Free at Last.....

Pono

Me and Mum, Talk a lot,
About my plans and dreams, About all the things I've done,
The things I shouldn't have seen and I will fly, The places that I want to go,
The places that I've been, The things that I should talk about,
And when it's time to shut my mouth, The partners that have been in my life,
The partners yet to come, The things I should do with my kids,
That she had never done, Happy with the things I have,
Cos one day I might lose it, My allergy to alcohol, The way I use to use it,
To hear the whole story, And then decide the truth, To trust the little voice in me,
When danger is about, When people don't listen to me, It's ok to shout,
To dance and sing, And have my fun, One day the battle, Will be fought and won,
And she will come, And take me there, Without a care.....

Me and my Stubby

The bottle, The instant cure,
When the pain, I cannot endure,
Gives me peace, A time of rest,
Puts me through life's toughest test,
My best friend, Worst enemy,
Look at what, It did for me,
Made me what, I am not,
All the pain, I forgot,
Now I have, Been set free,
To live my life, With dignity,
Make amends, For the past,
Getting off, To a new start...

Aunty Nan

I can see her as if it was yesterday,
Her big puku, jandals usually bare feet,
Her thick hair, bushy going from black to grey,
Her colourful dresses, exposing her full muscular legs,
Her mouth, complete with missing teeth,
Her smile, her presence, her voice, often loud,
Depending on how much beer, she had for breakfast,
Aunty had a sickness, she had injections,
Sometimes she was in hospital, in Porirua,
She was kind, laughing at nothing,
Walking the streets of Naenae, saying hello to everyone,
She loved music, had all the cool records,
Some people were scared of her, they didn't see what I saw, I saw
A battle woman, a survivor,
She didn't care, what anyone else thought, She could handle herself,
Now she's gone, I miss her,
I didn't get a chance, to tell her what she taught me,
Her life was what she made it,
I loved her..... Sometimes.....

Maybe I won't Bite

When I look back, I know I've grown,
The places I've been, the people I've known,
It's been real hard, to admit defeat,
I always seem to land, the thing called change, is difficult,
But take it while you can, if you haven't been there, it's hard to understand,
Don't blame me or condemn me, that approach won't work,
Let me make my choices, even if it hurts,
I know that I can do it, what I need to do,

It might seem kind of funny, it might not make much sense,
Ask me and I'll tell you, if you listen you will learn,
That labels and instructions, are not always right,
And if you don't scare me, maybe I won't bite.....

One day I'll be a big girl

One day I'll be a big girl, I'll do what I like, I'll be really cool, ride a motorbike,
I eat lots of ice cream, heaps everyday,
I give all the ugly clothes I got; to people I don't like,
I go to school, With my sisters, they give the boys the bash,
When I go driving, really fast, I think I gonna crash,
Everyday be sunny, every night be dark,
Me and my friends go playing, down the nearest park, and I sing all the songs,
That I like to hear,
And when the scary monsters come, I make them disappear,
And when I hear my daddy, hitting my mum, I will go and tell him,
That's not how it's done,
And when I hear the birdies, singing in the trees I'll get some stones and throw them,
Cos they making too much noise,
And every day be Christmas, I get heaps of presents,
And everybody be nice, to eachother,
Oh well..... One day I'll be a big girl....

Standing in the dock

Standing in the dock, eyes looking at me,
Hearing the evidence, the inaccuracy, the honesty,
They are talking about me;
I remember, I remember getting up to crying babies, while wanting to sleep,
Lonely nights,
When I wanted adult company, to listen, to laugh, to have a feed, to share,
I remember a whole line of kids' clothes,
I remember, the tooth fairy, coming to take away tiny teeth,
I remember, grazed knees and wasting plasters,
Arguing over what programme to watch,
Being proud, of first paintings from Kindy,
Long walks, to the bank on payday,
Baby on my back, going to teachers' meetings, reading stories, creating,
I am a mother, sister, aunty, cousin, sister in law, niece, daughter, partner, friend,
I am me,
Standing in the dock, someone else's decision,
A man, It got taken away, but not the memories, they are mine, forever.....

Ra Ngat Ra Looking Backwards to Go Forwards



By Dr Rose Pere

I'm divine and beautifully human. For me rangatiratanga comes from Ra Ngati Ra, we begin and end with the Central Sun, the Divine Spark. When I welcome manuhiri on to the marae, I welcome them as rangatira, Beings, from the Central Sun, the Divine Spark. Joe Pere my husband is the most handsome dude from the universe. You couldn't expect me to marry someone ugly.

You see for me there is only the quick and the dead. That's just how it goes for me. I know the topic I'm suppose to talk about, is, "looking backwards to go forwards". Forget it! I come from the future anyway, so that there is no way that I look backwards. For example, the closer we get to the back of a wharehau, the closer we're getting to the past, so celebrate the here and now, celebrate the present. You can think about the future or the past. I live for the moment.

So how does that grab you? Now you know I come from the future! As far as my tipuna were concerned, they were all seers, and for them it was perfectly normal to traverse all universes, all galaxies.

Like my grandson, I find the government mental health system in many instances, quite inhumane and disempowering. There is no such thing as empowering people, including whanau. We do not know enough about compulsory injections under the Mental Health Act. What if people are being misdiagnosed; which I believe is what is happening to my grandson.

My grandson was put into a psych unit in Hastings by his mother, and when he first went in there, he was stripped naked, and the kaimanaaki did not have the decency to say that they were taking him for a shower, so that my grandson broke the wrist of one of the Kaimanaaki. I told the Kaimanaaki, "It serves you right. He is a rangatira

***He Rangatira taonga te tangata ki te nuku o te whenua
ki te nuku o te ao***

from the Central Sun, the Divine Spark, like the rest of us". Therefore we should always treat people with respect, and I know what I am talking about. My home at Waikaremoana was built by gang members, and ex-jail birds that no one wanted to know. Some of my extended whanau told me that these people would rob me blind, and that I should kick them out. I didn't listen, because these young people who came from different tribes, and called me aunty, told me that they had marked 19 of the trees on my property, and could build me three houses, and save me 66% in costs if I had the trees milled. These young people brought in builders, painters, a plasterer, and a plumber. Why did they do this? Why did they come to me? These people built our home with aroha, and brought their own kai. They also left their 'dack' outside our front gate, because they knew I don't believe in drugs. Drugs are not a part of our culture, it's been brought in by another culture. There is nothing wrong with the plant 'dack' comes from, it's what people have done with it.

My mokopuna has been on drugs, and I can work with him on a wairua level, but when I look at him, he's wairua is just in front of him. I also know that he has entities on his left side, because the left side of his brain, Tumatauenga, has receded. This is what drugs and medication have done to my mokopuna. My old people could heal those who were mentally sick, but they did not have to deal with drugs, medication, and the alcohol that affects our people today. I believe in what my old people taught me...ara he rangatira taua te tangata ki te nuku o tenei whenua, ki te nuku o te ao (we are not only esteemed people, the living breath of the Central Sun, the Divine Spark, from this land, but indeed the world.) I remember saying: Pehea nga Hainamana? (What about the Chinese?) I wanted to know if we could be related to the Chinese, who ate what I thought the teachers said were thrushes nests. The kuia and koroua told me the nest was a special type of food, and that 'he whanaunga ki i a tatau, nga Hainamana' (the Chinese are related to us).

At Waikaremoana, we welcome and embrace all peoples, so that when you come to my home Kopu-Ariki, it is not unusual to see people from different parts of the world sitting in our lounge as one whanau. We are Healers for Peace, and we are not interested in any nonsense, that says, you have to be a particular type of person or culture. I was brought up to be a universal person.

There are eight dimensions I look at in regard to my mokopuna:-

Whanaungatanga *Is he socially safe? Hinengaro *Is he mentally safe? Tinana *Is he physically safe? Whatumanawa * Is he emotionally safe? Wairua *Is he spiritually safe? Nga Taonga Tukuiho * Is he culturally safe? Mauri *Is his life force, ethos, safe? Mana *Is this unique being with vested authority from the Divine Source, and his tipuna, safe?

My mokopuna has 'heard voices' all his life. Does the public mental health system have compassion and understanding for this person, who is seeking for the right type of healing and attention? I overcome my physical disabilities, by jokingly saying: 'That I limp to get attention, so that I have had people carry my bags, and even had one dude massage my knee, even if it was the wrong one. So that for me, everyone is Divine and beautifully human.

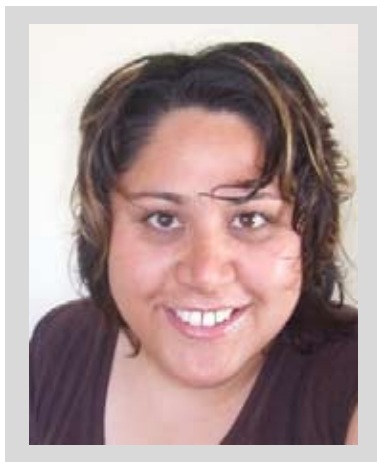
We need to stand in our own power and wisdom, and help those who have forgotten. There is no point in looking backwards, and if you think the world owes you a favour, you are wrong!

Our people are the greatest social scientists and conservationists in the world. Do we hear these positive things said in this country? We are a very gifted people, and I'm sick and tired of hearing only about negative things in the news media. We also need to stop sitting in victim mode. At Waikaremoana if you think the world owes you a favour "Drop dead, immediately, if not right away, in a sitting up position, so that you do not take up too much dirt, but get it over and done with!!!"

Black, black, black, the only time you see Rose Pere wearing black, is for double protection, because someone is trying to stab me in the back. Colours are very healing. Yes, I come in from the future, so what do you want to know? Lotto numbers? I'm not going to give them to you, you will just leave, and not continue to help us. Kua mutu taku korero i tenei wa. Kia ora tatau



Instilling Identity and Recovery



By Philleen Macdonald

The presenter talks about her experience of mental illness in particular, psychosis, depression and anxiety and periods of mania, which at times has been enjoyable for her. The presenter has wanted to bring these points to the beginning of her kōrero to highlight her life qualifications, including being a mother. The presenter has bachelors in social policy but believes that this pales in degree to her previous stated life qualifications and her experience as a patient in a psychiatric unit.

More than that aside, the presenter states that she is more than a diagnosis. Her PowerPoint presentation shows a pictorial journey of her whakapapa, including her children.

The presenter sees the humour in speaking about the topic of identity. She does not pretend to stand before you as an educated academic even though some people think I am. She welcomes the challenges that have come her way.

The presenter defines 'identity' as defined in a dictionary as 'those properties that make you an individual and different from others. You're distinguishing characteristics, and it is how we comprehend ourselves.'

The presenter asks all kaimahi to stand in the room, out of the kaimahi who work in the MH sector are asked to take a seat; of those that are remaining are you all qualified or hold a NZQA, 'and states that she is not mocking any kaimahi that have not got experience of mental health, you are not qualified as an expert on me, only I am the expert of me and my wellness. Hopefully we have moved past the paternalistic mentality that services used to have, but the kind of respect and aroha that will guide you in your mahi'.

'The systems have the power to govern and oppress our recovery' each of you are going to be a catalyst for that change.

The presenter incorporated 'Recovery Principles and Instilling Identity' in her presentation. Interaction between four attendees. Each one of the four has a kupu. Each person reads out the kupu and speaks about what this kupu means to them:

- **Belonging** – knowing your whenua, your whānau, knowing where to go for your whakatau wairua, knowing I am part of the bush, part of the birds, I am part of my environment, know that I am part. It insures that my whānau know that they belong. What it does for me is that it ensures that my tamariki, mokopuna and whānau know that they can always come back to where they belong.
- **Mana** – for me covers a wide variety. Being respectful and loving of yourself; to have respect for anybody else; whakapapa; whakawhanaungatanga; the love for yourself and to be able to project that onto your wahine, your whānau, your tamariki, your mokopuna.
- **Character** – to me it means how I conduct myself and how other people will see me. If I show the wrong character, people will disassociate from me; if I show the right character I can help other people to come to terms with their instabilities in life; if I show them that I have a strong character and that I can lead then people will follow, eventually they become leaders themselves. That is my understanding of the word character.

The purpose was to show that each and everyone of you could identify yourselves...What is tūrangawaewae to me? What is identity to me...what is character to me? Because part of those are our attributes of a leader, those characteristics are important.

Having a mental illness experience or going mad has shaped who I am now. It has enriched my life and shaped my character; it's made me a fighter and a survivor, it's made me be more accepting of others, and a better person. I guess it's about being a tool to strengthen me; it allows me to apply all those personal experiences to work that I am involved in but it also gives me ability to support and to challenge anything else that I may come across in the mahi that I do.

When I am in the throws of a relapse, my identity is fridge-ed for me. It challenges my self-esteem, my confidence, my self-worth; all those things that fuel my identity and it can be a struggle to retain an identity pass the diagnosis where I'm unwell. It can almost be overwhelming and the all encompassing thing in my life. It's not just a piece of a jigsaw.

When we reach our lows, each one of us serves a purpose just by the mere fact that we exist.

There is a kōrero by Phil Longridge...That one of our major life tasks is to bring our gifts to the world in a way that reflects our uniqueness and our minds with our highest calling, within us dwells the spark of divine purpose which can ignite our human spirit into greatness.

You will already have an understanding of the capacity to maintain a sense of self, a sense of identity

We are not good at asking ourselves how great we are. We don't like singing our own praises. How often do you ask yourself how great you are and every battle that you have won, past and present, the fact that you are here tells me that you are great because you're here.

Another responsibility I was given to talk about was recovery. What does that mean? Obviously, something has occurred or you wouldn't need to recover. The glossy books from the mental health commission tell us that it is a journey. In my life it isn't a journey it is a war.

There is a Tangata Whaiora named Tom Mountain he says his kōrero around recovery, it's very individual for each person and it is important to get the right sort of stimulus to grow as a person. The word grow...so it means to learn something from that experience. It is about individual, personal; it doesn't mean that we are no longer part of a collective, but it is about recognising our own personal experiences. Identifying growth is a process of finding out and strengthening our identity.

What are the principles of recovery?

- **Success**
- **Empowerment**
- **Hope**
- **Choice**
- **Self advocacy**
- **Faith**
- **Knowledge**
- **Achievement**

Reverse of recovery

- **Courage**
- **Hopeless**
- **Despair**
- **No choice**
- **Non-achievement**
- **Dependence**
- **Ignorant**
- **Failure**
- **Disempowerment**
- **Complaint**
- **Hopeless**
- **Lack of faith**
- **Dumb**
- **Discouragement**

The reverse columns are the things/stuff that Tangata Whaiora need to recover from.

How many people have accessed services or have been forced into services that have left you feeling like the reverse columns. Part of recovery is about getting over these hurdles, or barriers.

The kōrero from yesterday was that we are spiritual beings having a human experience, but a lot of us have had inhuman experiences from services that are meant to be caring for us.

So what control do you have? You have all of the control. Even though there are systems set up to make you disempowered, to make you feel dependant, to make you

The desire to lead, to direct, to guide to work in services... all of you no matter what the path you choose, all of you have skills, you have traits, attributes

feel dumb etc. And you don't have a choice, you actually have the control. You're all powerful even in your unwellness. Your mental health or illness is power in itself.

What does hope look like? It looks like John Kirwan. What would it look like if you stumbled on it (hope)? All of your whakaaro, the way you look at it would have been different and all of it would have been right because it was yours.

Some people are here to seek information, skills, tools, networking, the venue being here, the kai.

For those Tangata Whaiora that are working in the mental health sector, you will already have an understanding of the capacity to maintain a sense of self, a sense of identity and using those principles, you have made in your own mind to continue working in that system because it can break down on you. And if you fail to recognise your identity in your recovery journey; that's your recovery tools. Those will assist you in the work that you do.

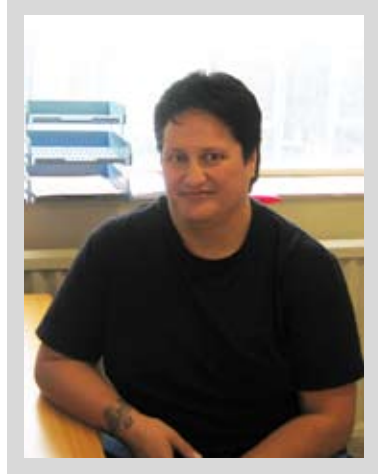


This is something that I have to do all the time; I can go down another road; I go for a tipu haere; and I want to learn new things, and when you're taking those strides, you're picking up taonga along the way to assist you to change lives. A challenge, what are you going to do when you leave here? What are some of the things you are going to share with each other? Sharing your knowledge, you have a journal to write in. What makes my recovery journey an instrument of change. Your experiences qualify you as a leader. Leadership has changed a bit over time.

Some will have the desire to lead, to direct, to guide to work in services...all of you no matter what the path you chose, all of you have skills, you have traits, attributes; we are descendants of navigators, orators, warriors and strategists, we are still that. Hold on to those things and know that your potential some day someone's going to thank you for speaking up, for showing them a way forward. You are going to change someone's life.

People are going to know you

Leadership, Identification and Recovery



By Karyn Walker

The presenter spoke briefly about her experience of depression, post traumatic stress and anxiety, the struggles of not understanding what being Māori was to growing up in an unsupported environment that only acknowledged Māori in a negative context.

The clash of the cultures, 'with no positive identification was embraced even though my parents were Māori'. 'How can you celebrate being Māori if you grow up as a potato? Brown on the outside and white in the middle'. The effects of colonisation have made the struggle for the presenter's whānau 'difficult'.

The presenters' 'extreme moment of unwellness' came from a pool of events that compiled into 'triggering post traumatic stress' which had a major impact on her and her immediate whānau life.

The presenters' connection to identifying as being Māori and finally able to celebrate the 'greatness' there is in being Māori and what that means for her has brought a sense of grounding to her whakapapa and tūrangawaewae. Only after understanding the connections between colonisation was the presenter able to understand the cycle of implosive and explosive behaviours that were manifested in her own whānau did she feel she could move on and forgive whānau and move with confidence through life.

Medication helped to increase the serotonin levels in the brain, but the connection back with whānau supported her recovery and her confidence where she felt that her life has just started living at 36. The connections gave her the ability to want to live, to kōrero, to stand tall, a voice and confidence to be proud of being a positive Māori.

Once the presenter could identify that she was Māori and that there were positive Māori role models that we're 'born of greatness', then she 'could identify that she could take up a challenge because she was still roaming around, her feet were not planted anywhere'.

‘Embracing the WERO’ and where the presenter sees herself in the:

World - how does she see herself in the world? As grounded

Evaluate - herself and where she wants to be more than where she is

Role - seeing things as opportunities. If you don’t see things as opportunities you might as well stay in bed for the day, because it isn’t going to happen for you today.

Rules of encounters is about how you see yourself in the world, do you encounter it as being reactive or do you encounter it as being proactive; do you see a window being an opportunity to move out of or do just see the door. If there was a fire and everyone was jamming through the door, I’ll be heading for a window right behind Philleen.

How do you see yourself, as part of a team or do you see that everyone annoys me.

Your past does not dictate your future. If you think it does then you are only holding yourself captive to what other people are thinking.

The koru signifies life, growth and movement. Every opportunity should be a learning opportunity. If you are taking it as you can’t go forward; it doesn’t matter if you’ve been in jail for 18 months, or for 18 years; today is a new day.

Cultural wellness is more than working in social services, it is more than working for 20% less than a government comparative position, it is more than recovering and working in social services, it is more than working for a kaupapa Māori service where half your work is for an income and your other working time is for aroha, it is about building our independence, confidence, voices and choices. Just because you have confidence now doesn’t mean you have to be stuck in social services, it is about looking at opportunities.

The presenter has enough confidence in her abilities that if their contract was stopped tomorrow, she would have the confidence to start up her own business and that’s what empowerment is. We keep thinking that we need to keep pushing for more money for our services; the presenter believes that we need to be starting up our own businesses away from the funding dollars, or our own consultancy. Whatever it is you want to do, have a product that no one else has got, market it, and get in time with the market place and the seasons.

The whānau support and her community got the presenter through the two years while she was kicking medications.

Equity described by the presenter as Māori sell themselves short and take less pay than somebody else. ‘Equity’ is knowing that the fee that you receive for presenting is your money and to spend it how you choose.

‘Victory belongs to those that try. Victory only comes when you can see those opportunities and you can identify them’. ‘Sometimes we don’t see the opportunities because we don’t have a piece of paper that has all those acronyms’ and sometimes

Leadership opportunities don't come from sharpening pencils they come from recognising opportunities and making the most of them.

our mind doesn't go all the way to the top floor of the elevator, but whatever you can do begin it, you may juggle life, you may juggle everything, but it's about what's important to you.

'You may need to shuffle and balance life for a while but start it now.'

Leadership opportunities don't come from sharpening pencils, they come from recognising opportunities and making the most of them.

Whatever you can do, BEGIN IT, boldness has Genius, Power and Magic in it.

Keeping well

- **Knowing that yesterday was the only easy day**
- **Having the support of good positive people**
- **Self directed**
- **Self responsibility**
- **Seek, Learn, Speak about it, Educate about it**

We may not be the sharpest pencil in the box, but if you wait for those opportunities because we're not bright enough, not smart enough, or not quick enough, then all we end up doing is sharpening our own pencil.

Success is:

- **Striving to obtain**
- **Achievements**
- **Always being Māori**
- **An agent of change and**
- **Never being content**

Whaia e koe ki te iti Kahurangi
Seek the treasure you value most dearly

Ki te tuohu koe
If you bow your head

Me Maunga Teitei
Let it be to a majestic mountain

Tīhei Mauri Ora!

It is not that things are too great for you; it is respecting and knowing where you are, and if you bow your head; let it be to a lofty mountain.

Tīhei Mauri Ora!



Workshop feedback

Simultaneous Workshops Tuatoru; Tangata Motuhake In Charge of Own Destiny

Group One: Wi & Philleen's group

'Centre of Excellence' workshop feedback from a Tangata Whaiora perspective of how they would like this service to be:

- Community based
- Place of healing
- No hierarchy
- Safe from Discrimination
- Understanding of ourselves – a place of learning eg: being Māori
- Holistic – space
- A place of new exchange of excellence instead of illness, see Marae based whānau ora concepts – Tino Rangatiratanga
- Place that understands different concepts
- Reduce your ignorance, jealousy, envy, greed
- For Tangata Whaiora by Tangata Whaiora
- Close to Nature
- Your potential to discriminate
- Talking in language that everyone understands
- Whole concept of self – holistic
- Access to alternative therapies
- Embracing our identity of who we are and being proud
- Tikanga, models of practice, indigenous of
- Feeling of fulfillment
- Place of knowledge
- Sense of realism
- Resource for therapy, place understanding
- Structure ,anything inside that structure
- Owning the bad, the good, all traits everything around me
- That no-one needs meds anymore
- Instead of another pill another seed for Rangi-Atea
- Independent
- Place of employment, learning being a collective
- Things that are positive
- Psychologist/ Psychiatrists who could understand my language
- State of dependence to independence
- Resources to find (measurements outcomes)
- Excellence driven by the whānau
- I have a say in my own diagnosis

- Being balanced with the rest of me
- Acceptance
- Seeing past the diagnosis and seeing the person
- Empowerment to formulate their own diagnosis
- Culturally appropriate ops and gvnce
- Rongoa – alternative
- Staff detoxing time – refilling the cup (whanaunga)
- Proactive, educated, surpassing tauwi at their own game
- Legislative, governance to direct Māori ways of practice
- Emerging, empowerment, tikanga, regrounded recovery principals are integrated into new tikanga
- Closure to issues
- Whaia te tika
- Live my truth
- Master People - Whakatauki – He aha te mea nui? He tangata, he tangata, he tangata

What would you need as leaders to lead?

- Training and learning new ways but keeping the Tikanga safety
- Abolishment of diagnosis
- Pūtea to support ideas
- You need people to follow you – groupies
- A cellphone, passion, genuine, empathy
- Technology, IT support, being real
- Equity, integrity
- Initiative, improvement
- Nothing that is not positive
- Seeing other people as yourself
- Networking, recognition
- Celebrate your achievements, milestones
- Treat people as individuals
- To check us – not to go zones
- Check book account
- Enabling wellness through empowerment
- Creating opportunities
- Need to be mandatory to attend for MH staff: recovery
- Walking in the future
- Proactive NOT reactive

Kōrero

Tauiwi	non-Māori
Rangi	sky
Porangi	the space between day and night. A state of being in dark space
Haurangi	drunk; unwell
Wairangi	Schizophrenia; test around in the water
Mauiui	In two minds (Rangirua – of 2 heavens)
Matakete	To see into the future
Korero ā wairua	Spiritual healing
Wainuku	a seeping down of the water in Papatuanuku

Each one is connected to the state of the heavens and land (whenua)
On our water – get our environment right
Our insignificance is a collective significant. The wind that blew on our tipuna is the same wind that blows onto us today.

Do we fear our own oranga?

Don't expect rights if you don't know how to access your responsibilities.
Vulnerability

- moments of unwellness
- frustration



You act how you know!!

The general and common themes highlight the similarities of each of the groups whether the rōpu were Tangata Whaiora, whānau, carers and/or leaders. The aspirations of a safe Māori environment have not changed.

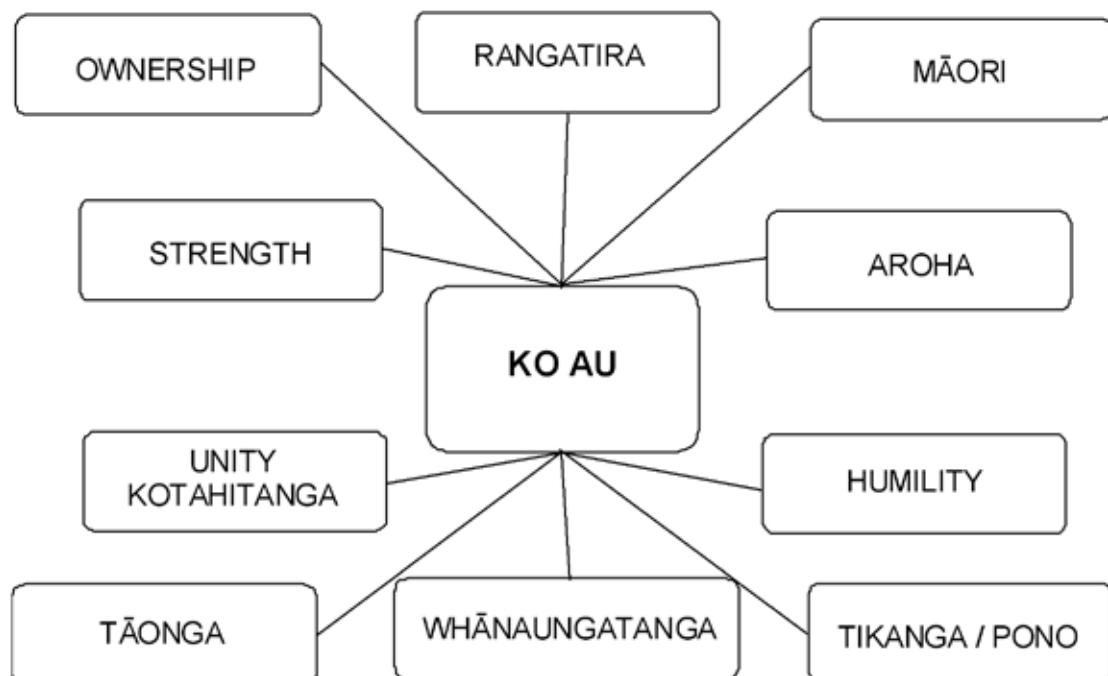
The discussions did not need any prompting as the kōrero flowed as some of the scribes were kept busy writing frantically to keep up.

Group Two:

Tui's Rōpu - Role (eg: consumer advisor, manager health provider)

What is your vision of a service?

- God and Māori as one
- Promoting Rangatahi
- By consumers, for consumers/ consumer focused
- Leaders and role models, Kui and Koroua to awahi, to motivate
- Housing assistance
- Peer support training for Māori
- Training and Ed centres
- Rongoa / Mirimiri
- Te reo and waiata – Kapa haka
- Recognition of us and our contributions
- Māori strengths



- Confidence building
- Nurture
- Effect change for clients
- Training for Diploma

Experiences

- Disconnected for Māoritanga
- Depression
- Positive role models (eg: John Kirwan, Kaumātua/ Kuia, whānau)
- Isolation
- Whakamā
- Fearful / Panic attacks

Pathways to Success

- Taha Māori / reconnecting
- Medication
- Karakia
- Friendship
- Mentoring
- Staying motivated
- Freedom of expression
- Knowing and understanding ourselves

Expectations

- Respect
- Pōwhiri
- Whakawhanaungatanga
- Listened to

Group Three

Tangata Whaiora Mixed Rōpu

CENTRE OF EXCELLENCE FROM A MĀORI PRESPECTIVE

- Having identity
- Whānau ora
- Knowing your spirituality
- Pōwhiri and Poroporoakī

Karakia – Mihimihi

- Respect, Trust
- Acknowledging and using Whare Tapa Whā
- Always having a kaupapa
- Tikanga
- Maunga / Awa
- Whenua / Marae
- Waiata
- Papatūānuku

Where:

Local access, not in Pākehā system or sent out of area. The right to access Māori service.

Outcome

- Able to participate in Raukawa Wānanga
- Accredited services
- Tangata Whaiora goals
- NO uniform of tags
- NO experiences of discrimination / stigma
- Identify this and challenge this
- Access to employment
- Pākehā not gate keeping
- Able to get services not meeting criteria
- Offered choices
- Education
- Whānau Māori for whānau Māori orientated
- Cultural supervision
- Empowerment

- Access to all work skills
- fix tap
- change fuse
- carpenters
- access to skills to manage home
- gardening
- not needing professional support
- Hand over skills to teina
- Job satisfaction
- Belief in ourselves
- Whānau skills
- Peer Support Hui
- Tae rourou tāku rourou e ora ai tatau
- Whiti Te Rā
- Te Whānau
- Kai Raranga
- Te kaupapa Whakapono
- Waewae



Group Four:

CARE GIVERS NGĀ PĀTAI MŌ NGĀ KAITAUTOKO

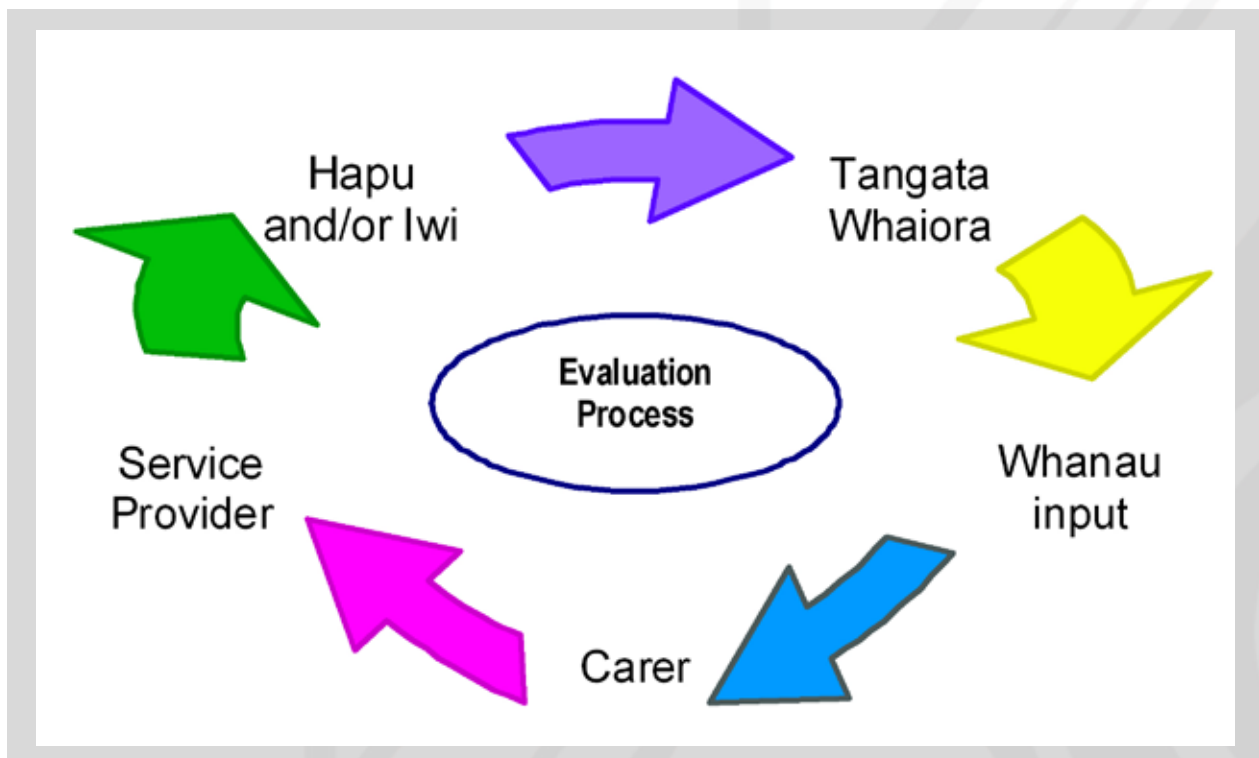
Who takes care of the carers?

- Self-care
- Relationships
- Advice

How is that measured/ monitored?

- "What"
- "How"

What determines the competencies to be a competent provider
kai tautoko?



What keeps you going now and into the future?

Group Five

Centre of Excellence from a Māori Perspective

This group discussed and presented the ideas of having a Māori identity incorporating the principles of Whānau ora and knowing your spirituality as Māori. Understanding that processes of pōwhiri and poroporoaki are positive experiences that enhance ones Māoriness and do not detract from being Māori.

The following can not be elaborated as it was not presented to the wider group due to other activities.

- Having identity
- Whānau ora
- Knowing your spirituality
- Pōwhiri and Poroporoaki

Karakia – Mihimihi

- Respect, Trust
- Acknowledging and using Whare Tapa Whā
- Always having a kaupapa
- Tikanga
- Waiata

Where:

Local access, not in Pākehā system or sent out of area. The right to access Māori service.

- Marae
- Maunga / Awa
- Whenua / Marae
- Papatuanuku

Outcome

- Able to participate in Raukawa Wānanga
- Accredited services
- Tangata Whaiora goals
- NO uniform of tags
- NO experiences of discrimination / stigma
- Identify this and challenge this
- Access to employment
- Pakeha not gate keeping
- Able to get services not meeting criteria
- Offered choices

Education

- Whānau Māori for whānau Māori orientated
- Cultural supervision
- Empowerment
- Access to all work skills
- Fix tap
- Change fuse
- Carpenters
- Access to skills to manage home
- Gardening
- Not needing professional support
- Hand over skills to teina
- Job satisfaction
- Belief in our selves
- Whānau skills
- Peer Support Hui
- On road forward – leading, bring tuakana
- Being in leading, changing services / manages ideas / maybe in Pakeha service
- Wai-kairaranga-interwinning
- By and for Tangata Whaiora
- Vision – need to state what / need to do not just to aspire to
- Māori for Māori
- Whānau service for Pākehā
- Identity-Tāne or Wahine to Māori (Whānau services?)

Evaluations and Feedback

The evaluations highlight the high level of satisfaction that was experienced by the attendees at the conference. Attendees indicated the value in having these conferences with requests for more conferences to be held annually.

In general, the evaluations noted that having quality panel members present was appreciated and would like there to be more time for presenters speaking, questions, sharing, waiata, and the quality of the food was of an exceptionally high standard.

Part one asks three questions:

- 1: What was your motivation to attend the conference?
- 2: What was your expectation of the conference?
- 3: Did the conference meet your expectations?

From the answers to question 1, the main theme that comes across from the evaluations is education. The opportunity for Māori tangata whaiora to interact and to be part of a wider collective where learning, increasing ones own understanding and wanting to achieve in other areas of their lives.

From the answers to question 2, attendees had an expectation of being in a Māori hui where Māori processes would be used and embrace whakawhanaungatanga, learning and enlightenment.

From the answers to question 3, 'satisfaction' was the highest comment recorded from yes, to definitely. These indicate a strong desire for people wanting to attend more hui like this.



Question 1

What was your motivation to attend the conference?

Employer/ tangata whaiora mates wanted to attend
ki te whakarongo, titiro mōhio
colleague applied for group to attend
wanting to do something for myself
Tino whakahirahira te kaupapa. This is the 1st hui ever held for tangata whaiora lets make it an annual event
The gift of knowledge from all the guest speakers.
To learn, listen and enjoy myself with others like me.
to be with other tangata whaiora, to share and to listen & strategise
to learn more about my iwi and to become a stronger leader
To awahi and manaaki tangata whaiora. Interacted
whanau ora
learn more about whānau tangata whaiora
being Māori and working and being tangata whaiora
to gain skills, knowledge and to get a better understanding on a deeper level
Mental health co-coordinator-whaiora contact
The cost, quality of speakers, the programme, my nephew
to receive more knowledge of other tangata whaiora
Whakawhanaungatangata kai-kōrero-tautoko te kaupapa
to show tangata whaiora leadership
encourage by my organisation and tautoko the kaupapa
supporting the kaupapa-mental health
As tangata whaiora working in LMLM running anti-discrimination workshops, I want to share & learn more.
supporting our whānau
to attend kapa haka
by invitation and support tangata whaiora leadership
a Māori tangata whaiora leadership hui
support tangata whaiora, the speakers
Recover from work, discover new meanings & pathway
to be able to listen to the kōrero of our peoples journey through life
to hear the experiences of tangata whenua
to support the kaupapa
to share & gain knowledge
to support the request of tangata whaiora

support for tangata whaiora
The title called to me and my heart jumped at it
gain more knowledge and understanding of tangata whaiora
Whakawhanaungatangata
learn more about tangata whaiora whānau
more understanding of tangata whaiora
Wairua
to learn
Knowledge
wanted to come & hear the kōrero of the speakers - Moe, Rose, Naida, Mohi
to enhance my knowledge of mental health for Māori
Determined to help our people of this land.
being a Māori hui
to stay well by learning from other family
to learn about others and find ways to help myself
manager gave me registration form and asked if I was interested
Affirmation
to clarify my identity and claim my right to greatness by being who I am
to increase knowledge
come on this journey with whānau
Puna Hua Rangatira to be great

Question 2:

What was your expectation of the conference?

Tangata whaiora & more tangata whaiora (scary)
he tino pai
Thought it was for protestors!
to listen, be motivated, be given answers
Whakawhanaungatanga
I didn't have any before I came
that I would learn a lot about what it is to be me tangata whaiora
to listen to great speakers
I had none, I just came to learn
to learn different skills gain new knowledge
coming together as one
Everything
Excellent
to learn about myself and others
getting feedback from each and everyone
Māori interaction regarding mental health issues
came with an open mind
to enhance my knowledge of how to better walk alongside tangata whaiora
Exactly what I expected. Tūmeke
listening to talks
to hope tangata whaiora would be heard
surprise at how deeply engrossing every aspect was
learning more about myself
Mostly very positive-people, people, people. Discomfort at having someone facilitate... in psychologist on to me carries ...stigma. I think it is important that all inform tangata whaiora NOT BE undetermined by non tangata whaiora & psychologist
no expectations, was ignorant of what it was really about
the conference was more than anyone could ask
to learn
motivation, inspiration
to learn something I didn't already know, learn how advocacy is working
that the framework for this hui is set for future tangata whaiora
whanau otanga
that I would have a better understanding of how to get well
to work with tangata whaiora and other agencies

just to be
uplift, encouragement, whakawhanaungatanga, learning for all
To reclaim my identity as Māori
fear and confused, ēngari from all the kōrero, going away with more understanding
take home whakaaro for service improvements
updating education, getting to know Puna Hua Rangatira
seeing Tangata Whaiora whanau driven hui
no expectations, just listening
not sure, but came with open mind and heart
to understand
provide knowledge
None, I was open to whatever the kaupapa was going
open minded as this is the inaugural hui
to just be amongst Māori, with no jargon
it had up lifted my Māoridom
to learn from others experiences & rectify myself
I came with an expectation of gaining more knowledge for my kite
Meaningful
great...because I am going to a greater level to achieve greatness
to increase
about ourselves, unwellness, wellness
to be the best of the first to come
to get out if it something

Question 3:

Did the conference meet your expectations?

beyond my wildest dreams
yes and some
it was awesome
yes
yes in every way
If I had an expectation I have no it/they would have been met.
Yes
Completely
Differently
Definitely
did not know what was going on and great greatness
process-healing
Yes
Excellent
Yes it did. Thank you
It was a great experience. Kind words.
Aye
and more
Tika te conference
Very much so
ae-ara atu te nui
Yes
ae tino pai
yes, on every level
Yes
In someways, meeting & learning from others who are of the like mind
far exceeded my expectations
Yes
Yes
Exceeded
I was at a crossroads I needed more input on advocacy and leadership
Yes, and beyond-the calibre of speakers was wonderful
Overwhelmed
absolutely...the most amazing journey have been on
Yes & more

above and beyond
Yes & more
This conference met more than I expected
in every possible way
hugely more
Yes, except for the dragon
Yes, although there are some 'take' that I felt would make it better
Yes & more
Yes it did
Very much so
gained knowledge
Yes-kua kī te puku, kua kī te wairua me hinengaro
better, it exceeded it
Absolutely. It reinforced what we do is okay
yes, we had all recovered from an ordeal to self strength
yes-and much more
yes more than I realised
Partially
awesome hui which in operated various take on the ...of greatness
exceeded my expectation
Abundance of knowledge for me and our whanau. Thank you
exceeding all expectations
most definitely

Part two

Asked for six questions for ratings from one to five with one being the highest and five being the lowest enjoyment or interest. The feedback graph showed the quality in all these areas were rated as excellent.

The areas ranged from:

- quality of workshops
- presentation standard
- topics
- panel discussion
- time for questions
- depth of topic covered and
- an area for comments

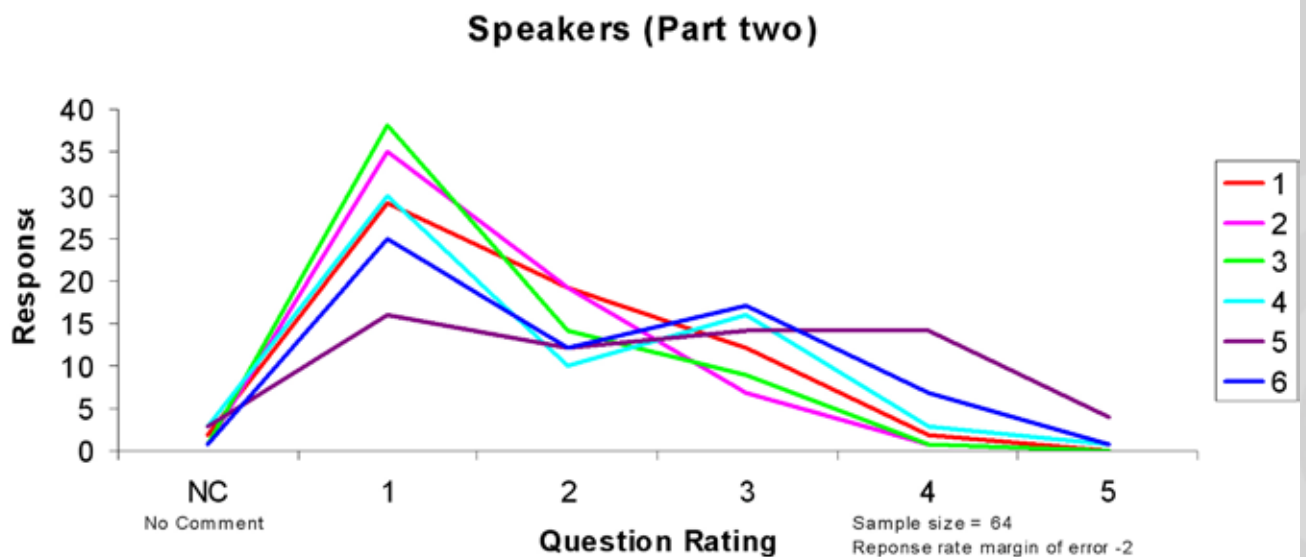


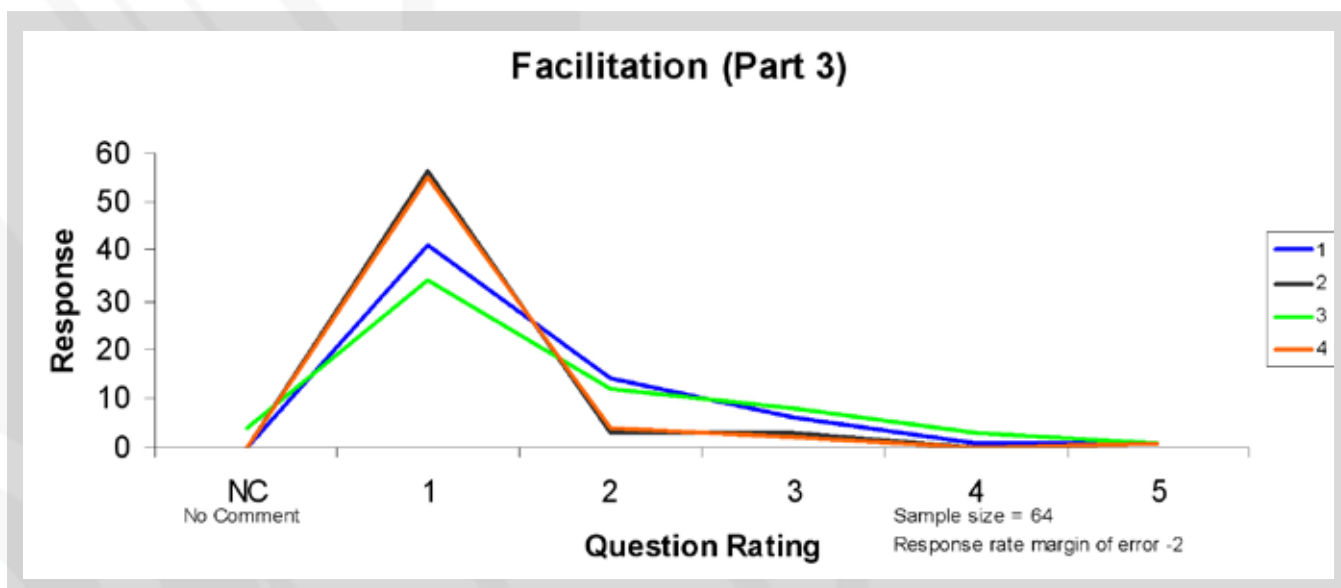
Figure 1.1

Part three

Asked four questions with a scale of one being the highest level of satisfaction to five being the lowest satisfaction relating to the:

- Registration processes
- Venue
- Evening entertainment
- Kai and
- An area for comments

The feedback was again of high satisfaction, with a high percentage of attendees acknowledging the Tangata Whenua for the kaimoana and hospitality.



Part Four

Asked as series of three things that the attendee had learnt and another comment area for the attendee to add any further comments that they felt important. Again, the feedback to the three things they had learnt was focussed on whakawhanaungatanga, identity and being Māori.

Evaluation Themes

The gathering of tangata whaiora in a national conference set the scene for interaction, sharing and learning.

Theme One: Continue conferences and hui

From graph 1.1, attendees expressed their desires for the conferences to be held annually.

Theme Two: Whakawhanaungatanga

Whakawhanaungatanga was the second highest request by attendees. For many attendees having the experience to meet and engage with other tangata whaiora, Tangata Motuhake, Tangata Hiwaora.

Theme Three: Content

Attendees expressed a desire to listen to the quality guest speakers. To learn more for themselves and from other tangata whaiora were key motivators for attendances.

Poroporoaki

A process for feedback was facilitated for attendees to share their final thoughts. People took the opportunity to share their thoughts over the conference duration. Many thanks went out to the ringawera for all the wonderful kai and manaakitanga.

Glossary

Aroha	Love, affectionate regard
Atuatanga	In reference to the realms of the Gods
Hakihaki	Wound, scab
Hinengaro	Mental wellbeing, mind
Honohono	Unite
Karakia	Prayer, incantation
Kaupapa	Matter for discussion, topic
Koha	Present, gift
Koroua	Grandfather, elderly man
Kōtua	Ill omen, bad luck
Kuia	Grandmother, elderly woman
Manaaki	Show respect or kindness to
Mokopuna	Descendant, grandchild
Ngaro	Lost, gone, disappear
Pakeke	Adult, of age
Papatūānuku	Earth Mother
Pono	True, truth
Poutama	Stepped pattern (likened to steps of progression)
Rangatahi	Youth, teenagers, young adults
Rangatira	Chiefliness
Rangatiratanga	Evidence of breeding and greatness
Ranginui	Sky Father
Raru	Difficulty, perplexion
Tatai heke	Recite whakapapa
Teina	Younger brother of a brother; younger sister of a sister
Tika	Straight, direct, just, fair
Tinana	Body
Tohu	Mark, sign, proof
Tohunga	expert
Tuakana	Older brother of a brother, older sister of a sister
Tupuna/tipuna	Ancestors
Tūroro	A sick person
Wairua	Spirit, life force
Wātea	Unoccupied, clear, free, open
Whakapapa	Genealogy
Whanaungatanga	Relationships



**Conference proceedings can be accessed on the Te Rau Matatini
Website**

www.matatini.co.nz