

# Key Messages

## Waka Hourua Māori and Pasifika Suicide Prevention Research Symposium 2015

*Waka Hourua*



TE RAU MATATINI



LeVa

## **MIHI**

Kia ngātahi te waihoe  
Tahuri te kei o tō waka, whatiwhati ngaru  
Haere ki tua, papapounamu te moana  
E topa, e rere ki uta

Paddle as one  
Turn the front of the canoe into the waves and push through them  
Because past the waves the ocean is flat  
And we will speed off into the distance

## **ACKNOWLEDGEMENT**

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Pai marire

Dr Kahu McClintock, Te Kiwai Rangahau, Te Rau Matatini (convenor)  
Dr Gerhard Sundborn Le Va (co – convenor)

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## INTRODUCTION

The first Waka Hourua National Māori and Pasifika Suicide Research Symposium was co - hosted by Te Rau Matatini and Le Va, 19 June to 21 June 2015 at the Waikato Tainui College for Research and Development, Ngaruawahia. It was an opportunity for invited Māori and Pasifika emergent and experienced health researchers to share important research projects related to suicide prevention. This group of researchers provide leadership from within iwi, community and tertiary institution research units that contribute to innovative and future focussed pathways to support whānau, hapū, iwi and Pasifika families and communities in the area of Suicide Prevention  
<http://wakahourua.co.nz/waka-hourua-m%C4%81ori-and-pasifika-research-symposium>.

The Symposium is an essential mechanism to share and distribute the evidence base of what works for Māori whānau, hapū, iwi, Pasifika families and communities to prevent suicide, through research carried out by, with and for these groups. This document highlights key messages from each of the presentations at the Waka Hourua National Māori and Pasifika Suicide Research Symposium. Full versions of these presentations are located on the Waka Hourua website  
<http://wakahourua.co.nz/waka-hourua-m%C4%81ori-and-pasifika-research-symposium>.

### **Dr Sarah Jane Tiakiwai: Health and Wellbeing within an Iwi Context, Waikato/Tainui**

- Value leadership and markers of resistance, kingitanga (self-determination) and tongi kura (future looking)
- 'I riro whenua atu, me hoki whenua mai' (as land was taken then land should be given back) 20 year commemoration of the signing of the Deed of Settlement 1995 - Government apology and compensation for the confiscation of land and an essential time to plan and move forward
- Whakatupuranga 2050 Kia tupu he iwi whai hua, whai ora, whai tikanga tākiri ngākau, tākiri hinengaro. Aim to grow a prosperous, healthy, vibrant, innovative and culturally strong iwi.

### **Ngaropi Cameron: He Waipuna Koropupu, Tū tama wahine o Taranaki**

- Resistance more than resilience, Parihaka a stand to make, self determination
- Taranaki specific historical experience is unique. *History Matters*
- The effects of that history matters. *Silence Matters*
- The nature of the conversations being held in the community matter. *Conversations Matter*
- How people are invited to join the conversation matters. *Invitation Matters.*

### **Dr Cath Love: Te Ngira Tuitui, Koru Institute**

- Encourage collective wellbeing through entrepreneurship
- Build employees, rangatahi who think like employers
- Grow skills in numeracy and literacy and become self-sufficient.

### **Elizabeth Kerekere: Part of the Whānau: The Emergence of Takatāpui Identity, Tiwhanawhana Trust**

- Precolonial times accepts takatāpui, intimate relationships with those of the same sex
- Post-colonial times brought labels and homophobia and transphobia which resulted in isolation and shame for takatāpui
- Whānau have a role to provide support for takatāpui and whānau need to have access to resources.

**Taimalieutu Kiwi Tamasese: Investigating Pasifika cultural strengths and prevention of suicide, Family Centre**

- 'O le Aso me le Filiga, o le Aso ma le Mataigatila, each day brings its own views of what is on the horizon' as a guiding metaphor teaching each day brings new choices and possibilities preventing totalizing or being frozen into despair and darkness
- The challenges of Tokelauan, Cook Island and Samoan historical relationships with Aotearoa New Zealand are relevant markers of resistance and resilience
- Metaphors and metaphorical language are key linguistic devices in indigenous cultures where relationships are central to the Self.

**Professor Denise Wilson: Bringing Our Hearts with Our Minds, Auckland University of Technology**

- Improved access to services based on cultural engagement and respect
- A workforce that has skills to understand context and purpose and works to assist in realising potential
- A whānau approach to providing support for victims and perpetrators, victims don't necessarily want to leave they just want the violence to stop.

**Sam Manuela: The relationship between Pasifika identity and wellbeing, Auckland University**

- Pasifika identity and wellbeing scale guided by the Fono Fale model and is useful for people from Cook Islands, Nuie, Samoa and Tonga
- Cultural identity, a sense of belonging, and connectedness increases wellbeing
- A strong cultural identity lessens the burden of discrimination.

**Rachel McClintock: Taiohi Rites of Passage, Te Runanga o Kirikiriroa**

- Access to traditional pathways of knowledge through an intergenerational passage
- Develop a sense of a positive cultural identity through connection to community
- Acknowledgement of milestones e.g. whare tāngata to puberty, graduation from school to university.

**Dr Te Pora Emery: Te Matapihi i te Ora – a window to life**

- A Te Arawa, indigenous, approach to suicide post-vention
- Telling and making meaning from stories is healing; the tangihanga process (Te Uhunga) allows for grieving – which is integral to storytelling within the Te Mataphi ki te Ora
- Treat suicide as what it is for the whānau - a traumatic event NOT a shameful incident.

**Dr Byron Malaea Sotiata Seiuli: Cultural and social factors influence young people's lives, Waikato University**

- Young people's thinking is centred on their needs and inextricably bound to intimate relationships
- Intimate relationships and mental health are interdependent
- O le tele o suli e maua ai se figota (Samoan) My strength does not come from me alone but from many – whānau and community involvement who contribute to the passage of wellbeing.

**Dr Keri Te Aho Lawson: Hope Studies: Rangatahi Suicide Prevention, Otago University**

- Whakapapa lines (genealogy) that carry the ability to absorb grief as a healing process in whānau, reclaiming whakapapa gifts and roles for Māori Suicide Prevention
- Improve the capacity to hold hope by identifying aspirations and visions for Māori Suicide Prevention
- Involving rangatahi in research as researchers and participants that help define what HOPE is according to their population and what it looks like for them.

**Litia Tapu, Kiri Saul, and Phillip Walker: Patterns of growth, Māori wellbeing, StatsNZ**

- Te Kupenga is a measure of wellbeing with a Māori worldview and therefore specific to Māori
- Māori rank the top four satisfaction factors that impact on their lives as, *relationships, health, money and then housing*
- Measuring loneliness for Māori may provide the ability to locate populations and then work to provide appropriate social supports or services.

**Dr Kahu McClintock, Waka Hourua Māori and Pasifika Suicide Prevention, Te Rau Matatini**

- The Waka Hourua programme is aspirational in its foundation and builds on the wellness and health of whānau, hapū and iwi and Pasifika families and communities
- Collective leadership is required to fulfil the goals and aims within the Waka Hourua programme
- All Waka Hourua activities should lead to Reducing Māori and Pasifika suicides, Reducing suicidal attempts and Ease the impacts of Suicide.



## NGĀ KŌRERO WHAKAMUTUNGA

Woven Words by Professor Konai Helu-Thaman

(for Kate)

Yesterday  
I watched  
Your hands  
Weave a dream  
Across my memory  
Bringing order and texture  
To the pile of *voivoi*  
Still there  
Filling the *fale*  
That once was home

Today  
I watch  
Your hands  
Move across the page  
Across the room  
Releasing energy  
Arranging tapestries  
Symphonies of touch  
And colour

Each day  
We come  
Together to weave  
Feelings experiences images  
To sing the songs  
Of our mothers and grandmothers  
Long continuous lines connecting  
East and West  
And re-create  
The world

A poem read by Dr Mele Taumoepeau (Otago University) at the conclusion of the Waka Hourua Research Symposium to acknowledge the forum members and the whānau, hapū, iwi, Pasifika families and communities who work tirelessly to progress health and wellbeing.



