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# **Kia Ngāwari ki te Awatea:**

The relationship between  
Wairua and Māori well-being:  
A psychological perspective.

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*A thesis  
presented in partial fulfilment  
of the requirements for the degree of*

**Doctor of Clinical Psychology**

at Massey University,  
Palmerston North, New Zealand.

Hukarere Valentine

2009

## TOHI RITE

*(Dedication)*

*Ka tohia atu koe, ki te tohi nuku, ki te tohi rangi.  
Kia hoia koe ki te putiki whara, kia tiaia koe ki te manu rere rangi.  
Te rau o titapa kia pai ai koe, te haere i runga ra.  
I rangahaua koe i te po-uriuri, i te po tangotango.  
I rakaitia koe ki te piki kotuku, te rau o te toroa, te huia titama.  
Whakina e tama nga kupu o te riri, nga kupu o tawhiti hemea ka mau mai.  
Ka kapiti runga e, ka kapiti raro e, he pokangu nuku, he pokangu rangi.  
Pou hihiko, pou rarama, tiaho i roto, marama i roto.  
Tena te pou, te poutokomanawa, te pou o enei korero.  
Hui te marama, hui te ora e-e.*

*(Translation)*

*Thou wilt be anointed (tohi) by the blessing of earth and heavens.  
Thou wilt be decorated with top-knot, and be dressed as the flying bird.  
The leaf of titapa (tree) to enable thee, to march forward above.  
Thou wast acclaimed from the depth of darkness, and in the changeable nights.  
Thou has been beautified with kotuku's feather, and the feathers of toroa and huia.  
Display my son the action of war, and those far reaching words you have learned.  
Heaven will be closed and earth be united and will be at thy command.  
Be ambitious and clear-minded, be shining within thee and brightness upon.  
Those the pillar, the main post of wisdom, the post of protector of these saying.  
Assembled brightness, and settle life. (Mitira, 1972, p. 5)*

The above excerpt is a tohi whakawahi taken from the book titled *Takitimu*. A tohi whakawahi traditionally served three general purposes; “to instil...insight and wisdom, to fortify...against the effect of black magic or evils brought about through trespassing on sacred places and to implant courage to face and overcome any danger brought about by man’s power.” (Mitira, 1972, p. 6)

## ABSTRACT

Western health professions have historically struggled with the notion that spirituality could be studied empirically. This trend has changed in recent decades with there being a marked increase in the health literature pertaining to spirituality. For indigenous people spirituality is a fundamental attribute of their worldviews. Māori, as the Indigenous people of Aotearoa, have always acknowledged the importance of wairua, (spirituality as defined by Māori worldviews) to their health and well-being. This thesis aims to explore wairua as an important aspect of Māori well-being from a psychological perspective.

Two research goals underpin this thesis. The first goal involved developing an understanding of what Māori mean when they talk about wairua. This was achieved through a qualitative study. While there are implicit shared understandings among Māori regarding the nature of wairua, this study was one of the first attempts to make some of those shared understandings more explicit. The second goal involved investigating the relationship between an orientation to wairua and Māori well-being using a newly developed measure. This was a quantitative study.

Conceptualisations of wairua fell into four themes; direct descriptions, personal experiences, personal beliefs and Māori worldviews. According to the qualitative information, wairua was described as a fundamental attribute that enables Māori to engage with their reality; an intuitive consciousness. Through wairua Māori identity is expressed, relationships are forged, balance is maintained, restrictions and safety are adhered to, healing is transmitted, and the connection between te ao wairua and te ao Māori are maintained. These aspects of Māori reality are inclusive and interconnected.

The qualitative study information led to the formation of a 30 item self report measure named the Kia Ngawari ki te Awatea Orientation to Wairua measure. This measure was used to investigate the relationship between an orientation to wairua and Māori health and well-being. The results showed that orientations to wairua had relatively modest associations with wellbeing when conceptualised and measured in a variety of ways. Due to the variability in the results, support for the overarching hypothesis of a relationship between wairua and well-being was mixed. A number of limitations were acknowledged with recommendations for future research offered. The findings of these studies have a number of implications for clinical psychological practice with Māori clients.

# ACKNOWLEDGEMENTS

*Nāu te rourou nāku te rourou  
Ka ora ai te iwi*

*With every contribution that we make to the areas of health and well-being for Māori the dignity of our people will be restored*

This thesis has been the product of many hands and many hearts. My contribution alone is only a minute portion. The journey has been long and arduous at times and I must first thank my immediate whānau who have sat and waited tirelessly for me to finish this thesis. The long hours taken in constructing this thesis would not have been possible without their support and patience. Over the duration of my doctorate journey I received assistance, both financially and academically, from a number of sources; School of Psychology Massey University, Department of Corrections, Health Research Council, Ngati Kahungunu Iwi Incorporated and Te Rau Puawai. Without the support of these institutions and scholarships the progression of my thesis would have been a lot longer and more stressful.

To those who participated in both studies and shared their knowledge with me, directly and indirectly, may I extend my humble appreciation. Without you, this thesis would not have been possible and the knowledge gained has been invaluable. Finally, I extend my utmost gratitude to my supervisors, who have at varying times had to patiently push me along. I am especially grateful to Dr Ross Flett, my primary supervisor, who has had to put up with my whining, anxieties, tears and frustrations while still finding the energy to push me, especially when I felt like the task was hopeless. My gratitude extends beyond mere words.

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## GLOSSARY

|   |  |
|---|--|
| Aboriginal-----   | The first inhabitants  |
| Ähua-----   | demeanour  |
| Atua-----   | Gods   |
| E kore au e ngaro i kākano i ruia<br>mai i Rangiatea----- | I will never be lost, I am a seed sown from Rangiatea  |
| E rere wairua e rere-----                                 | Fly spirit fly   |
| Hikoi-----  | Walk   |
| Indigenous -----  | Native to a particular area  |
| Iwi-----  | Tribe  |
| Karakia-----  | Prayer   |
| Kaumätua-----   | Māori elders   |
| Kaupapa-----  | Topic  |
| Kaupapa Māori research-----                               | A Māori research methodology   |
| Kawa-----   | Etiquette  |
| Kia Ngāwari ki te Awatea -----                            | Describes a state of enlightenment; spiritual clarity  |
| Ko te ihu, ko te rae ka tikina<br>houhia te rongo-----    | Nose and forehead pressed together peace will prevail  |
| Kohanga reo-----  | Māori language nest  |
| Kōrero-----   | Talk, speak  |
| Koro/Koroua-----  | Shortened version of Koroua, male elder  |
| Kupu-----   | Word   |
| Mana-----   | Spiritual power  |
| Manawatu-----   | Is a district in the Manawatu Wanganui region of the<br>North Island of New Zealand  |
| Māori -----   | Indigenous people of New Zealand   |
| Marae-----  | Terminology given to the enclosed space in front of a<br>whareniui or meeting house (literally "big house").<br>However, it is generally used to refer to the whole<br>complex, including the buildings and the open space |
| Mātauranga-----   | Knowledge  |
| Matakite-----   | Terminology for people who see spiritual beings.   |
| Mauri-----  | Life principle   |
| Me-----   | And  |
| Mihimihi-----   | Greeting   |
| Moko-----   | Grandchildren, shortened version of mokopuna   |

|  |   |
|--|---|
| Nga-----   | The (plural)  |
| Nga pou mana-----  | Four supports, Māori health model<br>Described by the Royal Commission on Social policy in 1988 as pre-requisites for health and well-being.  |
| Ngati Kahungunu ki Heretaunga---                                       | The tribal affiliation of Hastings  |
| Ngati Kahungunu ki te Wairoa ----                                      | The tribal affiliation of Wairoa  |
| Noa-----   | Free from restriction   |
| Paepae-----  | Threshold<br>usually refers to the place where the male orators sit on the marae.   |
| Pākehā-----  | Term used to describe non Māori Europeans   |
| Papatuanuku-----   | Mother Earth  |
| Pounamu-----   | Greenstone  |
| Purea nei e te hau-----  | This is part of a song written by Hirini Melbourne translated means “buffeted by the wind”.   |
| Rangitane -----  | Tribal area relating to Tāmakinui-a-Rua (around present-day Dannevirke), Wairarapa, Te Whanganui a Tara (Wellington), wairau in the south, and Manawatū and Horowhenua to the west. |
| Rongoā-----  | Māori medicine  |
| Taha wairua-----   | Wairua dimension  |
| Tainui-----  | Area covering Waikato   |
| Takitimu-----  | Tākitimu was one of the great Māori migration canoes that brought Polynesian migrants to New Zealand – relates to the Ngati Kahungunu iwi.  |
| Tangihanga-----  | Funeral   |
| Taonga-----  | Treasure  |
| Tapu-----  | Setting apart of things, places and persons   |
| Te ao Māori-----   | The Māori world   |
| Te ao Mārama-----  | The world of light  |
| Te ao wairua-----  | The spiritual world   |
| Te awatea-----   | Dawn light  |
| Te hoe nuku roa-----   | A longitudinal study conducted by Department of Māori studies, Massey University, intended to correlate cultural, economic and personal factors of Māori households.                |
| Te kore-----   | The potentiality  |
| Te manu e kai ana i te miro nōna<br>te ngahere, te manu e kai ana i te | A bird that partakes of the miro berry owns the forest,   |

|  |  |
|--|--|
| mātauranga nōna te ao-----                                 | a bird that partakes of knowledge owns the world.  |
| Te po-----   | The darkness   |
| Te reo-----  | The language   |
| Te reo Māori-----  | The Māori language   |
| Te Whānau a Apanui-----                                    | This tribal area extends from Te Taumata-ō-Apanui (between Tōrere and Hāwai) to Pōtaka. There are approximately 13 hapū are situated along the narrow coastal strip between the Raukūmara Range and the eastern Bay of Plenty. |
| Te whare tapa wha-----                                     | The four sided house.<br>One of the three most well known Māori models of health and the most utilised.  |
| Te wheke-----  | Māori model of health by Rose Pere.  |
| Tikanga-----   | Customs  |
| Tikanga Māori-----   | Māori customs  |
| Tinana-----  | Body   |
| Tino rangatiratanga-----                                   | Self governance  |
| Tohi Whakawahi-----  | A baptism or dedication  |
| Tohunga-----   | Māori healer, expert, authority, scholar   |
| Tohunga Suppression Act-----                               | Enforced in 1907, this Act was instrumental in outlawing Māori spiritual healing practices.  |
| Tōku reo, tōku ohooho, tōku reo<br>tōku mapihi maurea----- | My language my awakening, my language my strength, an ornament of grace  |
| Tuhoe-----   | Children of the mist, a tribal area of New Zealand which take their name from an ancestor Tuhoe Potiki   |
| Tupuna/Tipuna-----   | Ancestor   |
| Waiata-----  | Song   |
| Waiata mōteatea-----                                       | Chant, lament, folk song   |
| Wairua-----  | Spirituality defined by Māori worldviews   |
| Wanganui-----  | Part of the Manawatu/Wanganui region. It is 200 kilometres north of Wellington and 75 kilometres northwest of Palmerston North, at the junction of State Highways 3 and 4.   |
| Whai mārama-----   | Understanding  |
| Whakaaro-----  | Thought  |
| Whakapapa-----   | Geneology  |
| Whakapono-----   | Belief   |
| Whakatauki-----  | Proverbial saying  |

|                          |                 |
|--------------------------|-----------------|
| Whakawhānaungatanga----- | Relationships   |
| Whakawhiti whakaaro----- | Communication   |
| Whānau-----              | Family          |
| Whānau whanui-----       | Extended family |
| Whenua-----              | Land            |

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## PREFACE

It was another warm Kahungunu summer and my uncle (considered by some to be like a tohunga) and I were sitting together yet again discussing yet another of my confusing dreams. But this day was different, his approach was different. Of course, he was still vague with his answers as he had always been, especially with me. He still redirected the conversation so that I answered my own questions, but somehow his āhua was different. Toward the conclusion of our talk my uncle turned to me and said, “I know what you are going to be doing, I know when you will do it and I know how you will do it, but every time you come and talk to me about your dreams and so forth a woman comes in, stands between us and says to me you can’t tell her or give her the answers”. I cautiously reply to him, “Nanny? (my grandmother)”. My uncle nods his head in agreement.

My uncle had never revealed this before! Why did he tell me this? And why now? What was I meant to do with this information? I was confused. “What makes him think I will end up anywhere anyway? Well anywhere important that is? Is that what he was saying or am I over-exaggerating?” I had so many questions and I was so confused but I knew my uncle was going to do what my grandmother had ordered him to do or not to do in this case. It has been approximately twenty years since I had that conversation with my uncle. I never comprehended that I would be sitting here writing a doctoral thesis about wairua for the purposes of fulfilling the requirements of a Doctorate in Clinical Psychology. But nevertheless here we are.

It may not be any surprise then that the inspiration behind this thesis has been heavily influenced by my own upbringing and personal understandings. My grandmother was a strong influence in my life. Her influence, albeit mostly silent in nature, had a very

strong impact on who I was to become and as the above story shows even after her death she still played an integral role in my life. I grew up amongst matakite, healers and tohunga and spent a great deal of my childhood on marae. Wairua was present in my every day existence. Whānaungatanga, whakapapa and tikanga were all influenced by aspects relating to wairua. Thus, I learnt from an early age that wairua was an important positive element in my life.

My presence at university was very much influenced by experiences relating to wairua (but that's another story). Over the course of my study I learnt a number of important factors. I learnt that generally Māori experiences, understandings and beliefs of wairua existed on a continuum between positive and not so positive. I learnt that my experiences of wairua were more the exception than the norm. I learnt that wairua was not a prominent feature of normal discussions amongst Māori. I also learnt what colonisation was and how it affected Māori. There was no question in my mind that my thesis topic would relate to wairua especially in light of the new information I had learnt about Māori worldviews. For me conducting a thesis relating to wairua was pre-ordained if you like. I was fortunate however to find that the Māori literature also indicated that wairua was important. What was less obvious amongst the literature though was how and why. This thesis provides the beginning of what I suspect will be a very long journey but for me a necessary one.



## Chapter 1

### The importance of Wairua

*“We are not material beings having occasional spiritual experiences but rather spiritual beings having occasional material experiences.”*  
Teilhard De Chardin



#### INTRODUCTION

Western health disciplines such as psychology have historically had difficulty accepting that spirituality can be scientifically studied as a valued factor relating to positive health gains (Hill & Pargament, 2003). This trend has changed in recent decades. There now exists a large volume of empirical evidence showing the positive relationships between spirituality (conceptualised and measured in a variety of ways) and health and well-being (Fernando, 2002; W. R. Miller, 2003, 1999; Miovic, 2004). Indigenous cultures have always acknowledged a strong connection between spirituality (as defined by their cultural worldviews) and their existence (Bou-Yong, 2001; Fernando, 2002; Hill & Pargament). For Māori, as the Indigenous population of New Zealand, wairua (spirituality as defined by Māori worldviews) plays an integral role in their existence and in turn their health and well-being.

Māori Marsden (as cited in Royal, 2003), a Māori tohunga (the traditional terminology for a trained Māori health professional), captured this notion quite well when he said “the approach to life is governed by one’s perception of reality. Since ultimate reality is for Māori the reality of the spirit, this concept plays a major role in his[sic] approach to healing”. He goes on further to state that “while the Western world has begun to take on board the psychological aspects of practice, in the Māori view psycho-somatic medicine

is still deficient in that the spiritual element is not taken into account” (p 96). Māori health and well-being is a multifaceted experience and this thesis research argues that wairua (spirituality as defined by Māori worldviews) is a vital part of that experience.

## **RESEARCH GOALS**

The main focus of this thesis is related specifically to wairua and Māori health and well-being. There are two overarching objectives embedded in this thesis:

1. To develop an understanding of what Māori mean when they talk about wairua. That is, what are the key aspects of their experiences related to wairua and how are those experiences interrelated? While there are implicit shared understandings among Māori regarding the nature of wairua, this study will be one of the first attempts to make some of those shared understandings more explicit. With this in mind, an interview study incorporating a range of Māori participants, which included kaumātua (Māori elders), and subsequent interpretive phenomenological analysis (IPA) of their views on wairua was conducted and is presented in Chapters five and six.
2. The other objective is to consider the relationships between wairua and health and well-being. The data from the IPA study will be used to construct a questionnaire measure of an “orientation to wairua” which will explore the extent to which wairua is salient and prominent in an individual’s life. It is expected that given the diverse realities (Durie, 2001) that Māori occupy, some individual conceptualisations of wairua will be a pivotal aspect of their existence, while for others it will be less prominent. I will then consider the relationship between this orientation to wairua

with cultural identity and standardised measures of physical and psychological health and well-being. This is presented in Chapter seven.

Much has been written about the relationships between spirituality and health both in Western populations (Cox, Ervin-Cox, & Hoffman, 2005; Galanter, 2005; Gomez & Fisher, 2003; Hall & McMinn, 2003; Hill & Pargament, 2003) and in a range of indigenous populations (Farooqi, 2006; Fernando, 2002; Garret & Wilbur, 1999; George, 1997; Glaskin, 2005; Guth, 2004; Hershock, 2005). This thesis research represents one of the first attempts to empirically examine the wairua-health relationship among Māori.

## **STRUCTURE OF THIS THESIS**

Chapter two discusses the notions of spirituality from a Western perspective. The Chapter begins with a brief discussion of the importance of spirituality and how this is reflected in statistical information. This is followed by a broad exploration of the conceptual issues related to definitions of spirituality and the ongoing debate related to religion and spirituality. Following this, a brief discussion will focus on measurement issues leading into an exploration of the relationship between spirituality and health with a particular focus on psychological research.

Chapter three explores indigenous notions of spirituality providing a measure of insight into some different cultural perspectives. A brief description of a worldview is discussed providing understandings of how beliefs and values can impact on the way people choose to exist. This will lead into a brief exploration of the impact that colonisation has had on many indigenous cultures. An account of different indigenous worldviews of spirituality

will then follow. The chapter is concluded with a broad exploration of how health and healing is practiced amongst indigenous cultures.

Chapter four focuses on Māori worldviews of wairua and Māori health. In the search for wairua, the chapter begins with a literature review of descriptions and definitions that have been offered for wairua, including an exploration of the Māori creation analogy. A brief discussion of Māori health issues follows concluding with a section related to wairua, healing and the *Tohunga Suppression Act 1907*.

Chapters five, six and seven are dedicated to the two studies that were conducted within this thesis. Chapters five and six are related to the first study, which was qualitative in nature, and explored how Māori conceptualise wairua. Chapter five outlines the methodology of the study. Chapter six then provides the results of the study. Chapter seven follows with the second study, which utilised a quantitative methodology. The second study utilised the information from the first study to create an orientation to wairua measure. The second study included a discussion of the development process of the measure, the pilot study and the final construction of the measure. The chapter then goes on to discuss how this measure will be utilised to investigate the relationship between wairua and Māori physical, psychological and cultural well-being.

Chapter eight is the final discussion chapter. The Chapter begins with a discussion related to the summary of findings for both the qualitative and quantitative studies. Following this will be a commentary of the limitations of the studies and recommendations for future research. The next section will examine the implications of the findings to clinical psychological practice, finally closing with concluding statements.

## **CONCLUSION**

Māori ways of knowing and understanding the world are intricately bound in a process of holistic construction with wairua as one of the most important elements in the search for optimal health and well-being (Durie, 2001; Pere, 1982). Like other indigenous cultures Māori have had difficulty maintaining cultural momentum due to many diverse factors, the least of which related to the divergent worldviews between Māori and Western cultures. This thesis explores the understandings of wairua from a Māori perspective and how this relates to a process of health and well-being. It is hoped that this small contribution will provide some insight into the importance of wairua for Māori health and well-being.



## Chapter 2

### Western Notions of Spirituality

*Ko te ihu ko te rae ka tikina houhia te rongu  
Nose and forehead pressed together peace will prevail*



#### INTRODUCTION

Western health professions such as psychology have historically struggled with the notion that spirituality could be studied empirically. This trend has changed in recent decades with there being a marked increase amongst the health literature pertaining to spirituality (Cox et al., 2005; Galanter, 2005; Gall et al., 2005). This chapter explores the importance of spirituality from a Western perspective. This will focus on conceptualisation, theory and measurement issues particularly related to health and well-being from a psychological perspective.

#### THE IMPORTANCE OF SPIRITUALITY

##### CONCEPTUAL ISSUES

##### **Boundaries between religion and spirituality**

The literature states that religion and spirituality were traditionally conceptualised under an all encompassing religious rule which began to change during the Middle Ages. These changes were mainly due to the growth of science and its influence upon the changing ebb of authority and knowledge. Religion was beginning to lose its control (Barbour, 1972), and as Galanter (2000) so aptly pointed out, “when religion becomes an unfulfilling construct, belief and practice are altered as a result” (p. 3). Spirituality as an alternative to

religious dominance was born of these earlier challenges (Hill & Pargament, 2003).

### **Definitions of Spirituality**

The complex nature of spirituality has led to a wide range of broad definitions (Moberg, 2002). Miller (2004) believes “the process of definition” is an “exercise in futility” because it is so “value laden and seemingly so culturally, religiously, and ethnically bound” (p. 423). In spite of this considered futility, scholars have alluded to a range of definitive qualities that underlie conceptualisations of spirituality including a connection with a higher power (Gallagher, Rocco, & Landorf, 2007), meaning and purpose (Gall et al., 2005) and an interconnectedness and balance (Benjamin & Looby, 1998).

Spirituality has been defined as an “inner resource that shapes life’s journey”(Popkess-Vawter, Yoder, & Gajewski, 2005, p 161). Ross (1995) adds to this notion by describing spirituality as a “vital principle, the soul; a breath of wind; essence; chief quality; that which gives meaning” (p. 458). Spirituality is also closely aligned with one’s “search for the sacred” which for some provides the very “foundation upon which their lives are built” (Hill & Pargament, 2003, p. 68). This definition implies humans are “goal directed beings in the pursuit of whatever they hold significant” (Paloutzian & Park, 2005, p. 34). In this context spirituality provides a transcendent quality which allows for “discovery, conservation and transformation” (Paloutzian & Park, p. 34) within an individual’s pursuit of a meaningful life.

Spirituality is considered to be an inner resource; a guiding mechanism that “can be understood, for some people, as [an] overarching framework that orients them to the world and provide[s] motivation and direction for living” (Hill & Pargament, 2003, p. 68). Although described as a “complex multifaceted construct that manifests in the process of an individual’s behaviour, beliefs and experience” (Gall et al., 2005), spirituality also possesses characteristics with transcendent and existential qualities that strengthen the development of a wide range of relationships (Morris, 1996).

### **MEASUREMENT ISSUES**

With the increased acknowledgement of spirituality as a construct within its own right independent of religion, research has begun to focus on measurement. Previously constructed spirituality measures have been acknowledged as “reasonably effective” and “available in sufficient variety for most any task in the psychology of religion” (Gorush, 1984, p 234; as cited in Hill & Pargament, 2003, p 70) While this is good news, Hill & Pargament state that there is still a need for more “theoretically and functionally” (Hill & Pargament, p 70) defined spirituality measures. Suggestions have included more culturally sensitive measures, alternatives to self report measures, measures related to religious and spiritual outcomes and measures pertaining to spiritual change and transformation (Hill & Pargament).

Slater, Hall and Edwards (2001) state that “a number of theoretical and empirical complexities are yet to be resolved” (p 5). Issues such as ceiling effects, social desirability and bias effects along with a lack of precision in definitions

and issues of illusory spiritual health (those who appear spiritually healthy but are not) have been indicated as problematic to spirituality measurement. All of these issues describe difficulties related to identification, change over time, impression management, self deceptive positivity, separation and categorisation.

The Spirituality Assessment Inventory is considered to be an outstanding example of a theoretically based measurement (Hall & McMinn, 2003). This 54 item self report measure utilised object relations theory in an effort to conceptualise the quality and awareness of an individual's relationship with God. This measure provides a "potentially significant contribution to the understanding of spiritual maturity" (Slater, Hall & Edwards, p 248).

The Spiritual Well-Being Scale is considered to be the most widely cited and utilised spirituality measure to date however it is not without its inherent construction difficulties. The Spiritual Well-being Scale is considered to be a generic measure of an individual's comprehensive psychological awareness of spiritual well-being (Hill & Hood, 1999). On a positive note, the measure is said to be easily understood and quick to complete and is not considered to be biased in terms of target population. It has been criticised however for a number of measurement issues such as validity and ceiling effects which for some brings into question the utility of the measure (Miller, 2004; Slater, Hall & Edwards, 2001).

## **SPIRITUALITY AND HEALTH**

Research has found that individuals who have a strong spiritual connection have a more positive outlook on their lives and are able to find meaning and purpose to their misfortune (Maltheis, Tulsy, & Maltheis, 2006; Moadel et al., 1999). The question posed by many researchers is how and by what means?

A large volume of research has suggested “various possible psychological, social and physiological mediators that may account for the spirituality to health connection” (Hill & Pargament, 2003, p. 64). Suggested mechanisms have included attributes of acceptance, perceived locus of control, coping behaviours, optimism, meaning making (Gall et al., 2005; Seybold & Hill, 2001; Thoresen, 1999), positive health behaviours and strong social support networks (Seybold & Hill, 2001). While explanatory factors such as these have been acknowledged as possible reasons for the connections between health and spirituality, Hill & Pargament point out that reliance on non spiritual indices negates the possibility that there may be attributes inherent within spirituality itself that may actually provide the answers for the health benefits (p. 66). For example religious support is considered to be different to social support. Both are considered to “provide a valuable source of self esteem, information and companionship” amongst a range of possible positive attributes. However, religious support is primarily related to a distinct relationship one has with a higher power or God and the satisfaction one gains from that support (Hill & Pargament, p. 69).

The importance of understanding how spirituality relates to health and well-being is highlighted by the growing number of people who expect some form of

spiritual assistance from health professionals. For example, amongst many cancer patients, “as many as one third...have reported unmet spiritual or existential needs.” Some cancer patients have acknowledged “wanting help in overcoming fear, finding hope, talking about peace of mind, finding meaning in life and spiritual resources as well as someone to talk to about the meaning of life and death” (Moadel et al., 1999, p. 382).

## **CONCLUSION**

Spirituality is a multifaceted elusive complex construct which is difficult to define. Regardless of this difficulty, people globally are finding solitude in what they define as spirituality. With health professionals being expected to cater more and more for the needs of individuals who desire a spiritual intervention approach, an understanding of how spirituality relates to health and well-being is becoming more important. This need has resulted in research that has focused on more empirically and theoretically defined spirituality measures and studies. Continued research should only serve to improve understanding of the relationship between health, well-being and spirituality.

Indigenous worldviews pertaining to spirituality however do not necessarily conform to the same conventions as Western worldviews. For indigenous peoples, such as Māori, spirituality has always occupied an important place in their ultimate worldview. This is further justified by the volumes of research and literature attesting to this fact. The following chapter provides an exploration of how different indigenous cultures understand spirituality, how that impacts on their worldview and the challenges they have faced.



## Chapter 3

### Indigenous Spirituality

*“It is impossible to talk or think about Indian culture in any depth without considering Indian spirituality”*

*Swinomish Tribal Mental Health Project*



#### INTRODUCTION

According to the literature (Garrett & Wilbur, 1999; Hanna & Green, 2004; Pardeck, 1989; Watson & Watson-Franke, 1977; Yeh, Hunter, Madan-Bahel, Chiang, & Arora, 2004; Zacharias, 2006) spirituality is a fundamental attribute of many indigenous worldviews. Indigenous leaders have acknowledged “a common deep spirituality based on a respect for the earth, ancestors, family and peaceful existence” (Christakis & Harris, 2004). This chapter is aimed at discussing how indigenous people describe or define spirituality and how that has impacted on their health and well-being as discussed amongst the literature. The chapter will begin by discussing how a worldview is defined. This will lead into a discussion relating to the role colonisation has had amongst some indigenous peoples. Following these sentiments will be an exploration of indigenous spirituality and healing.

#### WORLDVIEWS

Understanding how a worldview is described can provide an insight into some of the aspects behind how cultures chose to exist within their realities. According to the dictionary a worldview is described as a collection of beliefs or a contemplation about life, of the world and the universe held by an individual or

a group. (The Free Dictionary, n.d.). Funk (2001) insists that “a worldview is a set of beliefs about fundamental aspects of reality that ground and influence all one’s perceiving, thinking, knowing and doing” (Worldview in context section, ¶ 6).

Worldviews are inherent within the culture that one is socialised into and are derived from both historical and current cultural functioning (Fernando, 2002). Difficulties can be perceived however when more than one culture exists within the same confines with very different worldviews. When there is a lack of compromise and understanding of another worldview what can eventuate is dominance and imposition (Funk, 2001). Colonisation is an example of this process.

## **IMPACT OF COLONISATION**

The importance of different worldviews becomes apparent when considering the historical consequences of colonisation experienced by many indigenous cultures. Colonisation in many respects was responsible for the desecration of indigenous ways of knowing and understanding the world especially pertaining to spirituality (Clark, 2000; Durie, 2001; El-Khoury et al., 2004). Loss of land, removal of children and laws against spiritual healing practices were just some of the injustices that ultimately led to a loss of identity and a decline in indigenous health and well-being (Garrett & Wilbur, 1999; Guth, 2004; Horse, 1997; Jones, 2000; Patel-Gray, 1996).

In “1876 the *Canadian Confederation Indian Act*” became the “most effective tool in the abolition of aboriginal rights status and identity”. This act was instrumental in outlawing “first nation’s spiritual practices”, and ensuring that American Indian’s were assimilated into the dominant Western culture by taking away their rights to exist as they knew it. The result of this intense indignity and total loss of identity was evident in experiences of ill health, poor education, unemployment, substance abuse and offending behaviour. (Plouffe, 2002, p 15)

The Aboriginal people of Australia suffered similar fates. The stolen generation was the name given to the colonisation process that saw the removal of aboriginal children who were of “mixed descent” (Clark, 2000, p. 151) from their natural parents and placed in foster care or government institutions. These children, according to the view of the colonisers, were not of full biological aboriginal descent and as such should not suffer the same fate as full aboriginal people who were considered to be a dying race. For Australian Aboriginal people, identity and kinship ties are a significant part of their existence incumbent upon their ties to mother earth and the wider environment. The separation of these children disrupted a vital element of their spiritual beliefs and existence aiding the process of declining health and well-being (Clark).

The effects of colonisation on New Zealand Māori have also been well documented (Consedine & Consedine, 2001; Orange, 1992). There was extensive land confiscation and heavy emphasis on a process of assimilation into the ‘mainstream’ culture (Consadine & Consadine, 2001; Durie, 2001). Land loss, language loss, and changes to Māori learning institutions and living

arrangements all contributed to the poor health and well-being of Māori (Durie, 1994, 1998, 2001). Legislative practices such as the Tohunga Suppression Act 1907 saw the outlawing of traditional Māori healing methods (Jones, 2000; Durie, 2001). The corporal punishment of Māori children who were caught speaking their own language in school grounds (Durie, Latimer, & Temm, 1986), was another example of the powerful force of assimilation.

The challenge for Māori and other indigenous people was to move forward in spite of the marginalisation of their worldviews and understandings. In the 21<sup>st</sup> century indigenous people have carved a pathway forward that has enabled them the ability to be heard in the face of adversity (Levers, 2006; Marks, 2006). Traditional indigenous knowledge and perspectives relating to understandings of existence are very important to their health status and these sentiments are now being heard (Clark, 2000; Durie, 2001; Jones; Levers; Patel-Gray, 1999). A key component of these understandings is spirituality which is considered in the following section.

## **INDIGENOUS SPIRITUALITY**

Spirituality is discussed in two different ways amongst the literature; firstly as an avenue for the expression of beliefs, values and worldviews (Brady, 1996; Fernando, 2002; Glaskin, 2005; Hodge, 2003; Miovic, 2004) and secondly from the perspective of a process of healing (Constantine, Myers, Kindaichi, & Moore-III, 2004; Farooqi, 2006; Harley, 2006; Marks, 2006; Mzimkulu & Simbayi, 2006; Portman & Garrett, 2006; Zacharias, 2006). Western worldviews tend to be reductionist, mechanistic and based on scientific reality. Many

indigenous cultures believe that they exist alongside nature, which is as much a living entity as they are. For indigenous peoples their health has a spiritual component and ill health can be seen as an imbalance or wrong doing rather than primarily a disease of the physical body (Constantine et al., 2004). The following sections describe some brief discussions of indigenous spiritual worldviews.

### **Native American Indian Spirituality**

For Native American Indians spirituality is not separated from other realities. It is present in their total existence; body, mind & spirit, relationships with self, others and nature, mental processes, individual life pathways and their health and well-being (Fernando, 2002; Swinomish Tribal Mental Health Project, 1991). Each of these elements of Native American existence and human behaviour is viewed in a circular and interconnected context (Red Horse, 1997, p. 246). Harmony and balance are fundamental to their spiritual worldview (Constantine, Myers, Kindaichi & Moore III, 2004, p. 116).

“Native American spirituality is described through the four basic cultural elements of medicine, harmony, relation and vision” (Garrett & Wilbur, 1999, ¶1) Medicine is described as any aspect of their environment and existence that enables them to feel better, described as their “inner power” (Garrett & Wilbur, medicine section, ¶3). Medicine is not confined to herbal remedies and can involve relationships both past and present as well as environmental influences. Everything that one has contact with both tangible and intangible has the capacity to be medicine. This then flows into the construction of harmony which

is dictated by one's belief that "life is a gift" (Garrett & Wilbur, Harmony section, ¶1). Everything is considered to have a purpose and is as it should be. Remaining in harmony and balance with all existences within their environment both physically and spiritually is important to an American Indian spiritual worldview (Garret & Wilbur).

The third aspect of native American spirituality is known as the Circle of Life; the relational element. This circle contains what Indian tribes believe are the basic necessities of life. While some tribes describe these necessities as "fire/sunlight, earth, water, and wind", others describe them as "spirit, nature, mind and body" referred to as the four winds (Garrett & Wilbur, 1999, relational section, ¶1). The final aspect of this cultural spiritual conceptualisation is vision. Vision incorporates ones knowledge of their own medicine which is then revealed through spirit helpers (Garrett & Wilbur, vision section).

### **Eastern spirituality**

The Eastern traditions have embedded within them a number of cultural groups which are both Asian and Indian. A detailed discussion of these traditions is beyond the scope of this thesis but the two largest religious traditions, Hinduism and Buddhism (Fernando, 2002), are reviewed below.

#### *Hinduism*

Hinduism has a very long history and has also been documented as the "oldest of the major religions on earth" (Hanna & Green, 2004, Hinduism section, ¶1). According to Indian Philosophy, existences including human beings are a

manifestation of Brahma or the ultimate reality. This is explained in detail by Hershock (2005) who states that

Individual beings existence is provisional within an ultimate reality, singular consciousness commonly referred to as Brahman. Existence of the individual self, as a distinct separate from the divine awareness, is considered to be a function of illusion or Maya. Only through release from illusion and the chain of cause and effect binding us to the round of births and deaths could our true selves (atman) be restored into union (yoga) with the infinite absoluteness of Brahman. ( p. 9)

The family members and the social order of the Hindu tradition are an important element in the process towards ultimate liberation. There are four groups within Hindu society; the Brahman who are the religious experts of the society, the kshatriyas who govern and administer for the society, the yaisya who are the merchants and farmers and finally the sudras who are the common type people “who perform menial tasks considered to be spiritually unclean” (Hodge, 2004, p. 29). While these castes are specific and defined, each group is interdependent and considered to be important to the well-being of the society. Thus, social ordering has a strong spiritual connotation.

Law and order, like the social structure, is also strongly linked to the spiritual perspectives of the Hindu tradition. There are four specific factors linked to the process of law and order; dharma, karma, mocksha and samsara. Dharma dictates the right way to live according to the spiritual law of the Hindu tradition. Karma literally means action and that personal effort is important. Mocksha is related to finding liberation from this world. However the ultimate purpose according to Hindu tradition is liberation from the confines of samsara which defines the birth and rebirth cycle (Hodge, 2004, p. 28).

Therefore, through dharma or the right way of living one can attain good karma which can be accumulated over the course of one's lives. Samsara which aligns with the cycle of births and deaths takes into consideration this accumulation of karma (Hodge, 2004, p. 29). Mocksha, however, is the avenue of working towards liberation from the confines of samsara which involves avoiding karma both good and bad. There are three major paths that can help achieve this; "illumination, action and devotion". Illumination utilises meditation that allows the "spiritual self or atman" the ability to connect with the absolute ultimate reality or brahman. Action however allows an individual the capacity to perform duties or actions without any recourse of return expected. The final path is devotion which is "obtained through devotion to a deity or deities". (Hodge, p. 30)

### *Buddhism*

The fundamental basis behind Buddhism, which was founded by Gautama Siddhartha, is human suffering. It is believed that Gautama Siddhartha, after a long search for the meaning to human suffering gained enlightenment which only occurred once he surrendered his need to understand the process of human suffering. He then became the enlightened one; Buddha (Hershock, 2005).

Human suffering was believed to be the result of the way an individual perceives their world with independence being considered as the root of all human suffering. In an effort to offer solace from human suffering based on these premises Buddhism offers what is known as the four noble truths to aid in the

process of changing meaning to suffering. The four noble truths state that everything is related to a state of suffering. It is believed that there are patterns for how suffering occurs and how suffering is resolved. This process is then concluded with an eightfold pathway. The eightfold pathway offers a three dimensional process that assists in the movement away from suffering or samsara and toward resolution or nirvana. (Hershock, 2005)

### **Australian Aboriginal Spirituality**

Aboriginal spirituality stems from a deep connectedness to the land. The land or mother earth is a living being and gives life and nurturance to all existences. Everything and everyone are related. Their expression of spirituality is inherent within their songs, dances, ceremonies, paintings and stories (Patel-Gray, 1999).

An important aspect of Aboriginal Australian spirituality is a period known as the dreaming. The dreaming was the period when the ancestors created the land and all upon it according to Patel-Gray (1999). The spiritual creators are thus considered to be within the land. Guth (2004) described the dreaming as being a state of consciousness that allows an individual to be half in the real world and half in the dream world. He also stated however that the dreaming relates to time or what has been described as dream time. There apparently is no word in the aboriginal languages that relates to time as Aboriginal people believe time does not exist. Their connection with the land is inherent in everything they do and say. Their language resonates with the boundary of land that they are descended from and they are identified as such.

The aboriginal people transmitted their knowledge orally thus stories, songs, dances, paintings, ceremonies, gatherings etc were all important aspects of ensuring that the traditional knowledge was passed down from generation to generation. During the colonisation process these methods of transmitting knowledge were disrupted and some tribal groups lost their language, their stories and their knowledge. The only information available for these people is what has been written by non indigenous people (Patel-Gray, 1999). Patel Gray discusses at length, in her book *Aboriginal Spirituality*, about the distorted views of non aboriginal people like sociologists and anthropologists who took it upon themselves to write about Aboriginal religion. Often times as with many other indigenous peoples, the information has been misunderstood and misrepresented (p. 14-15).

### *Summary*

Indigenous worldviews pertaining to spirituality seem to employ similar themes. Interconnectedness and interdependence are common and important amongst each of the literary accounts given. These worldviews are then strengthened by the strong understanding that the universe, ancestors and creators play an important role in their everyday lives and culture. All nature has a living existence and indigenous peoples consider themselves as part of that natural environment rather than superior to it. Balance and harmony between the elements of nature and the universe are paramount and provide the basic foundation for the lore's of society in which they are socialised.

## **INDIGENOUS HEALING**

Indigenous healing is an age old tradition based on timeless knowledge and wisdom that is culture bound (Harley, 2006). The boundaries that relate to the Western medical system are considered to be very different to that of indigenous healing and historically have been a source of considerable conflict. However in the recent past the Western world has begun to acknowledge the importance of traditional healing to indigenous cultures. Much has been published with regards to traditional healing methodologies, epistemologies, cosmologies and ontologies which gives more understanding to a profession that once frowned upon traditional indigenous healing practices and beliefs (Levers, 2006; Garrett & Wilbur, 1999; Horse, 1997; Hershock, 2005; Patel-Gray, 1999).

Traditional indigenous healing is complex. Constantine, Myers, Kindaichi and Moore III (2004) state that some cultures believe that health problems could be a result of imbalances in homeostasis of various forces, obstructions in the flow of energies, disobedience of natural laws and malevolent spirits (p. 115). Levers (2006) found common themes amongst the different indigenous cultural healing practices and beliefs related to interconnectedness between mind, body and spirit, harmony and balance, the relationship between the healer and the person being healed and the sacredness of the healing process (p. 485). Many indigenous cultures emphasise a holistic health paradigm and this emphasis is particularly salient in cultures that have a strong connection to mother earth as a living entity. (Constantine, Myers, Kindaichi & Moore III)

Illness is seen as deriving from a complex array of sources which need to be investigated by an expert; a healer, a chosen one (Levers, 2006; Constantine, Myers, Kindaichi & Moore III, 2004; Marks, 2006). These practitioners of traditional healing are usually the person who has been “called” upon or has been “chosen” by a spiritual force to take on the role of the health practitioner. These individuals are seen to be particularly skilled in providing solutions to an array of difficulties that can be experienced (Constantine, Myers, Kindaichi, Moore III, 2004) and these can include herbal remedies, ceremonial rituals, and faith healing. Amongst the African cultures for example there are considered to be four classes of traditional healers; diviners, herbalists, ethno doctors or ethno pharmacists, and spiritual or faith healers (Mzimkulu & Simbayi, 2006, p. 420). For Māori the traditional healer was known as a tōhunga.

## **CONCLUSION**

Spirituality plays a vital role in the existence of indigenous cultures. In order to provide any effective health initiatives for indigenous peoples from a physical and psychological perspective these realities must be acknowledged. Indigenous people have a holistic reality. The land is a living source of nurturance. Health is related to harmony and balance with self, nature and their environment both socially, spiritually and ecologically. Māori, as Indigenous to Aotearoa, have also stated in no uncertain terms that spirituality plays a vital role in their existence. The following chapter explores these perspectives in more detail.



## Chapter 4

### Wairua and Māori Health

*Hokia ki o maunga kia purea e koe nga hau o Tawhirimatea  
Return to your mountain so you can be cleansed by the winds of  
Tawhirimatea*



#### INTRODUCTION

The previous chapters have shown how Western and other indigenous cultures have conceptualised spirituality. Chapter two looked at how Western views pertaining to spirituality have developed with a particular focus on psychological perspectives. Chapter three explored indigenous conceptualisations of spirituality and the importance of these worldviews to their existence and way of life. This chapter is focused on Māori spirituality; wairua. The chapter will begin with a search for wairua and how wairua has been conceptualised in the literature. This includes a brief discussion of Māori cosmology. Following this will be a brief discussion of health statistics pertaining to Māori and the chapter will conclude with a discussion relating to wairua, healing and the *Tohunga Suppression Act 1907*.

#### IN SEARCH OF WAIRUA

Many Māori would acknowledge that a particular definition of wairua would be near impossible. In fact, some may argue that a definition is a finite construct and wairua for Māori is an infinite energy that has no physical boundaries and cannot be defined. In spite of this acknowledgement some Māori scholars have provided a wealth of interpretation with regards to what wairua could be. One of

the main acknowledgements is the necessity of wairua to the existence of Māori. Henare (2001) states that wairua is “necessary for the existence of the body” and with wairua comes “the dawn of intelligence” (p. 209). Māori Marsden (as cited in Royal, 2003), a well renowned author of Māori cosmology, describes wairua as “the source of existent being and life” (p. 47).

Ruka Broughton, (as cited in The National Centre for Religious Studies, 1999) a Māori minister is quoted as saying, “wairua Māori to me is where I can relate my own thinking to something that belongs to me and not to something that’s outside of me”. He goes on to state that “a person is born with this Māori spirituality; it’s how that thing is nurtured when you are growing up that is the important thing” (p. 5). This point is a valuable one as it implies that wairua can be influenced and altered by the process through which a person engages with their world which in turn will have a profound effect on the way they perceive the world and everything in it.

Wairua has also been described in a literal context. That is, when the words are separated out they have separate meanings; wai meaning water and rua meaning two. Pere (1982) used this to describe how she perceived wairua; as a process of two complimentary energy forces. “Every act, natural phenomena, and other influences were considered to have both physical and spiritual implications” (p. 12).

Like most indigenous people, Māori place high importance upon the process of creation; the beginning of Māori existence. Māori existence and ways of

thinking and knowing are aligned with the notion that evolutionary existence began from a time before the universe took shape or form (Te-Whaiti, McCarthy, & Durie, 1997) through “gradual but subtle movements of pure energy engaged in a process of logical procession that eventually brought forth the light of day” (Palmer, 2005, p. 44). These subtle movements are enmeshed within the Māori cosmological framework of te kore (the potentiality/nothingness), te po (the darkness) and te ao mārama (the world of light). Here within these constructions are the beginnings of wairua.

“Te kore contained in its vastness the seeds of the universe and was therefore a state of potential.” (Walker, 2004, p. 11). Te kore is considered to be a space of infinite possibilities and conception. Te po is personified as the darkness which Buck (1950) described as characteristic of ignorance. The final period of this tripartite model is te ao mārama, the realm of the human personage. According to Walker (2004), te kore and te po signified the emptiness and darkness of the mind. Te ao mārama signified the light and according to Walker where there is light (te ao mārama) there is knowledge and with knowledge comes intelligence.

## **MĀORI HEALTH**

Māori realities of yesterday in many ways are far removed from contemporary Māori society. Broughton (as cited in The National Centre for Religious Studies, 1999) contends that there is a “lack of depth of Māoriness today” (p. 6). Understandings of Māori ways of being and existing have been subjected to changes which have altered the course of Māori knowledge and existence. Concepts such as wairua have now become entities that are difficult to

understand or even comprehend. Others have distorted these concepts so much that they now imply something very different to that which was defined traditionally and these challenges to traditional Māori ways of understanding the world have been linked to the continuous battle of health and well-being for Māori (Durie, 2001; Tse, Lloyd, Petchkovsky, & Manaia, 2005; Walker, 2004).

According to recent statistics (as cited in Robson & Harris, 2007) between the year's 2000 to 2005 cardiovascular disease and cancer were the most common causes of death among Māori. Cardiovascular disease accounted for a third of all Māori deaths with rates being 2.3 times higher than non Māori. Cancer accounted for just over a quarter of Māori deaths with mortality rates being 77% higher than non Māori (Robson & Harris). Type 2 diabetes is almost three times more common in Māori than in non Māori with death due to diabetes being nine times higher for Māori than non Māori in the 45 – 64 age group (Robson & Harris, p. 162).

In 2006 the Te Rau Hinengaro; New Zealand Mental Health survey was launched. Māori mental health is featured as an entire chapter in this document highlighting the growing trend of Māori mental ill health. Māori youth suicide according to the survey has consistently been a problem. The survey reported that in the 1980s and 1990s concern was raised with regards to increasing rates of suicide. Although a prevention strategy was implemented in 1998 the rates of suicide for young Māori still remains high. Māori aged between 15 - 24 years are two times more likely to die by suicide than non Māori of the same age bracket (Browne, Wells, & Scott, 2006).

The most common mental disorders for Māori according to the Te Rau Hinengaro survey (Browne, Wells & Scott, 2006) were anxiety disorders, mood disorders and substance disorders with eating disorders being less common. According to the survey 1 in 2 Māori had experienced at least one disorder at some time in their lives. At least 29.5% experienced at least one disorder over the past 12 months and 18.3% experiencing at least one disorder over the past month. While anxiety disorders were the most common disorders experienced, the mood disorders and substance disorders were not too far behind. Of the anxiety disorders the most common were specific phobia, social phobia and post traumatic stress disorder (p. 152).

Māori health has continued to be a focus of concern amongst the Western health professions. Many Māori believe that these negative health statistics are directly linked to the loss of Māori spiritual beliefs and practices. Māori health is holistic and dependant on a number of factors such as the physical, psychological, social and spiritual dimensions, and their connectedness.

### **Wairua, Healing and the Tohunga Suppression Act**

Traditional values related to Māori health and well-being was very much dependent upon beliefs, practices and behaviours related to wairua. Health and well-being for pre European Māori was primarily the domain of the tohunga who was a spiritually sanctioned individual skilled in Māori health care models based primarily on traditional Māori techniques. These models utilised a number of health remedies and practices in the process of providing health care such as karakia and rongoā (Durie, 1998). Because Māori beliefs pertaining to reality

primarily revolved around interconnectedness with the spiritual world, this influenced how Māori conceptualised illness and healing practices ultimately impacting on their ways of living (Parsons, 1995). Māori believed that “illness was a result of wrong living” or interference from the spirit world (Parsons, p. 217) and the healer’s role, as the individual who had a direct connection with the spirit world, was to restore the balance.

Māori society operated upon these principles for a long time before the arrival of the Western settlers. The settlers brought with them a mix of diseases and challenges that would be instrumental in the dramatic decline of Māori worldviews and their health and well-being. The practices and remedies of the tohunga were not having any effect upon these new diseases, in fact some believed that the tohunga were doing more harm than good. The new settlers had very different views pertaining to how health and well-being should be dealt with and this provided the foundation for the removal of the tohunga and the traditional Māori healing practices (Jones, 2000). These challenges were the beginnings of a process through which many Māori practices and understandings were altered. Wairua as a strong component of health and well-being for Māori was slowly being delegated to a less than favourable position (Jones, 2000; Durie, 2001; Walker, 2004).

In 1907 the *Tohunga Suppression Act* was passed as a way of eliminating the practices of the tohunga (Jones, 2000). However, it was naïve to expect that such an integral part of Māori society would be effectively abolished and in 1964 the Act was repealed. However, Māori methods and beliefs pertaining to wairua,

traditional healing and Māori ways of knowing and understanding the world had changed dramatically by this stage. In spite of these changes, Māori in today's society still consider wairua to be an important aspect of their health and well-being. The question posed now in the 21<sup>st</sup> century is how and in what way?

## **CONCLUSION**

This chapter has endeavoured to provide an exploration of wairua as considered within the literature. Descriptions have stressed the importance of wairua to Māori worldviews and their ways of living. According to many scholars, the decline of Māori health over the years since the coming of the Pākehā is linked to the desecration of Māori worldviews of which wairua is a strong proponent. In spite of these difficulties, Māori still consider wairua to be an important aspect of their culture.

The aims of this thesis are based on these notions; that Māori consider wairua to be an important aspect of their culture and in turn their health and well-being. Two studies underpin this thesis. The first study is qualitative, which explores how Māori conceptualise wairua in the 21<sup>st</sup> century. The following two chapters are dedicated to this qualitative study.



## Chapter 5

### **Kia Ngāwari ki te Awatea**

An exploratory study

*Tōku reo tōku ohooho tōku reo tōku māpihi maurea*  
*My language my awakening, my language, the object of my affection*



Up until this point the previous chapters have examined Western and indigenous understandings of spirituality. This current chapter relates to the first of two studies that are presented in this thesis. The objective of this study is to explore how Māori conceptualise and experience wairua. Interpretive Phenomenological Analysis (IPA) was the methodology of choice along with aspects of an unstructured tikanga Māori approach. The main focus of this chapter is to provide an explanation behind the methodology employed and the process taken in gathering and analysing the discourse. The results from these analyses are then provided in chapter six.

#### **INTRODUCTION**

The decision to embark on a journey that explores wairua from a Māori psychological well-being perspective was fuelled by an intense curiosity and respect as well as a major personal assumption that wairua is a necessary innate quality for Māori. Striving to find a comfortable location from which this research could rest was difficult. Consideration needed to be given to the politically and morally correct position from which to proceed. This is important given the history related to research and Māori.

## **MÄORI AND RESEARCH**

Traditionally research about Māori was primarily conducted by non-Māori researchers whose purpose in most cases was not to enhance the well-being of Māori (Ihimaera, 2004; Pere, 2006; Smith, 1999). Factors such as knowledge boundaries, who defines and owns the knowledge, and cultural differences all served to misrepresent Māori ways of understanding the world traditionally (Ihimaera, 2004; Johnston, 1999; Smith, 1991). In more recent decades however a significant shift with regards to Māori research has been seen. Māori are taking a more active role in research showing that Māori are no longer passive spectators in this domain.

Because the study topic was a Māori construct, it was believed that the methodologies employed needed to incorporate a Māori approach. This belief led to the utilisation of an unstructured tikanga Māori approach. Māori processes and procedures were expected in undertaking this study. A significant proportion of the engagement with the topic and the participants naturally evolved as a process of tikanga Māori and was considered an important ingredient in the search for an understanding and interpretation of wairua. “Māori view...knowledge as highly valued, specialised and tapu (i.e. that it contains culturally based restrictions around its use) and therefore must be treated with respect and protected” (Walker, Eketone, & Gibbs, 2006, p. 334). Principles relating to face-to-face contact, utilisation of karakia and te reo Māori as mediums of communication, whakawhānaungatanga, whakapapa and tino rangatiratanga were all present during the development and gathering of information in this study.

## **ETHICAL ISSUES RELATING TO MÄORI KNOWLEDGE**

Māori intellectual property rights have been a significant source of contention over recent decades. Debate has raged over the lack of protection afforded to Māori knowledge (intellectual property) by the Crown. Under current New Zealand law, traditional Māori knowledge is not protected (Garrity, 1999, p. 1205-1206). The concern is that Māori knowledge can be and is being misappropriated. Furthermore, this behaviour has been allowed to continue without any consideration for the effects of these acts on Māori. Māori knowledge is holistic and is not a derivative that transpires from the individual mind, it is encapsulated in all Māori existence and considered to be a taonga (treasure) and thus should be protected.

In 1991 a Waitangi tribunal claim known as the WAI 262 claim was instigated. Essentially the kaumātua who lodged the claim wanted “appropriate recognition, protection, and provision made for Māori rights in relation to indigenous flora and fauna, and all knowledge and intellectual property rights that flow from that relationship” (Pacific Centre for Participatory Democracy [pcpd], 2009). After 18 years the claimants are still awaiting a response. Māori have suggested that the solution to this problem is a Māori intellectual property rights framework based on tikanga Māori.

Embarking on a thesis that utilised Western frameworks to explore the confines of a traditional Māori concept raised a number of important issues for consideration especially in relation to the sentiments outlined above. Not only was the question of appropriateness of conducting research with a traditionally

based Māori topic considered, the implications for Māori in relation to intellectual property issues was also considered. For many Māori wairua is considered a taonga that is delicate in nature and one of great tapu. The issue of tapu means the topic could be considered beyond the scope of the public domain and therefore its use should be restricted. The final decision to continue with wairua as the topic for research in this thesis was not considered lightly.

Durie (2005) asserted that it is not uncommon for both Western science and indigenous knowledge paradigms to find some common ground without compromising the foundations upon which they are situated. This research considers knowledge at the interface. “Research at the interface aims to harness the energy from two systems of understanding in order to create new knowledge that can then be used to advance understanding in two worlds” (Durie, p. 306). This understanding is one of the intentions behind this thesis. Wairua is an important aspect of the Māori worldview; however it is not very well understood. By utilising an interface approach it is hoped that new knowledge can be created without harming the essential, timeless elements of the traditional values relating to wairua. It is hoped that the knowledge generated from this thesis will help to provide some understanding behind why Māori consider wairua to be important.

### **WHY USE QUALITATIVE RESEARCH?**

The decision to conduct the first study through a qualitative research methodology rested upon the most appropriate means of investigating wairua from an academic perspective. As wairua is not a topic widely written about,

talking with Māori was considered to be the most appropriate way of gaining understanding about wairua. This approach was further justified by the fact that Māori hold the transmission of knowledge through mediums of language in high regard (Pere, 1982). The literature states that qualitative research allows for an understanding of experiences through people's language, allows for a more intimate connection with the knowledge being gathered while also being more appropriate for complex topics of inquiry (Mason, 2002; Polkinghorne, 2005; Smith, 2003; Smith, Michie, Stephenson, & Quarrell, 2002).

How we go about gathering the research information and analysing it in order to produce additional knowledge is dictated by the methodology. A number of methodologies can be accounted for under the umbrella of qualitative research (Polkinghorne, 2005; Choudhuri, Glauser & Peregoy, 2004) organised under five different traditions; biography, phenomenology, grounded theory, ethnography and case study (Cresswell, 1998; as cited in Polkinghorne, 2005, p. 137). Chamberlain (2000) provides an argument for each of these methodologies citing that each has its benefits as well as pitfalls. He states that "researchers must be free to develop and apply methods that are appropriate for finding answers to the research questions under consideration and they should not be constrained in a methodological straightjacket" (p. 289).

Of interest was the exploration of how Māori experience wairua and the impact that has had on their worldviews and social interactions while enabling an opportunity to gain some understanding about what wairua may be. It was considered that Interpretive Phenomenological Analysis could provide a

methodology that would aid this process. IPA is considered to be effective in the exploration of subjective constructs such as wairua and a method of analysis that focuses on the participant's experiences and the meanings they make of those experiences.

The methodology also utilises aspects of an unstructured tikanga Māori approach. This was due to the nature of the topic being inherently Māori. Smith (as cited in Robertson et al., 2005) stated that methodologies that “validate indigenous experiences and locate Māori knowledge alongside Western research are recommended when addressing topics of importance to Māori” (methods sections, ¶1).

## **INTERPRETIVE PHENOMENOLOGICAL ANALYSIS**

Interpretive phenomenological analysis (IPA) was founded upon the rubric of phenomenology and symbolic interactionism. According to Brocki and Wearden (2006), “IPA is phenomenological in that it is concerned with individuals’ subjective reports rather than the formulation of objective accounts” (p. 88) while symbolic interactionism takes into account the “concern for how meanings are constructed by individuals within both a social and personal world” (Smith & Osborn, as cited in Smith, 2003, p. 52).

Interpretive phenomenological analysis is concerned with “how participants make sense of their personal and social world” achieved through an exploration of the experiences and events in a participant's life (Smith & Osborn, as cited in Smith, 2003, p. 51). An Interpretive Analysis allows the researcher to go beyond

a description of an event and provides the opportunity to try to “understand what it is like, from the point of view of the participants” which requires an “insider’s perspective”. This implies a non-judgemental position is needed without any preconceived expectations in order to gain an IPA perspective. The researcher must be able to approach the study with a fresh view that will allow for endless possibilities (Smith & Osborn, as cited in Smith, p. 51).

This construction of meaning through the subjective exploration of experiences was conveyed in a study that aimed to explore whether dreams have an active role in the construction of meaning in the lives of patients both before and after admission to intensive care. (De Papathanassoglou & Patiraki, 2003). The researchers believed that “the language of the unconscious...conveys meanings through symbolic content” (De Papathanassoglou & Patiraki, p. 13) and therefore dream symbols may provide a window of opportunity in understanding how critical illness may have impacted on the lived world of these patients.

This study highlighted the essential elements that are best suited to IPA. The nature of the topic was highly subjective and complex. The researchers believed that going beyond objective reality and tapping into the unconscious world of the participants would provide some insight into how the participants have engaged with their world. The study found that the participant’s experiences of critical illness led to a “transformation of self, spiritual arousal and personal growth” (De Papathanassoglou & Patiraki, 2003, p. 13).

The aim of our study considered similar sentiments. Wairua is a subjective aspect of the holistic Māori self. It is not a separate entity but is inclusive and considered to be active in all aspects of Māori lived experiences. Academically little is known about wairua and how it is conceptualised. Thus, it is perceived that an IPA methodology with an unstructured tikanga Māori approach will provide a suitable process that will enable insight into how Māori conceptualise wairua in relation to their lived experiences.

## **DATA COLLECTION**

The data collection process in IPA involves three distinct phases; developing the interview, recruitment of participants and the collection and processing of the data.

### *Development of the semi-structured interview*

According to Smith (2004) the goal of IPA is to understand and explore in detail how participants view their experiences within their social environment. A semi-structured interview allows this to occur. In contrast to a structured interview, the questions in a semi-structured interview are used as prompts to assist the participants rather than directing the participants' answers.

A semi-structured interview was utilised in this study. As with any interview construction, the first interview schedule was revised several times in order to get the right consistency. Generic questions were devised by the researcher in the first instance. Then discussions were had with friends and colleagues to test the consistency of the questions. For example the original first question was phrased

“What is wairua?”, which upon reflection was considered to be too confrontational. This question was revised to, “based on your experiences how would you describe wairua?”

Immediately preceding the interviews, the participants were reminded of their rights with regard to participation in the study. The objectives of the interviews and the overall study were also revisited with the participants. The first stage of all of the interviews was dictated by tikanga. That is, where applicable, and in conjunction with the participant, the researcher conducted a short mihimihi and, in most cases, a karakia began and ended the process. While the majority of the participants chose to communicate in English, one participant chose to communicate in te reo Māori. The participants were then reminded that if they had any further comments or queries that they could contact the researcher and were then thanked for their participation. In most cases the interviews were then closed with a karakia.

### *Participants*

Brocki and Wearden (2005) state that “IPA sampling tends to be purposive and broadly homogenous as a small sample size can provide a sufficient perspective given adequate contextualisation” (p. 95). In their evaluation of 52 IPA articles, Brocki and Wearden found sampling ranged from one to thirty participants. The argument for smaller is better is due to the idea that IPA studies explore “in detail the perceptions and understandings” of a particular group “rather than prematurely make generalised statements” (Smith, 2003, p. 54).

Eight participants took part in this study. The pool of participants consisted of university lecturers, Māori mental health workers, Māori ministers, Iwi representatives and healers. Three were female and five were male, ages ranged from 38 to 70 years old. All participants were Māori. Māori language proficiency ranged from fluent to non-Māori speaking participants. Academic qualifications ranged from no qualifications to a PhD. Three were raised in urban environments and five were raised in rural Māori environments. The participants were affiliated with Ngati Kahungunu ki Heretaunga, Ngati Kahungunu ki te Wairoa, Tuhoe, Te Whānau a Apanui, Rangitane and Waikato. The criteria for including participants were based on acquaintanceship networks, ethnicity and variation. That is, all participants were known to the researcher and it was believed that these participants would provide a more varied range of experiences related to wairua.

The participants were invited to take part in the study by way of interview. If they provided consent, they were informed of their participation rights and their right to withdraw or change their minds at any time. They were also informed that identifying details would be altered to ensure anonymity. A discussion was had regarding the objectives of the study and the participants were invited to make contact if they had any questions. This information was communicated to the participants on multiple occasions through varying forms of communication.

#### *Recording/Data Collection*

According to Smith (2004), an effective tool for collecting interview information involves tape recording. This provides for ease of communication and interaction

between the researcher and the participant. It also increases the researcher's listening capability ultimately allowing for an improved capacity for knowledge sharing and gathering. It was important to ensure an atmosphere of connectedness and attentiveness to the knowledge that was being shared. Utilising a tape recorder allowed this to occur.

Of the eight contacts, two people provided written responses to the interview questions. This medium was chosen by these participants because of geographical distance and their limited availability. Murray and Harrison (2004) found the use of email interviews to be effective and in the context of the present study they were a reasonable pragmatic solution which avoided the potential loss of two important interview contacts. Six people were interviewed, face-to-face, in a place and at a time of their convenience. The interviews lasted between thirty minutes and three hours. In one case a day trip was organised in order to conduct the interview. The interview itself was two and a half hours approximately.

## **DATA ANALYSIS**

Following on from the data collection stage was the analysis of the data. Smith (2004; 2003) noted four stages to data analysis. These involved transcribing the interviews, establishing themes, connecting the themes and finally creating a summary table.

### *Transcribing the interviews*

The six face-to-face interviews were audio taped with the participants' consent. Five of the six were transcribed by an independent transcriber one at a time. The interview that was conducted in te reo Māori was transcribed by the researcher. Each transcribed document was then re-read two to three times while listening to the tape to ensure correctness. The transcripts were then given to or sent via email to the participants to check for correctness.

### *Establishing Themes*

“The assumption in IPA is that the analyst is interested in learning something about the participant’s psychological world” (Smith et al., 2002). An IPA methodology has two distinct systems; interpretation and phenomenology. Phenomenology involves an exploration of the perceptions an individual has of their experiences while a process of interpretation is needed in order to comprehend the participant’s socially constructed world (Smith, 2004). These interpretations however are not plainly visible and would need some devoted hours of careful consideration all the while acknowledging the possibility that an interpretation of the information will be influenced by the analyst’s personal views.

A number of studies highlight the use of an idiographic approach in IPA as the method of choice for analysis (Knight, Wykes, & Hayward, 2003; Murray & Harrison, 2004; Smith, 2004). This involves examining one transcript at a time in detail before moving on to the next transcript. “It is important to find levels of analysis which enable us to see patterns across case studies while still recognising

the particularities of the individual lives from which those patterns emerge” (Brocki & Wearden, 2004, p 95). Thus an idiographic approach was taken in terms of analysing the transcripts.

Each transcript was analysed in detail before moving onto the next transcript. Ongoing supervision was sought on different occasions to ensure that the analysis of the data was consistent with an interpretive phenomenological analysis approach. After analysing each transcript one by one and labelling areas of interest, the next stage involved extracting themes from these gathered constructions. A theme is a pattern found in the information that at the minimum describes and organises possible observations or at the maximum interprets aspects of phenomenon (Boyatzis, 1998).

Analysis involved reading passages and marking or highlighting particular statements numerous times. After many hours and numerous readings of the passages, patterns in the discourse began to emerge. Statements or cases that were considered data were acknowledged by a single terminology or statement. At the conclusion of the entire transcript the task was then to gather the cases together into master themes and subordinate themes. Subordinate themes are a small group of cases that can be classified into a single common description. A master theme is the classification of a group of subordinate themes.

To some degree, some of the master themes and subordinate themes stood out quite clearly, while some were more elusive. In addition, many of the Māori kupu (words) were preserved in order to not lose the essence of what the

participant was trying to convey. This was also pertinent to the interview that was conducted in te reo Māori, the actual Kōrero (discourse) is given and beneath is a translation that best expresses the meanings expressed by the participant.

### *Connecting themes*

The first draft of all the transcript analyses generated 25 subordinate themes. These were analysed and re-analysed. Smith (2003) stated that “qualitative analysis is a personal process” and there is no specific “prescriptive methodology” to the analysis of the data (p. 66). A few drafts were attempted before a final list of master themes and subordinate themes were decided upon. This process was primarily subjective and relied heavily on intuitiveness and the objectives of this study.

It was imperative to the outcome of the study to ensure that the words used by the participants were correctly utilised in the correct context. As the major aim of this study was to extract a particular description of wairua, which would be categorised by master themes and underlying principles, this dictated the final analysis. The final table was therefore, further analysed with the above aim in mind. What resulted were four master themes and fourteen subordinate themes. The final step was the creation of a summary table which provides a visual structure to the thematic analysis.

### *Summary Table*

Conceptualisations of wairua fell into four master themes: descriptions of wairua, experiences of wairua, and beliefs of wairua and Māori worldviews. A visual representation of this table (Table 1) is presented at the conclusion of this chapter and again in chapter six. The overarching goal of this study was to ascertain how Māori conceptualise wairua. Each of these master themes were mediums used by the participants in describing wairua. Participants generally began with direct definitional type statements which lead into their personal experiences of wairua. The participants then tended to provide some personal explanation of these experiences, which I categorised as beliefs. All participants described wairua from a Māori worldview. Underlying each of these master themes were subordinate themes which provided further clarity to the master theme. For example, for those who used definitional statements, wairua was described as a necessity of Māori existence which could be described as an intuitive relational awareness that knows no boundaries.

## **CONCLUSION**

This chapter provided the methodological basis of a qualitative study that aimed to explore the understandings, interpretations and conceptualisations of wairua as a construct of importance for Māori. The study utilised an IPA methodology with an unstructured tikanga Māori approach. Mixed methodologies are not uncommon and, as mentioned, Chamberlain (2000) said “researchers must be free to develop and apply methods that are appropriate for finding answers to the research questions under consideration and they should not be constrained in a methodological straightjacket” (p. 289). IPA aims to explore how people make

meanings of the experiences they have had in their lives. It allows the researcher to have an insider's perspective without being the expert. An unstructured, tikanga Māori approach was utilised in order to engage fully with the participants and the knowledge that was shared. The fact that the knowledge being shared was Māori, the participants were Māori, the topic was Māori and the researcher was Māori provided the firm basis for the utilisation of a tikanga Māori approach.

Engaging with the participants and the interview transcripts all required careful consideration and analysis. The interviews were semi-structured to allow for freedom of communication. The participants were informed of their rights with regard to the study on multiple occasions. Utilisation of karakia, mihimihi and no time constraints were imperative to the process of gathering the information in a timely Māori fashion. The participants were interviewed at a time and place that was comfortable for them. The interviews were transcribed by an independent transcriber and the researcher. After many hours of transcription and analysis four master themes and fourteen subordinate themes were extracted. In the following chapter, each of the master themes begins with a vignette as a metaphorical explanation of the theme. This is followed by a discussion pertaining to the contents of the master theme. Under each master theme is a set of subordinate themes considered to be a representation of the many ways in which participants described wairua. It is important to point out that these descriptions are not exhaustive and any number of avenues could have emerged from the data. This is just one interpretation. The analysed results are presented in the following chapter.

Table 1.

*Summary Table of Qualitative Research results*

| Main Themes            | Subordinate themes   |
|------------------------|--|
| Descriptions of Wairua | <p>Wairua is fundamental for Māori</p> <p>Wairua knows no boundaries</p> <p>Wairua is a perceived sensation</p> <p>Wairua is relational</p>  |
| Experiences of Wairua  | <p>Wairua provides a connection between te ao Māori and te ao wairua</p> <p>Through wairua Māori experience a strong sense of conviction</p>   |
| Beliefs of Wairua      | <p>Wairua enhances growth</p> <p>Wairua provides balance</p>   |
| Māori Worldviews       | <p>Mauri (life force)</p> <p>Whakawhiti whakaaro (communication)</p> <p>Whakapapa (identity)</p> <p>Whenua (land)</p> <p>Tapu (spiritual authority)</p> <p>Mana (personal spiritual integrity)</p> |



## Chapter 6

### Kia Ngawari ki te Awatea – An Exploratory Study

#### The Results

*Ko te kai a te rangatira he Kōrero.  
Communication is the food of chiefs.*



The aim of the first study in this thesis was to explore the conceptualisations, interpretations and understandings of wairua as described by Māori. The previous chapter outlined the methodological aspects of this study, the reasons behind the particular choices that were made and the process of interpretive phenomenological analysis, which was used to identify themes and subordinate themes.

This chapter describes those themes in more detail and what unfolds in this chapter is an understanding that wairua is a holistic perspective which Māori perceive as a necessity in all tangible and intangible realities. The analyses of the transcripts reported in the previous chapter led to four master themes and subordinate themes. These are presented in the summary table on the following page.

The results are presented in line with the summary table. The master theme is presented first with a brief description of each theme. Each master theme is headed with a narrative which was considered to have particular relevance to the theme and what follows. Within each master theme section, each subordinate theme is discussed with relevance to the discourse of the participants. The

participants, places and any identifiable information are altered in the context of this thesis to maintain anonymity and confidentiality. The chapter then concludes with a discussion and summary of the information presented in this chapter.

Table 1.

*Summary Table of Qualitative Research Results*

| Main Themes            | Subordinate Themes  |
|------------------------|---|
| Descriptions of Wairua | Wairua is fundamental for Māori                                   |
|                        | Wairua knows no boundaries  |
|                        | Wairua is a perceived sensation                                   |
|                        | Wairua is relational  |
| Experiences of Wairua  | Wairua provides a connection between te ao Māori and te ao wairua |
|                        | Through wairua Māori experience a strong sense of conviction      |
|                        |   |
| Beliefs of Wairua      | Wairua enhances growth  |
|                        | Wairua provides balance   |
| Māori Worldviews       | Mauri (life force)  |
|                        | Whakawhiti whakaaro (communication)                               |
|                        | Whakapapa (identity)  |
|                        | Whenua (land)   |
|                        | Tapu (spiritual restrictions)                                     |
|                        | Mana (spiritual integrity)  |

## DESCRIPTIONS OF WAIRUA

*“Koro, what is wairua? the child asked, eyes wide open.*

*Wairua my moko is what gives us life, handed down to us from a time past.*

*At the moment of your beginning, you shared with me the wairua of your tupuna.*

*For I am your link with the past, and you are my link with the future...”*

*(Unknown author)*

In considering what wairua could be and how Māori view wairua, a wealth of knowledge and understandings unfolded. Woven into the seams of the discourse was the notion that wairua is inherently built into the framework of Māori existence. This first master theme centres on descriptions of wairua from the participants perspectives. As with the above excerpt, when the child asks what is wairua? the koroua conceptualises wairua in his own words in an effort to explain what he knows wairua to be. These descriptions were categorised into 4 themes; wairua is fundamental to Māori existence, wairua knows no boundaries, wairua is a perceived sensation and wairua is considered to be relational.

### *Wairua is Fundamental to Māori Existence*

When it is said wairua is “fundamental”, we are implying a necessity; an intrinsic quality that is ever present. Wairua is considered to be fundamental to the completeness of what it means to be Māori.

*“...it is important for Māori because it is one of the dimensions of being.”*

The use of the term “it” rather than “wairua” and “Māori” rather than “us” by this participant may relate to a sense of unease in describing one’s own personal view of wairua. Utilising a third person status may have felt more appropriate. Most Māori have not had to directly describe wairua and so for some it may be uncomfortable.

While the above participant described wairua as a dimension of equality between necessary factors of existence, the following participant utilised the term “cement” which brings to mind ideas such as “set in concrete”. This alludes to wairua as an anchoring quality for Māori.

*“Wairua is our I don’t like to use the word but in Pākehā terms it’s kind of like the cement between everything, if we don’t have that then we become disjointed.”*

The participant stated “...I don’t like to use the word...” which possibly assumed a number of dilemmas including discomfort in utilising a Pākehā word to describe a Māori concept. It may also signal that the participant felt obligated to utilise a Pākehā terminology but morally felt it was not right.

Another participant described wairua as being a part of everything that exists in their world.

*“It's part of me, it's part of my whānau it's part of my whānau whanui part of who I met, and so, for me it's just there.”*

Knowing something and being able to articulate that knowing require different techniques and is a skill that is not always readily accessible. This participant appeared to struggle with being able to describe verbally what they may have known and grown up with. That is, wairua is “just there” there has never been a need to actively describe it.

*“...every Māori have potential to have wairua whether they can understand what it is or not, it's still there.”*

This participant stated that wairua is not a choice it's a necessity and fundamental to a living process. Therefore, wairua is not negotiable, it is innate; an active ingredient in the make-up of all Māori. The participant also implied that there are infinite possibilities whether known or not that relate specifically to wairua that all Māori possess.

*“...it's not a concept but a practice that is part of being Māori, therefore we have to reintroduce all values that we recognise as Māori, wairua can't be isolated from the rest of our being.”*

A “concept” according to the dictionary is a “generalised idea” (Burchfield, 1986, p. 153) something that is understood and retained in the mind, from experience, reasoning and/or imagination. While practice is considered a “habitual action: the opposite of theory, a physical behaviour” (Burchfield, p. 596). Therefore, for this participant, wairua is not something that is conjured up in one’s mind, it is an active attribute.

*“Wairua is a more instinctive way of dealing  
with situations and will determine what is  
tapu and noa for any given event.”*

This “instinctive way” may imply that wairua can be a consciousness that helps define what is safe and what is not.

*“You can’t talk Māori health unless you talk  
wairua, it’s as simple as that. There are healthy  
Māori and Māori health but they are not necessarily  
the same thing.”*

This articulate statement used a clever play on words. The participant used the statement “healthy Māori”, which may assume generic health solutions for Māori which do not necessarily involve Māori worldviews. In relation to this sentiment, it may also describe “healthy Māori” as those individuals who have attained a level of health but may not have necessarily used Māori solutions to gain health. The statement of “Māori health” however is distinct and implies

Māori solutions to health. For this participant “Māori health” has to involve wairua.

There is no doubt that wairua is essential and for many Māori, a fundamental attribute. Wairua may be instinctive. Some believe wairua allows for the active utilisation of traditional values and beliefs that are inherently Māori. For some, wairua is an important factor in the search for Māori solutions to health.

### *Wairua Knows no Boundaries*

Some of the participants perceived of wairua as being beyond physical comprehension. It was perceived as an element that for some could not be seen or touched. Some participants described wairua as something that is outside of the human experience.

*“kare au e wehewehe i tenei mea te wairua ehara i te  
mea wairua tawhito tena he wairua hou tenei mo tenei  
Ao, a, ki a au nei orite katoa, orite katoa te wairua, a mo  
tenei mea mo te hauora tinana me manaaki ra te wairua  
ka tika engari e rua nga wahanga e wha pea nga wahanga  
me manaaki hoki tinana whangai i te tinana ka kai pai, ki  
nga Kōrero pai, katahi ka whangai te hoki wairua o te ngakau  
a me nga Kōrero o roto i nga momo karakia kia tae ai te  
whakatutuki ki nga mahi.”*

*“I am unable to separate this concept of wairua,  
I am not referring to an ancient wairua but wairua  
that relates to this present world. Personally it is all*

*the same, but in relation to the well-being of the physical self one must nurture wairua appropriately however, physical health is dependent on nurturing the wairua and certain aspects aid this process they are: eating proper food, using appropriate language, applying wairua to the soul along with collective / respective / extensive prayers / rituals in order to meet the desired outcomes.”*

There is also the understanding that wairua is not confined by any physical emotional boundaries.

*“ki a au nei, ehara i te mea wairua hē ai, i kino ai nga Statistics o Māori health. Ehara na te wairua tera”*  
*“To me there is no such thing as a negative wairua*  
*The Māori statistics are bad that’s not because of wairua.”*

One participant believed that knowing and understanding wairua is very much related to knowing about “being Māori” and “go[ing] back to our tupuna”. The participant believed that understanding and personal connection with wairua increases when one’s knowledge of their own whakapapa occurs. Thus, wairua may relate to personal growth through identity and whakapapa.

*“ In terms of wairua, for me, is that as you learn about being Māori and um, as you go back to um, our tipuna*

*you learn more and more about what wairua is. How it connects to everything we are. Um, how it's um, pretty much how our whole essence spiritually, and how it connects from the spiritual to the physical.”*

Some participants acknowledged that wairua can exist apart from them and that wairua has the ability to operate without a person's explicit knowledge.

*“I also realise that wairua works without me even knowing. You know it's always in place and um it's a thing that happens not between the physical and the physical but the spiritual and the spiritual.”*

Wairua was also described as an innate quality that enables the capacity for growth and development.

*“Wairua is in us when we are born, ... we still learn definitions as we grow from childhood into adulthood. I'm still learning what wairua is although, from a child to now, I have already had experiences with wairua and that I know that it's of a spiritual nature.”*

The participant utilised both the word “wairua” and “spiritual” which could highlight the bicultural aspect for many Māori. The participant also

acknowledged that one is always learning about wairua through personal experiences.

The following statements described wairua as being out of the normal range of comprehension. Participants conceived of wairua as having an existence that is far greater in volume, essence and structure than we as human beings can ever imagine.

*“Wairua is a lot bigger than people can imagine.”*

*“Wairua is so huge. It’s just like everything we are, we can’t separate it.”*

*“I’ve never even considered to define it, you know is too narrow for me because it’s there. ”*

*“When I say I’m still learning, is that I think as Māori we all have the wairua but sometimes we don’t understand the extent of wairua.”*

In an attempt to highlight the complex multidimensional nature of wairua, one participant described wairua as an aspect of te ao Māori that has many different avenues, many different branches:

*“He maha nga peka o te wairua maha nga peka.. te wairua  
a te tangata, te wairua o te whenua, te wairua o te Kōrero,  
te wairua o te tamaiti, te wairua o tena whakatipuranga  
o tena whakatipuranga, te wairua o tatou matua tipuna,  
te wairua whakahaere te tangata kia tau te wairua.”*

*“There are many different dimensions of wairua...;wairua of the people,  
wairua of the land, wairua of the spoken word, wairua of the  
child, wairua of different generations, wairua of our ancestors,  
the wairua that directs and inspires a person to engage.”*

Understandings of wairua are not universal and diversity was acknowledged in many of the descriptions of wairua. For this participant asking anyone to define wairua can be an impossible undertaking.

*“I was at a hui where there was four of us asked what is wairua?  
And ah none of them, none of us had the same interpretation  
or description.”*

The participants acknowledged that while wairua is existent of its own merit and considered to be an innate concept, it was also considered a diverse Māori characteristic. Wairua knows no boundaries and can exist in all facets of te ao Māori.

### *Wairua is a Perceived Sensation*

The word sensation is synonymous to words such as feelings, senses, impressions, awareness and consciousness. This subordinate theme relates to these types of descriptions. In these descriptions, sensation is about a particular knowing that, in the context of wairua, may not be amenable to any logical understanding.

*“Wairua is... it’s something that, you can’t describe it,  
you can’t see it, but you certainly can feel it.”*

This participant described wairua by stating what “you can’t” do in an effort to explain what you can do to understand wairua. The following two statements also acknowledged a similar theme.

*“...it comes to your mind it’s a little voice...some people  
see...I don’t see...greater are those who don’t see but  
believe...you feel.”*

*“...everyone has wairua but some are more in tune  
than others.”*

These statements highlighted two differing perspectives of wairua; the personal innate wairua that some believe all Māori possess and the phenomenal element of wairua that is not generalised across all Māori. According to this participant,

the inability “to see” wairua does not eliminate one’s conscious connection with wairua, it just alters the frequency.

The following statement was connected to a belief in two realms; physical and spiritual which are able to impact on each other. The participant believed that their own personal wairua is not always visible to them. Thus, wairua may have the capability to operate without a person’s conscious realisation.

*“I’m aware most of the time where my wairua is  
and what impact it has on me at any given time,  
but also what effect it has on others.”*

Some participants believed that wairua remains constant and only as we become more aware of ourselves do we have more understanding of what wairua may be. This participant believed that while the physical self goes through stages of growth, development and understanding, the wairua has already achieved this status. Further to this, it appears that as the proximal distance between the physical self and wairua become less, and when there is more coherence, there is more accountability, which in this participant’s personal opinion is “not good”.

*“You know how you grow up and like with the  
wairua you’ve got it, but as a kid when you don’t  
know about it it’s not so bad, but when you do  
know about it it’s not good? In that way that you  
know like to affect you more, because you know*

*what to do...it's about you know always being aware,  
what to do with your wairua when you know it,  
when you know what to do."*

*"I can't say I understood it then, but I'm coming  
to understand what those things are now."*

Other participants discussed wairua as something that enables learning. Wairua is considered by this participant to be a knowledge base of its own outside the comprehensive awareness of the physical existence.

*"...a lot of times is it's about yeah learning from inside.  
Learning wairua from wairua, it's really hard yeah but  
the knowledge of wairua I find its different...it's not  
a physical thing so you're not gonna learn about it  
physically. You're learning and your knowledge of  
wairua is in that spiritual realm."*

### ***Wairua is Relational***

Being connected to wairua was a strong common theme. Some participants believed that wairua provides a connection to the ancestors; nga tupuna. Some participants discussed wairua as an element that is part of a dual reality, which are necessary for an existence in this reality.

According to this participant, wairua is considered to be “identical” to the physical self.

*“Each one of us is made up of two components...the physical me that you can see, that can talk, that you can hear and then there is that identical one of me sitting beside me that you cant see but you can feel.”*

Wairua is also believed to be related to everything in existence.

*“how it connects to everything we are...how it’s um pretty much our whole essence spiritually, and how it connects from the spiritual to the physical.”*

Some participants talked about the connection of wairua to the past, present and future. Within Māori realities, the past has as much attention as the present. Wairua is considered to provide the link between time and space within the whole order of the universe.

*“...it interconnects with everything we are, everything that we do or what’s in the past and all that’s going to be in the future.”*

*“...it connects our past with our present and with our future and it um and it connects individual well-being*

*as well, as we as our you know the well-being of our hapu  
and our iwi.”*

This participant provided a brief statement that summed up the essence of this theme. This participant believed that no matter what people know or believe about wairua, it is inseparable from Māori existence.

*“wairua can’t be isolated from the rest of our being.”*

Thus, these participants felt that the interconnectedness of wairua to Māori realities is important and has to be acknowledged. The participants believed that for any description to be fully comprehensible, one must understand that wairua does not act in isolation. Wairua was considered to be an intricate part of Māori reality and construction.

## **EXPERIENCES**

*I left the hospital with a feeling of uneasiness, I was the last person to be by her side. I thought back to my last moments with her as she lay motionless on the bed. “If you want to go mum, then go, we will be alright.” I rushed home, everybody was quietly watching TV, relaxing. I rushed in and with anxiety at it’s maximum I announced, ‘we have to do something, we don’t have much time!’ I had no idea what I was doing or saying. I began to cry, ‘We don’t have much time’.*

*That night I dreamt...I was sitting on a platform reading a newspaper. This platform was in the middle of nowhere. Off into the distance I hear the train. As I look down on the track I realised there were bags and shoes and just a lot of baggage blocking the train entrance. I got down and quickly threw them all up onto the platform. I just managed to get the last piece of baggage off the railway tracks and the train arrived...*

*The next day at work I get a phone call, my mother has passed away.*

In the first master theme participants provided descriptions of what wairua meant for them. Another avenue that participants used to describe wairua was through their stories, their experiences. Many people have had experiences they will label as wairua-based experiences much like the above experience. Miller and Thoresen (1999) suggest that spiritual experience “is fundamental to an understanding of spirituality” (p. 8).

Each of these participants will have a particular conceptualisation of wairua based on their experiences. The experiences have been categorised into two subordinate themes; connection between te ao Māori and te ao wairua and a strong sense of conviction. Within these experiences names and places have been changed to ensure the anonymity of the participants.

#### *Connection between Te Ao Māori and Te Ao Wairua*

These experiences related to a connection between those who live in this world and those who exist in the spiritual world. One avenue through which Māori believe they connect with te ao wairua is through waiata mōteatea. This first experience is related to the participant’s daughter who “can see”; a matakite. This was a phone conversation between the participant and daughter.

*Oh Dad Uncle Fred is here...*

*I say oh yeah what’s he doing?*

*She said oh he’s just standing at the foot of my*

*bed with three men in suits.*

*I said and what did he say to you?*

*Oh he's asked me to sing Purea nei .*  
*And I said, Purea nei oh hang on a minute*  
*how does it go? So she starts to sing it.*  
*Oh yeah ok, well that tells me what he's doing.*  
*He had three guys who were trapped in space,*  
*...they couldn't go anywhere and you know the*  
*thing about Purea nei e te hau buffeted by the wind,*  
*washed by the rain, warmed by the sun. Next verse*  
*says e rere wairua e rere and I said so what he's*  
*asking you to do is to set his mates free.*

For many Māori, experiences such as this are not abnormal. The waiata, in this case, has served as a point of communication. Some Māori also believe that waiata provides an element of healing.

The following experience is related to a healing where the participant was asked to sing to help the healing process. The participant believed that the connection between herself and te ao wairua provoked a unity which altered her choice of waiata for the healing.

*"Yesterday when she came here and brought the guitar,*  
*Whats that for? Well you gotta come and sing...*  
*and when I got there I wanted to do another song but that*  
*one came...so I sang that one and then like I said*  
*e te reme a te atua lamb of God you take away the*

*sins of the world, lamb of God you take away the sins of  
the world, lamb of God grant us peace.”*

The following experience related to one of the participants and their whānau who are known for their singing and the healing element within their singing. Again this highlights the importance of waiata as a medium of communication between to ao Māori and te ao wairua. This experience also highlighted the importance of whakapapa and the inherent belief for Māori that their “tupuna” are always present.

*“We were told to go to Wahi to this koroua, a tohunga.*

*When we got there this fulla (he was European) came over...*

*“Can I tape you fellas?” and I says “oh i*

*suppose so.” He asked us ...but he forgot to ask the*

*wairua. Look we sang for four hours and nothing*

*came up and he said “well I got everything?*

*The tape was going?!” And then the old koroua said*

*“Well did you ask the tipuna the koroua?” “Whats that*

*got to do with it?” And he said “it's got everything to*

*do with it!”*

Apparent in te ao Māori is the strong presence of the wairua, of the loved ones. In the moments just before and just after death, many people have had experiences that they have defined as a wairua experience. These experiences

take on a host of different understandings, but ultimately whakapapa provided a connection that can never be severed.

*“When my Mum died, our whānau chose to bury her here and she’s from the [place],...and we sort of talked together... but before that our Mum always said to us kids ... especially probably in the last year of her life that she wanted to go home and be buried by her kuia ... then the whole time I contemplated this after we made the decision to bring her here, the reason why we brought her here is that all of us are here and um, to take her back ... we couldn’t see her as much as we’d see her here... I guess I was the one ...out of us kids that sort of had that, like it sat on me aye? ...but when I went to stand this whakaaro came and I didn’t know exactly where it had come from ...And um, the whakaaro was that ...ok you can bury me here but make sure you follow this instruction, um, the thing was that when I stood it come out that as long as we kept the connection between ... my Mother’s connection, and with all that, with us kids and then her Moko's and then down, as long as we always keep that connection you know, and we promised that we would, cause I stood up and said that, then it would um mean that it was ok by her. And I kinda, I didn’t know where it come from ok, I stood up and said it and then my, one of my Uncles... stood up and said, it was quite scary actually, he come up to me and ...said “you sounded just like her kuia I seen her kuia when you brought that out” and I thought Oh yeah. He said, “I could hear her kuia, when you stood up to say that” and I though Oh OK?”*

*“...you hear them say it takes them three days to leave this earth  
and there has been incidents where I have seen the wairua of  
somebody ah doing the hikoi.”*

This particular experience is related to a close member of the participant’s family who had passed away. It appeared that this family member had provided a warning sign for the participant, which played out in due course. The participant had no doubt that the whānau member was still with them.

*“Now I have Jerry’s photo up there ... and for a  
whole week his photo would go that way or go that  
way. Every day for seven days and then the day it dropped  
... I said what’s wrong with you? You know what’s  
going on? And anyway he prepared me for something  
that was going to happen and when it happened I knew  
straight away.”*

In this following experience the participant was talking with a tohunga. The tohunga knew he was dying. The participant appeared to find it difficult to understand how the tohunga can feel good about being sick and knowing that he was dying. This experience highlights the different views related to death and ultimately experiences of wairua.

*“You know when he died he was really really sick you know  
and we said what’s the saying now then “everyday I’m*

*getting better and better” oh come on give it break.”*

The following experience described just how strong wairua and whakapapa really can be. The participant was talking about a family member who was ill and another family member who sensed there was something wrong. The participant believed that the family member sensed this through wairua. Thus wairua can be experienced in many ways.

*“Well aunty Mary was at... work then and she sort of raised off the floor and she said she came down and she said to the boss, “I’m going home.” Boss said, “What, you can’t go home!”, you know cause work isn’t finished. Sshe said, “I’m going home, something’s wrong.”*

Wairua, as mentioned in earlier descriptions, can be a sensation, something that is felt. In the following discourse, one of the participants provided an experience that related directly to such a situation. The participant talked about an uncomfortable coldness that they translated to mean a negative wairua presence. The participant acknowledged “for months I sort of put up with this” and that the only way to alleviate this issue was to “bless” the building.

*“When I first came into this building you know, it was freaky and it was cold and yet the heaters would be on and it was cold and for months I sort of put up with this and then when Jane started I said to her there’s something*

*wrong with this building you know, it, it needs, for me it  
needs to be blessed.”*

### ***Through Wairua, Māori Experience a Strong Sense of Conviction***

These experiences outline the strong sense of conviction many Māori have in relation to their wairua experiences and how these experiences impact on their lives. Participants described an array of experiences. There was no doubt in the participants' minds as to the explanation or nature of the experience.

Communication processes are important in any relationship with wairua. Resources such as waiata and karakia are acknowledged in te ao Māori as important catalysts between two realities. The following experience, for the participant, is related to the importance of the relationship between waiata and wairua. There was no doubt in the participant's mind that the boys got “goosebumps” from the wairua felt through their singing.

*“I was doing the taha wairua waiata and cause we sang  
that waiata and these boys said ahh we'll show these old  
girls how to sing and they played and they sang they  
were good you know and then I said I'll teach you a song.  
I said now I've learnt you this one, now I'll show you how It's  
done and I played the guitar and I played it and cause you  
know aunty Annie and the wairua well you know these boys oh  
they got that goose bumps ay... and I said now everybody  
can sing I don't care where you go anybody can sing but why*

*did you have trouble with that? and I said well when we  
sing...we actually are talking to God straight channel.”*

This following experience related to the actual interview with the participant. Just prior to the interview the tape recorder was checked more than once and nothing was wrong with it. As we sat down (the researcher, researchers partner and the participant) to begin the interview the tape recorder would not work.

*“...like when we were doing the tape and we were trying to  
figure out how to make it work and while I was busy and  
when I went to get the bottle of water the voice said  
have a karakia and it was just as I was going to say it Mary  
brought it up...  
(third party) well as she was saying the karakia I was saying  
that’s not going to work! And then I just switched it on and it  
started to work I was going ah bugger...”*

There is no doubt that one’s experiences have a profound effect on how people’s beliefs and values are constructed and therefore a person’s view of wairua is inherently bonded to their experiences. For many people the experiences are so vivid that they have no question in their minds that wairua are present and active in their lives providing guidance and support.

Many Māori will relate positive experiences to wairua. For some however their experiences have been frightening. Some of the following participant's experiences during his formative years appear to have been negative.

*“...up that road with us lived a family that where everything was spooks... and he use to frighten the hell out of us and on the way between our home and school, which was near a mile was a rock and it was right by the road and the story was the rock shifted because it's tapu see and we used to be frightened of it...but that was the upbringing, that was my upbringing ... a lot of our lives were brought up on the marae aye I was brought up on the marae and there were a lot of incidents that happened ay you know and the old people they use to frighten us.”*

This participant believed that wairua in this instance helped her to heal her arthritis.

*“You know it's always been my forte to play the guitar ... but I got arthritis not long ago in this hand. Ohh I didn't want that, and I wondered and I meditated a bit and I found out, play the guitar. Sing I gave you a gift. So I went out and played and it came right again.”*

The following participant used a personal experience to highlight her view that Māori “have the gift” which relates to wairua and the endless possible experiences. The gift being referred to in this context is the gift of healing and the strong connection to wairua.

*“This doctor came from Australia, the biggest clinic in Australia, and he thought only the Italians were the ones who had the gift. Every Māori has the cross on their hand he said. Give me a look at your hand I said 'what for?' and when he looked he said “it doesn't matter every Māori has that cross on their hand.”*

Wairua has been acknowledged as something that is felt. It is believed that wairua does not define a situation or event, personal worldviews and definitions of those experiences do.

*“...her and I were working at our desks and she just put her thing down shut the door and goes “Ok what's the matter?” And I go nothing. And she goes “there's something wrong, tell me?” And for me it appeared ok but to her she could see something, or she could feel it.”*

## BELIEFS PERTAINING TO WAIRUA

*Driving into town with my mothers, I turn, and out of the blue I say to them, “one of you has a greenstone that is mine. It’s a long oblong shape with three lines across the top of it.” My birth mother replies, “I know which one you’re talking about I have it.” At that moment, I think ... “what the hell was that!”*

*A couple of months later, after my Mother’s tangihanga one of my sisters is in the room, she yells out, “hey I found a greenstone!” Immediately I yell back, “that’s mine!” She quickly replied, “Rubbish, I just found it way at the back of Mum’s cabinet!” I promptly yell back to her “Is it a long oblong shape with three lines across the top?” She says “Yes??” I say “then its mine.”*

*Months later at another tangihanga, I see one of my kuia that I haven’t seen in a long time. I give her a kiss. She looks at me and my greenstone and then says to me, “well finally, you’re doing what you’re suppose to be doing?” Confused, I ask her, “how do you know that?” She replies, “I can see it in your pounamu (greenstone)!”*

This story highlights a number of points that are pertinent to Māori belief systems and how strong they are. To further explain this issue, a Pākehā student who studied with the researcher wanted to buy a greenstone for a close friend. She asked the following question, “I heard that you shouldn’t buy a greenstone, is that right? Why is that?” A few difficulties came to mind in considering how to approach these questions. The most difficult aspect related to attempting to explain concepts of wairua and Māori worldviews regarding greenstone. This experience was shared in an effort to help provide some answers to her questions.

Beliefs therefore are important to the construction of an individual’s worldviews (Miller & Thoresen, 1999). Beliefs are accepted as true or real regardless of the fact. As with the pounamu, one could argue that this is just superstitious nonsense however for many Māori it is accepted as true. The beliefs related to

this master theme are categorised into two subordinate themes; wairua enhances growth and wairua provides balance.

### *Wairua Enhances Growth*

The participants generally believed that wairua has the capacity to enhance growth. The following participant discussed how the work from this particular thesis will enhance wairua not only for the researcher and the researcher's family but also for all Māori.

*“Me taku whakaaro hoki kia whakatotia te  
wairua tapu ki roto i tenei mahi a Hukarere.  
He whai nei ia i tana tohu takutatanga hei  
whakahihi ma matou katoa ma te iwi Māori  
mo tana whānau ra, na, ki te tutuki i a Hukarere  
tana tohu takutatanga ka tipu he wairua tino hou  
ki roto i tona whānau, a, tae atu hoki i te wairua  
o tana tamaiti a era mea katoa he whakaaro nuitia  
ana he au nei i roto i nga ra katoa mo tenei kaupapa,  
a, mo te wairua.”*

*“In my opinion, Hukarere's research topic should be treated  
with reverence. She's pursuing her doctorate and we, all of  
Māoridom, will be very proud for her family and when  
Hukarere completes her doctorate a new wairua will grow within*

*her family including her child and all those associated with  
her and there will be a greater understanding of this topic wairua.”*

*“Ki a au nei, te mea hei tino whakapakari te iwi  
Māori me piripono i tenei mea ki te wairua kua  
Kōrerotia nei, hoki ki te kainga hokia ara te kōrero  
a te Rangihau e kii ana “hokia ki o maunga  
kia purea koe e nga hau o Tawhirimatea.”*

*“To me what we really need to do to strengthen  
Māoridom is to hold fast to the wairua essence. We need  
to return home as Te Rangihau said, “return to your  
mountain so you can be cleansed by the winds of  
Tawhirimatea.”*

One of the casualties of colonisation and assimilation was that many parents declined to teach their children anything related to Māori practices. The belief was that their children would be better off learning the ways of the Pākehā. Thus, many Māori practices, such as wairua, were lost.

*“We were told barely about wairua.”*

*“I wasn’t told anything.”*

### *Wairua Provides Balance*

The literature states that wairua is intricately bound to the physical self with each complimenting the other. The participants discussed how important it is to have balance between all the qualities of their being in order to be healthy and well. In this following statement, wairua is acknowledged as a relational component. The participant described their wairua as an imitation of their physical self. This possibly highlighted a belief of interdependence between the physical and wairua components.

*“I don’t, well in a sense, I don’t believe that wairua, that one’s wairua is actually responsible for anything done by itself. I think that aye wairua is an imitation of me and it’s what I do and what others do to me that is how wairua reacts aye. I believe everything they do positive for our physical being they do for our wairua as well.”*

The participant also said “everything they do...” implying somebody or something else has control over the situation.

The following participant discussed how, in their view, there is a lack of balance in their life. The participant was relating this view to healers and people who are predominantly focused on wairua. This statement aligns with Pere’s (1982) view of the relationship between the physical and the spiritual dimensions and the importance of this balance to health and well-being.

*“I still think that’s our problem we good in the [wairua] area  
but we need balance that’s right.”*

## **MÄORI WORLDVIEWS**

*My partner and I decided to go to the late session at the movies. By the time  
we left the theatre it was about 11.30pm and pitch black outside. Our car was parked around the corner in  
the dark! As we walked to the car there was a designer brass fountain on the corner. For some unknown  
reason I decided to look into the fountain all the while knowing that I wouldn’t be able to see anything  
because it was pitched dark. To my amazement, in the middle of the fountain was a greenstone shining  
sparkling through the water.*

*The next day we decided to visit some whānau. This was an unusual visit as we have never just turned up at  
their house before. While we were visiting, their son and daughter-in-law arrive. We greet each other and  
chat a little while. We continue to tell them how we found a greenstone. Cautiously, the daughter in law  
asked, “is it a kohanga reo shape?” I replied, “yes.” She then added “does it have a crack down the middle  
of it?”, I replied, “yes.” It seems the greenstone had found its own way home!*

Te ao Māori is uniquely oriented to a cultural framework that places wairua in high esteem. What follows are descriptions of wairua that can only be interpreted from a Māori reality. Within this theme are six subordinate themes; mauri, whakawhiti whakaaro, whakapapa, whenua, tapu and mana.

### ***Mauri***

Mauri is considered to be the life force that is present during birth and endures until death. Meads (2004) said that ‘in the process of conception and birth’ the growing foetus already “possesses mauri...” before being born (p. 2). Walker (2004) described mauri as the binding factor of a tripartite framework of

existence, which includes mauri, wairua and tinana. One of the participants discussed the concept of mauri in relation to wairua.

*“It’s my belief that everything has a mauri.  
I mean like a greenstone, like that thing  
that taonga you got on your neck we believe  
it has a mauri aye? The mauri is um...I guess  
the mauri is the depth, the depth of what  
was put in and what was given to everything  
on earth.”*

#### ***Whakawhiti Whakaaro (Communication)***

Communication is an important element in the transmission of knowledge and information between realities. Although many Māori are far removed from traditional Māori realities, Māori methods of communication are still considered important.

This theme relates to how Māori communicate with wairua both internally and externally, as well as within and between. Participants discussed the different resources Māori use to engage in that communication. What unfolded in this theme were two principles relating to this subordinate theme; karakia and waiata/te reo.

## *Karakia*

Karakia has been defined as prayer. In the context of te ao Māori however the word prayer does not adequately explain the essence of karakia and the importance it has to Māori. For Māori, karakia is one of the most important principles to any connection with wairua. These participants provide a wide range of discussion about karakia and how it relates to wairua. Some participants discussed the multidimensional principle of karakia.

*“It’s for strengthening. Karakia is for strengthening um, it’s also for teaching um, which is probably a big one in our field of work. Um, it’s also for guidance. Karakia, um it’s also for thanks giving ... for meal times. Um, it’s part of our Whakawhānaungatanga...”*

*“It’s also sometimes, for me, it’s a lifting my burdens let somebody else take them um... it’s that dome working around ourselves. For me, you know when I do a karakia I do it for protection a protective coating and all that other stuff, and refreshing.”*

Karakia is also considered a necessity for some of the participants. Karakia enables a person or people to strive beyond their means. Karakia ensures a good outcome to any situation that may arise.

*“Ka tae atu matou ka haere matou ki etahi wahi, tuatahi*

*me karakia matou, kare matou i te whānau e wehe haere noaiho ka haere, ka haere runga i te huarahi mehemea he kaupapa nui, a kua karakia. A kua rongō atu matou e kii ana te tangata 'tukuna mai te tomairangi o to wairua tapu ki runga i a matou hei manaaki tenei whānau, hei manaaki i hoki te kaupapa, a, kia kore e pa kaha mai nga wairua porearea hei whakauaua i te kaupapa', no reira koira toku tutakitanga i tera mea te wairua."*

*"Whenever we go anywhere, the first task is to say Karakia. Our whānau will never just go to a place. When we go on a journey, and if we have an important kaupapa, we will say a prayer. We listen to the words that the people say, "bestow upon us the heavenly dew of your holy spirit to help this whānau, also help the kaupapa, that there will be no spiritual interruptions, that will make the kaupapa difficult to complete. This is my experience with wairua."*

*"Prayer is very important ...if ever you have a problem you karakia. I'll tell you at my age I know I've been there and it doesn't always go smoothly. You've got to go, you've got to have the problems too and if you don't face those problems it keeps coming back."*

One participant explained that the effectiveness of karakia is very much dependent upon the belief that it will work.

*“...no use saying karakia if you don't believe.”*

Some participants also highlighted the cultural depth of karakia in relation to Māori belief systems.

*“... karakia is the vehicle that moves you from noa to tapu and back again so that, ah so karakia is an important part in all Māori.”*

*“...because based on the Māori values and beliefs you didn't eat when you were doing things tapu ... so to move into that space you needed something to move you and that something is based on karakia or whakamoemiti.”*

#### *Waiata & Te Reo (Song & Language)*

It was the last day of the Māori Queen's coronation and the spokesperson for the Hawaiian Princess, the guest of honour, stood on her behalf to speak. When he finished, the Princess rose and began to dance. All the kuia were sitting alongside the courtyard with the multitude behind them watching the grace and expertise in the Hawaiian Princess's dance. All of a sudden all the kuia begin to laugh. What were they laughing at? Judging by the expression on the Princess's

face they knew exactly what the story was behind the dance. At that present moment I realized this was not just a dance, it was a story. The kuia were accustomed to this avenue of storytelling. They were attuned to the frequency in which the story was being relayed. This experience highlighted the importance of communication styles amongst indigenous peoples. The importance of communication styles became very clear at this stage especially for the researcher.

Māori communication styles are considered to be inherently connected to Papatuanuku, mother earth.

*“I was thinking about waiata and te reo. See when you have different dialects...depending on where you’re from ...the waiata and te reo go with the rhythm of the environment...”*

Participants believed that Māori methods of communication can have a profound effect upon Māori interconnectedness with te ao wairua and to the tupuna. Wairua is considered to be present in the way Māori communicate.

*“...it’s what waiata and te reo evoke, concerning wairua ok? They have the potential to open up um, take somebody from this, from this earth to the spiritual world, they open up the um, the connection if you like.”*

*“ka kōrerotia o a ratou mahi ka pateretia, ka waiatatia,  
ka haka, te wairua o a ratou mahi. Ko nga kupu kei roto  
i a matou, he kōrero tuku iho, hangai tonu ki enei ra.  
He whakaatu ana He kōrero ana mo nga tipuna he  
kōrero ana mo nga kaupapa he kōrero ana mo te  
papa whenua mo Ranginui mo Papatuanuku he  
kōrero ana mo te āhuratanga he wairua kei roto na  
te mea ko aua mōteatea waiata ra penei ra Ko Taku  
Rakau, E Pa To Hau, Ka Eke Ki Wairaka, Poi Atu  
Taku Poi, he kōrero o era mo nga tipuna hangai aua  
kōrero ki naianei.”*

*“The essence of wairua is within our chants, songs  
and haka. The words are within us, they have been  
handed down and are relevant to today, they demonstrate  
knowledge pertaining to our ancestors, about the  
land Rangi and Papa, about aspects pertaining  
to wairua are explained within those mōteatea like Taku  
Rakau, E Pa To Hau, Ka Eke ki Wairaka, Poi atu Taku  
Poi they are discussions that link our tupuna to now.”*

### ***Whakapapa***

Whakapapa has been described as the process towards gaining insight into a person's geneology (Love, 1999). Whakapapa has both a physical and a wairua

association. These participants linked whakapapa to wairua in a number of different ways.

*“Whakapapa is pretty much the um, to me um it’s like the beginning, um and the continuation of wairua. It shows me um, it shows me that ah wairua is not a individual process and it’s not a um, process that stops and starts, its continuous. It’s formed right from the beginning and endures right throughout and I guess so the wairua’s about through whakapapa from the beginning of time and to this point is um, it’s just a growth, it’s just added on, it just is?”*

*“The passage of spiritual energy from nga atua me nga tipuna to us is the essence of our whakapapa. So how we use that energy determines how we relate and react to others. If we don’t know it then the circuit is broken and we miss the waka.”*

From these descriptions it appears that wairua and whakapapa can strengthen identity and can connect the living with the departed. Wairua, through whakapapa, can define purpose and give a foundation to existence that continues to permeate through whānau, hapu and iwi. In this next discussion the participant talked about the transmission of wairua through whakapapa.

*“I’m very relaxed with the tikanga and kawa I have been brought up with and the wairua that comes through whakapapa that passes through me to my tamariki and mokopuna.”*

The following participant described how challenges to Māori worldviews over time have had a negative impact on the way Māori live their lives. These negative challenges have impacted on the effectiveness of values such as whakapapa and wairua for Māori.

*“The importance of whakapapa has been reduced to something that you only hear on the paepae, therefore the wairua of that whakapapa is diminished or ultimately broken and that is a severe cause of cultural disarray hence so much health and mental health problems. The flow of wairua from nga atua me nga tipuna has been ruptured.”*

### ***Whenua***

The whenua is believed to be a living entity; Papatuanuku, earth mother. With each of the following discussions the importance of whenua to the continuation of Māori reality is highlighted. Papatuanuku is ever present providing shelter, nurturance and identity.

*“Kua rongō matou i tetahi kōrero e kii ana  
manaakitia te wairua o te whenua, ooh te wairua  
ano to te whenua? Ae ko te whenua kei te whangai  
i a koe, ko te whenua to papa tipu kōrero, no reira  
manaakitia, manaakitia te wairua, no reira  
he ingoa to te whenua he karangatanga to te whenua,  
he kōrero to te whenua te ingoa o tenei takiwa te ingoa  
o tenei awa, te ingoa o tenei kohatu, te ingoa o tenei  
rakau. He wairua katoa kei roto, manaakitia kia ora  
ai kare mou engari mo nga whakatipuranga tena  
whakatipuranga he whenua tenei i tukuna mai e nga  
matua e nga tipuna ko te ingoa tenei whenua a, ko  
tenei, manaakitia tenei whenua kia pai ai te tuku iho  
ki etahi atu ko te iwi ko te hapu ko te whānau ra.”*

*“It has been said that we should care for the spirit of the land,  
Ohh there is wairua in the land? Yes, the land provides  
sustenance, the land is where we were raised, therefore,  
care for it, have respect for the wairua, the land has identity  
knowledge pertaining to the land, the name of this district  
of this river, this rock, this tree they all have wairua so respect it  
that it may live on not just for you but for future generations  
this land was gifted to us by our ancestors, so that it can be  
passed on to others, the iwi, the hapu, the whānau,  
the generations to follow. This land has been handed  
down from our parents and from our ancestors the*

*identity of this land, nurture it so it can be  
handed down to others other iwi, hapu and whānau.”*

*“...whenua there's two things, the afterbirth...it ties us  
back to Papatuanuku and all those old stories...”*

*“Whenua is the body of Papatuanuku.”*

### ***Tapu***

Tapu is considered to have a strong relationship with wairua due mainly to the inherent spiritual nature of tapu. Amongst the literature, tapu has been described as a component of restriction and balance (Durie, 2001), an attribute of Māori law and order (Solomon, 2001) and an element associated with safety, sacredness and cleanliness (Walker, 2004). Tapu aligns with the setting apart of things, places and persons and includes their dedication to atua (Henare, 1988). Tapu is not usually expressed without mention of noa. While tapu is related to aspects of restriction, sacredness and separation, noa holds the opposite (Walker, 2004; Durie, 2001). In relation to wairua the ability to be all that you can be and more is strongly influenced by the principles of tapu and noa. These aspects of tapu are discussed by the participants.

*“Tapu...is described in today's world as being sacred.*

*It's a bit more than that I think..it's a method that  
the old people used to control us. Tapu is a word  
that the old people used in relation to wairua... they*

*talk about confidentiality it's that baby aye in the Pākehā world she is a client in her own right ... My nanny told me you don't own your baby your just the caretaker, so you two would just be the caretaker for her...it belongs to your whānau, hapu and iwi and what she is guaranteed is that both of you your whakapapa is extended another generations."*

The following statement related to putting 'people into a special space'. This participant outlined the importance of Māori ritualistic considerations relating to tapu and noa and wairua.

*"There's a lot of dimensions of tapu, one of the ones that we're familiar with is about um putting people into a special space. A special space that like if you didn't know me and you came up here and you wanted to talk about just say your sexual experiences or something that has happened to you sexually you won't come up and start raving on to me as a stranger aye but if I was to have karakia and we went into that special space you would find that you're a bit more relaxed and you would probably be more willing to talk about it."*

The following statements explain further the relationship between tapu and noa. In the context of wairua, tapu and noa provides the capacity for safety and the

process through which certain places and people are restricted.

*“So you don’t use one without the other (tapu and noa).  
Pākehā use the term positive and negative and you can’t  
have positive on its own you can’t have noa on its own  
so you got to let the two go hand in hand.*

*I really learnt about wairua firstly through what  
they call the transgressions ...My parents taught us  
there are certain things that we can do and certain  
things we couldn’t do, there are certain places we  
could go and there are other places we couldn’t.  
When our Dad told us we weren’t to go to a specific  
place we weren’t allowed round there, we just didn’t,  
you know?”*

### ***Mana***

As with tapu, mana has also been described in a number of ways in the literature and is considered to be connected strongly with wairua. The literature says that mana can be enhanced or denigrated according to one’s personal actions (Salmond, 2004). Marsden (as cited in Royal, 2003) defines mana as a spiritual authority and power (p. 4).

According to Henare (1988) “the concept of mana is always closely linked to the powers of the spiritual ancestors.” That is “either directly or indirectly, mana is linked to generative power, to the sources of organic creation” (p. 51). The following discussions pertain directly to mana and how the participants related it to wairua. “Mana has a supernatural basis and is bestowed on people as an inheritance from their spiritual predecessors” (Henare, p. 52).

*“I’ve always believed that Mana, people are given Mana and when um the people giving that piece of Mana are giving of themselves you know...”*

*“Mana is about might be a halo, you know it could be the spiritual, your spiritual, like mana may be linked to wairua a lot stronger than people may think. Mana is an indicator of one’s standing, ones standing or ones... depth of knowledge.”*

*“...the Gods had mana; we talk about Tawhirimatea he’s got mana aye and his mana is about being in charge of the elements...mana atua. Yeah like I guess like a lot of people get tattooed seeking mana to make them outstanding but in actual fact they have mana within themselves.”*

*...like mana you can get from your mother your father at the time of birth. You can increase that mana by what you do, like that’s a lot of people talk about wairua doing that*

*but I think it's the mana that maybe is a way of gauging  
your wairua.*

## **CONCLUSION**

The aim of this study was to explore the understandings, interpretations and conceptualisations of wairua as a construct of importance to the health and well-being of Māori. Wairua was described according to four master themes; descriptions, experiences, beliefs and Māori worldviews. Māori utilised a range of avenues in their quest to convey how they perceived wairua. The basic descriptions offered by the participants alluded to the notion of wairua as a necessary sensed energy of intangible quality which is present in all aspects of te ao Māori. Where there is a physical quality there is also a wairua quality.

The participants then went further in many cases and qualified their basic descriptions by utilising personal experiences. Two perspectives were evident amongst the experiences; the material physical experiences and the supernatural experiences. These two perspectives are intimately linked together and as such are important in the interpretation of wairua. These experiences and understandings gave way to the many different beliefs pertaining to wairua that participants shared. For Māori, wairua enables growth from many different avenues and is important for balance. The final theme related specifically to Māori worldviews. Wairua was described as an inclusive and interconnected construct that is related to the means through which Māori culture is expressed and maintained.

The information from this study was then used as the basis for the second study, which is quantitative and has two objectives. First to guide the development of the Kia Ngawari ki te Awatea Orientation to Wairua measure. The second objective is to use this measure to empirically investigate the relationship between wairua and Māori well-being from a psychological perspective. Māori have always stated that wairua is related to their well-being, this study will be one of the first attempts to empirically investigate whether this relationship does exist and to what extent. This study is presented in Chapter seven.



## Chapter 7

### The Development of an Orientation to Wairua measure and exploration of the relationship between an Orientation to Wairua and Māori Well-being

*Te manu e kai ana i te miro nōna te ngahere,  
te manu e kai ana i te mātauranga nōna te ao  
The bird that partakes of the miro berry owns the forest  
the bird that partakes of knowledge owns the world*



The focus of this thesis explores the importance of wairua for Māori. The first study was qualitative and aimed to explore how Māori conceptualised wairua and is presented in the previous two chapters. This chapter focuses on the utilisation of the previous study information to develop a quantitative self-report measure of an orientation to wairua titled Kia Ngāwari ki te Awatea Orientation to Wairua. In the context of the current study kia ngāwari ki te awatea describes a state of awareness, a particular space that allows for spiritual clarity. The current study utilised the measure to consider the degree to which an orientation to wairua relates to indices of health and well-being for Māori.

#### INTRODUCTION

Western health professions have begun to acknowledge the strong relationship between health, well-being and spirituality evidenced by the vast volumes of research literature on the subject (Bou-Yong, 2001; Cotton et al., 1999; Cox et al., 2005; Dierendonck, 2005; Edmondson, Park, Blank, Fenster, & Mills, 2008; Gomez & Fisher, 2003; MacDonald & Holland, 2003; Moadel et al., 1999;

Novins et al., 2004). For many indigenous cultures, health and well-being has a strong connection to spiritual worldviews. This includes harmony and balance, relationships between family and the wider community, and a strong connection to land. Cultural identity has also been shown to have an important relationship to Indigenous health and well-being in international studies (Chae, Kelly, Brown, & Bolden, 2004; Kiesling, Montgomery, Sorell, & Colwell, 2006) and in the New Zealand context (Bennett, 2001; Bennett & Flett, 2001; Gavala & Flett, 2005; Hirini & Flett, 1999). What has also begun to manifest itself amongst the growing literature is the wealth of research documenting the development and psychometric properties of measures of spirituality, which typically derive from a Western worldview (Delaney, 2005; Dierendonck, 2005; Gomez & Fisher, 2003; Hall & Edwards, 1996; Hodge, 2003; Steger, Frazier, Oishi, & Kaler, 2006; Vella-Brodrick & Allen, 1995). Much less research has considered Indigenous based assessment tools specifically related to spirituality.

This Chapter describes the development of a new measurement tool; Kia Ngawari ki te Awatea Orientation to Wairua measure and the relationships between this measure and health and well-being for Māori. The rest of this Chapter is organised as follows. Firstly a discussion of the issues around the notion of wairua and the process of 'doing research' are considered. The relationship between cultural identity and health are reviewed. The research goals for this study are specified and the remainder of the Chapter documents the construction and psychometric analysis of the wairua measure and considers the relationships between this measure and a range of indices of psychological well-being.

## **WAIRUA**

The importance of wairua to the health and well-being of Māori has been extensively documented throughout this thesis (Durie, 2001; Egan, 2000; Henare, 1988; Buck, 1950; Huriwai, 2002; Ihimaera, 2004). The question remains whether modern conceptualisations of wairua remain the same as traditional perspectives? Have the effects of acculturation, biculturalism and colonisation shaped a new perception of what is important for Māori regarding wairua? What is known is that from an academic psychological perspective wairua still remains largely uncharted territory.

Johnstone (1997) conducted a study on the opinions and behaviours of psychologists and psychiatrists on aspects of Māori mental health. This was a partial replication of a similar study conducted by Sawrey in 1990. The survey questions took into consideration the importance of land, tapu and noa, language, spiritual well-being, tikanga Māori, holism, and the treaty to Māori perceptions of mental health. Most respondents felt wairua was important and should not be ignored, but differed with regard to their conceptualisations of wairua. Some stated that Māori spirituality and Western religion were synonymous. Others said spirituality is important for everyone not just Māori, while others stated that wairua should be taken into consideration. These statements attest to the varying degrees of understanding of wairua amongst psychiatric and psychological professionals.

Palmer (2004) created a psychological well-being measure based on Māori worldviews. Palmer utilised four Māori health models to construct the twelve

components of her measure, which aimed to provide a mechanism for measuring the key components of Māori well-being. In her measurement construction, Palmer describes wairua as a protective factor. She believes that wairua can be the negotiating force between positive and negative, maternal and paternal, and harmony and balance. In addition to this Palmer states that ritualistic behaviour related to wairua is utilised on a daily basis to help navigate fears away and encourage a beneficial influence e.g., karakia, waiata, kōrero, presence of atua and tupuna (p. 133). These studies highlight the growing acknowledgement of the importance of wairua however there is still so much more that is not known.

## **CULTURAL IDENTITY**

Extensive literature highlights the importance of cultural identity to health and well-being (Chae et al., 2004; Kiesling et al., 2006; Pere, 2006; Stevenson, 2004). According to Suh (1999), developing and maintaining “a consistent identity is crucial for psychological well-being” (p. 1379). A secure Māori identity has also been found to relate to positive mental health outcomes (Bennett, 2001; Bennett & Flett, 2001; Gavala & Flett, 2005; Hirini & Flett, 1999; Pere, 2006).

The Te Hoe Nuku Roa Māori profiles longitudinal study categorised identity into four areas; secure, positive, notional or compromised. An individual with a secure identity has a strong “sense of being Māori”, has access to a range of resources within te ao Māori and also participates in te ao Māori (Durie, 1996, Identity and Mental health section, ¶3). Durie further indicated that mental health professionals are beginning to acknowledge the importance of cultural identity for many of their clients. Pere (2006) found, during her time working in

a mental health unit that a significant proportion of their clients had been displaced from their whānau and had very little knowledge of their own whakapapa (p. xxiv). This appears to be consistent with the findings of the Te Hoe Nuku Roa study that less than a quarter of participants were considered to have a secure identity (Pere, p. 16).

Although cultural identity has been acknowledged as an important element to health and well-being, very little research has been conducted with regard to the relationship between cultural identity and spirituality. This is especially interesting given the importance of spirituality for indigenous peoples (Chae et al., 2004). Chae, Kelly, Brown and Bolden investigated the relationship between spirituality and identity amongst four ethnic groups. Spirituality was defined in two ways; as a 'means' orientation and an 'ends' orientation. They describe a 'means' orientation as intrinsic while an 'ends' orientation relates to the connection with external organisations. A spiritual 'means' orientation was found to be strongly positively correlated with ethnic identity while a spiritual 'ends' orientation was negatively correlated. Those who have a strong intrinsic spiritual experience and incorporate their spiritual beliefs and values into their lives have a much stronger sense of cultural identity. While cultural identity has been acknowledged as an important factor to well-being, and research has begun to consider the importance of the relationship between cultural identity and spirituality, the relationship between wairua, cultural identity and well-being has yet to be considered in detail.

## **RESEARCH GOALS**

The research questions that underlie this thesis ask how Māori conceptualise wairua and how does that conceptualisation relate to Māori health and well-being from a psychological perspective. The first study was aimed at answering how Māori have conceptualised wairua. The current study is focused on how the qualitative information from that first study can be utilised to firstly, develop an orientation to wairua measure and secondly, to investigate the relationship between wairua and health and well-being. Three objectives underpin this current study.

### **Objective 1.**

**To develop an Orientation to Wairua measure based on the information gained in the Qualitative study, which sought to describe wairua.**

The development of the Kia Ngawari ki te Awatea Orientation to Wairua measure was based on the qualitative data presented in Chapters five and six. This information stimulated the construction of the initial item pool for the development of this measure. The measure is a thirty item self report measure separated into six subscales that relate to whakatauki, identity, beliefs, understandings, expression and communication related specifically to attributes of wairua.

### **Objective 2.**

**To analyse the psychometric properties of the Kia Ngawari ki te Awatea Orientation to Wairua measure.**

### **Objective 3.**

**To utilise the Kia Ngawari ki te Awatea Orientation to Wairua measure to test the hypothesis that wairua is a predictor of psychological well-being for Māori.**

Specifically, the hypothesis is that wairua will account for significant variability in well-being measures, after controlling for the effects of cultural identity (and other relevant demographic factors). The literature states that cultural identity is positively correlated to health and well-being for Māori. This study was interested in the extent to which additional variability in well-being (over and above the effects of cultural identity) could be accounted for by this newly developed measure of an Orientation to Wairua.

### **The Development of the Kia Ngawari ki te Awatea Orientation to Wairua measure**

This section describes the development of the Kia Ngawari ki te Awatea Orientation to Wairua measure as a tool that would provide information regarding an individual's orientation to wairua.

#### *Item Development*

The items for the measure were taken directly from participant statements utilised in the qualitative study. The subscales of this measure do not strictly follow the categorisation from the qualitative study (presented in Table 1). This is due to a number of factors. It was the intention of the researcher to keep the items as close to the original statements as possible. The experience and beliefs themes in the qualitative study would have needed to be interpreted and reduced

to a single item. The researcher's interpretation may have been different to the participant's actual intent. In addition to this, a number of statements were not clearly defined, for example statements such as "it just is..." or "it's about wairua..." were not considered for similar reasons; misrepresenting the actual meaning of the participants. The final item pool was considered to be specific, brief, and generic. After extracting these statements, the next step involved grouping the final items into similar themes. The next stage was to eliminate repetitive statements leaving us with a final item pool of 112 statements.

#### *Peer Review: Face Validity*

Six participants took part in a peer review. All participants were Māori and were recruited via acquaintanceship networks; participants consisted of three males and three females. Academic achievements ranged from no qualifications to Postdoctoral fellows. Four participants were approached face-to-face and two were approached via email and telephone. During this initial contact the purpose of the study and their participation was discussed with them and any requests for information were addressed. At the conclusion of this process, the participants were given a copy of the 112 item questionnaire for review or sent a copy via email. This questionnaire package included the 112 items and an information page explaining the purpose of the review (this is presented in appendix A). The questionnaire package also enclosed a set of questions for the participants to respond to. The participants were asked to comment on the questions, the rating scale and their opinion of the measure in totality. The questions were as follows:

- When reading through the items and filling them out what was your first impression of the statements?
- Did you understand the statements? Were they too simple, too difficult, confusing?
- Do you think any of the items need to be reworded? If so what do you suggest, what was it about the statement that needed to be reworded?
- Do you think any of the items need to be removed all together? Do you think there are repetitions?
- Do you think there are statements that are missing that need to be added?
- How effective do you think the measure is as a whole?
- Do you have any further comments you would like to make?

Each participant provided feedback based on the above questions. Comments consisted of refining words to ensure clarity, repetitive statements, biased statements, leading statements and questions that were not clear in terms of their relation to wairua. The participants were also asked to consider the rating scale and its effectiveness. The original rating scale was based on a four point Likert scale. The rating scales were te kore, te po, te awatea and te ao mārama.

A table was created to assist the process of analysing the participant's responses to the questions. Once the table was created the researcher then went through each of the participants' comments and transferred them into the table. This provided a visual profile of all the comments for a given item and to what degree the feedback was similar or different from each other. The feedback relating specifically to grammar was approached first and, where possible, changes were

made. The next task was to work through the comments that related to repetitive items. If there were identified repetitive items the researcher eliminated one of them. The next task involved the confusing items, biased and leading items. Each was considered in depth and the rationale for the feedback was taken into consideration. In some cases, further discussion with the participants was had in order to provide further information and clarity. This enabled a much more informed process. The comments from the participants supported this issue. After careful consideration of the feedback and the follow-up consultation, items were reworded, removed and reconstructed in line with the information obtained.

#### *Format of Measurement*

Initially the rating scale was a four point Likert scale which utilised te kore, te po, te awatea and te ao mārama as anchor points in this order. This was considered by the researcher to be an appropriate measurement due to the nature of the measure itself. All participants but one thought the rating scale was too difficult to comprehend and open to too much variability in terms of how Māori would interpret them. While several participants suggested putting the English equivalent beneath the statement thereby possibly alleviating this confusion, it was still felt that Māori would either be unclear or in opposition to the quantification that would have been provided or both.

Due to feedback and further consideration, the scale format was replaced with a five point Likert scale. The decision for this measurement format was based on a number of considerations and assumptions. Firstly, given the subjective and

non-specific quantification of wairua it was assumed that a direct 'yes' or 'no' or 'agree' or 'disagree' type format would not be acceptable. Wairua is not a finite concept and Māori experiences with regard to wairua are on a continuum rather than a finite point. The decision relating to what format to utilise was based on how Māori would prefer to answer questions pertaining to wairua. Māori needed to feel comfortable with providing information and giving finite terminology may have felt too restrictive. Based on these assumptions a five point Likert scale anchored at each end with 'not really' and 'very much' was considered the most appropriate. The refinement of the items gave a final item pool of 30 items which are presented in Table 2 below and again in Appendix B.

Table 2

*30 items of the Kia Ngāwari ki te Awatea measure.*

| Items of the Kia Ngāwari ki te Awatea Orientation to Wairua measure |  |
|---|--|
| WHAKATAUKI  |  |
| 1   | E kore au e ngaro he kākano i ruia mai i Rangiatea   |
| 2   | Toku reo toku ohooho, toku reo toku mapihi maurea  |
| 3   | Te manu e kai ana i te miro nōna te ngahere, te manu e kai ana i te mātauranga nōna te ao                      |
| 4   | Ko te ihu ko te rae ka tikina houhia te rongo  |
| UNDERSTANDING   |  |
| 5   | I am comfortable with my understanding of wairua   |
| 6   | All Māori have wairua regardless of whether they understand it or not  |
| 7   | Wairua is bigger than people can imagine   |
| 8   | Tapu and noa help to maintain balance and boundaries   |
| 9   | I understand and respect that there are certain places and things that are tapu                                |
| WHAKAPAPA   |  |
| 10  | Whakapapa stems from the union of Ranginui and Papatuanuku   |
| 11  | Whakapapa enables a bond between people through wairua   |
| 12  | The more I understand who I am the more I understand about what wairua can be                                  |
| 13  | Wairua and whakapapa connect me to my tupuna, they are my link with the past and I am their link to the future |
| 14  | Wairua helps me to learn about myself, others and my environment   |
| KARAKIA   |  |
| 15  | Karakia is an essential resource of te ao Māori  |
| 16  | Karakia is the vehicle that moves us from noa to tapu and back to noa  |
| 17  | Karakia enables me to converse with te ao wairua   |
| 18  | Karakia brings people together   |
| 19  | Karakia is my direct connection to nga atua  |
| BELIEFS   |  |
| 20  | Balance in my life is imperative to my health and well-being   |
| 21  | My beliefs pertaining to wairua are the foundations of my whole approach to life                               |
| 22  | Wairua connects everything we are as Māori   |
| 23  | Wairua is part of who I have met and who I will meet   |
| 24  | Because of my beliefs in wairua(tanga) I am able to overcome many of life's struggles                          |
| 25  | I believe dreams are a way of communication between myself and te ao wairua                                    |
| WAIATA & TE REO   |  |
| 26  | I believe that Māori healing practices have a place in today's society   |
| 27  | Wairua and te reo Māori enable me to express myself fully and comfortably                                      |
| 28  | Through waiata and te reo Māori I am able to feel my tupuna with me, which gives me strength and pride         |
| 29  | Our reo and ways of communication are gifts that have been handed down through our tupuna and atua             |

The first four statements of the measure are whakatauki that relate to important areas of consideration for Māori. These were not part of the first study. However it was considered that the whakatauki would have provided an appropriate alternative to the experiences and beliefs themes. The researcher believed that it was inappropriate to translate a particular experience into a single statement.

Whakatauki are profound proverbial sayings that reflect the thoughts, values and advice of past generations, and are usually very succinct in the messages that they convey (Te Taura Whiri i te Reo Māori, 22 April 2009). Māori utilise whakatauki to express a point of view that is deep, meaningful, and important and often something that is difficult to put into words. All the whakatauki provided a similar meaning to some of the main themes of the measure; knowledge, identity, communication and interconnectedness.

### **KIA NGAWARI KI TE AWATEA: PILOT STUDY**

The final item pool was then constructed into a measure and was disseminated to Māori via acquaintanceship networks throughout the North Island; concentrating on areas in Hawkes Bay, Manawatu, Bay of Plenty and Auckland areas. Participants who agreed to take part also completed the Spirituality Assessment Scale, the World Health Organisation Quality of Life brief scale (WHOQOLbref), the Cultural Identity scale and 10 items of the Affectometer 2

scale reflecting both positive and negative affect. Each of these measures is described in detail below.

## **MEASURES**

### ***Kia Ngāwari ki te Awatea: An Orientation to Wairua measure***

This measure was created for the purposes of a Doctorate in Clinical Psychology thesis study. The measure aims to provide information regarding the degree to which Māori orient themselves in relation to wairua. Orientation in the context of this measure is related to the degree to which Māori move toward or away from wairua. The measure involves 30 items categorised into six areas of statements taken from a qualitative study which explored how Māori described wairua. The six subscales involve whakatauki, identity (whakapapa) relating to wairua, communication with and through wairua (karakia, waiata and te reo), and beliefs and understandings pertaining to wairua. The 30 items have been documented in Table 1 in an earlier section. Items were rated on a five point Likert scale ranging from ‘not really’ to ‘very much’. Further analysis of the structure and properties of the scale is presented in the Results section of this Chapter. The full item wordings for this scale are presented again in Appendix B.

### ***Spiritual Assessment Scale:***

Howden’s (1992) Spiritual Assessment scale is a 28 item instrument designed to measure spirituality which the author described as the “integrating dimension of our being” (p. 328). Howden developed the scale in 1993 in a dissertation study. As a nurse Howden found that she was becoming increasingly aware of the relationship between spirituality and patients who were unwell. It was believed

that spirituality influenced an individual's health and or response to illness, death and dying. Four conceptual themes of unifying interconnectedness, inner resources, purpose and meaning in life, and transcendence guided the development of the scale. A convenience sample of 189 participants aged between 40 and 60 years old took part in the study. Alpha coefficients for the 28 item instrument yielded a reliability score of .92. The alpha coefficients for the subscales were purpose and meaning .92; inner resources .79; interconnectedness .80; and transcendence .71 (Howden).

The Spiritual Assessment Scale has 28 items in total. For the current study, 11 of the 28 items were chosen. The chosen items reflected inner spiritual qualities chosen based on their applicability to the study and the ability for Māori to relate to the items. For example a number of items related specifically to individuality and a sense of grandiosity (for example 'I feel good about myself'), which some Māori believe is a negative personality trait and for some a reflection of illness, were not used. The rating is a five point Likert scale of 'strongly agree', 'agree', 'neither agree or disagree', 'disagree' and 'strongly disagree'. The full item wordings for this scale are presented in Appendix B.

***World Health Organisation Quality of Life Brief Scale (WHOQOL-Bref):***

In 1997, the World Health Organisation (WHO) developed two instruments that could be seen as culturally sensitive in assessing Quality of Life; The WHOQOL-100 and the WHOQOL Bref. Quality of life is defined as an individual's perception of their position in life in the context of the culture and value systems in which they live in relation to their goals, expectations, standards and concerns. The WHOQOL Bref comprises one item from each of the 24 facets

contained in the WHOQOL-100 plus two additional items which are organised into four domains: physical, psychological, social and environmental (World Health Organisation, 1998).

The instrument shows good internal consistency across the different domains; physical health (0.82), psychological (0.75), social (0.66) and environmental (0.80). The scales are designed to be administered to adults with an adult being culturally defined (World Health Organisation, 1998). Respondents were asked to consider their feelings, standards, hopes, pleasures and concerns in the past two weeks when completing this section of the questionnaire. Twenty five of the twenty six items were used in this study. Item 13 was dropped from this study. This item asked how available to you is the information that you need in your day to day life which is related to how able the respondents were to do certain things in the last four weeks. The question itself appeared at first glance to be unclear in relation to the objectives of this study and thus was removed to alleviate this discrepancy. The full item wordings for this Scale are presented in Appendix B.

***Cultural Identity Scale:***

The Cultural Identity Scale was devised in 1995 for use with the Te Hoe Nuku Roa Longitudinal study – Māori profiles project (Durie, 2001). This study sought “to capture meaningful information about culture and identity for Māori” in the 21<sup>st</sup> century (Pere, 2006, p. 12). Cultural identity is defined by seven indicators; self identification, whakapapa, marae participation, whānau associations, whenua tipu, contacts with Māori people and Māori language. Scores relating to these indicators are categorised into one of four levels of

cultural identity; secure, positive, notional and compromised identities. The current study differs from this categorisation and will work on the premise that higher scores are indicative of an increased sense of cultural identity and involvement (Bennett, 2001). This Scale has been used and, in some cases, modified in a number of other studies as a measurement of Māori cultural identity (Bennett, 2001; Pere, 2006). The full item wordings for this scale are presented in Appendix B.

### *Affectometer 2*

The Affectometer 2 is a brief 40 item questionnaire used to obtain a reliable and meaningful measure of a person's current level of general happiness or sense of well-being arising in the course of everyday living. The development of the Affectometer 2 utilised features of Bradburn's (1969; as cited in Kammann & Flett, 1983) Affect Balance scale with some new design features. Normative data were obtained from a sample of Dunedin adults. The reliability of the affectometer 2 has an alpha coefficient of 0.95 based on a sample of 115 participants (p. 17). Further analysis of shortened versions of a mix of sentence and adjective subscales were also found to be reliable. A shortened 20 item version yielded a reliability score of 0.91 and 10 items at 0.83. Test retest reliability of 0.72 was observed on 45 control group subjects over a period of 13 weeks.

The current study utilised 10 of the 20 items in this study which were balanced between positive and negative statements. Items were chosen randomly with the purpose of expressing an individual's psychological perspective of themselves.

The scale was restricted to 10 items to limit respondent burden. This measure can be found in Appendix B.

#### *Demographic Information*

The final section of the questionnaire involves demographic information including participants' age, date of birth, gender, marital status, number of dependents if any, and secondary and tertiary qualifications. A copy of the questionnaire containing these measures has been provided in Appendix B.

#### *Data Collection*

Each of the abovementioned questionnaires were collated together by the author and were represented in a booklet format titled "Te Taha Wairua and Māori Well-being". Each booklet included an instruction section followed by each of the instruments mentioned above. The final section of the questionnaire provided an opportunity for the participants to request feedback of the final results of the study. Each questionnaire had two stamped self addressed return envelopes attached to it; one was for the return of the questionnaire and the other was a smaller envelope which was for those participants who chose to request feedback of the results. This was to maintain anonymity of the participant. The final questionnaire is presented in Appendix B.

The questionnaires were distributed via acquaintanceship networks and returned using self addressed envelopes to the School of Psychology, Massey University. The questionnaire data were entered into and analysed through SPSS version 13. The final N was 147 (147/400) which represented a response rate of 37%.

## **RESULTS**

### *Descriptive Statistics*

The sample consisted of 147 participants in total with 41 (27.3%) male and 101 (67.3%) female (N=5 did not respond to this question). The mean age was 40.5 years (SD = 11.26) with an age range of 17 to 70 years. Of the 147 participants, 24.7% were single, 30% were married and in defacto relationships, 5.3% were separated, 4.7% were divorced and 3.3% were widowed. Educational qualifications ranged from no qualifications (25.3%) to completed tertiary qualifications (49.3%).

The means, standard deviations (SD) and reliabilities (where appropriate) for the psychological well-being measures included in the study are reported in Table 3.

Table 3

*Means, Standard Deviations and Reliabilities (where appropriate) for the Well-being Measures.*

| Measures                           | M     | SD    | Alpha |
|------------------------------------|-------|-------|-------|
| Positive affect                    | 3.89  | .72   | .79   |
| Negative affect                    | 1.87  | .79   | .82   |
| WhoQol Physical Domain             | 56.80 | 11.21 |       |
| WhoQol Psychological domain        | 70.27 | 16.38 |       |
| WhoQol Social Domain               | 64.14 | 23.00 |       |
| Modified WhoQol Environment domain | 67.28 | 15.17 |       |
| Q1 WhoQol Scale                    | 4.30  | .80   |       |
| Q2 WhoQol Scale                    | 3.60  | 1.03  |       |

The relationships between gender and the well-being variables were examined via a series of t-tests. In all cases, Levene's test of samples variances indicated that pooled variance estimates of t were appropriate. As indicated in Table 4, women were significantly more likely to report higher levels of positive affect,  $t(131)=2.04$ ,  $p=.04$ , and higher scores on the WHOQOL Environmental health subscale  $t(133)=-2.09$ ,  $p=.03$ . In later considerations of the relationships between wairua and these particular health measures, the effects of gender were controlled via the regression analyses.

The correlations between age and the psychological well-being variables are presented in Table 5. As indicated in the Table 5, increased age was significantly associated with both increases in positive affect and psychological well-being (as measured by the WHOQOL), and decreases in negative affect. In later considerations of the relationships between wairua and these particular health

measures, the effects of age were controlled via the regression analyses. Around 75% of the sample had completed or were completing tertiary or other post-school qualifications. Given the high level of skewness in this variable, its relationship with well-being variables was not considered further.

Table 4

*Means, Standard Deviations for the Relationship between Gender and the Well-being Measures.*

| Measures  | Male<br>M (SD) | Female<br>M (SD) |
|---|----------------|------------------|
| Positive affect                                 | 3.67 (.82)     | 3.95 (.67)       |
| Negative Affect                                 | 1.99 (.91)     | 1.85 (.75)       |
| WHOQOL Bref Physical Domain                     | 58.06 (12.12)  | 56.13 (11.04)    |
| WHOQOL Bref Psychological domain                | 69.68 (18.37)  | 70.03 (15.90)    |
| WHOQOL Bref Social Domain                       | 62.39 (21.28)  | 63.86 (23.88)    |
| WHOQOL Bref Environmental domain                | 62.45 (15.11)  | 68.38 (14.82)    |
| WHOQOL Bref Q1 Overall Quality of Life Question | 4.10 (.96)     | 4.35 (.74)       |
| WHOQOL Bref Q2 Overall Health question          | 3.46 (.94)     | 3.64 (1.04)      |

Table 5

*Correlations (Pearson r) between Age and the Well-being Measures*

|                             | Age     |
|-----------------------------|---------|
| Positive affect             | .249 *  |
| Negative affect             | -.260 * |
| WhoQol Physical Domain      | .125    |
| WhoQol Psychological domain | .213 *  |
| WhoQol Social Domain        | .161    |

|                      |      |
|----------------------|------|
| Modified WhoQol      | .066 |
| Environmental domain |      |
| Q1 on WhoQol scale   | .123 |
| Q2 on WhoQol scale   | .110 |

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\* p<.05, \*\* p<.01

*Analysis of the Wairua Scale*

Table 6 shows the means and standard deviations of the individual items from the Kia Ngawari ki te Awatea Orientation to Wairua scales.

Table 6

*Means and Standard Deviations of the individual items from the Kia Ngāwari ki te Awatea Orientation to Wairua Scale.*

| Items/scales  | M    | SD   |
|---|------|------|
| <i>Whakatauki</i>                                   |      |      |
| 1 E kore au e ngaro i kākano i ruia mai i Rangiatea | 3.81 | 1.49 |
| 2 Toku reo toku ohooho toku reo toku mapihi maurea  | 4.06 | 1.22 |
| 3 Te manu e kai ana i te miro                       | 4.33 | 1.14 |
| 4 Ko te ihu ko te rae ka tikina houhia te rongo     | 3.91 | 1.29 |
| <i>understanding</i>                                |      |      |
| 5 Comfortable understanding                         | 4.14 | 1.17 |
| 6 All Māori have wairua regardless                  | 4.60 | .85  |
| 7 Wairua is bigger than can be imagined             | 4.69 | .71  |
| 8 Tapu and noa help to maintain balance             | 4.54 | .96  |
| 9 Understanding and respect for tapu                | 4.79 | .65  |
| <i>Whakapapa</i>                                    |      |      |
| 10 Whakapapa from Rangi & Papa                      | 4.11 | 1.36 |
| 11 Enables bonds                                    | 4.44 | 1.00 |
| 12 Understanding wairua                             | 4.33 | 1.13 |
| 13 Connection to tupuna                             | 4.69 | .79  |
| 14 Learn about myself                               | 4.46 | .98  |
| <i>Karakia</i>                                      |      |      |
| 15 Essential to te ao Māori                         | 4.67 | .73  |
| 16 Vehicle that moves from tapu to noa              | 4.39 | 1.09 |
| 17 Enables conversation with ao wairua              | 4.32 | 1.05 |
| 18 Brings people together                           | 4.40 | .95  |
| 19 Direct connection to nga atua                    | 4.45 | 1.01 |
| <i>Beliefs</i>                                      |      |      |
| 20 Balance is imperative health                     | 4.73 | .64  |
| 21 Beliefs are foundation                           | 4.08 | 1.13 |
| 22 Connects everything                              | 4.37 | .99  |
| 23 Part of who I met and will meet                  | 4.09 | 1.20 |
| 24 Beliefs help overcome struggles                  | 4.12 | 1.11 |

|  |      |      |
|--|------|------|
| 25 Dreams communication  | 3.80 | 1.27 |
| 26 Māori healing practices   | 4.46 | .89  |
| <i>Waiata &amp; Te reo</i>   |      |      |
| 27 Enables expression  | 3.93 | 1.24 |
| 28 Feel tupuna with me   | 4.01 | 1.22 |
| 29 Communication is a gift   | 4.54 | .89  |
| 30 Open pathways between wairua  | 4.22 | 1.11 |
| <hr/>  |      |      |
| <i>Range 1-5 1= not really, 2= a little, 3= moderately, 4=A fair bit, 5= very much</i> |      |      |

In order to investigate the underlying structure of the items making up the Wairua scale, a series of principal components analyses (PCA) were undertaken. The inter-correlations between the individual items comprising the scale are presented in Appendix C. There were a substantial number of correlations in excess of .3 suggesting that the matrix is factorable. The KMO measure of sampling adequacy also suggesting that factoring the matrix was an appropriate step.

Using a combination of the eigenvalues greater than 1 rule, the Scree Plot (Cattell, 1978) and the overall interpretability of the solution (Hammond, 1995), 2, 3, 4 and 5 factor solutions were extracted and evaluated. Factor loadings were considered in accordance with Comrey's (1988) guidelines. Tabachnik and Fidell (2000) recommend that a good factor solution should make sense. From the researcher's perspective there was no clear and coherent factor structure discernible within the scale and so it was decided to score the scale in terms of the *a priori* item categorisations reported in Table 6. Descriptive statistics for these wairua subscales are reported in Table 7. As indicated in Table 7 there was significant skewness in these scales and some pronounced ceiling effects.

Table 7

*Descriptive Statistics (Means, Standard Deviation's, Skewness) for Orientation to Wairua Subscales.*

| Scale         | <i>M</i> | <i>SD</i> | <i>Skewness</i> | <i>N</i> |
|---------------|----------|-----------|-----------------|----------|
| Whakatauki    | 4.00     | 1.07      | -1.00           | 139      |
| Understanding | 4.54     | 0.61      | -2.22           | 137      |
| Whakapapa     | 4.39     | 0.79      | -1.45           | 137      |
| Karakia       | 4.44     | 0.77      | -1.62           | 140      |
| Beliefs       | 4.22     | 0.80      | -1.16           | 138      |
| Te Reo        | 4.17     | 0.93      | -1.10           | 142      |

Reliability and preliminary validity analyses for these subscales are reported in the next section.

*Reliability and validity*

Reliability of the Kia Ngawari ki te Awatea Orientation to Wairua subscales were estimated using Cronbach's alpha. The individual subscale scores were as follows: whakatauki .84, understanding .75, whakapapa .82, karakia .85, beliefs .87, te reo .85. For a self report measure to be reliable Cronbach's alpha should be at least 0.70 (Lotrakul, Sumrithe, & Saipanish, 2008). Based on this information the Kia Ngawari ki te Awatea Orientation to Wairua subscales show adequate reliability.

The whakatauki subscale offers profound statements of depth related to identity, communication, knowledge and interconnectedness. The understanding

subscale items aligned with particular ways of understanding wairua. The whakapapa subscale items related to issues of identity. The karakia subscale items relate specifically to karakia (prayer), the beliefs subscale items align with beliefs pertaining to wairua. Finally the waiata and te reo subscale relate specifically to mediums of communication; waiata and te reo.

To determine whether the Kia Ngāwari ki te Awatea Orientation to Wairua measure showed evidence of construct validity, its relationship with the Spirituality Assessment Scale (M=3.95, SD=.88, Range=1-9, Cronbach's alpha = .95) was considered. The correlations between the wairua subscales and the spirituality assessment mean total score are reported in Table 8 and are significant for five of the six wairua subscales indicating evidence of convergent validity (Scott, 2003). The correlations between cultural identity (M=22.7, SD=3.13, Range = 13-28) and wairua subscales are also reported in Table 8 and the relationships are uniformly significant, which further supports the claim that the wairua scales have some validity.

Table 8  
Bivariate Correlations of Study Variables

|   | 1      | 2       | 3      | 4      | 5       | 6      | 7       | 8      | 9       | 10      | 11     | 12     | 13     | 14     | 15     | 16 |
|---|--------|---------|--------|--------|---------|--------|---------|--------|---------|---------|--------|--------|--------|--------|--------|----|
| 1 Whakatauki                            |        |         |        |        |         |        |         |        |         |         |        |        |        |        |        |    |
| 2 Understand                            | .520** |         |        |        |         |        |         |        |         |         |        |        |        |        |        |    |
| 3 Whakapapa                             | .565** | .632**  |        |        |         |        |         |        |         |         |        |        |        |        |        |    |
| 4 Karakia                               | .489** | .579**  | .547** |        |         |        |         |        |         |         |        |        |        |        |        |    |
| 5 Beliefs                               | .581** | .639**  | .637** | .617** |         |        |         |        |         |         |        |        |        |        |        |    |
| 6 Tereo                                 | .687** | .511**  | .519** | .577** | .507**  |        |         |        |         |         |        |        |        |        |        |    |
| 7 Māori identity                        | .530** | .465**  | .316** | .307** | .453**  | .448** |         |        |         |         |        |        |        |        |        |    |
| 8 Spirituality Assess Scale             | .284** | .311**  | .326** | .185*  | .485**  | .125   | .236**  |        |         |         |        |        |        |        |        |    |
| 9 Positive affect                       | .334** | .370**  | .255** | .170*  | .383**  | .201*  | .289**  | .269** |         |         |        |        |        |        |        |    |
| 10 Negative affect                      | -.172* | -.240** | -.162  | -.144  | -.295** | -.025  | -.267** | -.153  | -.507** |         |        |        |        |        |        |    |
| 11 WHOQOL physical domain               | .144   | .163    | .169*  | .109   | .260**  | .073   | .098    | .021   | .365**  | -.333** |        |        |        |        |        |    |
| 12 WHOQOL Psych domain                  | .262** | .315**  | .238** | .208*  | .378**  | .131   | .331**  | .097   | .615**  | -.671** | .620** |        |        |        |        |    |
| 13 WHOQOL Social domain                 | .049   | .196*   | .150   | .016   | .136    | -.084  | .105    | -.033  | .353**  | -.359** | .359** | .485** |        |        |        |    |
| 14 Modified WHOQOL Environmental domain | .224** | .240**  | .250** | .165   | .274**  | .067   | .146    | .067   | .551**  | -.457** | .484** | .625** | .503** |        |        |    |
| 15 Quality of Life question             | .108   | .189*   | .122   | .124   | .278**  | .003   | .120    | .112   | .454**  | -.474** | .385** | .503** | .282** | .595** |        |    |
| 16 Health question                      | .002   | -.012   | .051   | .038   | .096    | -.087  | .068    | .016   | .268**  | -.362** | .387** | .464** | .249** | .525** | .614** |    |

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed)

### *Main Analysis*

Objective three in this research sought to consider the relationships between wairua and well-being. Specifically, the hypothesis is that wairua will account for significant variability in well-being measures, after controlling for the effects of cultural identity (and other relevant demographic factors). Hierarchical multiple regression analyses were conducted using the Kia Ngāwari ki te Awatea Orientation to Wairua subscales as independent variables and health and well-being as dependent variables to test whether an individual's orientation to wairua predicts health and well-being. For each analysis, cultural identity was entered on step 1 along with appropriate demographic variables that had shown significant relationships with the health and well-being variables at bivariate level. The wairua subscales were entered on step 2 of each analysis.

### *Preliminary Analysis*

Prior to analysis, the variables were screened for assumptions of statistical analysis. Following the suggestion of Tabachnick and Fidell (1989) that conventional but conservative alpha levels (e.g.,  $p < .001$ ) be used to evaluate the significance of skewness and kurtosis, log<sub>10</sub> transformations were applied to the Kia Ngāwari ki te Awatea Orientation to Wairua subscales and provided some improvement to their distributions. A square root transformation was applied to the negative affect subscale and the WHOQOL single item rating of overall quality of life and similarly improved their distributions. The transformed versions of these variables were used in subsequent regression analyses. A single case was identified as a univariate outlier on the single item quality of life variable and was excluded from analyses involving that variable. No other cases were

identified through Mahalanobis distance as being multivariate outliers with  $p < .001$ .

A total of seven regression analyses are reported in Tables 9 to 13. Each table displays the standardised regression coefficients (beta),  $R$ ,  $R^2$ , adjusted  $R^2$ , and  $R^2_{\text{change}}$ . The difference between  $R^2$  and adjusted  $R^2$  reflects 'adjustment made for expected inflation in sample  $R$ ' (Tabachnik & Fidell, 1989, p 160) as a function of sample size, number of independent variables and the value of  $R^2$ . Dependent variables are Positive Affect, Negative Affect and WHOQOL physical, psychological, social, environmental and overall quality of life scores. The WHOQOL single item health satisfaction rating was not analyzed further as the bivariate analysis (Table 8) showed no correlation between this item and any of the wairua subscales.

#### Wairua and Positive Affect

A two step hierarchical multiple regression was conducted with the Kia Ngāwari ki te Awatea Orientation to Wairua subscales, age and gender, and cultural identity as independent Variable's and the positive affect well-being subscale as dependent variable. To control for the effects of age, gender and cultural identity, these were entered at step 1. The wairua subscales were added at step 2. After step 1 the  $R$  for regression was significantly different from zero,  $F(3, 107) = 4.08$ ,  $p < .01$ . Cultural identity contributed significantly to the prediction of positive affect and altogether 10% (8% adjusted) of the variability in positive affect was predicted by knowing scores on these variables. After step 2, with the addition of the wairua subscales,  $R^2 = .27$ ,  $F(9, 101) = 4.19$ ,  $p < .001$ . The addition of the

wairua subscales resulted in a significant increment in  $R^2$  ( $R^2_{\text{change}} = 0.17, p < .01$ ). The understanding, karakia and beliefs subscales all showed a significant relationship with positive affect. This information is reported in Table 9. The findings support the hypothesis associated with research objective three, that wairua would account for significant variability in well-being after the effects of relevant demographic variables and cultural identity were controlled.

Table 9

*Hierarchical Multiple Regression Analysis of Gender, Age, Cultural Identity and Orientation to Wairua Subscales on Positive Affect Showing Standardised Regression Coefficients, R,  $R^2$ , adjusted  $R^2$  and  $R^2$  change for all Respondents (N = 144).*

| Predictors            | Step 1 | Step 2 |
|-----------------------|--------|--------|
| Age                   | .13    | .10    |
| Gender                | .12    | .11    |
| Cultural identity     | .21*   | .04    |
| Whakatauki            |        | .01    |
| Understanding         |        | -.30*  |
| Whakapapa             |        | .00    |
| Karakia               |        | .39**  |
| Beliefs               |        | -.41** |
| Te reo                |        | -.00   |
| R                     | .32**  | .52**  |
| $R^2$                 | .10    | .27    |
| adjusted $R^2$        | .08    | .21    |
| $R^2_{\text{change}}$ | .10**  | .17**  |

### Wairua and Negative Affect

A two step hierarchical multiple regression was conducted with the Kia Ngawari ki te Awatea Orientation to Wairua subscales, age and cultural identity as the independent variable's and the negative affect well-being subscale as dependent variable. To control for the effects of age and cultural identity, these were entered at step 1. The Wairua subscales were added at step 2. After step 1, the R for

regression was significantly different from zero,  $F(2, 118) = 6.06, p < .01$ . Cultural identity contributed significantly to prediction of positive affect and altogether 9% (8% adjusted) of the variability in negative affect was predicted by knowing scores on these variables. After step 2, with the addition of the wairua subscales,  $R^2 = .20, F(8, 112)=3.47, p<.01$ . The addition of the wairua subscales resulted in a significant increment in  $R^2$  ( $R^2_{\text{change.}} = 0.11, p<.05$ ). The beliefs subscale showed a significant relationship with positive affect while the understandings and karakia subscales were borderline ( $p=.051$ , and  $p=.052$  respectively). This information is reported in Table 10. The findings support the hypothesis associated with research objective three that wairua would account for significant variability in well-being after the effects of relevant demographic variables and cultural identity were controlled.

Table 10

*Hierarchical Multiple Regression Analysis of Age, Cultural Identity and Orientation to Wairua Subscales on Negative Affect Showing Standardised Regression Coefficients, R, R<sup>2</sup>, adjusted R<sup>2</sup> and R<sup>2</sup> change for all Respondents (N = 144).*

| Predictors                       | Step 1 | Step 2 |
|----------------------------------|--------|--------|
| Age                              | -.16   | -.13   |
| Cultural identity                | -.20*  | -.13   |
| Whakatauki                       |        | .04    |
| Understanding                    |        | .24    |
| Whakapapa                        |        | .00    |
| Karakia                          |        | -.25   |
| Beliefs                          |        | .29*   |
| Te reo                           |        | -.23   |
| R                                | .30**  | .44**  |
| R <sup>2</sup>                   | .09    | .20    |
| adjusted R <sup>2</sup>          | .08    | .14    |
| R <sup>2</sup> <sub>change</sub> | .09**  | .10*   |

### Wairua and WHOQOL Psychological Well-being

A two step hierarchical multiple regression was conducted with the Kia Ngāwari ki te Awatea Orientation to Wairua subscales, age and cultural identity as independent variables and the WHOQOL Psychological Well-being subscale as dependent variable. To control for the effects of age and cultural identity, these were entered at step 1. The Wairua subscales were added at step 2. After step 1 the R for regression was significantly different from zero,  $F(2, 118) = 8.25$ ,  $p < .001$ . Cultural identity contributed significantly to prediction of psychological well-being and altogether 12% (11% adjusted) of the variability in psychological health was predicted by knowing scores on these variables. After step 2, with the addition of the wairua subscales,  $R^2 = .23$ ,  $F(8, 112) = 4.26$ ,  $p < .01$ . The addition of the wairua subscales resulted in a significant increment in  $R^2$  ( $R^2_{\text{change}} = 0.11$ ,  $p < .05$ ). The beliefs subscale showed a significant relationship with psychological well-being. This information is reported in Table 11. The findings support the hypothesis associated with research objective three that wairua would account for significant variability in well-being after the effects of relevant demographic variables and cultural identity were controlled.

Table 11

*Hierarchical Multiple Regression Analysis of Age, Cultural Identity and Orientation to Wairua Subscales on WHOQOL Psychological Well-being Showing Standardised Regression Coefficients, R, R<sup>2</sup>, adjusted R<sup>2</sup> and R<sup>2</sup> change for all Respondents (N = 144).*

| Predictors        | Step 1 | Step 2 |
|-------------------|--------|--------|
| Age               | .09    | .04    |
| Cultural identity | .31**  | .19    |
| Whakatauki        |        | .07    |
| Understanding     |        | -.19   |
| Whakapapa         |        | -.05   |
| Karakia           |        | .18    |
| Beliefs           |        | -.38** |

|                                  |        |        |
|----------------------------------|--------|--------|
| Te reo                           |        | .12    |
| R                                | .35*** | .48*** |
| R <sup>2</sup>                   | .12    | .23    |
| adjusted R <sup>2</sup>          | .11    | .18    |
| R <sup>2</sup> <sub>change</sub> | .12*** | .11*   |

### Wairua and WHOQOL Social Well-being

A single step multiple regression was conducted with the Kia Ngawari ki te Awatea Orientation to Wairua subscales as independent variable's and the WHOQOL Psychological Well-being subscale as dependent variable. The effects of age, gender and cultural identity were not controlled in this analysis as these variables showed no significant relationship with the WHOQOL Social well-being scale at bivariate level. The overall R for regression was significantly different from zero,  $F(6, 118) = 2.86, p < .001$ . Altogether 13% (8% adjusted) of the variability in social well-being was predicted by knowing scores on these variables. The understandings and te reo subscales showed a significant relationship with social well-being. This information is reported in Table 12. The findings again support the hypothesis associated with research objective three that wairua would account for significant variability in well-being.

Table 12

*Hierarchical Multiple Regression Analysis of Orientation to Wairua Subscales on WHOQOL Social Well-being Showing Standardised Regression Coefficients, R, R<sup>2</sup>, adjusted R<sup>2</sup> and R<sup>2</sup> change for all Respondents (N = 144).*

| Predictors    |       |
|---------------|-------|
| Whakatauki    | .01   |
| Understanding | -.28* |
| Whakapapa     | -.20  |
| Karakia       | .14   |
| Beliefs       | -.10  |
| Te reo        | .30   |

|                                  |      |
|----------------------------------|------|
| R                                | .36* |
| R <sup>2</sup>                   | .13  |
| adjusted R <sup>2</sup>          | .08  |
| R <sup>2</sup> <sub>change</sub> | .13* |

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### Wairua and WHOQOL Environmental Well-being

A two step hierarchical multiple regression was conducted with the Kia Ngāwari ki te Awatea Orientation to Wairua subscales and gender as independent variable's and the WHOQOL Environmental Well-being subscale as dependent variable. To control for the effects of gender, this was entered at step 1. The wairua subscales were added at step 2. After step 1, the R for regression was not significantly different from zero,  $F(1, 117) = 2.3, p = .13$ . After step 2, with the addition of the wairua subscales,  $R^2 = .11, F(7, 111)=2.08, p = .050$ . The addition of the wairua subscales resulted in a non significant increment in  $R^2$  ( $R^2_{\text{change}} = 0.09, p = .07$ ). These findings do not support the hypothesis associated with research objective three that wairua would account for significant variability in well-being after the effects of relevant demographic variables and cultural identity were controlled.

### Wairua and WHOQOL Physical Well-being

A single step multiple regression was conducted with the Kia Ngāwari ki te Awatea Orientation to Wairua subscales as independent variable's and the WHOQOL Physical Well-being subscale as dependent variable. The effects of age, gender and cultural identity were not controlled in this analysis as these variables showed no significant relationship with the WHOQOL Physical well-being scale at bivariate level. The overall R for regression was not significantly different from zero,  $F(6, 120) = 1.63, p = .14$ . The findings do not support the

hypothesis associated with research objective three that wairua would account for significant variability in well-being.

### Wairua and Overall Quality of Life

The single item rating of overall quality of life was highly skewed in a positive direction (which is not uncommon for this type of open measure). While 38.9% of respondents (N=56) rated their overall quality of life as “good” 47.2% (N=68) rated their overall quality of life as “very good”. The remaining respondents rated their lives as “neither poor nor good” (11.1%), “poor” (2.1%) or “very poor” (.7%). For the purposes of considering the relationship between wairua and quality of life , this variable was recoded into a three level quality of life score where the final three categories were pushed together to create an ‘adequate/less than adequate’ quality of life group. This new variable showed no significant association with age or cultural identity, and there were no significant gender differences.

A single step multiple regressions was conducted with the Kia Ngāwari ki te Awatea Orientation to Wairua subscales as indepent variable’s and the three-level Quality of Life Score (derived from the WHOQOL scale) as dependent variable. The overall R for regression was significantly different from zero,  $F(6, 120) = 2.47, p < .05$ . Altogether 11% (6% adjusted) of the variability in quality of life was predicted by knowing scores on these variables. The understandings and beliefs subscales showed a significant relationship with quality of life. This information is reported in Table 13. The findings again support the hypothesis associated

with research objective three that wairua would account for significant variability in well-being.

Table 13

*Hierarchical Multiple Regression Analysis of Orientation to Wairua Subscales on WHOQOL Quality of Life (modified) Showing Standardised Regression Coefficients, R, R<sup>2</sup>, adjusted R<sup>2</sup> and R<sup>2</sup> change for all Respondents (N = 144).*

| Predictors                       |       |
|----------------------------------|-------|
| Whakatauki                       | -.02  |
| Understanding                    | -.24* |
| Whakapapa                        | .07   |
| Karakia                          | .11   |
| Beliefs                          | -.28* |
| Te reo                           | .11   |
| R                                | .33*  |
| R <sup>2</sup>                   | .11   |
| adjusted R <sup>2</sup>          | .06   |
| R <sup>2</sup> <sub>change</sub> | .11*  |



## Chapter 8

### Discussion

*Ka pu te ruha, ka hao te rangatahi.  
The old net is cast aside and the new net goes fishing.*



This thesis had two main objectives; to explore how Māori conceptualise wairua and to empirically investigate the relationship between an orientation to wairua and Māori psychological well-being. This chapter will summarise the findings of both the qualitative and quantitative studies in this thesis. Following this will be an outline of the limitations of these studies and future recommendations for research. Finally the implications of these findings for clinical psychological practice will be discussed.

#### **SUMMARY OF FINDINGS**

##### *How do Māori conceptualise Wairua?*

The qualitative study revealed the diverse range of understandings that existed with regard to wairua. There was a continued emphasis on the importance of wairua for Māori well-being generally, which other studies have also noted (e.g. Cram, Smith, & Johnstone, 2007; Milne, 2005). The participants' conceptualisations of wairua fell into four categories; descriptions, experiences, beliefs and Māori worldviews. The first master theme illustrated the direct manner in which all the participants described wairua. Participants consistently described wairua as a fundamental factor for Māori that knows no boundaries. How people described that fundamental aspect varied. Some considered wairua to be the most important aspect of Māori existence. Others likened the

importance of wairua to Walkers (2004) tripartite model and Durie's (2001) te whare tapa wha model, stressing the strong relational value of wairua.

All participants utilised their own personal experiences in an effort to further delineate their conceptualisation of wairua. This was the second master theme. These experiences highlighted the strong belief in the open connection between the physical world and the spiritual world, and the meanings participants gained from these experiences. The majority of the experiences were considered positive. Some participant's experiences were noted as being fearful. For all participants the experiences were real. There was very little doubt in the participant's minds about the role that wairua played in their lives.

The third theme explored the participants' beliefs pertaining to wairua. Within this master theme participants discussed wairua in relation to growth and balance. These views were expressed along a continuum of understanding. For example, a few participants acknowledged that they were not told anything about wairua. For some Māori this lack of knowing may not have been a problem, for others however it may have resulted in negative connotations. The literature has stated that a lack of awareness of wairua can have negative connotations for Māori health (Milne, 2005; Cram, Smith & Johnstone, 2007).

The final theme looked at Māori worldviews pertaining to wairua, which was consistently expressed across all participants. Six subordinate themes were extracted; mauri, whakapapa, whakawhiti whakaaro, whenua, tapu and mana. Cultural distinctions between wairua Māori and Western spirituality were visible

amongst these subordinate themes. Māori worldviews were considered to be holistic and interconnected. The physical and spiritual worlds intimately linked together in an unprecedented bond that transcends material understanding.

Participants described mauri as a life force, which was present in all existences. Walker (2004) described a tripartite model of existence which included interconnectedness between the tinana, the wairua and the mauri. Mauri provides the life vitality that is needed for continuation of physical existence in this reality. Some believe that once the mauri is extinguished this bond is severed and life in this reality ceases to exist (Meads, 2003). Mauri is considered to be present in all things; animate and inanimate. For example, rivers, lakes and mountains all have mauri.

Whakapapa is considered to afford a process that enables the continuation of wairua (Melbourne, 2000; Palmer, 2005). The participants stated that if this process is broken then the capacity to remain well is diminished. Pere (2006) found that many of their mental health clients had very little knowledge of their whakapapa. It was assumed that this lack of knowledge and understanding of one's whakapapa contributed to their mental ill health. Thus it is believed that strengthening an individual's whakapapa will have an impact on an individual's orientation to wairua.

Whakawhiti whakaaro related to the way Māori communicate. All interactions, including communication, incorporate a degree of wairua however that is conceptualised. Communication tools such as waiata, te reo and karakia are

considered to be gifts that have been handed down by ancestors. They are also means through which an individual's expression of wairua is transmitted. Karakia and whakatauki are utilised by some Māori practitioners in therapy to open and close sessions as a means of assisting a positive therapeutic outcome.

The way in which Māori engage with each other, their environment and community are closely tied to the principles of tapu and noa and mana. The participants described tapu and noa as proponents of balance, restriction, safety and directly related to spiritual power both external and internal. These descriptions are confirmed amongst the literature (Walker, 2004; Meads, 2003). In relation to mana, some of the participants believed that mana was more closely linked to wairua than most people suspected. Mana was described by one participant as one's standing. All stated that mana is within people and can be increased or decreased by one's behaviours during the course of their lives. Henare (1988) described mana as an inheritance of spiritual qualities by the ancestors. "Mana invariably accompanied tapu" and was "inherited at birth" (Ministry of Justice, 2001, p. 6).

The interview data suggested that wairua can be conceptualised as an intuitive consciousness that exists within all Māori. It may also be the avenue through which Māori identity is expressed and maintained, relationships are forged, balance is maintained, restrictions and safety are adhered to, healing is transmitted, and the mechanism through which the tupuna (ancestors) and atua (Gods) remain connected to the living. These aspects of Māori reality are not exclusive or set apart but are inclusive and considered to be interconnected and

inter-related (Pere, 1982). A disconnection between one's orientation to wairua and any of these elements of existence can be a recipe for illness.

The current study specifically discussed orientations to wairua which differed from the general Western ideologies of spiritual or religious orientations. An orientation defines the direction in which something is developed or the positioning of something. Western conceptualisations tend to focus on the strength of a particular direction with the direction defined. Some descriptions of Western based spiritual orientations are compartmentalised into dichotomous categorisation.

An example of a description of orientation relates to Allport's (as cited in Miner, 2009) intrinsic and extrinsic religiosity. Intrinsic religiosity was considered to be a life necessity with extrinsic religiosity defined as being self focused (p. 114). Chae, Kelly, Brown and Bolden (2004) described spiritual means and ends orientations. Spiritual means related to internalised experiential and transcendent components. Spiritual ends orientations related to participation in a particular organisation. These orientations are uniquely separate and defined categories.

An orientation in this current study considered to what degree Māori move toward or away from what they consider to be wairua. For example, did people believe wairua was in front of them and close or behind them at a distance. These conceptualisations eliminated a number of potential possible difficulties in the researcher's opinion. Firstly this orientation did not separate wairua into internal and external components. This orientation assumed that wairua was

always present regardless of understanding, knowledge or acceptance. This orientation eliminated the dichotomy of good and bad, positive and negative and reframed it as a potential strength of awareness or sensation. This orientation placed the focus on the positioning of the individual. Finally this view of an orientation stated that there was always the potential to connect with wairua however that was conceptualised.

The concern was more focussed on the degree of connection and how that connection impacted on the ability to be healthy and well. The literature stated that an awareness of one's orientation to wairua is imperative to Māori well-being (Durie, 1998; Cram, Smith & Johnstone, 2007). This was expressed in a study which explored descriptions of depression amongst a sample of Māori smokers. A participant described "somehow...losing the connection" with her wairua which she felt was directly related to the depression (Glover, 2005, p. 7). Thus, it was assumed that exploring these relationships would have significant benefits for Māori health and well-being. This led to the second study which explored the association between wairua and Māori psychological well-being.

*Is wairua a predictor of Māori well-being from a psychological perspective?*

It was hypothesised that an orientation to wairua would be a predictor of psychological well-being for Māori after controlling for cultural identity and other demographic variables. Extensive research has shown that cultural identity is related to health and well-being in a range of populations (Cole, Matheson, & Anisman, 2007; Kiesling, Montgomery, Sorell, & Colwell, 2006; Kvernmo & Heyerdahl, 2003; McMullin, 2005; Suh, 1999; Tapsell & Mellsop, 2007).

Research conducted with Māori populations has shown similar relationships between cultural identity and well-being (Bennett, 2001; Gavala & Flett, 2005; Hirini & Flett, 1999; Pere, 2006). This current study was therefore interested in the extent to which the wairua subscales would account for variability in well-being over and above that accounted for by cultural identity. As might be expected, there were significant correlations between the wairua scales and cultural identity ( $r$ 's ranged from .30 to .53) but the strength of the correlations indicated that a strong orientation to wairua and a strong sense of cultural identity did not necessarily co-occur.

After controlling for the effects of cultural identity and other demographic variables, the results suggested that, overall, orientations to wairua had relatively modest associations with well-being conceptualised and measured in a variety of ways. The whakatauki and whakapapa scales showed no significant relationships with the well-being indices. There were no significant relationships between the wairua subscales and physical health or environmental health as measured by the WHOQOL scale. In the remaining regression analyses the wairua subscales accounted for 10% to 17% of the variance in well-being indices. Support for the overarching hypothesis of a relationship between wairua and well-being was therefore mixed. What follows is a discussion and speculative interpretation of the relationships between the wairua subscales and the individual well-being indices.

Given that some linkages between aspects of an orientation to wairua and psychological well-being were observed in this research, this then raised the

question of how an orientation to wairua might exert that effect. What kind of mechanism might explain this connection? According to Western research, spirituality is an orienting and motivating framework that provides a meaning and purpose to life, a connection with a higher power, and an interconnectedness and balance (Benjamin & Looby, 1998; Cotton, Levine, Fitzpatrick, Dold, & Targ, 1999; Gall et al., 2005; Hill & Pargament, 2003).

Indigenous cultures also consider spirituality to be an orienting and motivating framework defined by indigenous worldviews. For indigenous cultures their spiritual and physical worlds are continually interconnected affecting their relationships with the land, others and the sacred (Giles et al., 2007). The land is a living entity and all nature has an existence. For many indigenous cultures their ancestors are an integral part of their lives and interaction with these ancestors are a natural process. Indigenous ways of existing and engaging with the world are primarily linked to these beliefs and the ability to remain in harmony and balance with all aspects of life (Labun & Emblen, 2007; Main, 2009). Māori worldviews pertaining to wairua are also conceptualised according to these indigenous perspectives.

Wairua is believed to be present in all Māori reality and is acknowledged as a necessity that provides a sense of cultural and social cohesion for Māori. An individual's orientation to wairua is dependent upon their connectedness and communication with the land and nature, the universe, their communities and whakapapa. The ability to strengthen one's orientation to wairua is very much dependent on the ability to rectify the disconnections with any number of these

elements and restore balance. For example being able to reconnect someone with their whānau can strengthen their whakapapa and whenua ties thus having a positive effect on one's orientation to wairua. According to Emmons (as cited in Hill & Pargament, 2003) these experiences are similar to what he calls spiritual strivings: the ability to utilise spiritual factors to strengthen an individual's perception of life through creating meaning and purpose.

Hill & Pargament (2003) also stated that although spirituality can be an important source of empowerment, a "loss or violation" of these sources can be particularly detrimental (p. 68). Māori and other indigenous cultures have consistently maintained that the negative health statistics are directly connected to the imbalances and transgression caused through their experiences of the colonisation process (Durie, 1998; Plouffe, 2002; Clark, 2000). Māori experienced a disconnection from their land, loss of language, loss of healing and health practices and many other afflictions. These detachments have diminished wairua Māori connectedness resulting in the negative consequences for Māori health and well-being.

The results of this study did not show an association between an orientation to wairua and physical health or environmental well-being. Cultural conceptualisations of health however may differ significantly from the general health description of absence of disease or illness. Indigenous research has shown that physical health is often defined as the result of wrongdoing or disharmony rather than the absence of disease or illness (Parsons, 1995; Constantine, Myers, Kindaichi & Moore III, 2004). Physical health may be definable by a range of

situations rather than specific physiological factors. Harris, Thoresen, McCullough and Larson (1999) contended that while physical health can be viewed as a “default concept” they also perceive health as an “inclusive concept”, that considers “physical, psychosocial, and sociocultural dimensions” (p. 414).

In addition to this, the measure of physical health used in this study may not have been the most appropriate. The World Health Organisation Quality of Life brief measure items asked questions such as “How satisfied are you with your health?”, which is an ambiguous statement especially if many Māori view health as a dynamic interconnected construct. Other studies have utilised more comprehensive questionnaires that tap physical health both generally and across time such as the Short Form Health Survey 36 (Kim, Heinemann, Bode, Sliwa & King, 2000). One study used general and disease specific health related quality of life measures to investigate the relationship between spirituality and men who suffer from prostate cancer. They concluded that “low spirituality was correlated with significantly worse physical and mental health, sexual function and more urinary bother” (Krupski, Kwan, Fink, Sonn, Faliski & Litwin, 2006, p. 121).

## **LIMITATIONS AND FUTURE RESEARCH**

One limitation of qualitative research noted by Brocki and Wearden (2006) related specifically to the process of analysing data. Interpretive Phenomenological Analysis sampling is considered to be purposely small in an effort to avoid the “loss of potential subtle inflections of meaning” (p. 96). However a limitation of over-saturation is possible. Researchers should “acknowledge limits to the representational nature of their data” according to

Brocki and Wearden (2006, p. 95). Due to the subjective nature of wairua and the diverse conceptualisations that could reasonably be represented, these limitations are acknowledged.

It has been suggested that validation of qualitative research should consider generalisability. However, Interpretive Phenomenological Analysis studies are conducted with specific populations in mind and thus do not claim any generalisation. Interpretive Phenomenological Analysis studies seek to “illuminate a particular research question, and to develop a full and interesting interpretation of the data” (p. 96). It is important to point out however that the current study sample were diverse and broad and focussed on Māori conceptualisations of wairua in general without the constraints of generalisation.

While the composition of the participant group allowed for a much more broad delineation of wairua, future research may like to explore explicit meanings for specific Māori populations such as kaumātua or mental health clients. Considering a specific target population may provide important information about the diverse ranges of conceptualisation that exists with regard to wairua across different groups with specific health needs. Smith (2004) stated that this allows for an analysis of patterns across studies. These patterns of understandings may be useful information for future Māori health initiatives.

The cross sectional nature of the quantitative study limited the degree to which causal relationships could be ascertained (Daaleman & Frey, 2004). That is, although associations were found between an orientation to wairua and various

measures of well-being, the exact means through which these variables interact are uncertain. Conducting a longitudinal study may provide a much more elaborated picture of how the relationships between an orientation to wairua and well-being unfold over time. Robinson, Cronford, Webb and Brower (2007) reported that cross sectional relationships were found between length of sobriety and greater sense of purpose in life amongst alcoholics in recovery treatment. They also reported however that increases in some aspects of spirituality and religiousness were associated with decreases in alcohol use after six months of recovery treatment.

A longitudinal research design was also utilised in investigating changes over time and relationships amongst well-being measures such as spirituality during and after medical rehabilitation. Kim, Heinemann, Bode, Silwa and King (2000) found that while spirituality and life satisfaction overall remained stable over time, fluctuations in spirituality were noted during brief intermittent periods. The researchers also found African Americans experienced greater spiritual well-being than other groups which is consistent with the indigenous importance of spirituality to well-being.

Others have stated that using a longitudinal study design has the benefits for exploring longer term implications of the impact of spirituality and religion on health. Pargament, Koenig, Tarakeshwar and Hahn (2004) conducted a two year longitudinal study to explore whether religious coping could be predictive of health outcomes in a population of medically ill elderly. Religious coping was defined by a range of characteristics including spiritual support. The results

highlighted the positive association of religious coping to health outcomes, which they felt could have implications for patients who struggle with religious and spiritual issues over time (p. 713).

Issues pertaining to the effectiveness of using a self report measure are commonly raised as a limitation for a number of reasons. The most common limitation cited is that of social desirability. That is, people may have answered the questions positively based on the need to look positive rather than how they actually felt (Lalwani, Shavitt & Johnson, 2006). It could be argued that this may have been a limitation in this current study. However this issue is usually dealt with through anonymity. Given that the participants in the current study were informed of the anonymous nature of the questionnaires through the information sheets and the questionnaire itself the incentives for social desirability responding were reduced.

A high proportion of the participants who took part in the study were completing or had completed tertiary education limiting external validity. According to the most recent statistical information the percentage of Māori enrolled in tertiary education accounted for 19.1% of the population (Ministry of Education, 2008). Therefore, the high level of tertiary achievement of the participants in the current study limited the extent that the results could be generalised to all Māori. In addition to this, the current study did not control for the effects of educational achievement. Kirkcaldy, Fernham and Siefen (2004) found that well-being was positively correlated to educational achievement in their study. This suggests being highly educated may have influenced the observed correlations in the

present study. Future studies may look at a more representative sample of the Māori population.

## **IMPLICATIONS OF FINDINGS FOR CLINICAL PSYCHOLOGICAL PRACTICE**

Indigenous research has shown the importance of indigenous spiritual worldviews to their health and well-being. For Māori, wairua is considered to permeate all existence. Framed in this manner, it is conceivable that for many Māori clients who seek clinical psychological assistance, having their beliefs of wairua acknowledged as important to the therapy is likely to be beneficial to treatment. Of course the most obvious difficulty for many clinical psychologists is how to do this?

There exists a general disparity between those who give therapy and those who receive it. Hays and Iwamasa (2006) acknowledged that 85% of psychologists in America were European American. In 2005, The New Zealand Psychologists Board conducted a survey of active working psychologists in the country. Of the 1057 that were sent a survey, 1017 returned the survey providing a response rate of 96.2%. Seventy percent of the psychologists were European with only 3.8% being Māori (Ministry of Health, 2005). Given Māori are disproportionately represented amongst those who seek assistance from health professions, this disparity has grave implications for an understanding of the Māori client who presents in therapy. It is imperative that Māori worldviews are explored if any gains are to be effective.

The discipline of psychology has come a long way since Freud's view of spirituality and religion as a "neurotic illusion" that he considered to be an "indication of repressed events and internal conflicts" which was perceived as an "[un]healthy means of coping with human problems" (Frame & Williams, 1996, neglect of religion and spirituality in traditional and multicultural counselling section, ¶1). Over the years these views have been shared by other scholars. These views have impacted on the ability of clinical psychology to accept spirituality as a valid therapeutic tool especially with indigenous peoples.

The clinical psychological teaching curriculum and practice in New Zealand is very much dominated by Western science which is overwhelmingly based on American and European epistemology. This highlights the lack of Māori worldviews in the clinical psychology teaching regime. Milne (2005) conducted a study which looked at kaupapa Māori and psychological practice in New Zealand. The participants in this study stressed the importance of injecting tikanga Māori practices into the practice of psychology. They stated that there may need to be a "re conceptualisation of psychology" which they stipulate will "involve recognition of wairua as a key component of psychology training" (p. 29).

Morones and Mikawa (1992) explained that a Western approach, based on scientific reductionism, could "result in a skewed representation of the individual" (Mestizo and Western world views, ¶4) and what is needed is to "re-establish and to maintain oneness in a dynamic system" (Mestizo perception of health, ¶3). For indigenous cultures, such as Māori, "spirituality is not

compartmentalised into systematised beliefs and practices but woven into everyday experience” (Frame & Williams, 1996, African American clients and their spiritual traditions section, ¶4). Concentrating on the individualistic reductionist view of a person’s problem rather than the total whole of the person runs the risk of doing more harm than good.

These sentiments demonstrate that Māori worldviews of health and healing differ from Western worldviews in many respects. For many indigenous people and indeed Māori, “all matter in the universe is related in such a manner that all things are interconnected; elements may never be seen as isolated or distinct” (Morones & Mikawa, 1992, p. 459). That is, an illness is not exclusive to a single problem and a holistic exploration may be needed with indigenous clients such as Māori with an exploration of wairua being a key component.

Therapists have always been encouraged to attend to their own self awareness and vulnerabilities “in order to prevent counter-transferential issues from contaminating the therapy process and harming clients” (Haug, 1998, p. 184). As Haug (1998) points out, “every practicing therapist holds beliefs about human nature including human suffering, people’s capacity to change, and the process of healing” which are “never value free” (p. 184). Spiritual beliefs and values can have a profound effect on the way a therapist interacts with their client and if those views are in stark contrast, difficulties could arise. The therapeutic relationship is considered to be the most important element of therapeutic outcome (Morones & Mikawa, 1992). The way Māori view the world and their orientation to wairua may be at odds with the non Māori therapist. The inability

of the therapist to acknowledge this difference and respect the Māori client's beliefs and values could be detrimental to therapy.

Thus, a respect and acknowledgement of the importance of orientations to wairua for Māori clients could hasten a positive therapeutic outcome. Therapists may need to take time to discuss the importance of an individual's orientation to wairua and what that actually means for them and their presenting problem. Karakia and whakatauki are important tools connected with conceptualisations of wairua. In utilising these tools the therapist is acknowledging a number of factors for the Māori client. These include a respect for the client's cultural uniqueness, an acknowledgement of the differences between the client and therapist, and the need to provide a space of commonality in order to affect a more positive relationship. Utilising karakia may also signify to some Māori clients that the therapist has respect for those tupuna who are always present in their lives. The use of karakia may help relax the client and provide them with the ability to focus on the task at hand. It must be understood however that not all Māori will aspire to Māori worldviews and care must be taken to ensure that assumptions are not made.

## SUMMARY

Aten and Worthington (2009) provide some important insights in concluding their article. They state,

“Clinicians are privileged to see clients who entrust their psyches and souls to them. Effective psychotherapy, of whatever orientation, frequently invokes and involves the sacred. Yet many of us must admit that we were inadequately trained, unhelpfully supervised, and insufficiently prepared for working therapeutically with religion and spirituality.”  
(p. 228)

These views are complimented by Māori Marsden who stated that Māori views consider “psycho somatic medicine is still deficient in that the spiritual element is not taken into account” (as cited in Royal, 2003, p. 96). All is not lost however, as many advances have been made and acknowledgements must be given to the efforts of the profession to enlighten themselves with regard to what works for their clients. There exists a strong body of literature both Western and especially indigenous that state vehemently that spirituality, as defined by cultural worldviews, is an important element of well-being.

Wairua orientations however have remained scarce amongst the psychological literature for many reasons. The least of which is the subjective nature of wairua and the inability of non Māori psychologists to understand, comprehend or even accept that wairua can be of benefit to the psychological well-being of the clients. These views need to change in order for Māori clients to gain any satisfaction from their therapeutic experience.

It must be acknowledged that while wairua is one of the most important aspects of Māori well-being it is also the most complex, multifaceted and elusive

construct to describe and understand. It is considered that the more we explore the confines of Māori worldviews pertaining to wairua orientations, the more understanding is gained as a profession which can only serve to enhance the practice and make the process of therapy more inviting and less restricting for Māori clients.

The beginning of this chapter quotes a well known whakatauki, ka pu te ruha ka hao te rangatahi, which was considered an appropriate hope for the future. The whakatauki in this context is essentially about the importance of progress and the quintessential elements of traditional timeless knowledge as the basic foundation for the future vibrant contemporary knowledge that will naturally follow if nurtured effectively.

## **APPENDICES**

# APPENDIX A

## Kia Ngawari ki te Awatea Peer Review

My name is Hukarere Valentine and I am currently a doctoral student at Massey University studying Clinical Psychology. I am currently in the process of working through my Doctorate in Clinical Psychology thesis. My thesis centres around the importance of wairua to Māori psychological well-being. It has been said that wairua is one of the most important elements of Māori well-being and yet the nature and role of wairua is not fully understood. Given that Māori believe taha wairua to be a salient aspect of Māori well-being, then it is hypothesised that a person's orientation to wairua will be positively correlated to their well-being.

This thesis has three aims:

1. To research the understandings, interpretations and conceptualisations of wairua as a salient construct of psychological well-being of Māori.
2. To develop a measure of an orientation to wairua and
3. To investigate the relationship between this measure and Māori well-being.

Thus the overall journey of this thesis relates to creating a measure of a person's orientation to wairua. In order to achieve this the first goal was to gather information about how Māori describe or define wairua. This was accomplished through conducting interviews with Māori. What emerged was a table outlining a set of themes and principles that were related to a description of wairua.

The next stage involved utilising this information to create an item pool for the measure. I have developed the item pool based on the information that has been gathered both from the table and from the literature. In total I have 112 items. The rating scale is based on the premise of creation, te kore being the stage of absolute chaos, the absolute darkness. Te Po relating to the periods of darkness where things begin to take form and as they progress they become more understandable. Te awatea is the period of awareness where the beginning of light and life occurs. Te Ao Mārama is the absolute light total recognition and where life is fully understandable and in view.

The next part of the measure construction involves having the items peer reviewed. A peer review helps to fine tune the items. It enables feedback from external sources. What we are aiming for is a group of items that represents what we are hoping to measure. We want to ensure that the items are understandable and not too complex or too simple. We also want to ensure that te ao Māori is represented well in the measure.

This is the stage we are up to now and I would appreciate your assistance. The first task will be to fill out the measure. The next task involves completing the questions at the conclusion of the measure. The answers to each statement are

purely from your perspective. There is also an area where you can make any comments.

I am very grateful for your assistance if you have any further questions please do not hesitate to contact me

Hukarere Valentine  
Cellphone: 021 671 126.  
Email: takuta\_hook@hotmail.com

Thank you.

This project is being funded (in part) by the Health Research Council of New Zealand.

**Kia Ngawari ki te Awatea**  
An Orientation to Wairua Measure

*(suggestion: put a set of instructions that help to explain  
What we mean by 'identify')*

## Te Ao Māori

Te  
Kore

Te  
Po

Te  
Awatea

Ao  
mārama

Each of these statements are whakatauki that have been used to describe the different major descriptive themes of wairua. How do these statements make you feel? Please rate to what degree you identify with the following statements.

E kore au e ngaro he kākano i ruia mai i Rangiatea  
I will never be lost I am a seed sown from Rangiatea

Toku reo toku ohooho, toku reo toku mapihi maurea,  
toku whakakai marihi  
My language my awakening, my language, my  
strength an ornament of grace

He kai a te Rangatira he kōrero  
Communication is the food of chiefs

Te manu e kai ana i te miro, nōna te ngahere, te  
manu e kai ana i te mātauranga nōna te ao  
The bird that eats of the miro berry owns the forest  
the bird that partakes in education owns the world

Ko te ihu, ko te rae, ka tikina houhia te rongō  
Nose and forehead pressed together peace will prevail

Ko te amorangi ki mua ko te hapai o ki muri  
The carriers of Gods emblems first, the carriers of  
food later



## Kei Tua o Toku Māramatanga

|  | Te<br>Kore | Te<br>Po | Te<br>Awatea | Ao<br>mārama |
|--|------------|----------|--------------|--------------|
| Each of these statements discuss the ability to comprehend wairua and many aspects relating to wairua as beyond the normal verbal exchange. Please rate to what degree you identify with the following statements. |            |          |              |              |
| Wairua is bigger than people can imagine   |            |          |              |              |
| I can relate wairua to many aspects in my life in many different ways  |            |          |              |              |
| I am comfortable with the wairua I have grown up with  |            |          |              |              |
| I am comfortable with my understanding of wairua   |            |          |              |              |
| I am comfortable with how others understand wairua   |            |          |              |              |
| I believe wairua has enormous potential which I have not even begun to uncover   |            |          |              |              |
| Te ao wairua and te ao Māori naturally exist alongside and within each other   |            |          |              |              |
| all Māori have wairua whether we understand it or not  |            |          |              |              |
| all things have tapu and need to be respected  |            |          |              |              |
| tapu and noa help to maintain balance  |            |          |              |              |
| tapu and noa are systems that the old people used to control us  |            |          |              |              |
| Tapu and noa keep the boundaries between te ao Māori and te ao wairua safe   |            |          |              |              |
| I understand that there are certain places and things that are tapu and I respect that   |            |          |              |              |
| Tapu allows me the space to be safe  |            |          |              |              |

**Whakapapa**Te  
KoreTe  
PoTe  
AwateaAo  
mārama

Each of these statements are aligned with whakapapa and self identity in relation to your view of wairua both internally and externally (that is the wairua within and te ao wairua). Please rate to what degree you identify with the following statements.

|   | Te<br>Kore | Te<br>Po | Te<br>Awatea | Ao<br>mārama |
|---|------------|----------|--------------|--------------|
| Whakapapa stems from the union of Ranginui & Papatuanuku  |            |          |              |              |
| Whakapapa is the beginning and the continuation of wairua   |            |          |              |              |
| Whakapapa enables a bond between people through wairua  |            |          |              |              |
| The more I understand who I am the more I understand about what wairua can be                             |            |          |              |              |
| Through wairua and whakapapa, my tupuna are my link with the past and I am their link to the future       |            |          |              |              |
| Wairua has always been a part of my upbringing  |            |          |              |              |
| Whakapapa provides the ability for our tupuna to be a part of our lives                                   |            |          |              |              |
| I am comforted knowing that my ancestors are still with me  |            |          |              |              |
| My ability to identify as Māori is strengthened through whakapapa   |            |          |              |              |
| Through whakapapa I belong  |            |          |              |              |
| As I experience more about being Māori I grow as a person   |            |          |              |              |
| Whakapapa gives me strength and pride   |            |          |              |              |
| Through wairua I am able to connect with my whānau, hapu and iwi  |            |          |              |              |
| Wairua connects with our individual well-being as well as with the well-being of the whānau, hapu and iwi |            |          |              |              |
| Wairua is part of my upbringing, its everything that I am   |            |          |              |              |
| Wairua helps me to learn about myself, others and my environment  |            |          |              |              |
| I am always learning about wairua, as I grow and learn I begin to understand more about wairua            |            |          |              |              |
| At the moment of your beginning you shared with me the wairua of your tupuna                              |            |          |              |              |



**Te Taha Hinengaro**

|  | Te<br>Kore | Te<br>Po | Te<br>Awatea | Ao<br>marama |
|--|------------|----------|--------------|--------------|
| These statements each relate to yourself, your beliefs, values and understandings of wairua. Your view of wairua from the inside looking out. Please rate to what degree you identify with each statement. |            |          |              |              |
| Wairua helps me deal with events in my life  |            |          |              |              |
| I believe that wairua helps me through hard times  |            |          |              |              |
| All Māori want to believe in wairua  |            |          |              |              |
| All Māori believe they have wairua   |            |          |              |              |
| All Māori believe in te ao wairua  |            |          |              |              |
| All Māori have the potential to understand wairua  |            |          |              |              |
| Regardless of whether Māori understand wairua it is still present  |            |          |              |              |
| Understanding wairua is important to being Māori   |            |          |              |              |
| Understanding wairua enables me to understand myself   |            |          |              |              |
| Balance in my life is imperative to my health and well-being   |            |          |              |              |
| Everything I do for my physical being I do for my wairua   |            |          |              |              |
| My growth is a combination of all aspects of my being, including wairua  |            |          |              |              |
| Understanding wairua enables me to turn painful experiences into learning and growth experiences   |            |          |              |              |
| With growth and awareness comes responsibility   |            |          |              |              |
| Because of my belief in wairuatanga I am able to overcome many of lifes struggles  |            |          |              |              |
| I regularly seek inner strength and guidance from te ao wairua   |            |          |              |              |
| I find spiritual meaning in all my experiences   |            |          |              |              |
| My beliefs pertaining to wairua(tanga) are the foundation of my whole approach to life   |            |          |              |              |
| I am aware of my wairua most of the time   |            |          |              |              |
| Wairua connects everything that we are as Māori  |            |          |              |              |
| Wairua is one of the dimensions of my total being  |            |          |              |              |
| Wairua can not be separated from the rest of me  |            |          |              |              |
| Wairua connects the past, present and the future   |            |          |              |              |
| I am made up of two components, wairua is one of those components  |            |          |              |              |
| Wairua is part of who I have met and who I will meet   |            |          |              |              |
| Te ao wairua is a natural part of te ao Māori  |            |          |              |              |
| Every experience I have helps me to grow as a person   |            |          |              |              |
| I believe wairua is about learning from the inside, learning wairua from wairua  |            |          |              |              |



## Karakia

| Te<br>Kore | Te<br>Po | Te<br>Awatea | Ao<br>mārama |
|------------|----------|--------------|--------------|
|------------|----------|--------------|--------------|

These statements are aligned with how we communicate with wairua as well as with ourselves... **Each of these statements begin with, In relation to wairua, ...**Please rate to what degree you identify with the following statements.

|   |  |  |  |  |
|---|--|--|--|--|
| Karakia is an essential resource of te ao Māori                       |  |  |  |  |
| Karakia is an important part of my daily life                         |  |  |  |  |
| karakia helps me to focus   |  |  |  |  |
| When I am ill karakia helps me to feel better                         |  |  |  |  |
| Karakia can help me in my daily life                                  |  |  |  |  |
| Karakia helps me to find the answers for my problems                  |  |  |  |  |
| Karakia helps me to build my strength                                 |  |  |  |  |
| Karakia frees me from the burdens of the day                          |  |  |  |  |
| Karakia helps me to learn   |  |  |  |  |
| Karakia enables me ask for guidance, clarification and understanding  |  |  |  |  |
| Karakia provides me with clarity for the day ahead                    |  |  |  |  |
| karakia is a way of asking te ao wairua for protection                |  |  |  |  |
| Karakia helps to permeate my heart with love and compassion           |  |  |  |  |
| karakia teaches me to be humble                                       |  |  |  |  |
| Karakia is a gift from Io   |  |  |  |  |
| Karakia is the vehicle that moves us from noa to tapu and back to noa |  |  |  |  |
| Karakia enables me to converse with te ao wairua                      |  |  |  |  |
| Karakia enables me to communicate effectively with te ao wairua       |  |  |  |  |
| Karakia is my direct connection to atua                               |  |  |  |  |
| Karakia helps me to communicate with others more positively           |  |  |  |  |
| Karakia brings people together  |  |  |  |  |
| Karakia helps me to feel comfortable with others                      |  |  |  |  |



## Te Reo Maioha me nga Waiata Māori

| Te<br>Kore | Te<br>Po | Te<br>Awatea | Ao<br>mārama |
|------------|----------|--------------|--------------|
|------------|----------|--------------|--------------|

These statements are aligned with how we communicate with wairua and with ourselves... **Each of these statements begin with, In relation to wairua, ..Please rate to what degree you identify with the following statements.**

|   |  |  |  |  |
|---|--|--|--|--|
| waiata and te reo Māori enable me to express myself fully and comfortably                                     |  |  |  |  |
| Waiata and te reo Māori provide a direct link to wairua   |  |  |  |  |
| The words within our waiata and te reo Māori are handed down from our tupuna                                  |  |  |  |  |
| Waiata and te reo Māori open up the pathways between wairua of the self and others                            |  |  |  |  |
| Waiata and te reo Māori evoke a positive sensation within my being which calms my wairua and wairua of others |  |  |  |  |
| Through our expression of waiata and te reo Māori we become one with Ranginui and Papatuanuku                 |  |  |  |  |
| The wairua of our tupuna me nga atua are within our kōrero, waiata, whakatauki, whakapapa                     |  |  |  |  |
| Through waiata Māori I am able to feel my tupuna with me, which gives me strength and pride                   |  |  |  |  |
| Waiata Māori helps me to draw on my wairua for comfort and strength   |  |  |  |  |
| Waiata Māori provides support   |  |  |  |  |
| When I kōrero Māori I feel the strength and pride of our tupuna   |  |  |  |  |
| Our language and ways of communication are gifts that have been handed down through the generations           |  |  |  |  |



**Whakaoranga**

|   | Te<br>Kore | Te<br>Po | Te<br>Awatea | Ao<br>marama |
|---|------------|----------|--------------|--------------|
| These statements are aligned with how we view health and healing practices.<br>Please rate to what degree you identify with the following statements. |            |          |              |              |
| Through my dreams wairua can communicate with me  |            |          |              |              |
| Visions of our tupuna are a natural part of being Māori   |            |          |              |              |
| When I am ill I sometimes go to see a tohunga or Māori healer   |            |          |              |              |
| I still believe that matakite exist and are a valuable resource for Māori   |            |          |              |              |
| When I perform certain tasks I feel the wairua with me  |            |          |              |              |
| There are certain tasks, jobs or services to which I feel drawn to  |            |          |              |              |
| My wairua is an important part of my overall well-being   |            |          |              |              |
| I believe there is a place for Māori healing practices  |            |          |              |              |
| I regularly seek strength and guidance from te ao wairua  |            |          |              |              |
| When I am ill I pray for healing  |            |          |              |              |
| Optimal health and well-being has to include te taha wairua   |            |          |              |              |
| Kaitiaki are still utilised in my whānau hapu and iwi   |            |          |              |              |

QUESTIONS:

1. When reading through the items and filling them out what was your impression of the statements

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2. Did you understand the statements? were they too simple, too difficult, confusing?

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3. Do you think any of the items need to be reworded? If so what do you suggest? What was it about the statement that needed to be reworded?

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5. Do you think any items need to be removed all together? Do you think there are repetitions?

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6. Do you think there are statements that are missing that need to be added?

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7. How effective do you think the measure is as a whole?

8. Were you able to understand the rating scale? What were your thoughts?

9. Are there any further comments you would like to make?

## APPENDIX B

# Kia Ngawari ki te Awatea: A Psychological Journey toward Wairuatanga and Māori Well-being

### Information Sheet

Kia hiwa ra, Kia hiwa ra.  
Kia hiwa ra ki tēnei tuku kia hiwa ra ki tēna tuku  
Kei āpurua tonu koe ki te toto  
whakapuru tonu, whakapuru tonu.

Ko Kahurānaki te maunga,  
Ngaruroro te awa,  
Tākitimu te waka,  
Ngāti Kahungunu te iwi.  
Ko Te PakiPaki o Hinetemoa tōku kainga tūturu.  
Ko Hukarere Valentine tōku ingoa.  
Tēnā koutou, tēnā koutou, tēnā koutou katoa.

### **Researchers Background**

My name is Hukarere Valentine and I am currently a Clinical Psychology doctoral student at Massey University. As mentioned above, I am originally from a small village 7.4 kms south of Hastings known as Paki Paki (Te Pakipaki o Hinetemoa). I am the youngest of a total of 11 children approximately. I say approximately because I am a whangai, meaning I have two mothers, who are sisters. My mother(s) are Ngati Kahungunu ki te Wairoa and Ngati Kahungunu ki Heretaunga and Taranaki on my grandfathers side, and Tuwharetoa ki Kawerau, Ngati Awa, Nga Puhi and Tuhoe on my grandmothers side. Lastly but by no means least, my biological father hails from Ngai Tahu.

### **What's this study about**

I am currently working through my thesis. My thesis centres around the importance of wairuatanga to Māori psychological well-being. It has been said that wairuatanga is one of the most important elements of Māori well-being and yet the nature and role of wairuatanga is not fully understood from a psychological perspective. One of the main objectives of my thesis involves creating a measure of a persons' orientation to wairua. In addition to that, given that Māori believe taha wairua to be a salient aspect of Māori well-being, we might assume that a persons' orientation to wairua will be positively related with their well-being. So, the research we are conducting will aim to find this out as well as create the measure.

### **What's that got to do with me? What role do I play?**

As mentioned above the research aims to create an orientation to wairua measure and to find out whether a persons' orientation to wairua is related to their psychological well-being. Your role in this study is one of the most important of all. In order to do the study we need participants to take part. This is where you come in, your mission should you chose to accept it (pleeease) is to complete the attached questionnaire.

### **Important information for you to remember:**

The following information is important for you to read and understand if you chose to take part in the study. Please read it and if you have any questions you are free to contact me or my supervisor at any time.

- Ⓢ Your participation in this study is purely voluntary and you do not have to take part.
- Ⓢ All the information you provide will be confidential and will not be used for any other purposes other than this study.
- Ⓢ Your information will remain anonymous.
- Ⓢ If you decide at any time that you do not wish to continue or you don't want to answer some of the questions you don't have to do them.
- Ⓢ It is a requirement of any research like this to gain consent from the participant. So, in completing the questionnaire and returning it to us you are agreeing to take part in the study (giving your consent).
- Ⓢ Finally, If you have any queries or require any further information regarding this questionnaire or the study you are free to contact me or my supervisor at any time.

### **Contact details of the...**

#### **Researcher:**

Hukarere Valentine  
Ph: 021 671 126  
Email: [takuta\\_hook@hotmail.com](mailto:takuta_hook@hotmail.com)

#### **Supervisor:**

Dr Ross Flett  
School of Psychology,  
Massey University  
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Email: [R.A.Flett@massey.ac.nz](mailto:R.A.Flett@massey.ac.nz)

*This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 06/39. If you have any concerns about the conduct of this research, please contact:*

*Dr Karl Pajo*

*Chair,*

*Massey University Human Ethics Committee: Southern B,*

*Telephone: (04) 801 5799*

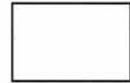
*Email: [humanethicssouth@massey.ac.nz](mailto:humanethicssouth@massey.ac.nz)*

## *Te Taha Wairua & Māori Well-being*



## *Survey*

*Te Kura Hinengaro Tangata  
School of Psychology  
Massey University  
Private Bag 11 222  
Palmerston North*



## Important Information

Please read the following information before continuing through the survey.

- All the information you give us is in confidence and will not be used for any other purposes other than this study.
- There are no right or wrong answers to any of the questions/statements in this survey; whatever is the best response for you is what matters.
- Your first response is usually the best response.
- Completion and return of this survey implies consent to take part in this study.
- Thank you for taking the time to take part in this study.

## Information about How to Complete This Survey

It would be helpful if you could:-

- Please use a pen to complete this survey.
- Clearly mark your answer with a tick.
- Please print clearly when asked to write a response.
- If you make a mistake, please put a cross over the mistake and put a tick in the box that best reflects your answer.
- 

*You can begin whenever you're ready*



Don't forget, as mentioned in the information sheet, if you have any questions at all or need any clarification about anything relating to this survey please do not hesitate to contact: me by phone: 021 671 126 or email: [takuta\\_hook@hotmail.com](mailto:takuta_hook@hotmail.com).

This research was supported (in part) through the Health Research Council of New Zealand.



## *He Oranga Wairua Orientation to Wairua*

The following questions are related to your experiences and knowledge about, and relating to wairua. Wairua can be thought about in many ways, what we are interested in is your view of wairua. We ask that you answer the questions with your personal view of wairua in mind. If you are unsure about which response to give to a question, please choose the one that appears most appropriate. This can often be the first response.

The following statements ask you to consider your feelings about the following whakatauki in relation to wairua. To what extent do you identify with the following whakatauki?

### “Do I identify with these statements?”

|   | Not really<br>▼          | A Little<br>▼            | Moderately<br>▼          | A Fair Bit<br>▼          | Very Much<br>▼           |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) (Please tick <u>one</u> box on each line)<br>E kore au e ngaro he kakano i ruia mai i Rangiatea       | <input type="checkbox"/> |
| I will never be lost   am a seed sown from Rangiatea  |                          |                          |                          |                          |                          |
| (2) Tōku reo tōku ohooho, tōku reo tōku mapihī maurea, tōku whakakai manihī                               | <input type="checkbox"/> |
| My language my awakening, my language my strength, an ornament of grace                                   |                          |                          |                          |                          |                          |
| (3) Te manu e kai ana i te miro nōna te ngahere, te manu e kai ana i te matauranga nōna te ao.            | <input type="checkbox"/> |
| A bird that partakes of the miro berry owns the forest, a bird that partakes of knowledge owns the world. |                          |                          |                          |                          |                          |
| (4) Ko te ihu ko te rae, ka tikina houhia te rongo  | <input type="checkbox"/> |
| Nose and forehead pressed together peace will prevail.  |                          |                          |                          |                          |                          |

These statements relate to particular beliefs relating to wairua. Please indicate to what extent you identify with the statements.

“Do I identify with these statements?”

|     | (Please tick <u>one</u> box on each line)  | Not Really<br>▼          | A Little<br>▼            | Moderately<br>▼          | A Fair Bit<br>▼          | Very Much<br>▼           |
|-----|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) | I am comfortable with my understanding of wairua                                 | <input type="checkbox"/> |
| (2) | All Maori have wairua regardless of whether they understand it or not            | <input type="checkbox"/> |
| (3) | Wairua is bigger than people can imagine   | <input type="checkbox"/> |
| (4) | Tapu and noa help to maintain balance and boundaries                             | <input type="checkbox"/> |
| (5) | I understand and respect that there are certain places and things that are tapu. | <input type="checkbox"/> |

Each of these statements are aligned with whakapapa & self identify in relation to your view of wairua. Please rate to what extent you identify with the statements.

“Do I identify with these statements?”

|     | (Please tick <u>one</u> box on each line)  | Not Really<br>▼          | A Little<br>▼            | Moderately<br>▼          | A Fair Bit<br>▼          | Very Much<br>▼           |
|-----|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) | Whakapapa stems from the union of Ranginui and Papatuanuku   | <input type="checkbox"/> |
| (2) | Whakapapa enables a bond between people through wairua   | <input type="checkbox"/> |
| (3) | The more I understand who I am the more I understand about what wairua can be                                  | <input type="checkbox"/> |
| (4) | Wairua and whakapapa connect me to my tupuna, they are my link with the past and I am their link to the future | <input type="checkbox"/> |
| (5) | Wairua helps me to learn about myself, others and my environment   | <input type="checkbox"/> |

Each of these statements relate to how we communicate with wairua as well as with ourselves. Please rate to what extent you identify with the statements. Each of these statements begins with the statement,

In relation to wairua....

“Do I identify with these statements?”

|     | (Please tick <u>one</u> box on each line)                             | Not Really<br>▼          | A Little<br>▼            | Moderately<br>▼          | A Fair Bit<br>▼          | Very Much<br>▼           |
|-----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) | Karakia is an essential resource of te ao Maori                       | <input type="checkbox"/> |
| (2) | Karakia is the vehicle that moves us from noa to tapu and back to noa | <input type="checkbox"/> |
| (3) | Karakia enables me to converse with te ao wairua                      | <input type="checkbox"/> |
| (4) | Karakia brings people together  | <input type="checkbox"/> |
| (5) | Karakia is my direct connection to nga atua                           | <input type="checkbox"/> |

These statements each relate to you, your beliefs, values and understandings of wairua. Your view of wairua from the inside looking out. Please indicate to what extent you identify with these statements.

“Do I identify with these statements?”

|     | (Please tick <u>one</u> box on each line)   | Not Really<br>▼          | A Little<br>▼            | Moderately<br>▼          | A Fair Bit<br>▼          | Very Much<br>▼           |
|-----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) | Balance in my life is imperative to my health and well-being                            | <input type="checkbox"/> |
| (2) | My beliefs pertaining to wairua(tanga) are the foundations of my whole approach to life | <input type="checkbox"/> |
| (3) | Wairua connects everything that we are as Maori   | <input type="checkbox"/> |
| (4) | Wairua is part of who I have met and who I will meet                                    | <input type="checkbox"/> |
| (5) | Because of my beliefs in wairua(tanga) I am able to overcome many of life's struggles   | <input type="checkbox"/> |
| (6) | I believe that dreams are a way of communication between myself and te ao wairua        | <input type="checkbox"/> |
| (7) | I believe that Maori healing practices have a place in today's society.                 | <input type="checkbox"/> |

Each of these statements relates to some of the resources Maori use to communicate with wairua internally and externally. Please rate to what extent you identify with the statements. Each of these statements begins with the statement, In relation to wairua....

“Do I identify with these statements?”

|     | (Please tick <u>one</u> box on each line)  | Not Really<br>▼          | A Little<br>▼            | Moderately<br>▼          | A Fair Bit<br>▼          | Very Much<br>▼           |
|-----|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) | Waiata and te reo Maori enables me to express myself fully and comfortably                             | <input type="checkbox"/> |
| (2) | Through waiata and te reo Maori I am able to feel my tupuna with me, which gives me strength and pride | <input type="checkbox"/> |
| (3) | Our reo and ways of communication are gifts that have been handed down through our tupuna and atua     | <input type="checkbox"/> |
| (4) | Waiata and re reo Maori open up the pathways between wairua of the self and wairua of others.          | <input type="checkbox"/> |



## He Wairua Pākehā

The following 11 questions ask you about how you see spirituality in your life. Please put a tick in the box that best describes your view of the statement

|      |  | Strongly<br>Agree<br>▼   | Agree<br>▼               | Neither<br>agree or<br>disagree<br>▼ | Disagree<br>▼            | Strongly<br>Disagree<br>▼ |
|------|--|--------------------------|--------------------------|--------------------------------------|--------------------------|---------------------------|
|      | (Please tick <u>one</u> box on each line)  |                          |                          |                                      |                          |                           |
| (1)  | I have the ability to rise above or go beyond a physical or psychological condition              | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (2)  | I feel a connection to all of life   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (3)  | I rely on an inner strength in hard times  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (4)  | I can go to a spiritual dimension within myself for guidance                                     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (5)  | I have the ability to rise above or go beyond a body change or body loss                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (6)  | I have the ability for self healing  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (7)  | The boundaries of my universe extend beyond usual ideas of what space and time are thought to be | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (8)  | I have a sense of balance in my life   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (9)  | My innerness or an inner resource helps me deal with uncertainty in life                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (10) | I have discovered my own strength in times of struggle   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |
| (11) | My inner strength is related to belief in a higher power or supreme being                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>             | <input type="checkbox"/> | <input type="checkbox"/>  |



## Quality of Life

These questions ask how you feel about your quality of life, health or other areas of your life. If you are unsure about which response to give to a question, please choose the one that appears most appropriate. This can often be your first response.

Please keep in mind your standards, hopes, pleasures and concerns when completing the questions. We ask that you think about your life in the last two weeks.

Please read each question, assess your feelings, and circle the number on the scale for each question that gives the best answer for you.

| How would you rate your quality of life?<br>(Please tick <u>one</u> box) |                          |
|--|--------------------------|
| Very Good  | <input type="checkbox"/> |
| Good   | <input type="checkbox"/> |
| Neither Poor nor Good  | <input type="checkbox"/> |
| Poor   | <input type="checkbox"/> |
| Very Poor  | <input type="checkbox"/> |

| How satisfied are you with your health?<br>(Please tick <u>one</u> box) |                          |
|---|--------------------------|
| Very satisfied  | <input type="checkbox"/> |
| satisfied   | <input type="checkbox"/> |
| Neither satisfied or dissatisfied                                       | <input type="checkbox"/> |
| dissatisfied  | <input type="checkbox"/> |
| Very dissatisfied   | <input type="checkbox"/> |

The following questions ask about how much you have experienced certain things in the last two weeks

|  | Not at all               | A little                 | A moderate amount        | Very much                | An extreme amount        |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (Please tick <u>one</u> box on each line)  | ▼                        | ▼                        | ▼                        | ▼                        | ▼                        |
| (1) To what extent do you feel that physical pain prevents you from doing what you need to do? | <input type="checkbox"/> |
| (2) How much do you need any medical treatment to function in your daily life?                 | <input type="checkbox"/> |
| (3) How much do you enjoy life?  | <input type="checkbox"/> |
| (4) To what extent do you feel your life to be meaningful?                                     | <input type="checkbox"/> |
| (5) How well are you able to concentrate?  | <input type="checkbox"/> |
| (6) How safe do you feel in your daily life?   | <input type="checkbox"/> |
| (7) How healthy is your physical environment?  | <input type="checkbox"/> |

The following questions ask about how completely you experience or were able to do certain things in the last two weeks

|   | Not at all               | A little                 | A moderate amount        | Very much                | An extreme amount        |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (Please tick <u>one</u> box on each line)                             | ▼                        | ▼                        | ▼                        | ▼                        | ▼                        |
| (1) Do you have enough energy for everyday life?                      | <input type="checkbox"/> |
| (2) Are you able to accept your bodily appearance?                    | <input type="checkbox"/> |
| (3) Have you enough money to meet your needs?                         | <input type="checkbox"/> |
| (4) To what extent do you have the opportunity for leisure activities | <input type="checkbox"/> |

|  | Very Poor                | Poor                     | Neither poor nor good    | Good                     | Very Good                |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1)                                      | ▼                        | ▼                        | ▼                        | ▼                        | ▼                        |
| (1) How well are you able to get around? | <input type="checkbox"/> |

The following questions ask you to say how good or satisfied you have felt about various aspects of your life over the last two weeks.

|  | Not at all<br>▼          | A little<br>▼            | A moderate amount<br>▼   | Very much<br>▼           | An extreme amount<br>▼   |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1) How satisfied are you with your sleep?   | <input type="checkbox"/> |
| (2) How satisfied are you with your ability to perform your daily living activities? | <input type="checkbox"/> |
| (3) How satisfied are you with your capacity for work?                               | <input type="checkbox"/> |
| (4) How satisfied are you with yourself?   | <input type="checkbox"/> |
| (5) How satisfied are you with your personal relationship?                           | <input type="checkbox"/> |
| (6) How satisfied are you with your sex life?  | <input type="checkbox"/> |
| (7) How satisfied are you with the support you get from your friends?                | <input type="checkbox"/> |
| (8) How satisfied are you with the conditions of your living place?                  | <input type="checkbox"/> |
| (9) How satisfied are you with your access to health services?                       | <input type="checkbox"/> |
| (10) How satisfied are you with your transport?                                      | <input type="checkbox"/> |

The following questions refer to how often you have felt or experienced certain things in the last two weeks.

| How often do you have negative feelings such as blue mood, despair, anxiety, depression? |                          |
|--|--------------------------|
| (Please tick <u>one</u> box)   |                          |
| Never  | <input type="checkbox"/> |
| Seldom   | <input type="checkbox"/> |
| Quite often  | <input type="checkbox"/> |
| Very often   | <input type="checkbox"/> |
| Always   | <input type="checkbox"/> |



## He tuakiri Maori

These next questions ask you about your views in connection to things Maori.

|     |  |  |   |   |  |   |   |
|-----|--|--|---|---|--|---|---|
| (1) | Do you identify as Maori?  | <input type="checkbox"/> Yes                               | <input type="checkbox"/> No                           |   |  |   |   |
| (2) | How many generations of your Maori ancestry can you name?  | <input type="checkbox"/> 1 Generation                      | <input type="checkbox"/> 2 Generations                | <input type="checkbox"/> 3 Generations                | <input type="checkbox"/> more than 3 generations           |   |   |
| (3) | Have you ever been to a marae, if yes how often over the past 12 months?   | <input type="checkbox"/> Not at all                        | <input type="checkbox"/> Once                         | <input type="checkbox"/> A few times                  | <input type="checkbox"/> Several times                     | <input type="checkbox"/> More than once a month |   |
| (4) | In terms of <u>your</u> involvement with <u>your</u> whanau, would you say that <u>your</u> whanau plays...?     | <input type="checkbox"/> A very large<br>Part in your life | <input type="checkbox"/> a large part<br>in your life | <input type="checkbox"/> a small part<br>in your life | <input type="checkbox"/> A very small part<br>in your life |   |   |
| (5) | Do you have financial interest in Maori land?<br>(ie as an owner, part/potential owner or beneficiary)           | <input type="checkbox"/> Yes                               | <input type="checkbox"/> No                           | <input type="checkbox"/> not sure/Don't know          |  |   |   |
| (6) | This question considers your contact with people.<br>In general, would you say that your contacts are with.....? | <input type="checkbox"/> Mainly Maori                      | <input type="checkbox"/> some Maori                   | <input type="checkbox"/> Few Maori                    | <input type="checkbox"/> No Maori                          |   |   |
| (7) | How would you rate your overall ability with maori Language?   | <input type="checkbox"/> Excellent                         | <input type="checkbox"/> Very good                    | <input type="checkbox"/> Good                         | <input type="checkbox"/> Fair                              | <input type="checkbox"/> Poor                   | <input type="checkbox"/> Not applicable |



## *He Mea āhua nō te Hinengaro*

The following 10 questions ask how often you have had certain general feelings. In completing the 10 statements please give an honest answer to how you have felt over the past few weeks.

|      | (Please tick <u>one</u> box on each line)                      | Not at all<br>▼          | Occasionally<br>▼        | Some of the<br>time<br>▼ | often<br>▼               | All of the<br>time<br>▼  |
|------|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (1)  | I feel I can do whatever I want                                | <input type="checkbox"/> |
| (2)  | I feel like a failure  | <input type="checkbox"/> |
| (3)  | I like myself  | <input type="checkbox"/> |
| (4)  | I feel close to people around me                               | <input type="checkbox"/> |
| (5)  | I have lost interest in other people and don't care about them | <input type="checkbox"/> |
| (6)  | I smile and laugh a lot  | <input type="checkbox"/> |
| (7)  | I wish I could change some parts of my life                    | <input type="checkbox"/> |
| (8)  | I can handle any problems that come up                         | <input type="checkbox"/> |
| (9)  | My life seems stuck in a rut                                   | <input type="checkbox"/> |
| (10) | I feel there must be something wrong with me                   | <input type="checkbox"/> |

## *Just One More Thing!*

Finally, We would really appreciate it if you could complete the following questions. The following are general background information questions. This information is vital to the outcome of the study. Please tick the box that gives an accurate indication of your current situation.

1. Age & Date of Birth

| Age | Day | Month | YEAR |   |  |  |
|-----|-----|-------|------|---|--|--|
|     |     |       | 1    | 9 |  |  |

2. Gender  Male or  Female

3. Marital Status

| Single                   | Married                  | Defacto                  | Separated                | Divorced                 | Widowed                  |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> |

4. Do you have any dependents  Yes or  No

If yes, how many \_\_\_\_\_

5. What is your highest secondary school Qualification?

|  |                          |
|--|--------------------------|
| No Qualifications  | <input type="checkbox"/> |
| NZ School Certificate in 1 or more subjects or<br>National Certificate (NCEA) level 1  | <input type="checkbox"/> |
| NZ 6 <sup>th</sup> Form Certificate in 1 or more subjects or<br>National Certificate (NCEA) level 2 or<br>University Entrance (UE) before 1986                               | <input type="checkbox"/> |
| NZ Higher School Certificate or<br>Higher Leaving Certificate or<br>NZ University Bursary/Scholarship or<br>National Certificate (NCEA) level 3 or<br>NZ Scholarship level 4 | <input type="checkbox"/> |
| Other Secondary school qualifications gained in NZ (Print below)<br>-----  | <input type="checkbox"/> |
| Other Secondary school qualifications gained overseas (Print below)<br>-----   | <input type="checkbox"/> |

6. Are you currently completing or have you completed any other qualifications?  
(please do not count qualifications that take less than 3 months of full time study)

|  |                          |
|--|--------------------------|
| No   | <input type="checkbox"/> |
| Currently completing a (please print below the qualification you are working towards)<br>_____ | <input type="checkbox"/> |
| Yes: (please print the highest qualification you have attained below)<br>_____                 | <input type="checkbox"/> |

FINALLY,

thank you for agreeing to take part in and completing this survey.  
I would like to offer the following whakatauki to express my gratitude

“Nāu te rourou, nāku te rourou, ka ora ai te iwi”

That is without your help this study will not be possible.

Thank you.

# *Request for feedback Form*

If you would like to receive a summary copy of these survey results once the study is completed, please include your name and postal address or email address below. Please keep in mind however that analysis of the results may take some time which in turn will mean it may be a very long time before you receive a copy.

Please note that this portion of the questionnaire is detachable. You may have also noticed two self addressed envelopes enclosed in the package, you have the option of separating this portion from the questionnaire and sending it back separately in the small self addressed envelope to ensure anonymity or send it back still attached to the questionnaire. However if you chose to send it in attached it will be separated immediately from the questionnaire. This will ensure anonymity.



|          |       |
|----------|-------|
| Name:    | _____ |
| Address: | _____ |
|          | _____ |
| City     | _____ |
| E-mail:  | _____ |

# APPENDIX C

## Information from the SPSS programme output data on the Principal Components Factor Analyses of the individual items of the Kia Ngawari ki te Awatea orientation to Wairua measure

```

/PRINT INITIAL KMO AIC EXTRACTION ROTATION
/FORMAT SORT BLANK(.5)
/PLOT EIGEN
/CRITERIA MINEIGEN(1) ITERATE(25)
/EXTRACTION PC
/CRITERIA ITERATE(25)
/ROTATION VARIMAX
/METHOD=CORRELATION .
    
```

Rotated Component Matrix(a)

|                        | Component |      |      |      |      |      |      |
|------------------------|-----------|------|------|------|------|------|------|
|                        | 1         | 2    | 3    | 4    | 5    | 6    | 7    |
| wai/TR express myself  | .813      |      |      |      |      |      |      |
| wai/TR feel tupuna     | .773      |      |      |      |      |      |      |
| wai/TR open pathways   | .747      |      |      |      |      |      |      |
| Toku reo               | .743      |      |      |      |      |      |      |
| reo ways of communic   | .605      |      |      |      |      |      |      |
| E kore                 | .600      |      |      |      |      |      |      |
| tapunoabalance         |           |      |      |      |      |      |      |
| belifs foundation      |           | .867 |      |      |      |      |      |
| part of who i am       |           | .773 |      |      |      |      |      |
| helps w life struggles |           | .680 |      |      |      |      |      |
| yrua learnself         |           | .563 |      |      |      |      |      |
| connects everyt        |           |      |      |      |      |      |      |
| my understand          |           |      |      |      |      |      |      |
| dreams communic        |           |      |      |      |      |      |      |
| karakia bring 2g       |           |      | .818 |      |      |      |      |
| karakia direct         |           |      | .809 |      |      |      |      |
| karakia vehicle        |           |      | .641 |      |      |      |      |
| karakia essential      |           |      | .599 |      |      |      |      |
| karakia converse       |           |      |      |      |      |      |      |
| whakapapa R&P          |           |      |      | .687 |      |      |      |
| bonds btwn peo         |           |      |      | .661 |      |      |      |
| understand me          |           | .503 |      | .621 |      |      |      |
| connect2tupuna         |           |      |      | .609 |      |      |      |
| understand tapu        |           |      |      |      | .771 |      |      |
| all mao hav yrua       |           |      |      |      | .684 |      |      |
| yrua bigger            |           |      |      |      | .669 |      |      |
| balance = hlth         |           |      |      |      |      | .752 |      |
| healing practices      |           |      |      |      |      | .744 |      |
| te manu e kai          |           |      |      |      |      |      | .748 |
| ko te ihu              |           |      |      |      |      |      | .611 |

Extraction Method: Principal Component Analysis.  
 Rotation Method: Varimax with Kaiser Normalization.  
 a. Rotation converged in 8 iterations.

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/CRITERIA ITERATE(25)
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**Rotated Component Matrix(a)**

|                        | Component |      |      |
|------------------------|-----------|------|------|
|                        | 1         | 2    | 3    |
| belifs foundation      | .859      |      |      |
| part of who i am       | .747      |      |      |
| helps w life struggles | .673      |      |      |
| understand me          | .671      |      |      |
| bonds btwn peo         | .635      |      |      |
| dreams communic        | .632      |      |      |
| yrua learnself         | .594      |      |      |
| connects everyt        |           |      |      |
| my understand          |           |      |      |
| all mao hav yrua       |           |      |      |
| wai/TR feel tupuna     |           | .788 |      |
| wai/TR express myself  |           | .772 |      |
| Toku reo               |           | .740 |      |
| wai/TR open pathways   |           | .696 |      |
| reo ways of communic   |           | .680 |      |
| E kore                 |           | .665 |      |
| te manu e kai          |           | .656 |      |
| ko te ihu              |           | .585 |      |
| whakapapa R&P          |           |      |      |
| karakia bring 2g       |           |      | .743 |
| karakia essential      |           |      | .733 |
| karakia direct         |           |      | .706 |
| understand tapu        |           |      | .621 |
| karakia vehicle        |           |      | .606 |
| tapunoabalance         |           |      | .564 |
| yrua bigger            |           |      |      |
| connect2tupuna         |           |      |      |
| karakia converse       |           |      |      |
| balance = hlth         |           |      |      |
| healing practices      |           |      |      |

Extraction Method: Principal Component Analysis.  
Rotation Method: Varimax with Kaiser Normalization.  
a. Rotation converged in 6 iterations.

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/PRINT INITIAL KMO AIC EXTRACTION ROTATION
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/CRITERIA ITERATE(25)
/ROTATION VARIMAX
/METHOD=CORRELATION .

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**Rotated Component Matrix(a)**

|                        | Component |      |
|------------------------|-----------|------|
|                        | 1         | 2    |
| helps w life struggles | .766      |      |
| belifs foundation      | .729      |      |
| yrua bigger            | .714      |      |
| connects everyt        | .697      |      |
| yrua learnself         | .663      |      |
| part of who i am       | .661      |      |
| karakia direct         | .613      |      |
| connect2tupuna         | .606      |      |
| karakia converse       | .601      |      |
| dreams communic        | .590      |      |
| karakia bring 2g       | .586      |      |
| karakia vehicle        | .565      |      |
| bonds btwn peo         | .535      |      |
| karakia essential      | .531      |      |
| understand tapu        | .526      |      |
| balance = hlth         | .524      |      |
| my understand          | .515      |      |
| understand me          | .506      |      |
| healing practices      | .456      |      |
| all mao hav yrua       |           |      |
| wai/TR feel tupuna     |           | .802 |
| wai/TR express myself  |           | .796 |
| Toku reo               |           | .759 |
| wai/TR open pathways   |           | .730 |
| E kore                 |           | .701 |
| reo ways of communic   |           | .700 |
| te manu e kai          |           | .677 |
| ko te ihu              |           | .615 |
| tapunoabalance         |           | .498 |
| whakapapa R&P          |           |      |

Extraction Method: Principal Component Analysis.  
Rotation Method: Varimax with Kaiser Normalization.  
a. Rotation converged in 3 iterations.

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/PRINT INITIAL KMO AIC EXTRACTION ROTATION
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/EXTRACTION PC
/CRITERIA ITERATE(25)
/ROTATION VARIMAX
/METHOD=CORRELATION .

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**Rotated Component Matrix(a)**

|                        | Component |      |      |      |
|------------------------|-----------|------|------|------|
|                        | 1         | 2    | 3    | 4    |
| belifs foundation      | .869      |      |      |      |
| part of who i am       | .779      |      |      |      |
| helps w life struggles | .763      |      |      |      |
| yrua learnself         | .579      |      |      |      |
| dreams communic        | .566      |      |      |      |
| yrua bigger            |           |      |      |      |
| connects everyt        |           |      |      |      |
| my understand          |           |      |      |      |
| all mao hav yrua       |           |      |      |      |
| Toku reo               |           | .784 |      |      |
| wai/TR express myself  |           | .779 |      |      |
| wai/TR feel tupuna     |           | .760 |      |      |
| wai/TR open pathways   |           | .694 |      |      |
| E kore                 |           | .694 |      |      |
| reo ways of communic   |           | .665 |      |      |
| te manu e kai          |           | .615 |      |      |
| ko te ihu              |           | .520 |      |      |
| karakia bring 2g       |           |      | .733 |      |
| karakia essential      |           |      | .727 |      |
| karakia direct         |           |      | .689 |      |
| understand tapu        |           |      | .609 |      |
| karakia vehicle        |           |      | .574 |      |
| tapunoabalance         |           |      | .563 |      |
| balance = hlth         |           |      |      |      |
| karakia converse       |           |      |      |      |
| healing practices      |           |      |      |      |
| whakapapa R&P          |           |      |      | .662 |
| bonds btwn peo         |           |      |      | .642 |
| connect2tupuna         |           |      |      | .615 |
| understand me          |           |      |      | .600 |

Extraction Method: Principal Component Analysis.  
Rotation Method: Varimax with Kaiser Normalization.  
a. Rotation converged in 5 iterations.

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