

Trauma-informed Care

Trauma-informed Approaches: From a Pacific perspective

Teagan Tunupopo Project Manager

Karin Isherwood Senior Advisor



Self-care

- As we work through this course, be aware of your own emotional responses
- If you are affected by the material, please
 - take a break, walk away for a moment
 - step back and talk to/text a friend or whānau
 - use grounding activities—deep breathing, mindfulness, self-talk



What is a trauma-informed approach?

- A way of working that recognises and validates people's trauma experiences, how these experiences can impact people's behaviours and wellbeing, and their potential to heal.
- It's a strengths-based way of working that is concerned with **'what happened to you?'** instead of 'what is wrong with you?'

A trauma-informed approach

KNOW the prevalence and impacts of trauma and adversity

CONSIDER the influence on behaviour

UNDERSTAND the impact of trauma on the developing brain

BE CURIOUS about what the child is feeling and how they express emotion

BE AWARE you do not need to know details or talk about the trauma to be helpful



A trauma-informed approach (cont.)

BE SENSITIVE to the child's emotions or feelings

BE A SAFE PLACE calm, consistent, understanding and clear

HAVE COMPASSION and empathy for the child and their family

WORK ALONGSIDE the child and their family

WORK WITH HOPE no matter what the circumstances

Emerging Minds. 2020.



Prevalence of Trauma in Aotearoa

For every 10 people, trauma potentially impacts:



5 people in the general population



7 Māori people



9 people who have accessed mental health and addiction services



8 people in prison



Why is it important to have Māori and Pacific perspectives of Trauma-Informed care?

- Constructs related to trauma historically are largely embedded in European perspectives
- Current psychological treatment approaches have predominantly been developed in Western cultural contexts and emphasize Western cultural norms, beliefs and values
- Understanding trauma and its effects on an individual within their sociocultural context is necessary as it shapes the focus of clinical interventions
- Adaptive responses to trauma may differ across cultural contexts



Tamariki in context

relationships

interactions

*Understanding of
the world*



experiences

*Social and emotional
wellbeing*

behaviours

Changes in one area of a child's life have the potential to change and shape other areas. This includes changes resulting from an experience of trauma.

Culture



- is central to human identity and development.
- influences how we relate to others, make sense of events, and heal.
- plays an integral role in how we respond to trauma and support.

Culture

Cultural competency

Cultural humility

Cultural safety

Cultural literacy

Cultural Intelligence



POLYNESIA (TAHITI)



SAMOA



PANAMA



AUSTRALIA



NEW ZEALAND



HAWAII



DOMINICAN REPUBLIC



DOMINICA



GREENLAND

Culture

- Individualistic
- Collectivist



Pacific Perspective on Trauma-Informed Approaches



The Pacific



Land Care



Pacific peoples in Aotearoa

- Approximately 8.3% of the New Zealand population are identified with a Pacific ethnic group (Statistics New Zealand, 2018).
- Pacific peoples are the fourth largest ethnic group behind New Zealand European (70.2%), Māori (16.7%), and Asian (15.7%),
- Pacific peoples: the four largest groups in New Zealand comprise of Samoan (48.7%), Cook Island Māori (20.9%), Tongan (20.4%), and Niuean peoples (8.1%; Statistics New Zealand, 2013).

The Statistics

- Pacific peoples are represented negatively in the statistics
- Mental health disparities are also a grave concern
- Research examining the prevalence and experiences of discrimination in New Zealand found that Asian (35%), Māori (29.5%), and Pacific peoples (23%) indicated the highest levels of perceived discrimination relative to the majority New Zealand European group (13.5%).



(Kapeli, Manuela & Sibley, 2019)

Discrimination in Aotearoa New Zealand



- There is the potential of racial discrimination to be a major health risk in New Zealand, especially among Māori, Pacific, and Asian groups.
- Such discriminatory effects are evident when focusing on Pacific communities and the barriers they experience
- Reasons for this are complicated

Racial Trauma

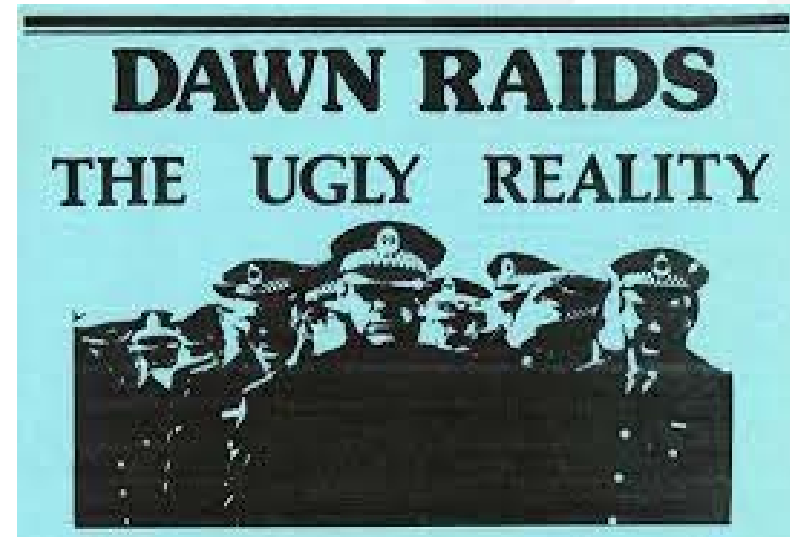
- Racial trauma refers to the events or danger related to real or perceived experiences of racial discrimination
- Healing race-based trauma requires counsellors to consider the intersectional identities that uniquely influence experiences of oppression and discrimination for marginalized groups
- The nature of discrimination lies within sociocultural contexts because POCI experience race-based stress throughout their lives therefore healing these racial wounds can be difficult.

Dawn raids start again for illegal Tongan migrants

Dawn raids in search of Tongan "overstays" – stopped in 1974 after a public outcry – restarted in Auckland this month with swoops in South Auckland, Ponsonby and Onehunga. Police tactics during the swoops are causing growing concern among Tongans and their leaders.



The Pacific Dawn-Raids





- 'It was a very difficult time for us, and some Pasifika have experienced mental health issues as a result.'
- 'Pasifika also felt let down by the Government. An apology will help to begin rebuilding trust of government agencies.' - Dr Francis Agnew



Cultural Trauma

- Cultural trauma is a complex conceptual process as it refers to an experience that causes a dramatic loss of identity and meaning in the social fabric of a community
- Cultural trauma occurs when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental ways.

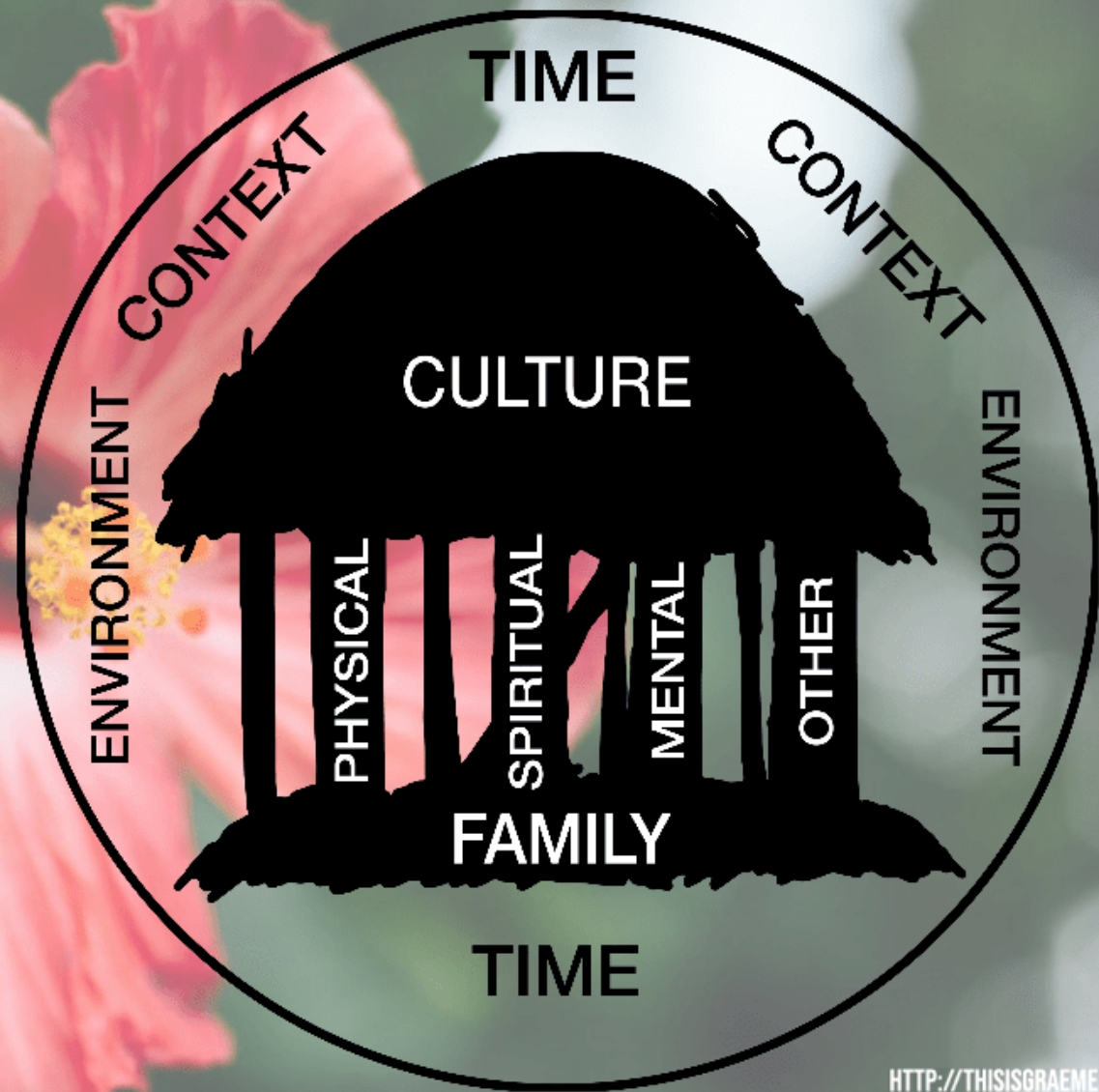


+350.org

Pacific
Resilience
and Strength



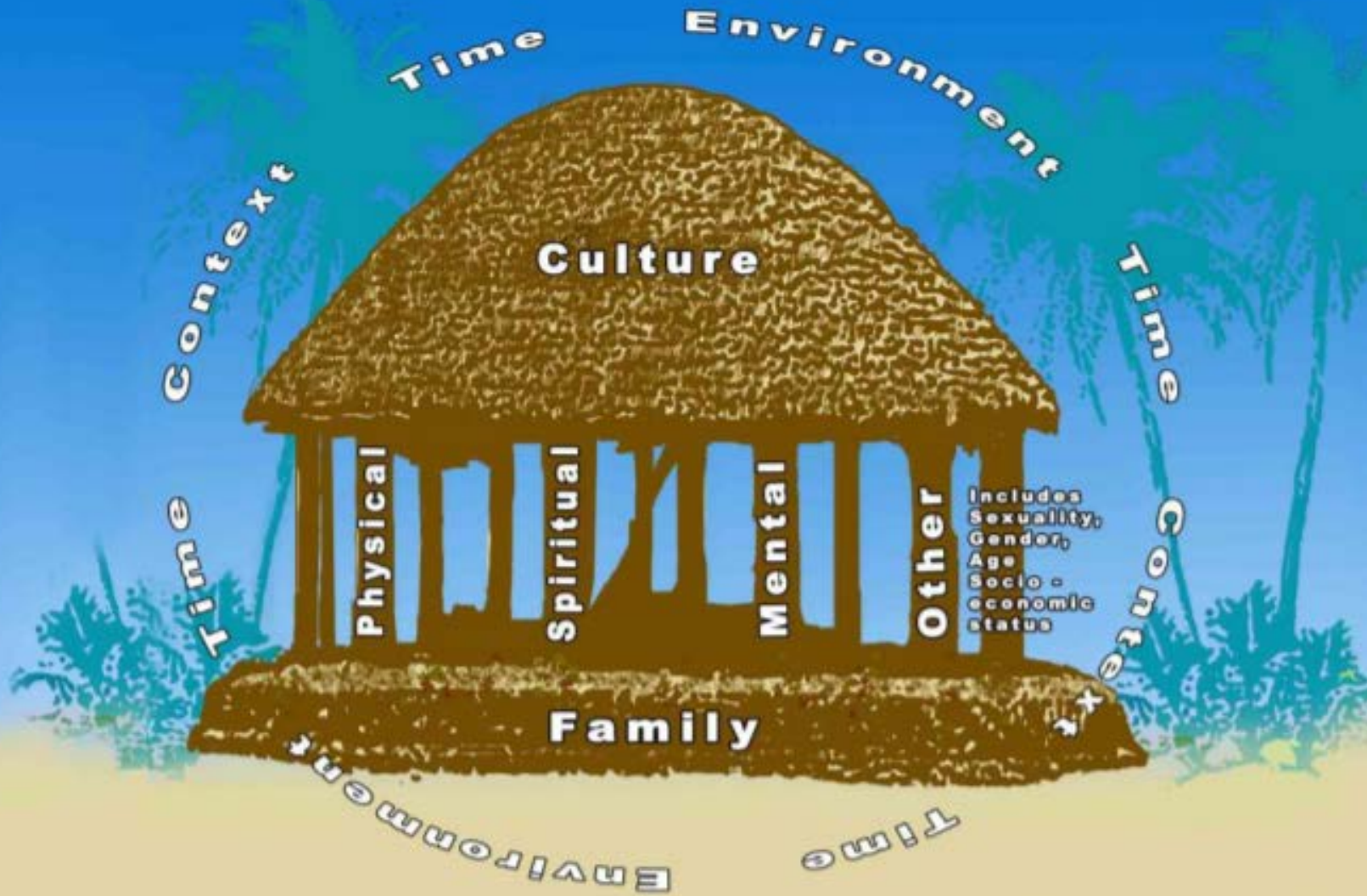
FONOFALE PASIFIKA



[HTTP://THISISGRAEME.ME](http://thisisgraeme.me)

Trauma-informed Care

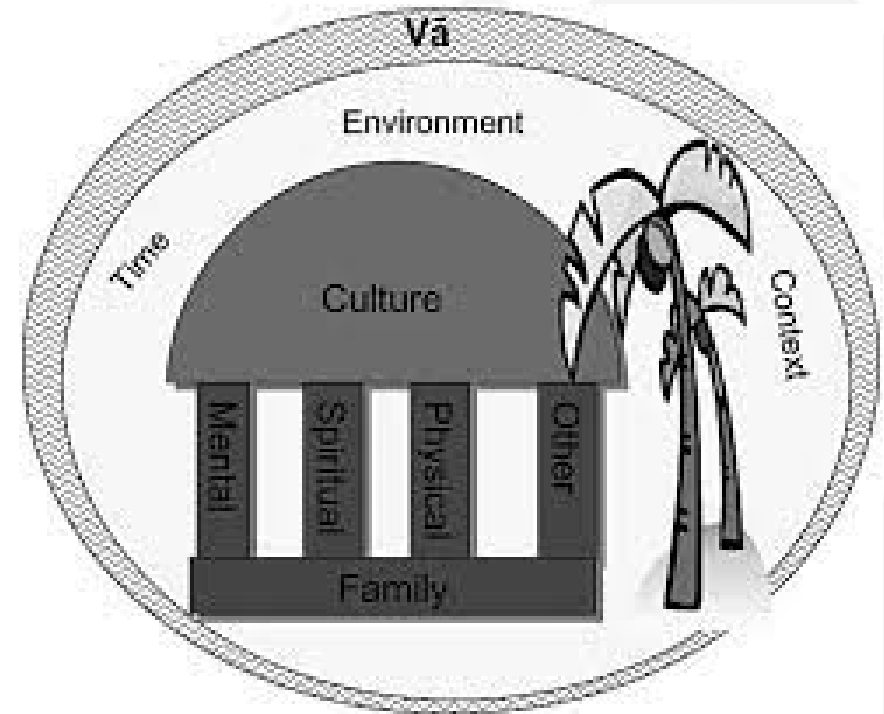
FONOFALE



- The concept of family is depicted as the floor or the foundation for Pacific communities, and the culture is depicted as the roof that provides shelter or protection for these groups.
- The connection between family and culture is demonstrated as being linked via four pou or poles, which represent spirituality (traditional or Christianity), physical (biological well-being), mental (emotions, thoughts, feelings) and other (which can include but is not limited to considerations of age, sex, sexual orientation etc.)

The Vā

- The vā is the relationship between people, places or things
- Pacific people live and reflect a collective culture
- Pacific society and communities regard the vā – the relationship as the overarching principle that shapes one's identity and place



In the face of psychological distress, the Samoan community identifies spirituality, whether traditional or Christian, as a primary intervention.

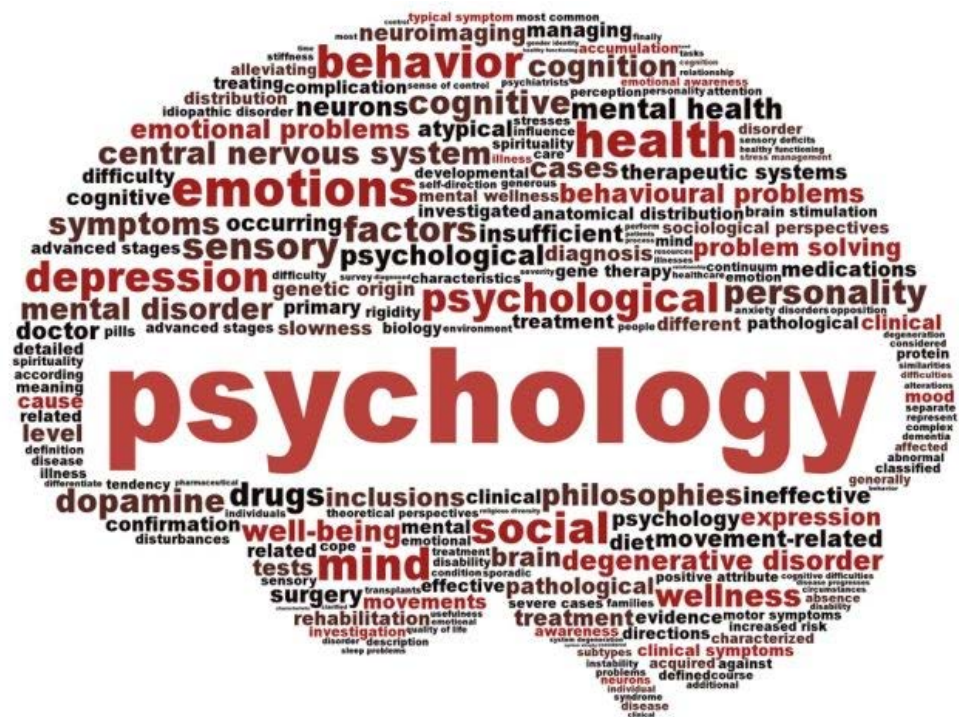
God is the spiritual being wherein one places one's faith for a solution.



(Ioane and Tudor, 2017).



Can we work therapeutically from the Western disciplines of counselling, psychotherapy and psychology in these cultural/social/religious communities, which are fundamentally based on spirituality in which seeking advice and guidance from ministers and, more importantly, our Atua (God), is the main source for therapeutic support and understanding?



(Ioane and Tudor, 2017).

A Pacific Conceptual Framework to address family violence in New Zealand

Nga vaka o kāiga tapu



- COOK ISLANDS
- FIJI
- NIUE
- SĀMOA
- TOKELAU
- TONGA
- TUVALU



Vision: the overall vision of the Framework is to achieve wellbeing, and strong and vibrant families and individuals in Cook Islands Māori, Fijian, Niuean, Sāmoan, Tokelau, Tongan and Tuvaluan communities

FALEVITU
A Literature Review on Culture and Family Violence in Seven Pacific Communities in New Zealand



‘E le sua se lolo i se popo e tasi’

You can't get a flow of coconut fat from one coconut





Samoan perspectives

- *E leai se mea e sili atu i lo lou aiga*

Literally: Nothing is more important than your family.

- “Spare the Rod Spoil the Child” research on responsible parenting - Janet Pereira (2010)
- There is a case for cultural difference in approaches to parenting, and for the emergence of a ‘third space’ in which cultural groups negotiate the ‘globalizing pressures’ of Western values

“

People don't care how much
you know until they know
how much you care.

THEODORE ROOSEVELT

SPACIOUSHOTEL.COM



Pacific Youth Wellbeing, Koleta Savaii, 2016 - TYMS

Trauma-informed Care

Cultural connection and a strong cultural identity



are protective factors that can assist with trauma recovery

A tropical beach scene at sunset. The sky is filled with large, dramatic clouds in shades of orange, pink, and purple. The sun is low on the horizon, casting a warm glow over the water and the beach. In the foreground, the turquoise water of the lagoon meets the shore. A line of palm trees and several small, thatched-roof huts are visible along the beach. The overall atmosphere is peaceful and serene.

“Solo i tua ni ao taulia”

Clouds (that are spent) are retreating