Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.
Ki te Mārama i te Tangata
Me Mārama Hoki i Tōna Ao

Are cultural competencies critical for Māori mental health practitioners?

A thesis presented in partial fulfilment of the requirements for the degree of Master of Philosophy (Māori Studies)
Massey University

David (Rāwiri) Evans

2010
Abstract

“Ki te mārama i te tangata me mārama hoki i tōna ao” (if you wish to understand a man, know the world in which he lives) is a contribution to the field of cultural and clinical practice. It offers insight into the connections between cultural and clinical modes of service delivery and the inevitable interface between the two. In a broader sense, it also speaks to the application of traditional concepts to modern times – synergies and parallels, but also conflicts and contradictions.

Key words: culture, competencies, Māori mental health, and practitioner.

The research is an illustration of how it might be possible to walk in two worlds, and how this might be within health service settings. The methodology uses literature and formal interviews to formulate the research findings and to support the development of a Mātauranga Māori model of practice and service management – The Raukura Framework. A single hypothesis is central to this work: “Are cultural competencies critical for Māori mental health practitioners?”

“Me he toroa ngunungunu” (like an albatross with its head nestled under its wing) is the whakatauākī that has guided this work. Known for its majestic and inspiring presence, the toroa or (albatross) has often guided Māori. In traditional times the bird was seen as a chiefly figure, a symbol of high rank, and a metaphor for greatness and nobility. In this thesis, these types of metaphors are interwoven in its design; they have shaped and guided the research, and like the toroa they will hopefully reach beyond the pages of study to explore new horizons and new levels of insight. Moreover, to provide a catalyst through which sustained and positive health outcome for Māori might be achieved.
Acknowledgements

This thesis is about sharing a journey of whānau development. From the outset it has been about learning and understanding, but this must be shared with others.

I would like to offer my thanks to some key people who have supported and contributed to this process:

To my immediate whānau who have been on this journey alongside me for the past eight years. The whānau of Waiwhetu and Whakarongotai Marae, for your contributions to this work and for inspiring the health and well-being of our people.

Dr Te Kani Kingi, Veronica Tawhai, Professor Sir Mason Durie, Professor Taiarahia Black, Dr Whatarangi Winiata, Dr Helen Tiaaroa, Margaret Forster, Te Rau Puāwai staff and Jacob Tapiata. Also special thank you to Felicity Ware whose support and guidance has been invaluable over this journey. Your nurturing, encouragement and leadership have made this thesis possible.

Massey University.

The Henry Rongomau Bennett programme for supporting and encouraging me to develop as a leader.

Finally, to the whānau of Ōtākou Marae, who have gifted this thesis with six feathers from the toroa (Albatross). The feathers are symbolic in providing the philosophical base for this thesis and laying the foundations on which, the Raukura Framework now sits.
# Table of Contents

Abstract  
Acknowledgements  
Table of Contents  
Chapter One: Introduction  
1.0: Introduction  
1.1: Research Question  
1.2: The Discourse  
1.3: Historical Patterns and Concerns with Substance use in New Zealand  
1.4: My Journey  
1.5: Māori Treatment Models  
1.6: Chapter 1: Conclusion  
2.0: Methodology Introduction  
2.1: Aims and Objectives  
2.2: Kaupapa Māori Research  
2.3: Analysis of Key Reports, Policy Statements and Literature  
2.4: Māori Health Research Frameworks  
2.5: Chapter Two Conclusion  
Chapter Three: History of Māori Mental Health In Aotearoa New Zealand  
3.1: Leadership that Developed Change in New Zealand  
3.2: Conclusion  
Chapter Four: Cultural Conflicts And Health  
4.0: Introduction  
4.1: Māori mental health and addictions related Policy  
4.2: Client base  
4.3: Educational Development  
4.4: Looking ahead  
4.5: Conclusion  
Chapter Five: Results  
5.0: Introduction  
5.1 Participants:  
5.2: Profile and Length of Time in Sector  
5.3: Understanding Cultural Competence  
5.4: The Role of Identity within Practice  
5.5: Working in Māori Models of Practice
List of Tables
Table 1 Māori centred framework, Source: Durie, (1996b, p. 13) ........................................25
Table 3 The Raukura Framework .................................................................................80

List of Figures
Figure 1 Aboriginal life in the 1830s Natives of New South Wales as seen in the streets of Sydney – A Earle. Printed by C Hullmandel [1830]. (Photo: Alexander Turnbull Library) .................................................................................................................................7
Figure 2 Jenkins accommodation house sketch by William Swainson in 1849. Source: Alexander Turnbull Library, Wellington, New Zealand ...............................................8
Figure 3 Chisholm Ward, Queen Mary Hospital, Hanmer Springs (personal photograph, 12 August 2008). .........................................................................................................................9
Figure 4 The foundation stone from the opening of the first section built before Chisholm ward (personal photograph, 12 August 2008). ......................................................10
Figure 5 Rutherford Ward (personal photograph, 12 August 2008) ..........................10
Figure 6 Te Takarangi Framework ...........................................................................18
Figure 7 Cultural competence model (Huriwai, 2006). ...........................................18
Figure 8 Sir Peter Buck (Britanica.com, 2010) ..........................................................32
Figure 9 Inspecting the state housing scheme at Waiwhetu, 1949 ..........................34
Figure 10 Sir Maui Pomare (NZ History, 2009) ......................................................35
Figure 11 Sir Apirana Ngata (Answers.com, 2009) ................................................36
Figure 12 Te Whiti o Rongomai (NZ Edge.com, 2009) ........................................38