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Te Arawhata o Aorua
Bridging two worlds:
A grounded theory study

A thesis presented in partial fulfillment of the requirements for the degree
of
Masters of Philosophy
in
Nursing
at Massey University [Albany], New Zealand.

Maria Baker
2008
Abstract

*Te Arawhata o Aorua – Bridge of two worlds* is a theory about Maori mental health nurses. The aim of this study was to explore what was occurring amongst Maori mental health nurses and dual competencies. A grounded theory informed by a Maori centred research approach was adopted and conducted with three focus groups of ten Maori mental health nurses situated in one metropolitan and two provincial cities. The research design was informed by Mason Durie’s Maori centred concepts of whakapiki tangata (enablement), whakatuia (integration) mana Maori (control) and integrated with grounded theory to guide the collection and analysis of the data. Audio taping and field notes were used to collect the data and the processes of constant comparative analysis, theoretical sampling and saturation were used to generate a middle range substantive Maori centred grounded theory. One core category was identified as *two worlds* which describes the main issue that they are grappling with. The basic social psychological process of *bridging of tension* explains how the two worlds are managed through two subcategories of *going beyond* and *practising differently*. *Going beyond* consists of two components, *being Maori* and *enduring constant challenge* that set the philosophical foundation to practice. *Practising differently* describes three key components as *kaitiaki of wairua*, *it’s about whanau and connecting* each are blended into each other and fused into nursing practice. The impressions of the Maori mental health nurses have been interpreted and explained by this theory. The substantive grounded theory provides a model to guide health services appreciation of Maori mental health nurses, for professional development of Maori mental health nurses and to policy writers.
Acknowledgements

I want to extend my gratitude to the Maori Mental Health Nurses for their participation in this study and of Te Ao Maramatanga (College of Mental Health Nurses) for their support during the recruitment phase.

A special acknowledgement to Dr Denise Wilson for her support and guidance as Supervisor for my Master’s studies from which this thesis has been made possible.

I wish to thank the whanau with Te Rau Puawai (Massey University) for their relentless aroha and tautoko throughout this academic journey. To, Te Rau Matatini for their leadership and strength in the strive toward excellence in Maori workforce development, to Te Rau Designz for the awesome tohu. To, Sue and the PHO whanau in Northland.

More importantly to my whanau, for their sacrifice’s and continual support of me with this mahi and the things that I do. Nga mihi aroha ki a Frank me Francee.

Ko tenei te mihi aroha kia koutou katoa.

Turuturu taku manu ki te taha uta
Turuturu taku manu ki te taha wairua
  Koia atu Rutua
  Koia atu Rehua
  Turuturu taku manu

Let my bird settle
May it bridge the gulf between earth and heaven
  There at the horizon stands Rutua
  There at the horizon stands Rehua
  Let my bird settle at the place of joining.

(This Muriwhenua karakia acknowledges the joining of people, utilised in koha)
Glossary

The following descriptions have been formulated to provide further clarity about their meanings within this thesis.

Aorua or Ao e rua
Two worlds

Arawhata
Bridge

Atua
Higher being, god

Awhi
Embrace, help, aid

Hapu
Sub-tribe

Hinengaro
Often viewed as the psychological or mental dimension. In traditional Maori korero Hinengaro is the deep mind or consciousness.

Hoha
Annoy, nuisance

Hongi
Greeting between people where the pressing of noses represents the sharing of breathe.

Hui
Meeting, gathering

Iwi
Tribe, tribal affiliation through whakapapa

Kaitiaki
Guardian, protector

Kanohi ki te kanohi
Face to face [ preferred method of meeting]

Karakia
Prayer, incantation, blessing.

Kaumatua
Elder

Kaupapa
Ground rules; general principles

Korero
Talk, discussion

Maemae
Pain, sore

Mahi
Work

Mana
Often defined as status and standing. Mana is the spiritual power that maybe accorded a person or group through ancestral descent or because the person or group has certain gifts and or achieved something. Mana is not always about power. Personal Mana can be enhanced through the collective opinion of the people.

Mana whenua
People that belong to the area, location.

Mana tane
Power or status of the man

Mana tangata
Power or status of the person

Mana wahine
Power or status of the woman

Maoritanga
Maori culture, Maori knowledge

Matauranga
Knowledge

Matua
Parent or elder

Maunga
Mountain, landmark of significance

Mihi whakatau
Welcome, greeting

Momo
Characteristics, attributes

Pakeha
Non Maori, European or westernised

Pepe
Baby
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pito</td>
<td>Belly button. Planting of new born baby's pito into whenua acknowledges connection between baby, whanau to the whenua.</td>
</tr>
<tr>
<td>Poutama</td>
<td>staircase</td>
</tr>
<tr>
<td>Porangi</td>
<td>Maori explanation of mental unwellness. Can mean mentally unwell or silly.</td>
</tr>
<tr>
<td>Pou</td>
<td>A post placed to note its position or standing</td>
</tr>
<tr>
<td>Rangahau</td>
<td>Research</td>
</tr>
<tr>
<td>Raupatu</td>
<td>Alienation of Maori land</td>
</tr>
<tr>
<td>Reo</td>
<td>Language; Maori language. Traditionally language to Maori was the life blood and sustenance of the culture – a gift from the gods.</td>
</tr>
<tr>
<td>Rereke</td>
<td>Difficult</td>
</tr>
<tr>
<td>Ta</td>
<td>Sir</td>
</tr>
<tr>
<td>Tai Tokerau</td>
<td>Northland</td>
</tr>
<tr>
<td>Tangata</td>
<td>Person</td>
</tr>
<tr>
<td>Tangata Whaiora</td>
<td>Person seeking wellness or health</td>
</tr>
<tr>
<td>Tane</td>
<td>Man, male</td>
</tr>
<tr>
<td>Tangihanga</td>
<td>Funeral, grieving process</td>
</tr>
<tr>
<td>Taonga</td>
<td>Prized possession</td>
</tr>
<tr>
<td>Tapu</td>
<td>Often defined as restricted or sacred. Tapu provides the link between the mana of the gods and the spiritual powers of all things derived from the gods. Everything has inherent tapu: because of this they can become tapu through dedication to remain under the influence and protection of the gods. In modern times Tapu has been reframed in a protective sense to encompass secular things (e.g. confidentiality; trespass). Restrictions and prohibitions that protect tapu (wellbeing, dignity &amp; sacredness) from violation.</td>
</tr>
<tr>
<td>Tauiwi</td>
<td>Non Maori, or non Iwi</td>
</tr>
<tr>
<td>Te Rau Puawai</td>
<td>National Maori Mental Health Workforce</td>
</tr>
<tr>
<td>Te Rau Matatini</td>
<td>National Maori Mental Health Workforce Development program (Massey University)</td>
</tr>
<tr>
<td>Tika</td>
<td>The right way (of doing things)</td>
</tr>
<tr>
<td>Tiaki</td>
<td>Care for</td>
</tr>
<tr>
<td>Tikanga</td>
<td>Code of conduct; method; plan; custom – the right way of doing things.</td>
</tr>
<tr>
<td>Tinana</td>
<td>Physical dimension; the body</td>
</tr>
<tr>
<td>Tohu</td>
<td>A sign or a symbol</td>
</tr>
<tr>
<td>Tupuna</td>
<td>ancestor</td>
</tr>
<tr>
<td>Wahine</td>
<td>Woman, female</td>
</tr>
<tr>
<td>Wairua</td>
<td>Spiritual dimension. For many the spiritual or inner force affect how people feel and how they respond. Wairuatanga must be nourished through events and inter relationships with others.</td>
</tr>
<tr>
<td>Whaea</td>
<td>Elder woman, mother</td>
</tr>
<tr>
<td>Whakapapa</td>
<td>Genealogy, family history</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Whakapiki</td>
<td>To raise, to uplift, to enhance</td>
</tr>
<tr>
<td>Whakatauki</td>
<td>Proverb, saying</td>
</tr>
<tr>
<td>Whakatuia</td>
<td>Integration</td>
</tr>
<tr>
<td>Whakawaatea</td>
<td>Blessing or cleansing ritual</td>
</tr>
<tr>
<td>Whanau</td>
<td>Often defined as family and birth. Whanau has been proposed as a key component of Maori identity and the healing process. Whanau describes groups interconnected by kinship ties. In modern times; groups use whanau to encompass their common purpose and have adopted whanau values.</td>
</tr>
<tr>
<td>Whanaungatanga</td>
<td>Recognises wider relationships. Whanaungatanga is kinship in its broadest sense and concerns itself with the process of establishing and maintaining links and relationships.</td>
</tr>
<tr>
<td>Whanau pani</td>
<td>Grieving whanau</td>
</tr>
<tr>
<td>Whenua</td>
<td>Land; placenta Land provides security, warmth, nourishment to the people.</td>
</tr>
</tbody>
</table>
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