



Taking the Pulse 2013

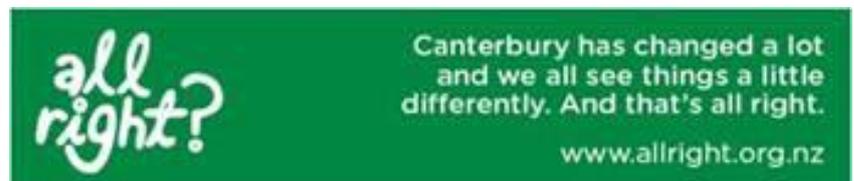
Exploratory Qualitative Research among Māori

Report

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Community and Public Health
A Division of Canterbury District Health Board
& Mental Health Foundation



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1 Acknowledgements

We wish to acknowledge the following people without whom this research could not have been completed.

First and foremost, we wish to acknowledge the participants in this research who shared their stories with us and to thank them for accepting us into their lives and community and for their willingness to engage and share with us and for the gifts they have brought to our lives.

We would like to acknowledge Vaea Hutchen, Mental Health Promoter, Mental Health Foundation and Emma Rawson, Māori Health Promoter Communities, Community and Public Health for tirelessly partnering with us on this journey and for all of their support and encouragement.

We also acknowledge Sue Turner, All Right? Campaign Manager, Community and Public Health, and the All Right? Team for all of their awesome support and patience.

2 Introduction

This report documents the findings of exploratory research among Māori in greater Christchurch. This research has been conducted to inform the further development of the All Right? social marketing campaign.

The All Right? social marketing campaign aims to put wellbeing at the heart of the recovery for greater Christchurch residents.

There are four phases to the campaign currently:

Phase One: started in February 2013 which included street posters, bus shelters and newspaper advertising. It was designed to encourage people to stop and consider their wellbeing and that of others

Phase Two: started in late March 2013. It was designed to encourage people to take small steps to address their wellbeing

Phase Three: started in April 2013. This stage provided opportunities and resources for communities in Canterbury to make the campaign their own

Phase Four: started in December/ January 2014. Focus of this phase was on giving to others and that this is good for wellbeing.

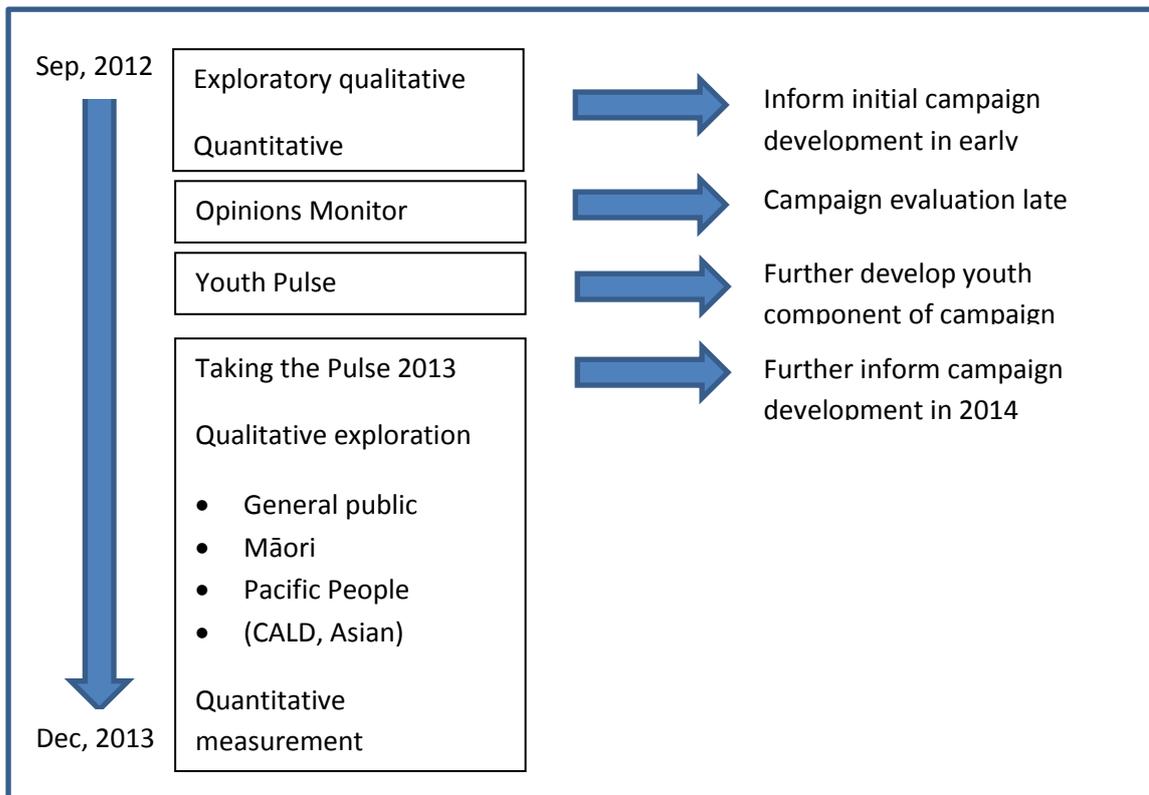
The overarching messages of the campaign are designed to be simple, coherent and locally relevant. Moreover, they are focused on:

- ⌘ The whole population of greater Christchurch
- ⌘ Times which are likely to be significant to communities, for example anniversaries
- ⌘ Integration within existing programmes and partnerships to ensure maximum coverage
- ⌘ Using a range of social marketing strategies to ensure wide coverage and broad accessibility.

The campaign is informed by and builds on 'the five ways to wellbeing' (connect, give, take notice, keep learning, and be active), which is an existing evidenced based framework developed by the New Economics Foundation in 2008.

The research findings contained in this report form part of a wider programme of research aimed at providing insights for the further development of the All Right? Campaign.

Figure 1: Stages in the All Right? Campaign Research Programme



3 Research Objectives

The overriding objectives of this research are:

- ⑧ To provide insight and understanding of the current wellbeing of Māori in Greater Christchurch
- ⑧ To determine the extent to which the All Right? Campaign has resonated with Māori to date
- ⑧ To assess the impact of the All Right? Campaign to date on the wellbeing of Māori living in greater Christchurch
- ⑧ To identify how the All Right? Campaign can most effectively resonate with Māori in such a way as to improve wellbeing.

4 Methodology

This research was conducted collaboratively by Opinions Market Research Ltd, Emma Rawson (Health Promoter Communities, Community and Public Health) and Vaea Hutchen (Mental Health Promoter, Mental Health Foundation).

A number of Māori living in greater Christchurch were consulted and asked for their input at key stages of the research process i.e. project design, question development and reporting.

An exploratory qualitative approach was employed comprising four focus groups and one key stakeholder interview.

Each focus group comprised 8-12 participants and lasted two and a half to three hours in duration.

The focus groups were moderated by Karen Selway, Director, Opinions Market Research, with support from Emma Rawson and Vaea Hutchen.

The fieldwork took place from 6th to 25th November 2013.

5 Sample Structure

A series of four group discussions and one key stakeholder interview were conducted among Māori living in greater Christchurch.

The group discussions were structured to ensure a range of people according to:

- ⑧ Age/status
- ⑧ Gender
- ⑧ Life stage, including with and without dependent children took part in the research.

A range of Māori tribes were represented across the sample. Tribal affiliations are appended.

The occupational status of participants consisted of a mix across the groups: retired, currently looking for work, stay at home parent, school student, those in unpaid and paid employment including a general manager, school principal, community work and café.

The focus group structures were as follows:

| |
|--|
| Group 1: Whānau, male and female, 16-80 years |
| Group 2: Whānau, male and female, 16-80 years |
| Group 3: Kaumātua and management staff |
| Group 4: Māori total immersion school: students, parents and staff |

The key stakeholder interview was conducted with a key representative from He Oranga Pounamu.

6 Research Findings

6.1 Context for Understanding the Research Findings

This research focuses on the wellbeing of the Māori participants who took part in this research rather than providing a comprehensive exploration and understanding of all Māori and of Māori culture.

It is important to acknowledge that there were differences in how individual participants described wellbeing for them. These differences were noted at all levels; from an individual to a tribal level (details of the tribal affiliations of the research participants are appended). In this research we seek to report the broader, overall perspective of wellbeing for participants.

This exercise was limited in scale and as such the findings are indicative and represent the opinion of those we spoke to.

The participants took part in this research in late 2013 and these findings reflect the wellbeing of the participants at this time.

6.2 The Meaning of Wellbeing is Holistic Mind, Body and Spirit

Wellbeing was viewed by participants from a holistic mind, body, spirit perspective. As shown using Te Whare tapa Whā (Mason Durie 1982) as a framework for wellness. This is described as including:

| | |
|---|--|
| <p>Te Taha Tīnana/ Physical health</p> <p>Having basic necessities met e.g. food, clothing, affordable housing, healthcare, schooling, finance</p> | <p>Te Taha Hinengaro/ Psychological health</p> <p>Use of karakia Whakataukī Whakamā Having needs and customs understood and respected by the wider community</p> |
| <p>Te Taha Wairua/ Spiritual health</p> <p>Acknowledging Papa-tū-ā-nuku (earth mother) Existence of wairua Use of karakia Having needs and customs understood and respected by the wider community</p> | <p>Te Taha Whānau / Family health</p> <p>Connecting with whānau, hapu and iwi Togetherness sharing kai with whānau Looking after kaumātua Feeling supported by others including ancestors, identity/geneology or whakapapa Interaction with others, whanaungatanga How you act with others, manaaki Time for family and relationships</p> |

The key message was that whānau is the centre of wellbeing for these people. Having connections, interactions and being supported by whānau and culture are paramount.

As one person said:

“If my whānau are not well, I am not well.” (Whānau Group 2)

6.3 Māori Spiritual Beliefs (Wairuatanga) are Central to Wellbeing

Wairuatanga (spirituality) is a platform that underpins wellbeing for Māori.

It provides a platform for Māori to connect to wellbeing in a safe and meaningful way and in a way that resonates in terms of the five ways to wellbeing. This helps to explain the lower level of engagement with the All Right? Campaign by these Māori participants.

“A welcome, connecting with people. The wairua (spirit) – the things we can’t see...the unseen things.” (Whānau Group 1)

“We look to our ancestors to guide us.” (Whānau Group 1)

“We need to learn to walk; how to walk like spirit and human together.” (Whānau Group 1)

“Nothing can touch your spirit.”(Whānau Group 1)

“I need to go by the ocean or no shoes on the grass cos’ I like to feel the earth, that’s how I clear my mind. I sit under a tree and listen to the birds to empty my mind.” (Māori total immersion school: students, parents and staff)

“Find a space on the grass and give thanks. Give thanks; let papa-tū-ā-nuku [earth mother]...bring the focus to what you want.” (Whānau Group 1)

6.4 Whanaungatanga needs to be Acknowledged in Wellbeing Messages

Participants described how Māori do not see themselves individually but as part of a whole. Meaning they see themselves outwardly as part of a greater collective and do not culturally look inward at themselves as individuals.

Given the current situation created by the earthquakes, encouraging Māori to have the ability to have a conversation with themselves around their wellbeing and ‘If I look after myself, then I will be better able to look after the whole whānau’ would be helpful.

Whilst Māori felt they could relate to the five ways to wellbeing communicated by the All Right? Campaign, the way they are communicated in the All Right? Campaign at present does not work well.

For All Right? to connect, as a starting point, will require wairuatanga to also be incorporated into the messages in order to provide a safe platform and means of understanding.

“It’s not about the [Christmas] presents; it’s about who you are blessed with. Not about spending money, it’s from the heart... Celebrating. Whanaungatanga.” (Māori total immersion school: students, parents and staff)

“I guess my wellness is about working with our kaumātua. Trying to keep them well.” (Kaumātua and management staff)

“Most of us with moko; they play a big part of our wellness.” (Kaumātua and management staff)

“It means wellness within my own whānau, not just me.” (Kaumātua and management staff)

“Me and my sister [lives in the North Island], we always meet at X bay in our dreams, it’s our own little thing to stop us missing each other.” (Māori total immersion school: students, parents and staff)

6.5 Identity and Knowing Who You Are is Paramount for Many

Evidence showed knowing your self-identity and having a connection with your Māori whānau, ancestors and culture is integral in terms of positive wellbeing e.g. sense of security, self-belief, sense of belonging and being able to make sense of your world.

"I think about my mother, at times like that. She's not here but I think about who she was, what she was." (Māori total immersion school: students, parents and staff)

"Who was there before, memories, thoughts, sayings, proverbs resonate for some of us ... Proverbs (whakataukī¹); I am you and you are I, and we are the same." (Whānau Group 1)

"I have lots of family and friends. If that all fails I go down to the urupā and tell my mother and father." (Whānau Group 2)

"I spend time with mum and dad or babies, they ground you." (Māori total immersion school: students, parents and staff)

The loss of ability to transfer knowledge of self-identity from one generation to another appears to be a significant issue for individuals where this interruption occurs.

It was evident that those who had a strong whānau base or had a sound understanding and knowledge of their identity and cultural values showed a higher level of wellbeing. In general this knowledge was found to be less present in youth and younger people due in part to accessibility issues and also in part due to a lack of perceived importance of this to them at this point in their lives.

There has also been a shift in roles over time between wahine and tāne which has affected people's sense of who they are and where they fit from a cultural perspective.

6.6 Support Mechanisms to Wellbeing are Significant

The following were the main supports identified by participants associated with wellbeing.

6.6.1 Whānau is Paramount

Whānau is the primary and fundamental support mechanism for Māori.

"Whānau to us is not just ...it's open door, could be your friends kids, neighbours...not just my little unit...bring them in, feed them, in Māori the concept it is wider. It's as soon as they walk through the door." (Kaumātua and management staff)

From a wellbeing perspective, positive connection with whānau was identified as significant, and even more so for children and youth in terms of providing security, strength, guidance, support and role models.

Whānau was also identified as providing access to knowing who you are and your cultural values. Connection and the quality of the relationship with whānau was determined to be significant in terms of

¹ Proverbs (whakataukī) are imbued with values, often spiritual. Used widely in kōrero. Helps to make points succinctly. Many different kinds.

peoples wellbeing among those we spoke with; there was a direct relationship between peoples wellbeing, their knowledge and experience of self-identity and connection with whānau.

Where this connection with whānau was lacking, there was evidence of people attempting to replace whānau or gain security through connecting to church and religion. This connection with church was especially common among Māori youth and, also across all age groups. Connecting with Māori organisations was common.

6.6.2 Church provides an Important Support Framework for Some

Church based youth groups were found on occasion to be a major support for youth whose whānau and in particular their parents were not supportive/ available for them.

6.6.3 School and Sports Teams provide Structure for Youth

Teacher role models (as individuals) in particular were identified to be important. To some extent school also provided a sense of belonging and a structure.

It was identified that when people leave school, if they are not heading into further education or training, they can lose the structure in their life that was provided for them through school this includes the structure for access to sport too. Leaving school is a time when it appears individuals; in particular those with whānau issues struggle to find their way in life.

6.6.4 Māori Organisations provide Appropriate Support

Māori organisations were described as important to Māori as they have their needs and culture understood and respected.

They were also described as important in terms of filling a void where relationships with whānau are dysfunctional.

And, they can also be important for individuals where social service agency connection fails.

6.6.5 Social Services Often Do Not Connect Well with Māori

Social service agencies were not typically referred to as support mechanisms for these Māori as it appears that for many there is an institutional racism that prevents access to services they are entitled to and that could provide significant support in terms of finance, health and wellbeing.

6.7 The Impact of Whakamā is Significant on Wellbeing

Whakamā was identified to be a barrier to Māori connecting and to seeking help/ support; this has the effect of increasing the extent to which they are marginalised.

It was described how it is not natural to Māori to ask for something or for help from others. This means some Māori are not accessing help or support when it would be beneficial.

- ⑧ To have to ask for something is awkward.
- ⑧ Because it is not natural to ask they are not well connected to others who are there to help, such as social support services.
- ⑧ In some instances they don't know how to go about accessing help/ support. These people end up marginalised even if they do attempt to seek help through poor treatment by service providers.

“There is still a large proportion of our whānau that like to keep things private, happy to give but not to ask for help.” (Māori total immersion school: students, parents and staff)

6.8 Life Right Now - Some are Flourishing, Others are Struggling

Some people we spoke with were flourishing but many others were struggling. The extent of this struggle was dependent upon people's individual situation.

6.9 Life Right Now - Observed Facilitators of Higher Wellbeing

6.9.1 Emotional Literacy is a Facilitator to Higher Wellbeing

Those with higher wellbeing also appeared to have a greater level of emotional literacy. This understanding had typically arisen from specific life experiences and/ or therapy:

- ⑧ More knowledgeable and aware of wellbeing, including their own wellbeing and that of whānau
- ⑧ Greater self-awareness of factors that foster wellbeing and importantly, finding ways to build wellbeing e.g. asking for help
- ⑧ More empowered/ better able to access self-help and professional help (if needed)
- ⑧ Respond more resiliently in difficult circumstances such as dealing with the effects of the earthquakes e.g. more adept at moving on.

6.9.2 Relationships with Whānau

They also appeared to have stronger relationships with whānau and/or connections into the community which:

- ⑧ Provided more opportunities to connect and socialise
- ⑧ Provided better access to emotional and practical support, when needed.

“We were without power and water for ten days. It was a struggle for me. I am a caregiver to my mum and my daughter was struggling. I couldn't get any time to myself. So as well as trying to look after my family, this was quite stressful. For me it's thinking out of the square box, and who else out there is like me. I am not the only one. For me, it's about knowing who to

go to when all that stuff is going on. When you are trying to care for your family it can be very tiring. Physically tiring. Looking after people in those circumstances is hard. To keep my family well, I need to be well. To have resources or people available when that stuff is going on would be a help.” (Whānau Group 1)

6.10 Life Right Now - Observed Barriers to Higher Wellbeing

6.10.1 Lack of Emotional Literacy is a Barrier to Higher Wellbeing

A lack of awareness and understanding about wellbeing was found to act as an inhibitor to achieving higher levels:

- ⌘ Not able to self-help e.g. connect with others
- ⌘ Leads to victim/ defeatist mentality and ultimately isolation.

Some Māori spoken to, kaumātua in particular, believe bringing back traditional cultural values would help to promote greater wellbeing among Māori.

6.10.2 Whānau is Central to Wellbeing; Many Whānau have Become Compromised

Participants described how wellbeing is viewed as a whole, rather than at an individual level. Wellbeing of whānau is paramount to each individual.

‘If they are not well, I am not well’ (Whānau Group 2)

Some Māori were identified to have greater issues now than pre-quake. With issues still unresolved, some issues appear to have now become cyclical making these people increasingly vulnerable.

Where whānau have become compromised the ability to connect and support each other is reduced.

In some instances, where whānau have moved away from Christchurch, this has had a significant impact on wellbeing of all whānau.

6.10.3 Some People are Displaced and Remain Transient

Some find themselves to still be transient and have temporary living arrangements e.g. no option but to live with other whānau or in a compromised living environment which is uncertain, short term and last resort.

Some end up living in a car or in a garage because it all becomes too hard, especially when relationships with whānau have become strained.

These transient people appear to be becoming increasingly compromised and marginalised, often falling further and further outside of the community, as their issues remain unresolved and as a result multiply.

“Some people are still living in their car or tent in someone’s backyard. We can’t just open our home up to every stranger. At the time of the earthquakes your house was open for anyone needing somewhere to stay, especially at that time; we have power, a house...It’s not fair for older people who have had to try and negotiate with EQC and Fletchers, insurance. A lot of them will probably die before things are fixed. People have committed suicide due to stress.” (Māori total immersion school: students, parents and staff)

6.10.4 Shortage of Available Accommodation and Cost of Accommodation Issues

It was identified that a shortage of available houses and the cost of rent means more people are forced to live together and often in sub-standard accommodation.

This shortage has also increased the cost of housing which has meant buying a house has become beyond the reach of some people who intended to do so.

6.10.5 Compromised Living Arrangements have become Cyclical

Often extended family living situations have developed and remain or re-emerge since the earthquakes. In some instances the situation keeps reoccurring as the more vulnerable struggle to become permanently independent of living with other whānau.

Extended whānau living together is putting a strain on relationships in a multitude of ways including:

- ⊗ Reduced or no privacy
- ⊗ The person whose home is being lived in footing the bill financially
- ⊗ Arguments and fall out between whānau
- ⊗ Overcrowding leading to physical and mental health issues.

6.10.6 Family Fall Outs leave People Isolated

Relationship issues are more common and reduce people's ability to connect, support and help each other. And, in some instances it leaves people homeless and outside of the whānau and community.

6.10.7 Past or Unresolved Issues have Resurfaced for Some

There was considerable evidence of past issues and trauma resurfacing e.g. physical, mental and sexual abuse. This is increasing people's vulnerability and reducing their ability to cope and achieve the same level of wellbeing as prior to the earthquakes.

6.10.8 Some Remain Very Anxious about Further Earthquakes

Some people are waiting for the next 'big one' i.e. earthquake.

As a result they need to know where whānau are at all times, and do not let them wander far. This causes widespread issues for other whānau too.

"My youngest is really wary around where everyone in the family is – he'll ask every day, where are you going?". That's three years later." (Whānau Group 1)

"The adults are trying to keep it all together, there is still the fear, and last week's shake up ... It takes you back immediately...you wait for that big one." (Māori total immersion school: students, parents and staff)

6.10.9 Self Esteem/ Respect, Confidence and Feeling in Control Reduced

There has been an increase in individuals and whānau vulnerability due to re-occurring issues or issues that they have been unable to resolve.

Insufficient connection to whānau and other support people appears to be a significant part of the reasons for the continuation of this issue at a heightened level to prior to the earthquakes.

"You feel like people are looking down on you because you have lost everything and are not coping as well." (Whānau Group 1)

6.10.10 Pressures have Reduced Free Time

Changed circumstances have added to the workload for adults. This has reduced free time to do things that they enjoy, to take care of their physical health, to look after themselves and to look after whānau etc.

Often parents are distracted and do not engage in a healthy supportive manner with their children and youth.

For some the stress and tiredness that results is leading to depression and anxiety.

“... a sense of pressure and guilt that I should be spending more time with family.” (Whānau Group 1)

6.10.11 Work Pressure has Increased

Many described having increased pressure at work often having to work longer hours or harder, especially those in roles associated with the rebuild.

Having to work longer hours due to lower household income was also found to be an issue as it reduces spare time. This was identified to be particularly problematic for parents in terms of being physically there to parent and care for children.

“Colleagues are having to deal with behavioural problems due to stress caused by the earthquakes.” (Māori total immersion school: students, parents and staff)

6.10.12 Financial Pressures have Increased for a Variety of Reasons

Loss of work has compromised income for some whānau.

Increased living costs have impacted when money was already tight e.g. increased rent, heating needs, cost of food, medical services and medicine.

6.10.13 Increased Cost of Medical Care and Medicine

This along with an increase in other day to day living costs and a reduction in whānau income has reduced access to healthcare services, which as a result means more complex health issues are appearing.

Access to medical care is also reduced for some who have unpaid doctors bills.

6.10.14 Uncertainty about the Future has Increased

There has been an increase in uncertainty around what the future holds, especially for youth.

“What opportunities will there be, what will I do?” (Whānau Group 1)

6.10.15 Loss of Opportunities to Socialise, for Sport and Loss of the Community Environment

This was an issue in general for youth and especially for those living in the east of the city.

6.10.16 Alcohol and Drug use are More Prevalent and are Concerning for Whānau

The current situation has brought about an increase in alcohol and drug use, and as a result this is causing issues not only for the individual but also whānau. Furthermore, people are more likely to isolate themselves as a result and a greater disconnect develop.

Whānau will try to help but they are often not well equipped and do not know what to do or how to seek help.

Younger whānau will in some instances withdraw from these people as they find it too hard to cope with.

6.10.17 Access to Government Organisations and to Resources for Families has become More Compromised

WINZ and Housing New Zealand were given as examples where it is now more difficult to deal with social service agencies.

The frustration of trying to deal with them means people lose control or are unable to cope and are either marginalised or do not connect at all with these services.

“Have an appointment and go there and find out it’s cancelled...frustrating...the job’s changed, the office has changed.” (Whānau Group 1)

There was considerable evidence of institutional racism and system failure for Māori participants in this research.

The inability to access government support is a particular barrier for some Māori, especially those less able to articulate their needs and deal effectively with the ‘system’. It is part of Māori culture to try and cope on your own rather than ask for assistance.

6.10.18 Inequality is Considered to have Increased since the Earthquakes

An increase and widening gap in terms of inequality/ discrimination perceived and/ or experienced was identified and has the potential to damage self-respect.

Some Māori expressed a sense of injustice due to perceived social inequalities and a lack of understanding of Māori culture and the needs of Māori among mainstream society in New Zealand and, in particular, by social service agencies.

“Sometimes I feel it [inequality]. A lot of it is to do with the colour of who I am. I can see it happening to others. A lot of it is systems.” (Whānau Group 1)

Some believe that the earthquakes have contributed to a widening level of inequality in the community. Immediately post-earthquake, many Māori appeared to respond in a very resilient manner to difficulties. Maraes often provided support to the wider community. It has been suggested this was because Māori are accustomed to dealing with difficulties in their daily lives.

For Māori, it appears the current problems arising from the earthquakes are more profound because of the social inequalities that remain largely unaddressed. The lack of resolution after this length of time means there has been a tendency for issues to resurface, to compound and multiply. Some find themselves unable to exercise the same level of self-determination within whānau and/ or social services which they had pre-earthquake.

6.10.19 Issues were Identified with the Removal of Children from Mothers in particular

The compromised living environment appears to have led to an increase in the removal of children, especially from mothers.

A lack of understanding of Māori culture was described as adding further damage to these already compromised families and, in particular, to the children.

“Often the mums are the victims and the children have been removed out of their care. A big in justice. The mothers and children are getting punished.” (Whānau Group 2)

6.11 Attitude toward the All Right? Campaign

6.11.1 At Present Issues Identified among Māori show many have Deep Seated Issues that require a Higher Level of Communication and Input than Delivered by the All Right? Campaign

It is important to consider the nature and depth of issues for some Māori in relation to the ability of the All Right? campaign to meet the deeper cultural, spiritual and circumstantial needs of Māori.

For the campaign to have a significant impact on wellbeing among Māori the specific tailoring of the campaign messages and means of delivery will be required.

“All the kōrero that we have, we have talked about our families; that is not there.” (Kaumātua and management staff)

“Some of this is more for white people looking at it. Put some Māori words or phrases into it. Would be more noticeable, more interesting for both sides.” (Whānau Group 1)

“Maybe not enough input being put into the campaign from a Kiwi Māori perspective... it is irrelevant in some ways.” (Kaumātua and management staff)

“I do like these words ... they give you permission to feel something. It’s saying it is okay to feel that way. I like what these are doing.” (Whānau Group 2)

[Show a little love] *“It needs to be people love – not trees.” (Whānau Group 2)*

“It needs to have a balance. This [referring to the five ways concertina leaflet] is matariki, whānau, waiata, karakia and of course the spiritual things around us, our environment.” (Whānau Group 2)

“If you are feeling down, you think that is cool...You can relate to it, it makes you think there must be other people like you...It’s okay to feel like you.” (Māori total immersion school: students, parents and staff)

6.11.2 The All Right? Campaign Five Ways to Wellbeing Need to be Extended to include Wairuatanga

The five ways to wellbeing are considered relevant, however there is an sixth underlying value that needs to also be embodied; wairuatanga (spirituality).

“The spiritual one is not there” (Whānau Group 1).

“Not a lot of Māori in that fold out leaflet. I mentioned about whakataukī’s [Māori proverbs]– some of the things around being Māori are not in there.” (Whānau Group 2)

“Put the karakia on the last page. That would be great. That’s [Karakia] very uplifting. That gives it closure.” (Whānau Group 2)

“Allow Māori to do the way that fits Māori. Maybe we are not exposed to it. Where I am from, we were hugely influenced by Christianity so that natural way of being was shunned and not fully expressed. Western boundaries, why can they not come in and learn Karakia or come down to the river? How can you experience freedom and release if it is like this.” (Whānau Group 2)

6.11.3 Embodiment of Māori Cultural Values in the All Right? Campaign is Needed

Executions with cultural relevance and actions e.g. when was the last time you shared kai with whānau? resonated the strongest for Māori. The Campaign would benefit from integrating Māori key concepts and values this includes incorporating words in Te Reo.

“That’s so cool and they have used Māori words.” (Māori total immersion school: students, parents and staff)

The idea of embedding more Māori cultural values within the campaign messages was widely welcomed e.g. wairuatanga (spirituality). This would assist with making the campaign relevant to Māori and would also integrate new values around wellbeing into the campaign. These values would make the communications more relevant to greater Christchurch residents too. Acknowledging and incorporating these values could give Māori a sense of pride in who they are and highlight what they offer the wider community.

“Harakeke [flax flowers] would be good [as an alternative to giving out roses]. (Kaumātua and management staff)

Tactility through actions would also be appropriate e.g. manaaki (take care of) and e.g. sharing kai with the Whānau, aroha (demonstrating love).

“We have core values, which are actions. Not just talking. Like the value of aroha is nothing if it’s not an action. It’s the action...Manaaki [demonstration of taking care of/giving hospitality to others in action]. Taking the time to look after people, welcome people, honour them, action and it’s a practice, it’s not a doing word, it’s part of our core cultural values, we have to allow for time for that. It needs to be from the heart. They are everywhere, they are.” (Whānau Group 1)

Action is the Māori way and it was felt that through action the All Right? Campaign could bring about a shift in wellbeing. Incorporating All Right? into experiences would resonate better i.e. integrate the message with the doing/ action orientated/ credible/ tangible demonstration of values by experiencing the benefit of the five ways, including wairuatanga (spirituality) e.g. experience the five ways, including wairuatanga in action through linking in to activities, events, experiences, endorsements so as to educate and engage through for example games, handing out kai or flowers (Māori associate cut flowers with death), gifting vouchers, sharing an event (including citywide, community, smaller group events) e.g. Link to Te Matatini (largest performing arts hui for Māori) or hold a community barbeque.

Linking to music, dance, kai and/or aroha were the strongest experiences identified.

“Dance, have you ever heard of a moving collage. A group of people do a dance. Dance has the same wide relevance as singing. For younger Māori a wide variety of dance are applicable. For kaumātua [elderly] most relevant would be kapa haka and ballroom.” (Whānau Group 1)

“What about an it’s All Right [music] album? Make an it’s all right ditti. Everyone stops and someone yells something.” (Whānau Group 1)

The goal is to get people to experience for themselves, and simply having it in writing was found to be insufficient to achieve this outcome.

All Right? messages were seen as something to be shared within a community e.g. hold a hui, take it to work for the smoko room, take it to work to give to clients/ patients (become champions). The key is the active sharing of the experience behind the messages so that individuals or a community or group can connect with each other and embrace the messages.

6.11.4 Connectedness Needs to be Communicated forming a Spring Board for the All Right? Messages

Connectedness too was not the Māori way. Connectedness with other people as portrayed in the campaign was seen to be very much about the individual connecting with others rather than the Māori way of connectedness which is about being part of a whole.

“Family is the key factor missing which makes me feel maligned.”(Kaumātua and management staff)

“For Māori you are never alone, even though you might be standing here alone; you are always connected, whether it’s physical or spiritual.”²(Kaumātua and management staff)

“Whānau to us is not just ...it’s open door, could be your friends kids, neighbours...not just my little unit...bring them in, feed them, in Māori concept it is wider as soon as they walk through the door.” (Kaumātua and management staff)

Many of the executions have only one person portrayed and this does not communicate the natural connection with others for Māori. This is an issue for Māori as it is not how they see the world nor themselves.

*“These images seem to have one person only. It needs that human connection. Two people or groups of people. It’s about people. That human connection...show a haka...or a hāngi.”
(Whānau Group 1)*

The campaign was described as having been designed as individuals outwardly connecting with others, whereas for Māori, there is a need for the campaign to connect in a more holistic manner in order to reach whānau and individuals.

6.11.5 Use of Te Reo is Appealing

Including words in the All Right? messages in Te Reo was widely welcomed and appealed to Māori e.g.

- ☪ kai (food)
- ☪ whānau (family)
- ☪ aroha (love)
- ☪ Whānau ngatanga (togetherness)
- ☪ papa-tū-ā-nuku (mother earth)
- ☪ manaaki (take care of)
- ☪ awahi (cherish)
- ☪ mauri (the life force).

² You stand with generations of people who came before you. An inherent connection to those people. A spiritual connection. Whether or not you are aware of this, it exists for you. Gives strength.

“Māori kupu [words], somewhere in there. Just using the word ‘kai’”. (Whānau Group 1)

“I would like to have something like Ka Pai? Thumbs up. Ka Pai? A famous waiata. everything’s ka pai [song].” (Whānau Group 1)

“Couldn’t you put Māori one side and English the other side? It looks too white on its own. The pictures as well. Giving could be a family making a garden or sharing skills.” (Whānau Group 1)

6.11.6 All Right? has a Strong Reliance on Written Word which Does Not Resonate Well

A strong reliance on words rather than visual communication was described. Participants described themselves and Māori as more visual and kinaesthetic.

Some of the words are not common words for Māori.

6.11.7 All Right? Needs More Culturally Relevant Māori Visuals

Participants did not relate well to a number of the visuals. The depiction of people alone and individually was not considered relevant.

“An elder guiding the thoughts of...helping a young person along. That would be the spiritual concept. We look to our ancestors to guide us. The visual would be Kaumātua guiding a child. A lot of it is about connecting. Being around people. You could also show an older child looking after younger ones; this would be called Tuakana-Teina. Kaumātua guiding a child has more powerful significance.”³(Whānau Group 1)

It would be good to have some Māori faces, youth, males, into things like music and hip, hop...wider noses on some of them...it works.” (Whānau Group 1)

“I like the sayings. Most people could relate to that. But I don’t think the pictures fit the stories.” (Whānau Group 2)

Flowers can represent an illness...Reminds us of death – flowers... see flowers and think someone has passed. This is a different generation...If it was a harakeke it would be different...Yes, a basket.” (Whānau Group 2)

“Harakeke especially for kaumātua ...making flax flowers.” (Māori total immersion school: students, parents and staff)

6.11.8 The All Right? Brand has Limited Relevance and Meaning at Present and Ka Pai? Is More Appropriate

All Right? as a brand was described as having limited relevance or meaning at present for these Māori participants.

Ka Pai? was considered more appropriate and meaningful.

³ A suggestion from one participant to show an older child looking after younger ones (this would be called tukana teina). Kaumātua guiding a child has more powerful significance.

6.11.9 Delivering All Right? to Māori needs to happen from Within the Māori Community

There is receptiveness to the holistic approach to wellbeing communicated by the All Right? Campaign i.e. dealing with the cause rather than the symptoms, and in addition combining this with Te Taha Wairua (spiritual health). This makes All Right? more accessible to Māori as it provides a platform to understand the five ways to wellbeing.

Through wairuatanga there is a connectedness to ancestors and things that are not seen and through this connection to something greater there is an acknowledgement of the life force and with this the understanding of the individual place within it.

Traditional media sources do not resonate well for Māori as described above.

Credibility of the messengers and the message is important. To be credible the messages need to come from trusted people from within the Māori community.

It was suggested wānanga (i.e. specific hui or focused hui) with a specific kaupapa and incorporating kōrero and focused on All Right? and the five ways to wellbeing might be the most effective way of connecting Māori to the wellbeing messages. Within the context of wairua this would put wellbeing in front of people and provide the opportunity to take it to pieces and look at it and to discuss how it looks and how to do it and from there it could be embraced.

“Wānanga...It has to be fun...Ideas and discussions. You call it a forum possibly. We call it a wānanga. Come together...To meet and discuss.” (Kaumātua and management staff)

It was also suggested a tool kit incorporating wairua could be developed that would enable these conversations to be started at the wānanga. The tool kit could then be used to encourage others to also start to have these conversations.

Through coming together to talk it would then provide a way of encouraging people to look at their own wellbeing through getting support and guidance from ‘outside of you to look inside yourself.’

The delivery mechanism needs to be from within the community and accessible on an ongoing basis long term e.g. in the form of a tool kit that can be utilised. It was felt there are risks to the community and individuals to start this process without following through long term.

The goal is to get people to experience for themselves. Simply having it in writing is not sufficient to achieve this outcome. The messages need to be tangible i.e. demonstrated/experienced rather than just told. To resonate there is a need to incorporate All Right? or Kai Pai? into the experiences of people through, for example, events and activities and via credible messages.

Appendices

Appendix One: Tribal Affiliations

Ngāi Tahu/ Kai Tahu (tribal dialect K)

Rangitane

Ngāti Kahungunu

Ngāti Kahungunu ki Wairarapa

Ngāti Porou

Ngā Puhi

Kāti Mamoe

Waitaha

Ngāti Pīkiao

Ngāti Hikairo

Te Ati Awa

Whānau Apanui

Ngāti Tuwharetoa

Ngāti Apa

Waikato/ Tainui

Te Ati Haunui-a-Paparangi

Pākeha

Scottish

Wharekauri

Tuhoe

Nga Rauru

Ngāti Raukawa ki te Tonga

Appendix Two: Verbatim Comments and Personal Stories

Appendix One details a list of 'stories' taken from the conversations in the discussion groups with the participants. Any references which could identify individual participants have been removed for confidentiality.

The comments outlined immediately below describe a range of individual circumstances in relation to wellbeing and wairuatanga (spirituality):

"Sometimes in the evenings I have been anxious cos of the earthquakes. Find a space on the grass and give thanks. Give thanks; let papa-tū-ā-nuku [earth mother], even if it is just five minutes. Bring the focus to what you want...Sometimes it is about what you want and why you want it...Find a whakataukī [proverb] for you...Kōrero. What's best for our own selves? I can relate to you as a seventeen year old but I can't be you. Individually we have our journeys to make."

"I woke up feeling seedy cos I had a drink last night, but I am feeling better now. I am working towards getting my two kids back into my care, they are in care with whānau just now... the children are good...I am trying to build a foundation of structure in my life, be consistent with them... It is hard if I don't accept, easy if I allow things to gradually happen. I am not good at explaining things very well. To live in the now...One day I would like to be a wahine who teaches others about life. I was lost within myself and my past. I am learning to recover and accept it. Accept what I can't change. Taking it one day at a time at the moment... Whānau. [Māori support agency] more so. They have been the greatest of support. My own family are there but they are not. I have had to find it somewhere else. Here. I am now comfortable with losing my [person]. I used to believe that the wrong [person] died. I felt like I should have, not him...cos I stuffed up. I have unresolved issues of guilt. I have started to write in order to feel comfortable with how things have panned out. I shared a few pages with our group recently. I felt ready."

"Gratitude for me. The big thing in my life today. I am so grateful to have a chance at another life. Away from the fear of drink. I was ashamed to speak to anyone. I am grateful to the doctors, nurses and mental health workers. I am a survivor of sexual abuse. For 40 years I hid behind alcohol. It completely destroyed my life. For the last sixteen years I have been rebuilding my life. I had to share these things. The last time I was locked up in the mental health institution I thought, what is going on – I had a spiritual awakening. I am a very spiritual person now. I thought 'why am I back in'? I thought my way's not working; it just gets me into more trouble. I thought maybe I should try doing it their way for a change. That was a turning point. I knew I needed help and decided I would do anything. I need help. Since then I have achieved so much and I am loved by so many people. I have shared. Action is the key for me, I am on the go all the time. I have stepped out of here [head]. My head is a very dangerous place for me. It has been a whole new way of life for me. I sponsor people in the AA. I am giving something back now instead of taking, taking, taking; which I did for most of my life. I was too ill to see that. I was a very ill person. Now I have a lot of sanity at long last. I don't get locked up. I am on a lot of medication but that's okay. It keeps me well. For me it's about doing things sometimes I don't want to do but also doing things I like in my everyday life, that gives me

happiness, the caring and sharing. The main thing about everything in my life today is Karakia⁴ – that is the answer for me, without the Karakia I am nothing. I Karakia all the time now. It helps me get through the worst things possible. It has taken me many years to learn all these little things. Accepting. Being humble in my life keeps me on an even level.”

“I am really enjoying life. It has been a really big year for me. I am enjoying life today cos I have done a lot of work. I am a survivor of sexual abuse. I can celebrate what I have now. I was diagnosed with depression a few years ago, so on medication but I started being real about life. Celebrating and enjoying life. Seeing how much my healing can go out to other places. I have been in counselling for three years. My family has noticed the positive changes in me... The power of one person’s healing can go out to other people. Standing up is not just for myself. It is freeing in so many ways. I am tired, because of work, personal work, study and counselling, but I love it. I absolutely love it. I believe in the power of healing. It has come through a few different avenues, re-establishing relationships with my mum. My dad hasn’t been in my life. He used to be in gangs, violence, but I am going to see him soon. I have taken the first step forwards. Re-establishing relationships, re-connecting to the land I am from and gifting’s that have passed onto me, with wairua, the spirit. Reiki healing has been a part of the journey. You start to see and you find it. The more you seek that the more it opens it up. I am starting to see the beauty in everything. Seeing a beautiful plant or feeling the breeze. Therapeutic work, whānau, relationships and spirituality. We should be encouraged to access those things in our lives. Allow Māori to do the way that fits Māori. Maybe we are not exposed to it. Where I am from, we were hugely influenced by Christianity so that natural way of being was shunned and not fully expressed. Western boundaries, why can they not come in and learn Karakia or come down to the river? How can you experience freedom and release if it is like this.”

“My koro did it to me. He said: Hold your hand out, that’s a ball of wisdom, you can’t see or smell it. The idea is I will give this thing to you and show you how to use it. Watch carefully. Wisdom is real. The wellbeing of each of us is called wisdom. All help each other. It’s practical, real. Not airy, fairy. A heavenly idea that’s given an earthly exercise. We are born flesh, flesh and spirit...

We need to learn to walk, how to walk like spirit and human together. We shared today, spiritual. That’s how we can physically make the spiritual have relevance in our lives. Helps us do well. I have a spirit inside me that allows me to move on – even if another person is nasty to me. This all brings the wellbeing. I won’t take it on and let it crush me. It’s not race or gender; it’s just people being people...

My soul is my mind, my spirit is within me. Nothing can touch your spirit. Don’t be controlled by your head; be controlled by your heart, spirit.”

“Right at this moment, I have to celebrate the long years I was married to my husband. Sixty years. It was a life time. It takes a life time to get to know your partner. Talk to each other. I had a wonderful husband who was a great father. I was choosy. I took that on board. Celebrate marriage. Never walk away angry with one another... Things need reviving, bringing forward. Old ways. Proverbs, affirmations, using these more. Sharing it everywhere... I have looked after many young people. How do young people know how to show love if they haven’t received it? Families brought up away from their parents. How do you know how

⁴ Can include prayer, chants, incantations. Used to bless the beginning or ending of a situation or a way to ask for spiritual help. Helps a person to feel connected and supported spiritually. Part of a person’s value system (not a value in itself)

to live if you haven't had role models...? We have lost...a lot of those processes, our Tīpuna⁵ [ancestors] might have done in those situations -have been lost. There is definitely a place for them. Teenagers need to know before they reach that age to expect it. It's okay. Instead of making them out to be monsters. You will come out the other side. Our job is to make sure they are safe though that process... The old folks had different ways of disciplining the young people. They were usually sat down and talked to how important they are. Males and females had a role⁶. Told to respect one another's place in the world. Young virgin, one day you are ready you will be a giver of life. The boys knew that too. It was a testing time for them. Values have changed now. Everyone does everything these days.... I come from a supportive family. People look at you and categorize you. I don't take much of that on... The elderly teach us about life. Culturally the connections with whānau have been really important – helped me get through life. We have got to go back to the basic relationships, helping, supporting love; it's not about the money. Aroha. We have a Kaumātua day, bringing us all together. We don't get funding but we don't care because we can do it ourselves. It doesn't always have to be about money. It's all about how you think. It's a mind-set, change your mind set. We have to give our young people hope. That belief. Don't get it from the Government, WINZ; we get it from here - our hearts⁷, because of our ancestors who love us."

"The earthquakes for me dear... my children were affected because they lost their father, so I have to be strong to help them accept the situation of my diagnosis... They are all indicators to me that keep me connected to the living. The only ghost in my house is the memory of my husband. [she talks to him] We were very open and close, we lived together on the marae...people would say to us 'gosh you are a wonderful couple' [kidding about their relationship]. I talk about the kēhua's [ghosts]...I am telling you, the photos in my house are people I love and my love for the past will never go away. People visit me sometimes, X and couple of them...My children said 'what are they doing here, who do they think they are taking their father's place?' I say no, they love your mother! ...What's the connection? Ko te keho Māori⁸, ... The past is the present, the present is the future. My granddaughter cried when she heard my diagnosis, so I thought I have got to be strong...wrap around her and care for her."

"X [support worker for kaumātua living in supported accommodation at Marae] comes over to me and has to put up with me. Whatever mood I am in and that is not always easy. But she comes in with the same persona day in and day out. The sadness for me is that I could be losing this service and they are pushing us onto other services...am I going to lose this support forever? This is basically my only support basis -The X Marae. I have a life outside of X [Marae] but the kaumātua and kuia [female elder] that come here, I come especially to see them and say hi. The fact that the service is being taken off, is really hard...I find it really hard. The service I have had from this other group wasn't great last Xmas, it wasn't great when X [support worker] went away and it's not going to be great if I get it at Christmas. The whole thing affects me as well. It's not only a financial burden we suffer, it's finding people who can come in and look after us like how X [Marae] has taken care of us and understanding the kopapa of our wellbeing and wellness and how when they come into our homes the respect that they show to us. When I first got really sick I had another service –I didn't have this service - one person came to my house, a pakeha lady, to do my home help... My laundry cupboard has a bucket where people soak clothes. She used the bucket, walks out to the kitchen,

⁵ Can be spelt tūpuna

⁶ Male and female live in harmony and equally (there is balance between them). They complement each other

⁷ Part of a collective identity. A certain sense of belonging to something, not tangible. Everyone who is here now and those who have passed is part of this, to have a special connection and helping to feel a sense of being grounded

⁸ Māori ghosts – This is not the correct reference for this – It is a proverb -

mops my floors and pours the water down the kitchen sink. And that's an absolute no, no to us. When I mentioned it to her, I said: that's unhygienic and she said what you just have to do is rinse it out with hot water. No; it takes ten minutes of sterilising to sterilise that sink! This is how stupid some people think we are. Do it in your home not mine! The laundry was set aside for this sort of thing. It may not affect other people but it affects me because who am I going to get in this next pakeha group? This is why I came to X [Marae]; they are people that understand us, our kaupapa⁹, our tikanga¹⁰ within our homes. A lot don't respect us but some of them are very respectful and others who can't give a dam. You are trying to sort out your illnesses and wellness, and you don't need that on top. I just don't want another group coming in. I had Nurse Maude, they did the same, came in and went as they please without informing anyone. Some didn't come at all, didn't turn up. I started to wonder if it was because I am Māori."

"My wellness revolves a lot around my partner and what he does for me. Without him, I would probably be really, really sick. He takes a lot of shit from me basically. He does everything for me. For my wellbeing, he takes cares of that. My wellness, only I take care of that. Do you understand the difference? Only I feel the wellness, I have to take care of that myself. I try to do it. Come up against barriers especially in the hospital system. I was kicked off...My heart specialist discharged me because every time I got sick.... I suffer from heart problems and every time I got sick he'd give me a pill. He kept giving me pills. In the end I decided that was it, no more pills, cos quite honestly ...X [support worker] can verify this because she is my carer...she comes to me, I get in and out of the shower and have to get back into bed again...exhausted.... And these pills were supposed to be helping me. I went like this for three months. I came here to a lunch once and I couldn't even sit at a table and eat. I wanted to get out into the community but I was so sick. In the finish I took a hold of my wellness and I stopped taking most of my pills, all of them except a heart shaped one and two diabetic ones.. .and then I went to see my doctor. He said what do we do about it? I walked into his office by myself. He put me back on the pills. Within one week I had to go see the specialist again. I said I stopped taking the pills...I just got too sick. This day I walked in. I told him that I stopped taking the pills. He didn't say anything except you are discharged from this service. I no longer have a specialist. I stood up to him. Fill us up with pills. This is about looking after me, not filling me full of pills. They should talk to you about your pills, not just say I know better. I do still get sick. I love dancing but I run out of energy and breath. Trying to figure out how to sort it out myself. My partner takes care of my wellbeing cos he can't take care of my wellness. That's how I see wellbeing and wellness, working hand in hand."

"Physically and spiritually well, mind, body, spirit...balance of everything...everything the everyday stuff to achieve wellbeing...our wellbeing is looking after your home, waka. If you don't look after your waka you'll be walking; having a balance."

For me it's about taking it one day at a time. Support for people, be there for them. Awhi [help take care of] them and support them, be there for them."

I need to go by the ocean or no shoes on the grass cos I like to feel the earth, that's how I clear my mind. I sit under a tree and listen to the birds to empty my mind."

⁹ The focus or key reason for something / for coming together

¹⁰ Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention.

The following narrative is an excerpt from a conversation between the moderator and two participants – one younger (Participant One) and the other mature (Participant Two). In this conversation we hear two different perspectives of self-identity: one with an understanding of Māori culture (mature person) and the other with a limited understanding (young person):

Participant One: “I feel disappointment at getting labelled. Certain things being said, certain looks. Annoying. Ridiculous how things aren’t getting better cos’ a lot of organisations are focused on money... Annoying when people need money, they [Government agencies] make it a big drawn out process just to get blankets, pay for power or food grants. Feels lonely sometimes, especially if it feels like it’s just you or you don’t feel you can ask for help. I talk to my mum first. A lot of young people don’t know a lot about the benefit. They don’t feel they can ask questions. I feel categorised before you even have to go there. Makes me feel less of a person. Being called things by family. Things that have been said to me.

Moderator: Does talking to mum help?

Participant One (Young Person): Yes. She is always there for me. It’s just me, mum and my brothers and sisters. Dad’s not there. It’s difficult doing things by myself. The barrier of what I get looked at as – someone trying to get around the rules. It’s always a big process.

Moderator: What can you do to help yourself?

Participant One (Young Person): I don’t see it as me. The system is not always there to help. That’s what frustrates me. Trying to get on the benefit. There is a reason for needing the money. They might spend some on drugs, but they might spend it on food too.”

Participant 2 (elder): “It’s a big cup when you look at it. This is your life. You struggle with the world that is going on your cup. But other cups can be your world too. You can pick them. It doesn’t have to just be this cup. Tauwera has the freedom to choose any cup. He just has to rise up and see what other cup he wants. The cog is bigger than the one we are in. Have a look around you. We have been there. I know. Keys – it’s knowing which one can unlock the cup.

Moderator: Can you see that?

Participant One (Young Person): *I kind of understand.*

Participant Two (elder): It’s a big world out there. It’s not scary. You can command anything and make it work for you rather than thinking everyone is trying to control you to think a certain way or to feel a certain way. Who is the best person to be in charge of your life?

Participant One (Young Person): *Me*

Participant Two (elder): And to make the decisions?

Participant One (young person): *Me*

Participant Two (elder) *Absolutely.*

Moderator: Is that helpful? Is this the sort of conversation you would normally have in your life?

Participant Two (elder): And to make the decisions?

Participant One (young person): Not really. I do have conversations like this. What annoys me, what I was trying to say before, it's not just me, it's the same for other people, never enough clarity with anything with trying to get self-help, there are organisations that will help you but...

Participant Two (elder): That clarity you are looking for is not a destination, it is a journey. You are on a journey. The picture will never be clear. You have to keep going towards it every year. The picture gets bigger all the time as you get more in control. Life is a journey – moving towards it all the time.

Participant One (young person): My life feels like a struggle because of this. I know to smile, talk calmly and then listen and repeat the same thing. Sometimes I have an appointment and go there and find out it's cancelled... The job's changed, the office has changed."

This next excerpt from Whānau Group Two forms part of the same discussion detailed above but is from a third participant:

"Sometimes I feel it. A lot of it is to do with the colour of who I am. I can see it happening to others. A lot of it is systems. I rise above it. I come from a supportive family. People look at you and categorize you. I don't take much of that on...the elderly teach us about life. Culturally the connections with whānau have been really important – helped me get through life. Got to go back to the basic relationships, helping, supporting love, it's not about the money. Aroha. We have a Kaumātua day, bringing us all together. We don't get funding but we don't care because we can do it ourselves. It doesn't always have to be about money. It's all about how you think. It's a mind-set, change your mind set. We have to give our young people hope. That belief. Don't get it from the government, WINZ, we get it from here our hearts¹¹, because our ancestors who love us...a hug...a welcome, connecting with people. The wairua (spirit)¹² – the things we can't see. The unseen things...who was there before, memories, thoughts, sayings, proverbs resonate for some of us... need to widen that out to support and encourage others. The stuff you don't see, you can feel it, smell it...proverbs (whakatauki¹³) I am you and you are I, and we are the same. Support in terms of the services. Māori services out there. There are other services out there, not just ours. We use other services, our community. You have to. Helping each other, supporting and caring."

The following series of excerpts highlights different experiences people can have as a result of the earthquakes. The comment immediately below highlights the type of helpful support one person has received in terms of getting through the disaster:

"The earthquakes were stressful for me. Nowhere to go. During the earthquakes I ended up at X High School welfare centre. Homeless. I couldn't stay put at one place. So I moved to another place. My counsellor was working at Civil Defence, Pioneer Stadium, I was supposed to stay there but had to move, so ended up going to X [small town], staying with a Pakeha family for one month, then moved back to

¹¹ Part of a collective identity. A certain sense of belonging to something, not tangible. Everyone who is here now and those who have passed is part of this, to have a special connection and helping to feel a sense of being grounded

¹² Spiritual connectedness linked to ancestors that helps to give strength

¹³ These are imbued with values, often spiritual. Used widely in kōrero. Helps to make points succinctly. Lots of different kinds.

Christchurch. It was stressful finding accommodation, going back on the benefit. I hitchhiked and I was staying at a place in town, it was stressful, I had nowhere to go. I hitchhiked from that place, bad roads, all the way to Hornby, no money, with Moriroa, a lot of friendly people, I didn't have any money, a family gave me sixty to eighty dollars. I noticed there are a lot of good people out there. Now for me I am more positive, more grown up, I take more responsibility. I am living in X now, in a relationship for the last three years and it's going well. It's about getting that family support, since being with my boyfriend... since my relationship, having the right network, X [a Māori organisation] and X [another Māori support organisation], close connection with them, with support. For me, personally, it's about moving on and thinking positive. Don't look back. As a wahine, I think of myself as worthy. I have made mistakes in the past. It's about getting the right support around you in life. I have got that family support network.

In the next comment a participant explains how work pressures have increased since the earthquakes and the pressure this is putting on family life and wellbeing for one father:

"I was really fortunate; my side of town didn't get a lot of damage. Things have ticked along. As a city, I felt a sense of community came out of the earthquakes. I think there is more potential for that to flourish as we move forward as a city. For me personally, just starting my own business, I have had my head down, working hard, so some things have just gone over my head...I miss out on time with family, post-earthquake I feel like there is more emphasis on that family time, a sense of pressure and guilt that I should be spending more time with family."

Self awareness and understanding of wellbeing

"For me, it's about knowing who to go to when all that stuff is going on...To keep my family well I need to be well. To have resources or people available when that stuff is going on would be a help."

The participant who made the following statement describes some positive changes due to earthquakes and the affect for one of her children:

The earthquakes gave me permission for things to be different. Prior to the earthquakes my whānau would always come and stay but after the earthquakes it gave permission for things to be different. There was no end to when you had to go home. You didn't have a home to go back to. My youngest is really wary around where everyone in the family is – he'll ask every day, where are you going'. That's three years later. Every day he needs to know where we all are. It's changed the pattern of how we talk. We have to respond differently. Listen to him. He's talking to us more. Now he is talking to us whereas before he was a typical teenager. Lots of little things annoy me; I have noticed that now... We live on the East side of town and everything is changing constantly. Constant change."

This final series of excerpts highlight both facilitators and barriers to wellbeing:

"I was stressed when I woke. A lack of sleep for the last few months. Teenage daughter, sixteen, going through stuff with her... got into a bad relationship, she's very unsafe just now. Not well mentally, suffers depression and post stress disorder. She's been at the Women's Refuge. She hasn't dealt with her father issues. I feel exhausted. When I joined the wahine group it was the best thing I ever done. Computer course, aroha health course, trying to find the right help for my daughter, I feel she was let down; my daughters safety is in question. Sixteen is a grey area with the police and mental health. Everyone is telling

me I am doing everything right but I still haven't got her the help she needs. Through Youth Support Services, it's like they are finishing with the young ones – it's all about money. They have to be so down before they will help. They have promised all these programmes but nothing has been done. She was coming here [Māori support organisation] to the teenage group. ... Her Dad is still in Christchurch, he causes trouble still; we have to watch out for him all the time. I have made some wonderful friends at [Māori support organisation]. I feel safe here [at Māori support organisation]. The justice system lets you down too with breaches. I would like to give back one day – domestic violence..."

"The earthquake has affected everyone. We had rental properties but now we don't have them. The damage that it has done too ...not only property but people also. It has had an effect on people. I have noticed some of our kaumātua don't want to leave their homes; that's their safety net. Become more home bound."

"After those earthquakes I put on a lot of weight, food became my best friend. I was really, really big. It wasn't very nice. And I could hardly walk, it was awful. It has taken three years to lose weight."

"The impact of the earthquakes was a mixture. A time before it a lot was going on in life anyway. I lost my aunty that year and she was a big part of my life. It's hard to know if the earthquakes killed her. She was sick anyway. I can see the difficulties for families. We were quite lucky living in the western side; we were oblivious to what was going on in the other side. Mentally...cos' I was at Polytech when it hit...my husband was away at the time. I can clearly see that day; the impact. I can also see the opportunities...we see it is difficult particularly for Whānau ...this year for example I had to move out of our house for three months and that was terrible, and I think what everyone else's' experiences are, still fighting for their homes, I would say their reality is totally different to mine. I was quite sad about the city; I have been in Christchurch now twenty eight years. To see it all like ...all of a sudden it disappeared, I couldn't believe it, it took me a while to adjust to that, even now when I travel through the city all the places lost, I realise now familiarity is really quite important to me, but I see what it could be like in the future, the opportunities for our children, changes and opportunities available, it's just trying to see how myself as a mother can help my children and grandchildren be part of that."

"We have had to combine with another school, eighty six pupils at the moment, numbers are increasing. After the first earthquake a lot of whānau stayed but after the big one they gapped it. The kids had the opportunity to go to other Māori immersion schools, which smoothed the transition. They are coming back but not all of them."

"Research shows, in school behaviour has deteriorated post-earthquakes. The response to that is it will remedy once the house is sorted. That won't happen. Teachers have their own stuff to deal with. Colleagues dealing with behavioural problems due to stress caused by the earthquakes. Older people who are confused, that doesn't help them now. The adults who are trying to keep it all together, there is still the fear, last week's shake up, the response the next day was to have the day off, the number of kids not at school the day after."

"More prone to depression after the earthquakes. Part of that is like the roads, part of everyday life ...you do know what's more important than beforehand but things can be more....make people more emotional, people you lost. We only left for three days and then we came back."

“Knowing you have support, family and friends...If you are stuck with things they will help you out...Just being there...Even if it’s a message saying hi, what you up to...Just knowing they will be there.”

“I miss connecting with a lot of my friends. I was studying and they would choose to leave me alone, but it has been a bit hard to re-connect with them. We used to do sports with our kids on the weekends. Hard to fit everything in.”

“My husband works away quite a lot. When we are together...it’s just trying to find that time together ...– weekends just don’t seem long enough.”

Appendix Three: Glossary

Appendix Three provides an English translation of the Māori words featured throughout this report.

| Word | Meaning (taken from Te Aka Māori-English Dictionary online) |
|----------|---|
| Aroha | Affection, sympathy, charity, compassion, love, empathy. This is a value and it is demonstrated through action – not words. |
| Atawhai | Caring. To show kindness to. Relates to atawhaitanga = compassion, courtesy. A word which encompasses / wraps together several concepts like aroha and manaaki. |
| Awhi | (verb) (-hia,-ngia,-tia) to embrace, cherish, sit on eggs, brood, besiege. Some similarities with manaaki (see below). |
| Haka | Dance. |
| Hāngī | Cooking method. |
| Harakeke | Making flax flowers. |
| Hoatu | (verb) (-hia,-ngia,-ria) to give (away from the speaker), put, add, hand over (something), move away - does not take a passive ending when used as a command and traditionally never took one. A passive suffix is often used in passive sentences, other than commands, in modern Māori. |
| Kai | (verb) (-nga,-ngia) to eat, consume, feed (oneself), partake, devour. Also about nurture i.e. by talking, sharing, listening over a meal we educate ourselves and this helps to make us good leaders. |
| Ka pai? | Good. |
| Karanga | A call to open the way for guests to come onto the marae. Also an acknowledgement to ancestors and removal of tapu (protective measure). |
| Karakia | <p>Can include prayer, chants, incantations. Used to bless the beginning or ending of a situation or a way to ask for spiritual help. Helps a person to feel connected and supported spiritually. Part of a person's value system (not a value in itself).</p> <p>The two most important symbols referred to in karakia are of sticks and food, while the two key actions are of loosing and binding. Individual karakia tend to follow a pattern: the first section invokes and designates the atua, the second expresses a loosening of a binding, and the final section is the action, the ordering of what is required, or a short statement expressing the completion of the action. The images used in karakia are from traditional narratives. There were karakia for all aspects of life, including for the major rituals, i.e. for the child, canoe, kūmara, war party and the dead. Karakia for minor rituals and single karakia include those for the weather, sickness, daily activities and for curses and overcoming curses. These enabled people to carry out their daily activities in union with the ancestors and the spiritual powers.</p> |

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| Kaumātua | (noun) adult, elder, elderly man, elderly woman, old man. |
| Kaupapa | The focus or key reason for something, the reason for coming together. |
| Kēhua | spirits that linger on earth after death and haunt the living. |
| Kōrero | to tell, say, speak, read, talk, address. speech, narrative, story, news, account, discussion, conversation, discourse. |
| Koro | (noun) elderly man, grandfather, granddad, grandpa - term of address to an older man. |
| Koha | Gift, present, offering, donation, contribution. |
| Kuia | Female elder. |
| Manaaki | (verb) (-tia) to support, take care of, give hospitality to, protect, look out for. |
| Māori Kupu | Māori words. |
| Mauri | (noun) life principle, special nature, a material symbol of a life principle, source of emotions. |
| Moki | Grandchildren. |
| Papa-tū-ā-nuku | Earth mother and wife of Rangi-nui. All living things originate from them. |
| Pōhara | Poor. |
| Tamariki | Children. |
| Te Matatini | The national organisation for Kapa Haka in New Zealand and organisers of Te Matatini Festival. |
| Tikanga | General behaviour guidelines / correct procedure for daily life and interaction in Māori culture. Tikanga is commonly based on experience and learning that has been handed down through generations. It is based on logic and common sense associated with a Māori world view. While these concepts of tikanga are constant, their practice can vary between iwi (tribe) and hapū (sub-tribe). For example, the way in which a hapū greet and welcome visitors may differ from another's. However, both will ensure that they meet their responsibilities of manaakitanga (hospitality) to host and care for their visitors. |
| Tīpuna | Ancestors. Can be spelt Tūpuna. |
| Urupā | Cemetery. |
| Waiata | Song, chant, psalm. |

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|----------------|---|
| Wairua | Spirit, soul, quintessence - spirit of a person which exists beyond death. 1 Spiritual connectedness linked to ancestors that helps to give strength To some, the wairua resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body. The wairua begins its existence when the eyes form in the foetus and is immortal. While alive a person's wairua can be affected by mākutu through karakia. Tohunga can damage wairua and also protect the wairua against harm. The wairua of a miscarriage or abortion can become a type of guardian for the family or may be used by tohunga for less beneficial purposes. Some believe that all animate and inanimate things have a whakapapa and a wairua. |
| Waka | Allied kinship groups descended from the crew of a canoe which migrated to New Zealand. |
| Wānanga | Place of learning or way of learning. School of learning. To meet and discuss. |
| Whakapapa | Genealogy, genealogical table, lineage, descent. |
| Whakataukī | (noun) proverb, saying, cryptic saying, aphorism. These are imbued with values, often spiritual. Used widely in kōrero. Helps to make points succinctly. There are many different kinds. |
| Whānau | Family. |
| Whanaungatanga | noun) relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship. |