



Mā
Purapura
Mai

Māori Leadership



TE RAU ORA

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Citation: Butler, K & Te Kīwai Rangahau. (2019). Mā Purapura Mai 2018 Māori Lived Experience Leadership Wānanga Report 2019. Wellington. Te Rau Ora

BACKGROUND

Mā Purapura Mai simply means brightness of one self or light or ones brightness or glowing of energy and using it as a positive statement for oneself or a thing or guiding someone to something. Participants in the first training, offered thoughts about what Mā Purapura Mai meant to them:

Don't hide your light under a bushel. The more it shines, the more you will influence others.

The brightness is still there even when you turn the dimmer on

Being in a position where you influence, with love being the paramount spirit in which everything is done.

A pure cultural opportunity to gain from existing and emerging leaderships models, new growth and abilities; and to further utilise the sum of those parts to brighten the lights of hope, recovery, sustained wellbeing, and advancement beyond the shattering impact of mental health and addiction effects on Māori - inclusive of non-Māori.

The lived experienced Mental Health and Addiction workforce comprises of two percent of the overall Mental Health and Addiction workforce¹. This figure includes both Māori and Non- Māori. Based on assumptions from existing workforce data it is probable that Māori with lived experience make up less than 0.2% of this workforce. The valuable contribution of lived experience, and the need to grow this workforce were expressed by service providers during the recent Mental Health Inquiry².

Whaiora Māori (Māori with lived experience of mental distress and/or addiction) have shared with Kete Pounamu³ at a number of hui (meetings) across the motu (island) their aspirations to be employed in roles where they can use their skills and knowledge to support tangata whaiora to achieve Pae ora⁴. This highlights a need for a framework that has Māori with lived experience who have the skills and ability to support and mentor this workforce as it grows.

Mā Purapura Mai is a Māori lived experienced leadership kaupapa (programme) that comprises of five wānanga delivered by Te Rau Ora (formerly Te Rau Matatini) over a five month period. The fifth wānanga provided an opportunity for participants to present to one another and the facilitators their reflections of the wānanga. The Dynamics of Whanaungatanga (relationships) were incorporated as a foundation framework to support tauira (students) to grow, develop and strengthen their knowledge and skills as lived experienced leaders able to use their mātauranga (knowledge) to influence positive health outcomes for tangata whaiora at all levels of the sector.

¹Te Pou o te Whakaaro Nui. (2015), p.35. Adult mental health workforce: 2014 survey of Vote Health funded services . Auckland, Te Pou o te Whakaaro Nui.

²Inquiry into Mental Health and Addiction. 2019. Oranga Tāngata, Oranga Whānau: A Kaupapa Māori Analysis of Consultation with Māori for the Government Inquiry into Mental Health and Addiction. Department of Internal Affairs: Wellington.

³Te Kete Pounamu <http://terauora.com/our-work/lived-experience/>

⁴Ministry of Health. (2015a). He Korowai Oranga Wellington: Ministry of Health

KEY PRINCIPLES

- Programme learning is based in a Māori cultural paradigm;
- Programme utilises Māori derived beliefs, values and practices;
- Participants, facilitators and advisors are all Māori;
- Programme facilitates access to Māori mentors, which include kaumātua; and
- There is an emphasis on whanaungatanga.

EXPECTED LEARNING OUTCOMES

Tangible:

- Be introduced to key building blocks that help create a solid foundation for leadership;
- Learn key strategies to amplify the voice of Māori with lived experience to improve health outcomes;
- Learn and apply effective communication skills to support transformation; and
- Understand the power of connectedness and strengthen relational networks.

Intangible:

- Standing strong in identity and culture.

Each wānanga would look to introduce a guest speaker that would support the learning outcomes

See appendices for documentation on each wananga

METHODOLOGY

Formative process:

- a. Process development design
- b. How does this make a difference

The methodology used in this Report comprised of collecting both qualitative and quantitative data through:

- Four post wānanga on-line surveys with a total of 10, 8, 6, and 4 wānanga participants completing surveys per wānanga.
- Reflections shared during Whakawatea process (closing round)
- Reflections shared on SLACK online App during the five month wānanga
- Transcript from video footage at final wānanga

FINDINGS

Both the quantitative and qualitative results are presented in the Findings section explained thematically and descriptively.

Wānanga tuatahi (first) - Building a solid foundation from a Māori paradigm

The objectives of this wānanga were to:

- Introduce participants to the programme and outline expectations
- Introduce participants to the Dynamics of Whanaungatanga principles tika, (the right way to do things), pono, (honesty and with integrity) aroha, (empathy) tapu (sacredness) mana(authority)

Guest speaker Shane White (Hoani Waititi Marae) shared his personal experiences to inspire the tauira and provide insight in to the leadership and the need to 'walk the walk'.



1. Tauira were asked what two key things stood out from today's wānanga that contributed to what you want to achieve from the series of wānanga? Tauira comments included:

Built confidence

I want to improve my confidence using te reo (language) as well as my knowledge of tikanga (protocols) and Māori concepts of being. Feeling comfortable with being Māori, understanding of the Māori paradigm.

I can confidently move away from what I perceived to be the truth, towards my cultural truth and allow others to share in the positivity. The wānanga space; safe, adventurous, inclusive, exploratory, mātauranga (knowledge) Māori, connecting kanohi ki te kanohi (face to face), personal stories, cultural healing and strengthening.

Identifying pathways forward (that are guiding lights) to apply Māori leadership in a mental health and addiction field in my own recovery. Exploring a conceptual and practical definition of leadership from a Māori world view eg foundations and building blocks. The concept of tino rangatiratanga (self-determination) and how that may empower, take on tapu (sacredness) and how it is already present in my life, learning about the Leader positions, Ngā turanga (positions). 1. Kōkiri; leader initiate. 2. tautoko; support role. 3. whakatara; challenger.

Listening to kōrero (talk) and kaupapa (issues) raised by the guest speaker and what he now does helping others in addictions. everyone sharing openly in our safe environment, meeting like-minded people like myself.

It's been a pretty special day for me. I've had the words, but today I felt them .

Had no idea what to expect from this space. I'm generally not comfortable in any space, so to say I feel comfortable here says a lot.

Today has invigorated me, I've lost a lot of energy in a pakeha space.

Developing knowledge of Māori concepts

The three main elements of life and practice; tika, the right way to do things, pono (honesty and integrity) and aroha (empathy). Enjoyed the discussion around pono (honesty and integrity) and the difficulties of adhering and employing integrity in situations where it can conflict with cultural teachings.

Whakawhanaungatanga (enhancing relationships); beautiful explanation and clarity of it, the breaking it down. au-whōnau-whōnaunga. Dynamics of whanaungatanga (relationships) circle (reflection, process, addressing/accepting, learning the key principles), turanga (positions) having an explanation of that aroha (empathy).

Mana, authority learning what it is from three different perspectives and in confidence what mana means and where it comes from. Mana (authority) is ours as we are all connected, a direct link to te atua (gods).

I liked hearing about [the] foundations and building blocks. It made me feel stronger that what I knew was right.

Mana – the kupu, and the way you gave the explanation. It's not me, it's my whanau I'm representing, and I forgot that. I stand with my mother and my father and my whānau. A pakeha concept is self- esteem, but my mana comes from whānau.

2. Taurira were asked: How might you apply today's learnings in your mahi?

Sharing knowledge

Share learning and experiences with tamariki (children), mokopuna (grandchildren), colleagues and wānanga whānui (wider forums).

Build work ethics and boundaries, acknowledge capability and support to connect with self, others, atua and enhance other's mana. (authority)

Help to make connections with peers, help reflect on mahi (work) by putting into practice the three main key elements.

Building Māori knowledge

Given energy to further lead Māori initiatives.

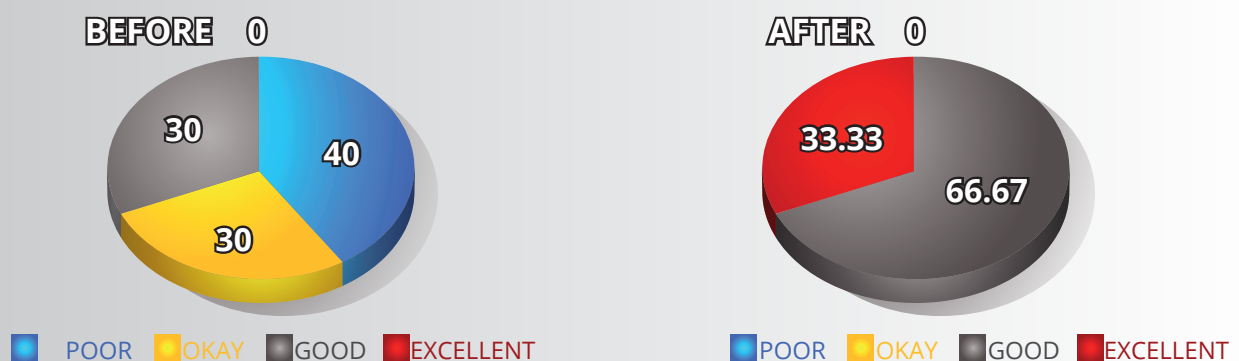
Every aspect of whanaungatanga (relationships) has a place in mahi ...tika - the right way to do things. pono - honesty and integrity. aroha - empathy, compassion and joy for others.

Using the kupu (words) to enable activation of the mana (authority) enhancing ways of being. Immersing Māori practices and being at the centre of everything - rather than onto western modules.

Stand proud with saying pepeha (personal proverb) learn and implement karakia (prayers) learn one and practice daily.

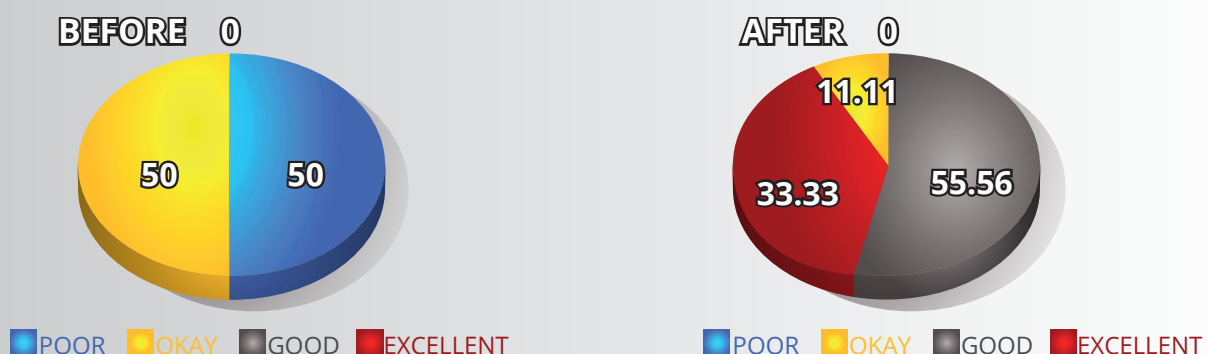
3. The following questions were put in to a reflective table for participants to answer before and after to ascertain their thoughts at the end.

a. My knowledge of and understanding of Dynamics of Whanaungatanga



Before the wānanga responses ranged from poor to good, and after the programme was completed, ranged from good to excellent showing a marked improvement.

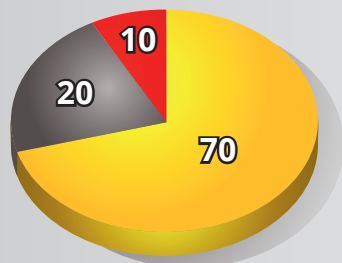
b. My knowledge of and understanding of Principle Centred Leadership



Before the wānanga responses ranged from poor to okay. After the programme was completed responses ranged from okay to excellent showing an improvement for tauira (student).

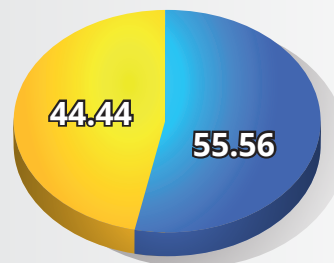
c. My knowledge of and understanding of Māori Values Tika, (what is right), Pono (what is honest), Aroha (empathy), Mana (authority).

BEFORE 0



POOR OKAY GOOD EXCELLENT

AFTER 0



POOR OKAY GOOD EXCELLENT

Before the programme commenced, the participants responses ranged from okay to excellent. After the programme was completed the participant responses ranged from good to excellent which showed an improvement.

4. Any other feedback?

Thank you for allowing introductions to be free flowing and encourage the use of reo. 'safe space'. lovely facilitator and gentle way of presenting and explaining 'kupu' that are sometimes taken for granted.

Tūmeke (awesome) te wānanga ,really enjoyed and felt comfortable in the space, space felt like home. so happy to participate, feeling strengthened. Privilege and honour to be a part of this pilot group (sharing in space) making new relationships and strengthening relationships/connections to gain a better understanding, knowledge, development and growth.

Really enjoyable, nice mix of participants. Appreciated our guest speaking and sharing it was inspiring, being reassured of the knowledge. One of the best speakers (Shane), well organised wānanga. Great opportunity to meet other Māori peers in the region!! thank you.

Loved the wānanga but do look forward to more interactive exercises and discussions.

Thank you for giving a background of 'Te Rau Matatini' (now Te Rau Ora) and not assuming we all know about the services they provide.



Front Row (from left): Maraea Ogle, Steve Rankin, Brody Runga, Henare Waru, Pamela Armstrong

Second Row: Fiona Kingi, Rose Heta- Minhinick, Anahera Moore, Kerri Butler, Codey Bell, Philomena O'Donnell

Back Row: Sam Farr, Danielle Murray

Wānanga tuarua (second) Amplify the voice – The art of influencing

The objectives of this wānanga were to:

- Explore key messages with participants and how they might use their kōrero (talk) (both individual and collectively) to influence positive health outcomes for Māori
- Explore different levels of influence ie individual, organisational, systemic

Guest Speaker Jason Haitana shared his story of overcoming challenges by connecting to Te Ao Māori, as well as his experiences working in the sector and strategies he has used to work in the sector.

1. What two to three key things stood out from today's wānanga?

Safe Learning Environment

There was a whānau feel and active listening. Talked about change, communications; power of voice/ tones that are welcomed by the ear, encouraged using head and heart in inspired action. hearing Jason's whakaaro around hearing voices and how he has dealt with this.

Communication

Communication strategy. learning about the different communication styles, voice; allow your voice to be heard on a community scale., communication; is listening. everyone's inspirational kōrero (talk), whakaaro (thought). The dynamics of influencing/using our stories, voice etc.

Content and Resources

The nine values and practices (and models) that need to be kept, remembering, and applying them. Tame Iti's video. Kingi Taurua's kōrero as well. Good kai (food). Review of dynamics/whanaungatanga. roles; kokiri (initiate leader) and tautoko (support role).

2. How might you apply today's learnings in your mahi?

Use communication techniques with mahi(work)and whānau (family). Continue the conversations and awareness of the concepts and key messages.

Staying true to oneself and being mindful of others. holding onto own mana and not allowing any one to take it away.

Reflect and revise mahi. practicing and debriefing and reflecting on everything that I have learnt. Ask the right questions, think about the outcome to ensure mana enhance.

Talk more about where I come from - identify what was influential/who was influential and why? what did I take from them?

Utilise the topics and values to help shape an approach to responding to complaints from others further to utilise the experiences to support others.

Thank you for the CDs etc - beautiful. and thank you for the mātauranga (knowledge) and whanaungatanga (relationship).

3. Any other feedback?

Want to share more in the slack app to stay connected and keep bonding with class members. Really enjoyed the ataahua (beautiful) vibes and energy and wairua (spiritual) coming from everyone.

Wānanga tuatoru (third) - Building relationships – The importance of whanaungatanga (relationships)

The objective of this wānanga was to:

- Highlight the importance of whanaungatanga and maintaining relationships to strengthen the ability to lead, support and influence positive health outcomes for Māori.

1. What two to three key things stood out from today's wānanga?

Creating your own whakataukī (proverb), it had never occurred to me to make my own, the skills people are starting to share.

I'm very passionate about supporting implementation of Māori peer support connecting as a group

The PATH tool is amazing definite goals and plans from the Pathway tool, the Circles of influence, self-reflective exercise reminds me a bit of recovery capital

2. How might you apply today's learnings in your mahi?

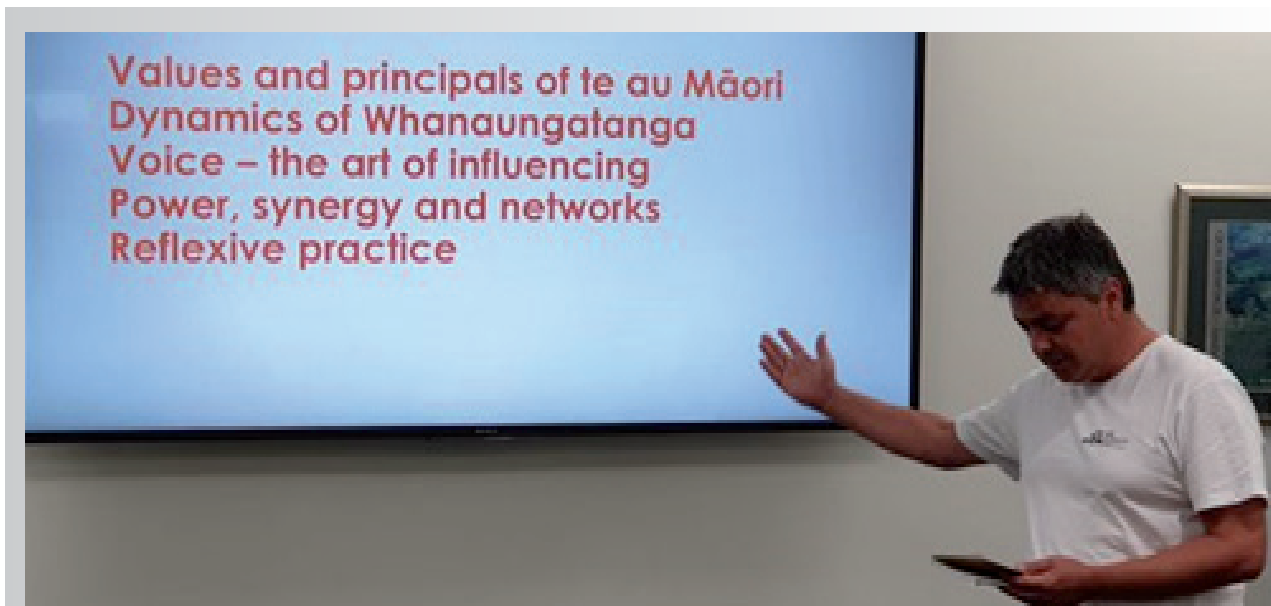
I want to do an exercise with peer support workers that each or groups create their own whakataukī (proverbs) and to organise a workshop for late Jan/early Feb for partner and to deliver to community. Put into action some dreams that many of us have held, particularly around peer support service.

Planning to use PATH tool, so thanks for the refresher would like to create own pathway picture diagram and apply the new model that Katarina Piripi sourced for us from Winnipeg (PATH) - work on my recovery story for presentation - Share my story collaborative goal planning

Practice waiata (song) whakatauki (proverb) and share it with my children and moko (grandchild) together with the story of its origin. Take home with me the beautiful whanaungatanga (relationship) ki ou mātou (to our) inaugural alumni

3. Any other feedback?

Facilitation was wonderful today, and I learnt a lot Thank u like a 1000 smiley balloons



Brody Runga – Presentation on his journey in Mā Purapura Mai

Wānanga tuawhā (fourth) - Reflexive Practice

The objectives of the this wānanga were to:

- Provide participants with an opportunity to reflect on their journey over the last five months using simple models and explanations of reflective and reflexive practice
- To explore ways to maintain, sustain and continue to apply the learnings in their mahi.

1. What two to three key things stood out from today's wānanga?

Gained more insight into the Dynamics of Wānanga. Gaining an appreciation of the depth and the dynamic nature of this as a framework. Also the look into journaling as a reflective and reflexive tool.

The three roles of a leader. A role model from your whānau (family) and attributes

Reflection is about reviewing of the day, situation. Reflexive is about learning from the review. These are crucial in learning because a leader will never stop learning and humbling oneself to be teachable. I notice that there is a lot going on in a person's life and mind, but to be able to stop, think and listen is a quality in itself. I wasn't quite sure what I wanted to achieve from this wānanga, but I am hoping that it will continue to build on my kete (basket) and push me to take up my role as a Kai Kokiri (Leader Initiator)

2. How might you apply today's learnings in your mahi?

Expand on my journaling. I usually just journal to clear my mind or make lists of things to do etc. But I will add to that by also asking myself reflective questions. What worked? What could have been better, and how?

Hohourongo My wellness is mine

I think by continuing to be reflective around the dealing with people and not allowing the negatives to overwhelm me but to have different approaches that will benefit the clients. I also think that by being strong in my identity will allow me to be flexible but true to my own values and beliefs, without needing to be right or argumentative.

Study more about Dynamics of Whanaungatanga and journaling

3. Any other feedback?

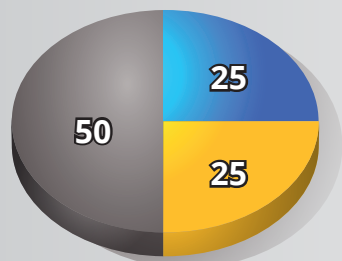
Through our values and whanaungatanga we can achieve hohourongo (peace and calmness)

I would really appreciate it if the programme upheld the learning expectations, such as...we were told that we would have homework every class...we have not, and there was a lot of emphasis put on keeping a journal and yet we are not being asked to share or give others a glimpse in our pukapuka (journal)...I think that would have tied in great with the Reflective kaupapa (programme), and regardless if others are feeling uncomfortable in sharing, this was stated in the first class and I knew what I was getting myself into. Also introducing another social media app to us, but not much participation is happening in it seems quite fruitless to me?? that's my feedback.

4. The following questions were put in to a reflective table for participants to answer before and after to ascertain their thoughts at the end.

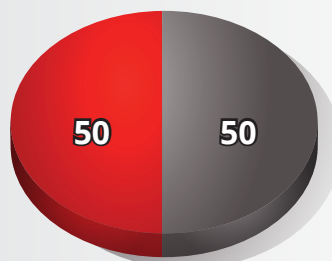
a. My knowledge of and understanding of Reflective Practice

BEFORE 0



POOR OKAY GOOD EXCELLENT

AFTER 0

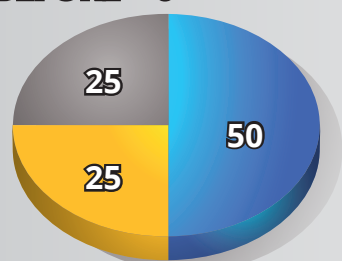


POOR OKAY GOOD EXCELLENT

Before the programme responses to my knowledge of and understanding of Reflective Practice ranged from okay to good. After the programme was completed responses ranged from good to excellent showing an improvement with tauira (students).

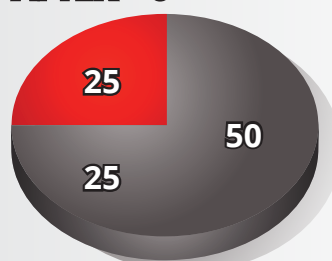
b. My knowledge of and understanding of Reflexive Practice

BEFORE 0



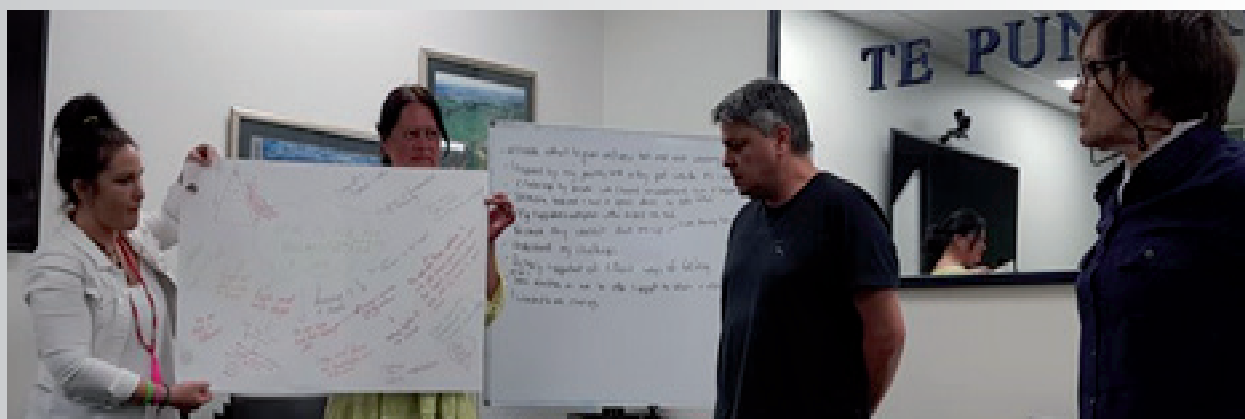
POOR OKAY GOOD EXCELLENT

AFTER 0



POOR OKAY GOOD EXCELLENT

Before the programme responses to my knowledge of and understanding of Reflexive Practice ranged from okay to good. After the programme was completed responses ranged from good to excellent showing an improvement with tauira (students).



From left: Anahera Moore, Maraea Ogle, Brody Runga, Philomena O'Donnell – Presenting Key Messages to Amplify the Voice

Wānanga tuarima (fifth) - Celebration

The objective of the wānanga was to:

- Provide an opportunity for participants to share their learnings and key reflections, and to celebrate their journey and achievements.

Tui Taurua-Peihopa shared her experiences of her career in the sector spanning 20 years and some of the challenges she overcame. She was supported by her Kaumatua Wiremu Heihei who also shared his personal journey, and the challenges he has overcome.

I really enjoyed whaea's (Tui – Guest Speaker) kōrero. Working in mainstream it was quite challenging, when she was saying about you know putting your job on the line and risking or losing that putea or income, that's sort of where I came from, and I felt I couldn't move up the ranks because I challenged too much. We're all going to come to stop signs in our lives and we create our own intersections, so when they say the road stops here, you've got to start paving your own path. I'm really glad to have completed this course, I learnt so much.

The message that I'm getting is that you need to use your voice. We had one of our Rangatira come in [to work], and his messaging was you need to ask the questions in every space you go in to when it comes to our people. You need to ask the questions, and you need to push the boundaries, and his messaging was really clear. So, to have Tui (Guest Speaker) here today with the same message with the same passion behind it. That's just cemented what I needed to know. I'm really grateful I'm here and I have peers that will support me, because it sounds like Tui (Guest Speaker) has had to do a lot of paving the way in isolation, and I can't imagine the amount of courage and heartache that woman has gone through, but I'm so grateful because its people like her, who have opened the doors as to why we are able to sit in these spaces now. I'm just feeling really inspired.

Highlights also included:

The composition of the whakatauki, as well the mātauranga hou.

The Dynamics of Whanaungatanga I found really useful as an assessment tool, but also to guide the kōrero going forward. The whanaungatanga has also been exceptional, and I'd really like to express what we all know and feel, and I look forward to the next part of the adventure.

Peer support approach there has been some exciting talk about the Māori peer support approach, and that touches on the kōrero of external supervision and having a place for kaimahi Māori to go to, and there currently isn't any.

So we get stuck in a narrow space, and if things don't work out very well, there is no support. We are deferred to EAP (Employee Assistance Programme) and so we become isolated in our mahi sometimes. Coming to this wānanga has strengthened me and given me a space to talk about that [challenges faced].

I felt really good, and also I found it really challenging to fit something within five minutes because I've only ever done presentations in 10 minutes to 20 minutes, so I found it really challenging to think how do I condense some key messages in to a five minute presentation

**Mā
Purapura
Mai** – Tāmaki Makaurau Graduates 2019
Māori Leadership



Back Row (From Left): Maha Tomo, Henare Waru, Brody Runga, Tania Tito-Edge, Codey Bell, Pamela Armstrong
Front: Philomena O'Donnell, Kerri Butler, Danielle Murray, Rose Heta-Minhinnick, Anahera Moore, Dr Maria Baker

Conclusion

It is clear from the feedback of *Mā Purapura Mai*, a five day wānanga with a cultural leadership focus, that the wānanga are valuable in supporting participants of a *Lived Experience Māori Mental Health and Addiction Workforce*.

Participants identified that the wānanga:

- Built their cultural identity through learning mātauranga Māori
- Built their confidence in cultural perspectives useful in the application to Mental Health and Addiction services.
- Developed knowledge of Māori concepts such as tika, (the right way to do things), pono (honesty and integrity) and aroha (empathy), whakawhanaungatanga (enhancing relationships), Mana, (authority learnings).
- Provided a safe learning environment, a whānau feeling, supportive of Te Ao Māori.
- Encouraged using Māori own inspirational narratives to communicate values and beliefs.
- Built confidence in developing Māori peer support through leadership
- Gave access to useful tools such as the PATH tool, to define goals and plans, increasing Circles of influence as well as self-reflective exercises.

Participants indicated that learnings would be applied by:

- Using te reo Māori in everyday and work situations
- Using mātauranga Māori, cultural identity in everyday and work situations
- Sharing resources, knowledge and experiences with tamariki (children), mokopuna (grandchildren), colleagues and wānanga whānui (wider forums).
- Increasing Māori knowledge opportunities for others and lead further Māori initiatives.
- Building Māori leadership, and Māori peer support pathways.

Participants indicated that they would like:

- Interactive activities included,
- More utility of SLACK to share resources, and
- More time to share their whakaaro and reflective diaries.

Glossary

Ataahua	Beautiful	Tika	Right way to do things
Atua	God	Tikanga	Protocols
Aroha	Empathy	Tino rangatiratanga	Self-determination
Hui	Meeting	Tuatahi	First
Kai	Food	Tuarua	Second
Kanohi ki te kanohi	Face to face	Tuatoru	Third
Karakia	Prayers	Tuawhā	Fourth
Kaupapa	Programme, Issues	Tuarima	Fifth
Ki ou mātou	To our	Tūmeke	Awesome
Kōrero	Talk	Waiata	Song
Kōkiri	Leader initiate	Wairua	Spiritual
Kupu	Words	Wānanga	Forum
Mahi	Work	Wānanga whānui	Wider forums
Mana	Authority	Whaiora Māori	Māori with lived experience of mental distress and/or addiciton
Mātauranga	Knowledge		
Moko, Mokopuna	Grandchild	Whakaaro	Thought
Pepeha	Proverb	Whakapapa	Kinship
Pono	Honesty with integrity	Whakatara	Challenger
Reo	Language	Whakawhanaungatanga	Enhancing relationships
Tamariki	Children	Whānau	Family
Tangata whaiora	Consumer	Whanaungatanga	Relationship
Tapu	Sacredness		
Tauira	Student		
Tautoko	Support role		
Turanga	Positions		



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