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Enhancing Māori Mental Health Workforce

“Te Rau Puawai o te kawakawa o te ora”

A 152.800 Thesis presented in partial fulfilment of the requirements for the
degree of Master of Management
at Massey University, Manawatū
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Abstract

At the *Hui Whakaoranga* (Māori Health Planning workshop) in 1984, and again during the health reforms in 1990, the shortage of qualified Māori employed within the Māori mental health workforce was highlighted. Since this time, the importance of accelerating the professionalism of the Māori mental health workforce has continued to become a focus for Māori health. To support this movement, Te Rau Puawai was established in 1999. Its aim was to recruit, retain and increase completion rates of Māori students, studying towards a health related qualification at Massey University. The greater vision was to support the Māori mental health arena, by contributing qualified Māori to work within the sector. Using a qualitative approach grounded in a *kaupapa Māori* (Māori topic) framework, this research examined the Te Rau Puawai programme, identifying key characteristics of the core business, and its effectiveness, in an attempt to understand how Te Rau Puawai impacted upon the Māori mental health workforce.

The thesis explores the manner in which Te Rau Puawai mentors and supports students to successfully complete qualifications. Further, it attempts to understand the unique and particular nature of Māori health students, as they work towards degrees in this field. This study examines in detail the components of the programme that positively impact on the students, creating an environment of excellence. The programme is also assessed against its initial purpose to determine its success. In addition, the governance, management and implementation structures of Te Rau Puawai are revealed, showing a mixed method approach, involving Western approaches, but firmly based in *tikanga Māori* (Māori customs and traditions).

The findings uncovered within this research study, are used to produce a framework (*Te Rau Puawai o te kawakawa o te ora*) that summarises the key findings. In essence, this framework is a best practice model for mentoring Māori students studying towards health related degrees. While the success of the programme is an important factor, the paramount goal is the health and well-being of all Māori people.

Table of Contents

Abstract.....	i
Table of Contents	ii
List of Figures and Tables	viii
Glossary.....	ix
Acknowledgements	xii
Overview of Thesis	xiv
CHAPTER ONE 1. INTRODUCTION	1
1.1 Historical View of Māori Health	1
1.2 Health Reforms.....	2
1.3 Brief History of the Māori Mental Health Workforce	3
1.4 Education and the Māori Mental Health Workforce	5
1.5 The Evolution of Corporate Governance and Management	5
1.6 Te Rau Puawai	7
CHAPTER TWO 2. METHODOLOGY	10
2.1 Introduction.....	10
2.2 Research Paradigms	11
2.2.1 Positivism	11
2.2.2 Post - positivism.....	12
2.2.3 Critical Theory.....	12
2.2.4 Constructivism	13
2.3 Kaupapa Māori Research	14
2.3 Te Rau Puawai Methodology	17
2.3.1 Qualitative Research.....	17
2.3.2 Thematic Analysis	18
2.3.3 Research Participants	18

2.3.4 Tikanga Māori Approach.....	19
2.3.5 Interview Process	22
2.3.6 Interview Schedule.....	23
2.3.7 Ethical Considerations.....	24
2.3.8 Thesis Administration	25
CHAPTER THREE 3. HISTORY OF MĀORI MENTAL HEALTH	26
3.1 Introduction	26
3.2 Traditional Māori Society	26
3.2.1 Who are Māori	27
3.2.2 Structure of Traditional Māori Society	27
3.2.3 Traditional Māori Leadership.....	27
3.2.3 Contemporary Māori Leadership	28
3.2.4 Tikanga Māori and Te Reo Māori	29
3.2.5 Traditional Māori Health.....	29
3.2.6 Mate Māori and Cures	30
3.2.7 Tōhunga.....	30
3.2.8 Holistic View of Health.....	31
3.3 Introduction of Pākehā Health	31
3.3.1 Impact of Colonisation and Urbanisation.....	32
3.4 Overview of Māori Health 1970 - 2009	33
3.4.1 For Māori by Māori	34
3.4.2 Health Policies	37
3.4.3 Māori Mental Health.....	37
3.4.4 Māori Mental Health Policies	39
3.4.5 Māori Mental Health Workforce	39
3.4.6 Māori Initiatives	40
CHAPTER FOUR 4. CORPORATE GOVERNANCE AND MANAGEMENT	42
4.1 Introduction	42

4.2 Defining Corporate Governance	42
4.3 Corporate Governance Theories.....	43
4.2.1 Agency Theory	43
4.2.2 Stewardship Theory.....	44
4.2.3 Resource Dependency Theory	45
4.3 What is Management?.....	47
4.4 The Evolution of Management Theories	47
4.4.1 Scientific Management.....	47
4.4.2 Administrative Management Theories	48
4.4.3 Behavioural Management Theories.....	49
4.4.3.1 Behaviour Management	49
4.4.3.2 Hawthorne Experiment	50
4.4.3.3 Theory X and Theory Y	50
4.4.4 Management Science Theory.....	51
4.4.5 Organisational Environment Theories	52
4.4.5.1 Contingency Theory	52
4.4.5.2 Open System Theory.....	53
CHAPTER FIVE 5. HISTORY OF TE RAU PUAWAI WORKFORCE.....	56
5.1 Introduction.....	56
5.2 Traditional Māori Learning.....	56
5.2.1 Introduction of Pākehā Education	57
5.2.2 Importance of Education.....	57
5.2.3 Māori Participation in Tertiary Education.....	58
5.2.4 Requirements of Educational Success for Māori.....	58
5.3 Te Rau Puawai Workforce 100.....	59
5.3.1 Tohu o Te Rau Puawai	59
5.3.2 Massey University.....	60
5.3.3 College of Humanities and Social Sciences	60
5.3.4 Programme Goals	61

5.3.5 Te Rau Puawai Board of Management.....	61
5.3.5.1 Board Composition and Size	62
5.3.6 Management of Te Rau Puawai.....	64
5.3.7. Financial Support.....	68
5.3.7.1 Te Rau Puawai Bursaries	68
5.3.8 Mentoring, Academic and Pastoral Supports	69
5.3.8.1 Academic Mentors	70
5.3.8.2 Individual and Group Tutoring	70
5.3.8.3 Peer Mentors	70
5.3.8.4 Toll Free Number	70
5.3.8.5 National Conferences	71
5.3.8.6 Regional Visits	71
5.3.8.7 Website	71
5.3.8.8 Connect On-Line	72
5.3.8.9 Ngā Moemoea – Newsletter	72
5.3.8.10 Kia Ora Publication	72
5.3.8.11 Te Rau Puawai Whānau Room.....	72
5.3.8.12 Conference Calls	72
5.4 Evaluation of Te Rau Puawai Workforce 100	73
5.5 Te Rau Puawai Workforce 100 - Statistics.....	73
5.6 Partnerships with Health Providers.....	76
5.7 Curriculum Contribution by Health Providers.....	77
CHAPTER SIX 6. FINDINGS	79
6.1 Introduction	79
6.2 Semi Structured Interviews	79
6.3 Theme 1 Tikanga Māori.....	80
6.3.1 Conclusion	84
6.4 Theme 2 Multiple Student Supports.....	85
6.4.1 Conclusion	88

6.5 Theme 3 Ensuring Success	89
6.5.1 Conclusion.....	95
CHAPTER SEVEN 7. DISCUSSION	96
7.1 Introduction.....	96
7.2 Whānau.....	96
7.2.1 Conclusion.....	97
7.3 Whanaungatanga	97
7.3.1 Conclusion.....	99
7.4 Manaakitanga	99
7.4.1 Conclusion.....	101
7.5 Leadership	102
7.5.1 Managerial Leadership	102
7.5.1.1 Conclusion	103
7.5.2 Tikanga Māori Leadership	103
7.5.2.1 Conclusion	104
7.5.3 Student Leadership.....	105
7.5.3.1 Conclusion	105
7.6 Competency.....	105
7.6.1 Management	106
7.6.1.2 Conclusion	107
7.6.2 Workforce	107
7.6.2.1 Conclusion	108
CHAPTER EIGHT 8. CONCLUSION AND RECOMMENDATIONS	109
8.1 Introduction.....	109
8.2 Māori Health.....	110
8.3 Māori Mental Health Workforce	110
8.4 Te Rau Puawai	111
8.5 Major Conclusions	112

8.6 Te Rau Puawai o te kawakawa o te ora	112
8.7 Research Limitations	114
8.8 Recommendations.....	114
References	116
Appendix 1 Information Sheet.....	134
Appendix 2 Participant Consent Form	137
Appendix 3 Confidential Form	138
Appendix 4 Authority for the Release of Transcript	139
Appendix 5 Interview Schedule	140
Appendix 6 Screening Questionnaire.....	142
Appendix 7 Ethics Application – Low Risk.....	143
Appendix 8 Current Te Rau Puawai Student Application	150
Appendix 9 Te Rau Puawai Terms and Conditions Form 2009.....	159
Appendix 10 Te Rau Puawai New Bursars Application	163

List of Figures and Tables

<i>FIGURE 1</i> TE WHARE TAPA WHĀ.....	35
<i>FIGURE 2</i> TE WHEKE.....	36
<i>FIGURE 3</i> NGĀ POU MANA	36
<i>FIGURE 4</i> THE EVOLUTION OF MANAGEMENT THEORIES	55
<i>FIGURE 5</i> TE RAU PUAWAI ORGANISATIONAL CHART	67
<i>FIGURE 6</i> TE RAU PUAWAI QUALIFICATIONS GAINED 1999 - 2009	75
<i>FIGURE 7</i> TE RAU PUAWAI GRADUATES PER PROGRAMME 1999 - 2009	75
<i>FIGURE 8</i> TE RAU PUAWAI O TE KAWAKAWA O TE ORA	113
<i>TABLE 1</i> BASIC BELIEFS OF ALTERNATIVE INQUIRY PARADIGMS.....	14
<i>TABLE 2</i> TE RAU PUAWAI ACADEMIC ACHIEVEMENT 1999 TO 2009	74
<i>TABLE 3</i> TE RAU PUAWAI GRADUATES PER DISTRICT HEALTH BOARD REGIONS AND AREAS	74

Glossary

<i>Māori Name</i>	<i>Translation</i>
<i>Awhi</i>	Assist/Support
<i>Ariki</i>	Paramount Chief
<i>Aroha</i>	Love
<i>Hā a koro mā a kui mā</i>	Breath of life
<i>Haahi</i>	Religion
<i>Hapū</i>	Sub Tribe
<i>Hau Kāinga</i>	Home People
<i>Hinengaro</i>	Mental
<i>Hirihiri</i>	Diagnoses
<i>Hui</i>	Gathering
<i>Hui Taumata</i>	Māori Economic Summit
<i>Hui Whakaoranga</i>	Māori Health Planning
<i>Iwi</i>	Tribe
<i>Kai</i>	Food
<i>Kaitiakitanga</i>	Guardian
<i>Kanohi Kitea</i>	Face-to-face
<i>Karakia</i>	Prayers
<i>Kaumātua</i>	Elders
<i>Kaupapa</i>	Purpose
<i>Kaupapa Māori</i>	Māori Ideas
<i>Kaupapa Whānau</i>	Family of Interest
<i>Kawa</i>	Procedure
<i>Kēhua</i>	Ghost
<i>Koha</i>	Gift
<i>Kōrero</i>	Speak
<i>Koroua</i>	Elder Male
<i>Koru</i>	Coiled tip new plants
<i>Kuia</i>	Elder Female
<i>Mahi</i>	Work
<i>Makutu</i>	Curse
<i>Mana</i>	Prestige
<i>Mana Ake</i>	Unique Identity
<i>Manaakitanga</i>	Caring, Nurturing
<i>Manuhiri</i>	Visitor
<i>Marae</i>	Meeting House

<i>Māori Name</i>	<i>Translation</i>
<i>Matauhi</i>	Seers
<i>Mātauranga Māori</i>	Māori Knowledge
<i>Mate Māori</i>	Māori Sickness
<i>Mauri</i>	Life Force
<i>Mihimihi</i>	Acknowledge
<i>Mirimiri</i>	Massage
<i>Ngā Mana Pou</i>	Four Supports
<i>Noa</i>	Safety
<i>Pākehā</i>	European
<i>Papatūānuku</i>	Earth Mother
<i>Pono</i>	Truth/Genuine
<i>Pōwhiri</i>	Welcome
<i>Rangatira</i>	Chief
<i>Ranginui</i>	Sky Father
<i>Rapuora</i>	Health and Māori Women
<i>Rau</i>	Leaf/Leaves
<i>Rongoā</i>	Natural Remedies
<i>Tā Moko</i>	Tattooist
<i>Tangi</i>	Funeral
<i>Tapu</i>	Sacred
<i>Te Ao Māori</i>	World of Māori
<i>Te Ao Tūroa</i>	Physical Environment
<i>Teina</i>	Junior Relative
<i>Te Reo Māori</i>	Māori Language
<i>Te Whare Tapa Whā</i>	Four Walls of House
<i>Te Wheke</i>	Octopus
<i>Tika</i>	Correct/Right
<i>Tikanga Māori</i>	Māori customs and traditions
<i>Tinana</i>	Physical
<i>Tino Rangatira</i>	Self Determination
<i>Tipuna</i>	Ancestor
<i>Taonga</i>	Treasure
<i>Taonga tuku iho</i>	Cultural Heritage
<i>Tohu</i>	Sign/Logo
<i>Tōhunga</i>	Priest
<i>Tōhunga Ahurewa</i>	High Priest

<i>Māori Name</i>	<i>Translation</i>
<i>Tūrangawaewae</i>	Home land
<i>Wahianga</i>	Canoe Maker
<i>Wai</i>	Water
<i>Wai Tapu</i>	Sacred Waters
<i>Waiora</i>	Total well-being
<i>Wairua</i>	Spirit
<i>Waka</i>	Canoe Maker
<i>Whakapapa</i>	Genealogy
<i>Whānau</i>	Family
<i>Whanaungatanga</i>	Relationships
<i>Whare</i>	House
<i>Whare Wānanga</i>	Learning House
<i>Whatumanawa</i>	Health Expression of Emotions
<i>Whenua</i>	Land

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Overview of Thesis

Chapter One provides the foundation for this thesis by establishing the purpose and goals of the research. The low priority given to developing the Māori mental health workforce over the years has seen a workforce that is underdeveloped in clinical and educational skills and qualifications. By the 1990's, admission rates to mental health services by Māori, far exceeded those of non-Māori. As a result, three key health initiatives: Te Rau Puawai, Te Rau Matatini, and Henry Rongomau Bennett, were established to strengthen the Māori mental health workforce. While each of these initiatives have differing objectives, a commonality exists with a focus on increasing the number of Māori graduates in a health related discipline, which would go some way to addressing the shortage of Māori in the mental health workforce. However, pass rates of Māori are low compared to non-Māori and research has identified a number of barriers that impact on Māori academic achievement. Nevertheless, the Te Rau Puawai Workforce 100 scholarship aimed at accelerating the Māori mental health workforce has far exceeded their goals by gaining 222 graduates with a health related qualification. Therefore, the research examines this programme, its governance, management, and approaches to supporting Māori students in order to identify what are the critical success factors of Te Rau Puawai.

Chapter Two outlines the methodology of this research. A qualitative approach from within a *kaupapa Māori* framework has been used. The *kaupapa Māori* framework chosen for this research is founded in traditional Māori ideology and beliefs. When discussing Māori beliefs Mead states: “*Tikanga* is *mātauranga Māori* in practice, it is the procedures and rules that guide and co-ordinates groups and individuals” (2003, p.7). The qualitative research will employ methods that examine the social aspects of human beings and the influence of one's environment (social structure, interaction, cultural aspects, stories, and so on). A qualitative approach compliments *kaupapa Māori* research because it enables researchers to conduct interviews in the Māori language, allows for oral accounts of historical cultural information, is supported by the *kanohi kitea* process (face

to face) and ensures a high degree of collaborative and co-operative relationship with participants.

Chapter Three provides a brief account on Māori health. There is a general perception among Māori health workers that Māori health treatments continue to be dominated and influenced by Eurocentric ideology. Traditionally, Māori mainly suffered from injuries caused by war, and accidents, or died of natural causes. Conventionally, the majority of treatment by Māori evolved from *tōhunga* (priest) who often used natural remedies while maintaining a balance between *tinana* (physical), *wairua* (spiritual), *hinengaro* (mental) and *whānau* (family) well-being, as opposed to the Western approach of controlling and treating the sickness in isolation. The relationship with the changing environment and *Te Ao Māori* (Māori world), in particular cultural identity, language, relationship with the land, and *whānau* development, are key factors in determining the well-being of a person.

Chapter Four provides a brief overview of corporate governance and management theories. The transfer of privately owned businesses to corporations during the industrial revolution of the period 1880–1930, meant individuals could pool their financial resources, in return for shareholder wealth. However, the separation of ownership and control has caused many issues for shareholders and management. As a result, theories such as Agency, Stewardship and Resource Dependence provide alternative frameworks for structuring and co-ordinating governing boards.

Implementing and executing board decisions is the responsibility of management. The evolution of management theories also can be traced back to the industrial revolution. Numerous approaches ranging from Scientific, Administrative, Behaviour Management and Organisational Environment have provided varying views on how organisations should be structured, and managed and remains relevant today.

Chapter Five provides the history and rationale for the establishment of Te Rau Puawai. Te Rau Puawai is translated as one hundred blossoms and reflects the first contract goal of

one hundred graduates. With this success, Te Rau Puawai programme is in its fourth contract. The governance and management of Te Rau Puawai will be discussed and related to key theories. Furthermore, an outline of academic and learning supports and strategies employed over the past ten years will be highlighted.

Te Rau Puawai is a joint venture between the former Health Funding Agency, now the Ministry of Health, and Massey University provides financial and multiple learning strategies for students enrolled in a health-related discipline at Massey University. Governed by a board of management and managed by a coordinator and 1.5 tutors, this programme is located at Massey University, Palmerston North campus. The significance of the location and various supports provided by the programme has contributed to pass rates of over 80 percent for papers and students who are awarded a Te Rau Puawai scholarship.

Chapter Six contains the findings drawn from the data using a thematic analysis. Thematic analysis involves the identification, analysis and reporting of themes from the data collected. Three approaches can be used; theoretical framework, prior research or data driven, or a combination of these frameworks. For this research, a data driven approach is adopted. The data driven approach allows the researcher to examine the data and themes from a realistic and constructive approach. It enables the researchers to reflect the views of the participants and what works best for Māori in order to succeed and analyse in-depth what makes Te Rau Puawai successful.

Chapter Seven discusses five major themes that emerged from the findings identified in chapter six. They were *whānau*, *whanaungatanga* (relationships), *manaakitanga* (caring, nurturing), leadership, and competency. This chapter explores each of these and discusses how they are related to the students and their success within Te Rau Puawai.

Chapter Eight contains the major conclusions drawn from the analysis of the data. It highlights what the success factors of Te Rau Puawai are, and provides a framework “Te Rau Puawai o te kawakawa o te ora” for supporting Māori students enrolled in tertiary

education, not only to accelerate the Māori mental health workforce, but overall to support Māori students. Following the conclusion section, research limitations and possible future research are identified and recommendations are provided.