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

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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.

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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

Pito	Belly button. Planting of new born baby's pito into whenua acknowledges connection between baby, whanau to the whenua.
Poutama	staircase
Porangi	Maori explanation of mental unwellness. Can mean mentally unwell or silly.
Pou	A post placed to note its position or standing
Rangahau	Research
Raupatu	Alienation of Maori land
Reo	Language; Maori language. Traditionally language to Maori was the life blood and sustenance of the culture – a gift from the gods.
Rereke	Difficult
Ta	Sir
Tai Tokerau	Northland
Tangata	Person
Tangata Whaiora	Person seeking wellness or health
Tane	Man, male
Tangihanga	Funeral, grieving process
Taonga	Prized possession
Tapu	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 (<i>wellbeing, dignity & sacredness</i>) from violation.
Tauwiwi	Non Maori, or non Iwi
Te Rau Puawai	National Maori Mental Health Workforce Development program (Massey University)
Te Rau Matatini	National Maori Mental Health Workforce Development Organisation.
Tika	The right way (of doing things)
Tiaki	Care for
Tikanga	Code of conduct; method; plan; custom – the right way of doing things.
Tinana	Physical dimension; the body
Tohu	A sign or a symbol
Tupuna	ancestor
Wahine	Woman, female
Wairua	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.
Whaea	Elder woman, mother

Whakapapa	Genealogy, family history
Whakapiki	To raise, to uplift, to enhance
Whakatauki	Proverb, saying
Whakatuia	Integration
Whakawaatea	Blessing or cleansing ritual
Whanau	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.
Whanaungatanga	Recognises wider relationships. Whanaungatanga is kinship in its broadest sense and concerns itself with the process of establishing and maintaining links and relationships.
Whanau pani	Grieving whanau
Whenua	Land; placenta Land provides security, warmth, nourishment to the people.

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