Opening Keynote: Spirituality and Mental Health Practice with Māori

Dr Rangimarie Turuki Rose Pere, CM, CBE

Rose was born into the teachings of the Kura Huna, the traditional mystery school of the Maori. A highly respected elder of several major tribes and a Guardian of Earth Mother, Rose is much sought after as a speaker and spiritual authority. Rose has spent her life as an educator of immense stature working in the world of Maori and non-Maori. She was the Young Maori Woman of the Year in 1972, awarded the New Zealand 1990 Commemoration Medal. C.M. and became a Commander of the British Empire receiving her C.B.E. in 1996.

Dr. Pere is also a highly respected conservationist. Adopted by the Cherokee nation of the United States, Dr. Pere is known as White Eagle Medicine Woman of Peace. In her role as a foremost educationalist, spiritual healer and philanthropist, she is recognised internationally and has interacted with nations throughout the world.

Whaea Jackie McClutchie

Whaea Jackie McClutchie is a well-known spiritual and natural healer working as a Counsellor at Gisborne Rape Crisis with trauma clients. She is also currently in private practice in Gisborne and is a close friend of Dr Rose Pere.

She has over the years worked within mental health services, the local Cancer Society and is currently working with whanau who have suffered all forms of abuse including suicide and self-harm. This has given her an insight into the physical, mental and spiritual states of people. Language has never been a barrier, Jackie works with vibrations. Jackie also works with those who are lost in the spiritual world, returning them to the light. This work also helps with land or house clearings because balance is crucial for wellbeing.

Jackie is of Ngati Kahungungu and Waikato Maniapoto descent.
Dr Ronald Ngata

Dr Ngata is a recent PhD graduate through Massey University. His PhD focused on the health-related issues that arise in relation to experiences of matakite, defined as a Māori cultural experience of heightened intuition. Ron’s research revealed new understandings about the nature of matakite experiences, how they are prone to being misdiagnosed as a symptom of mental illness, and how the Māori spiritual knowledge base can be used to enhance wellbeing for people experiencing matakite. The research also identified the socio-political factors that hinder the therapeutic application of Māori spiritual knowledge, and also what is needed to enhance wellbeing around the matakite experience.

Workshop 1: Mate Māori, Māori Traditional Healing and Psychiatry

Mr Wiremu Niania/Dr Allistair Bush (tbc)

Authors of: Voice hearing and pseudoseizures in a Māori teenager: an example of mate Māori and Māori traditional healing, Australasian Psychiatry 20(4), 348-351.

2014 Winners (with Mr David Epston) of the distinguished Ashton Wylie Charitable Trust Unpublished Manuscript and Book Awards for their manuscript entitled Tātaihono: Stories of Maori Healing and Psychiatry

Allister Bush is a Pākehā New Zealander who works as a child and adolescent psychiatrist at the Māori mental health service based in Porirua, near Wellington, New Zealand. Wiremu NiaNia is a Māori healer who lives near Gisborne, New Zealand. He is affiliated to Ngāti Tūwharetoa, Tūhoe iwi. From an early age Wiremu was identified by his kuia (Nanny) as having a fine spiritual attunement. During his life Wiremu has had many roles and worked as a shearer, a fencer, a scrub cutter, a musician, a songwriter, a Māori activist and a youth worker. Since the late 1990’s he is working as a cultural consultant for mental health services. He is now in private practice as a cultural consultant.

Allister and Wiremu both started working together in the Māori mental health service based in Porirua in 2005 and have recently published an award winning essay about their collaboration which they now will publish as a book called: Tātaihono- Stories of Maori Healing and Psychiatry.
Workshop 2: Talk Therapies and Māori

Kaumātua Moe Milne


Moe is a well-known and highly respected Kaumātua of Ngāti Hine and Ngāpuhi descent who lives in Matawaia, Northland with her husband George and their extended family. Because she believes children should grow up in their language, culture and land, Moe left the city and moved home. All her children and grandchildren now speak Māori and they live within a whānau environment. Moe has been a psychopaedic nurse, general and psychiatric nurse and most of her health work has been in the area of mental health and addictions. From 1988 she taught in Māori language schools and became a resource teacher, working with 14 schools to implement the Māori language curriculum. She was also involved in the teachers’ union and helped establish the Māori Women Teachers’ support group. She later moved back into health and worked in management until 1995, when she began work with the Health and Disability Commissioner, protecting and promoting consumer rights. In 2000 she decided to become a resource person for her people and she is now an independent consultant. Moe has been a member of the Health Research Council and chaired the Māori Research Committee. “One of the achievements I feel proud of is the contracting of tribal groups to determine their own research agenda. I am advisor and interviewer on four research projects which have Māori as the lead investigator,” she says.
Workshop 3: Kapa Haka and Takatāpui (LGBTIQ) Mental Health

Ms Elizabeth Kerekere

Author of: Takatāpui part of the Whānau (2015). To view some of the content of this resource go to:


Ms Elizabeth Kerekere has over 30 years of experience working within Māori and other community organisations. She has been active in rainbow communities for over 20 years, with a focus on the health and wellbeing of Takatātapui and young people. Ms Kerekere chairs the Tiwhanawhana Trust, which works with takatāpui through kapa haka and tikanga Māori. As part of her PHD research at Victoria University, she looked at what being takatāpui meant in contemporary culture. Many iwi welcomed queer whānau with open arms but others were not so quick to accept. Ms Kerekere believed that rejection was leading some Māori to disengage from tikanga. "If it's not comfortable going home, you don't go back to your marae. A place like Tiwhanawhana is a place where you can come and just have that Māori support.

"Research evidence and community experience suggests that Takatāpui (Māori who are LGBTQI - Lesbian, Gay, Bisexual, Transgender, Queer or Intersex) are at significantly higher risk of mental distress and suicide than Māori who are heterosexual and non-transgender. Takatāpui experience particularly high risk of suicide and suicidal behaviour because they are a doubly stigmatised population. Takatāpui can experience rejection from their whānau and communities, and can also experience discrimination from within the wider rainbow or LGBTQI communities in Aotearoa" (Elizabeth Kerekere, 2015).
Workshop 4: Mahi-ā-Atua, Tā Moko and Psychiatry

Dr Diana Rangihuna and Mr Mark Kopua


For information on Tā moko and Māori mental health care go to: http://thewireless.co.nz/articles/underneath-the-scars-healing-with-ta-moko

Mark Kopua grew up in a small community by Tolaga Bay called Mangatuna and is of Ngāti Ira, Te Aitanga ā Hauiti and Ngāti Porou descent. Mark Kopua has been a professional artist since 1980, entering firstly into a career as a traditional Māori carver and later as a Ta Moko artist. During his 25 year career as a carver Mark carved seven Meeting houses. Mark is a Trustee of the Toi Māori Aotearoa Trust. He is Chairman of Te Rūnanga Whakairo, the national Māori Carvers Rūnanga and CoChairman, of Te Uhi a Mataora, the national collective of Ta Moko artists. He now works in his studio in Gisborne. Dr Diana Rangihuna is a Psychiatrist who attributes her graduation to Ngāti Poroutanga, her whānau and having a previous career in Māori mental health nursing. Diana’s passion and commitment to utilising indigenous practises anchored her in her journey and training in Psychiatry. Music, Māori Language, Moko and Mahi-ā-Atua (utilising creation stories in therapy) are among a few strategies that she uses at her current practice in Te Tairāwhiti Māori mental health service, where she is focussing her work on healing wāhine rangatahi and their whānau who present with mental health problems.

Mark and Diana see people who want to cover up scars from self-harm, are dealing with grief after losing someone to suicide or are dealing with depression. A lot of people that come to them are trying to find some deeper meaning and deeper connection with their heritage and within themselves - “So, in a way, when you look at that and you also have a bit of a look at suicide and the reasons behind it - you can see those things connect.”
Workshop 5: Innovations in Māori Youth Mental Health

Dr Hinemoa Elder

**Author of:** An examination of Māori tamariki (child) and taiohi (adolescent) traumatic brain injury within a global cultural context Australasian Psychiatry, 20(1) 20–23

Dr Hinemoa Elder is of Ngāti Kuri, Te Aupouri, Te Rarawa and Ngāpuhi descent and is a Fellow of the Royal Australia and New Zealand College of Psychiatrists. Dr Elder is a Professorial Fellow in Indigenous Research (post doctoral fellow) at Te Whare Wānanga o Awanuiārangi. She is the Eru Pomare Post Doctoral Fellow, Health Research Council of New Zealand. She has a PhD (Massey University, 2012) that developed theory and intervention for young Māori with traumatic brain injury, their whānau and professionals. Since 2007 Dr Elder has worked in the area of Youth Forensic Psychiatry in the Waikato, Auckland and Northland regions. Dr Elder has served on several Ministry of Health reference groups including the expert advisory group of Blueprint II, which articulated the framework for New Zealand Mental Health service funding for the next 10 years. She is a deputy psychiatrist member of the NZ Mental Health Review Tribunal, a Specialist Assessor under the Intellectual Disability Compulsory Care and Rehabilitation Act 2003. Dr Elder is also an invited Research Associate of the Person Centred Research Centre, the National Institute for Stroke and Applied Neurosciences and on the Māori Advisory Committee of the Centre for Brain Research.

Open Forum – Getting Real in Māori Suicide Prevention

Dr Keri Lawson-Te Aho

**Author of:** He Waka Eke Noa: Māori Suicide Prevention – chapter under review for the NZ Handbook of Psychological Practice

Keri Lawson-Te Aho is a lecturer and researcher in Māori Public Health at the University of Otago, Wellington. She has a PhD in Science and Psychology and special interests in indigenous rights, self-determination and population based health and mental health. Keri is a former Fulbright Scholar and was a Research Fellow with the East West Center in Hawai‘i which included research and policy placements with the Johns Hopkins Medical School in Baltimore Maryland; the Indian Health Services in Rockville, Maryland, the School of Public Health at the University of California, Berkeley and the Center for American Indian Research at the University of Arizona, Tucson. Keri has a background of 30 years in Hauora Māori and has been at the forefront of major developments in Hauora Māori from the mid 1980’s. Alongside Professor John Broughton, she was a recipient of the inaugural Dr John McLeod Memorial Scholarship for outstanding contributions to Māori public health. She is a member of the International Taskforce of Indigenous Psychologists; Society of American Indian Psychologists and International Human Dignity network, a group of social justice activists dedicated to the prevention of human suffering and the promotion of global peace.
Workshop 7: Narrative Therapy and Story-Telling – a Brief Workshop

Evening Session Open to the Public: Story-Telling, Narrative Therapy and Suicide Prevention in Indigenous Communities in Australia

Dr David Denborough and Aborigine Elder, Barbara Wingard

David Denborough (PhD) works as a community worker, teacher and writer/editor for Dulwich Centre. He is particularly interested in cross-cultural partnerships which limit the chances of psychological colonization and create possibilities for cross-cultural inventions, such as the Team of Life Narrative Approach and Tree of Life (with Ncazelo Ncube). These collective narrative methodologies seek to assist people to address the effects of traumatic experiences without having to speak directly about them. David is also vitally interested in how collective narrative practices can spark and/or sustain social movement and in projects that respond to racism and seek to strengthen social cohesion/inclusion. Recent teaching/community assignments have included Brazil, Palestine, Singapore, Austria, Brazil, Hong Kong, Kurdistan (Iraq), India, Canada, Sri Lanka, Argentina, Chile, South Africa and a number of Aboriginal Australian communities. David is also a coordinator of the Master of Narrative Therapy and Community Work with the University of Melbourne. His songs in response to current social issues have received airplay throughout Australia and Canada. His books/publications include: Retelling the stories of our lives: Everyday narrative therapy to draw inspiration and transform experience; Collective narrative practice: Responding to individuals, groups, and communities who have experienced trauma; Working with memory in the shadow of genocide: The narrative practices of Ibuka trauma counsellors; Beyond the prison: Gathering dreams of freedom; Team of Life: Offering young people a sporting chance (DVD); Strengthening Resistance: the use of narrative practices in working with genocide survivors (with Jill Freedman and Cheryl White); Queer counselling and narrative practice (editor); Family therapy: Exploring the field’s past, present and possible futures (editor); Trauma: Narrative responses to traumatic experience (editor)

Barbara Wingard has been involved with Dulwich Centre since 1994 when she played a key role in the ‘Reclaiming our stories, reclaiming our lives’ gathering for Aboriginal families who had lost a family member due to deaths in custody. Barbara was one of the first group of Aboriginal Health Workers trained in South Australia. She is the co-author, with Jane Lester, of the influential book Telling our stories in ways that make us stronger. Barbara is one of the teaching team of the Dulwich Centre Foundation. She also plays a key role in Dulwich Centre’s engagement in community projects. Barbara was named Elder of the Year (Female) in South Australia in 2008 and she is a current Commissioner for the Environmental Resources and Development Court.