

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.

HE ARA KI TE AO MĀRAMA

A pathway to understanding the facilitation of taha
wairua in mental health services

Louise V. Ihimaera

**Whānau-ā-Kai, Ngāti Kahungunu, Whakatōhea,
Ngāti Porou**

A thesis submitted in partial fulfilment of the requirements
for a Masters of Arts

Massey University Palmerston North New Zealand

2004

Abstract

This research is about the facilitation of taha wairua (spirituality) in mental health services.

This research has been guided by kaupapa Māori frameworks and aimed to answer three questions:

- Whether taha wairua, supported by mātauranga Māori can be verified as a valid concept for use in mental health services
- How Māori cultural and clinical workers facilitate taha wairua within a kaupapa Māori approach, and,
- How the use and influence of taha wairua facilitates the inclusion of mātauranga Māori.

The increasing acceptability of alternative and holistic approaches to healing often with a spiritual component deserves serious consideration, especially within the area of mental health services.

The literature shows that indigenous views of health and healing are valid and deserve recognition and acceptance in mental health services. The Treaty of Waitangi, the founding document of New Zealand, underpins Māori rights to the facilitation of taha wairua practices in Western health systems. Current New Zealand mental health policy and legislation provide strategies to progress the facilitation of Māori healing interventions in mental health services. It is noticeable, however, that these strategies are not built on the Treaty of Waitangi but are built on health disparities. The literature also supports the concept that there is a place in the recovery process for both spirituality and religious beliefs, and Western and cultural interventions. The data illustrate how tikanga Māori either practised solely in its natural form or within the framework of Māori models of health is beneficial to

health outcomes for tangata whai ora and whānau when supported by the facilitation of taha wairua.

The research data provided the foundation for components that can produce a framework for the facilitation of the concept of taha wairua within the scopes of practice of kaimahi Māori in mental health services. Some standards for best practice in supporting taha wairua within the cultural component of all Māori working in mental health have also been proposed.

Māori do not have the critical mass to achieve all that has been raised in this research, and the principle of collective responsibility needs to be applied to provide the necessary resources and support to achieve implementation of Māori healing frameworks to facilitate taha wairua in mental health services.

It is hoped the knowledge gained from this research will be useful to policy makers and managers in gaining insight into the benefits of healing for tangata whaiora, whānau and kaimahi Māori through the provision of appropriate cultural interventions and in providing an appropriate environment to enable physical and spiritual healing to take place. It is also hoped Māori too will find this research of benefit, particularly to inform scopes of practice, thereby providing potential for new ways to achieve best practice cultural and clinical practice.

Mihimihi/Acknowledgements

E tō mātou Matua i te Rangi, te Kaiwhakaruruhau o te Wairua, he nunui ngā kupu aroha ki a koe. Nāu ake ngā taonga tuku iho pērā i te Tika, te Pono me te Aroha, mā mātou āu tamāriki e mau, e pupuri, kia ora pai ai te Whānau. Nāu hoki te Whakaaro, te Kupu, te Mōhio, te Mārama mā mātou e whai ake kia tū tonu ai te Iwi. Nāu te iti, te rahi, te katoa. Nō reira, Tēnā Koe, Tēnā Koe, Tēnā Koe.

Kore rawa i mimiti te waipuna o te tangi mō koutou kua taha i te ārai. Nā koutou i whakatinana ai te tūāpapa mō ngā whakatipuranga e haere mai ana. Ki runga i tēnei tūāpapa ka taea e mātou te hanga tētahi marae mō te Mokopuna, hei tūrangawaewae mō tōna rekereke, hei kahukiwi mō tōna pakihiwi. Heoi anō, kua mutu tā koutou mahi ā tinana i roto te ao hurihuri nei, nā reira, waiho aua mahi mā mātou ngā morehu e hāpai ake. Haere atu rā koutou, he mahi ā wairua tonu mā koutou anō. Tēnā, haere atu rā. Hoki atu rā ki te kāpunipuni o ngā wairua. Oti atu.

Rātou, te hunga mate ki a rātou.

Tātou te hunga ora ki a tātou

Tēnā koutou ngā kanohi ora ō tēnā Whānau, ō tēnā Hapū, ō tēnā Iwi. Tēnā koutou katoa. He mokopuna tēnei nō Te Whānau ā Kai, Te Aitanga ā Māhaki, Whakatōhea, Tūhoe, Ngāti Porou, Ngāti Kahungunu e mihi atu ana ki a koutou katoa. Nāu te rourou, nāku te rourou, ka ora ai te Iwi. Nā runga i te tikanga o ēnei kupu nō neherā i taea ai tēnei tuhinga roa. Nō reira, ki a koutou katoa, kei te mihi, kei te mihi, kei te mihi.

Ka huri te mihi ki a koutou taku toa takitini, nā koutou tēnei mahi i ārahi, i tautoko, i manaaki. Ki a kōrua Doctor Maureen Holdaway, kōrua ko Doctor Te Kani Kingi, ko kōrua ngā taniwha i ata tiaki nei i ahau. Tēnā kōrua, tēnā kōrua. Ki te hunga mātāpuna, tēnā koutou, tēnā koutou. Mai i ngā whakaaro o tēnā, o tēnā o koutou, ka hangaia te tuarā mō tēnei tuhinga roa. Ngā mihi nui, ngā mihi roa.

Tēnā koutou ngā kaihoe o tēnā waka aroha Te Rau Puāwai, nō mai rā anō he korowai koutou mōku. Kei te mihi, kei te mihi. Tēnā hoki koutou ōku hoa kaimahi o Te Rau Matatini, Te Pūmanawa Hauora, Te Puāwai o te Whānau me He Ara ki te Ao Mārama. Kei te mihi.

Ki tōku Whare, ngā tūpuna, ngā mokopuna, ngā tamāriki, ngā mātua, ngā kōkā, tōku māmā, tōku pāpā, tōku kuku, a, kei whea mai. Hōhonu te aroha mō koutou. Āe rā, ki a koutou katoa taku toa takitini, Tēnā koutou, tēnā koutou, tēnā tātou.

Papakupu/Glossary of Terms

Ahi-kā	symbolic phrase for ‘home fires kept burning’
Āhuru mōwai	safe environment
Ārangī	unsettled, anxious
Ārangirangi	listlessness, idle
Aroha	love
Hapū	sub-tribe
Harirū	shake hands
Hauora	health
Haurangi	someone who is intoxicated, mad
Hinengaro	mental
Hōngī	pressing of noses
Hui	meeting, gathering
Io Matua Kore	highest spiritual (God) being
Iwi	tribe
Kaimahi Māori	Māori worker
Kaimanaaki	social worker
Kaitautoko	support worker
Karakia	prayer, incantations
Karanga	call
Kaumātua	respected tribal elder (male or female)
Kaupapa	purpose
Kaupapa Māori	for Māori, by Māori
Kāwanatanga	right to govern
Koha	gift of appreciation
Kōrero	talk
Kōrero pūrākau	traditional Māori stories
Kotahitanga	oneness, united

Mahitahi	co-operativeness
Mahi whakairo	Māori carving arts
Mākutu	illness attributed to a cultural violation
Mana	control, prestige, influence
Manaaki	caring in a reciprocal manner
Manuhiri	visitors
Marae	symbol of cultural identity
Māramatanga	enlightenment
Matakite	seer
Mātauranga Māori	Māori knowledge
Mate Māori	Māori illness
Mauri	life principle (essence)
Mihimihi	introductions
Mirimiri	massage
Moemoeā	dreams, future goal, vision
Motu	island
Ngā mahi matarua	a person performing two significant roles
Ngā mahi tōtika	best practice standards
Ngā umanga Māori	roles in facilitating taha wairua
Ngā taonga tuku iho	cultural treasures, knowledge, handed down
Noa	safe
Ora	well-being
Oranga	facilitate complete well-being
Ōritetanga	equality
Pākehā	European
Pakeke	adult
Pōrangi	headstrong, the mind fully occupied, out of one's mind, wandering, seeking
Poutama	denotes pathways to higher learning and skills
Pōwhiri	welcome ceremony
Pūmanawa	personal traits, characteristics
Punga	fern
Rangatahi	youth
Rangatiratanga	chieftainship

Rangi (nui)	sky father
Rau	leaf
Rongoā	traditional medicines, remedies
Rongo maraeroa	atua – god of peace
Rōpū	group
Tangata whai ora	a person seeking health
Te whare tapa whā	four cornerstones of health
Taha wairua	spiritual dimension
Tangata kainga	people belonging to a local area
Tangata whenua	people of the land
Tangihanga	funeral
Tapu	a state subject to risk, address with caution
Te ao Māori	the Māori world
Te ao tawhito	the old world
Te hunga mate	ancestors
Te hunga ora	the living
Teina	younger sibling
Te reo Māori	the Māori language
Te reo mihi	language of acknowledging
Tikanga	custom, protocols, procedures
Tinana	physical
Tino rangatiratanga	self-determination, autonomy
Tohunga Puna Ora	Māori traditional healer
Tuakana	older sibling
Tūmatauenga	atua – god of war
Tūrangawaewae	place where one stands
Uara	values, principles
Wahine	woman
Waiata	song
Wairangi	overly excited, infatuated, foolish
Whaikōrero	formal speeches
Whakamā	deep sense of embarrassment, shyness
Whakamomori	great sense of sadness
Whānau	family

Whanaungatanga	relationships
Whakapapa	genealogy
Whakataukī	proverbial saying
Whakawhanaungatanga	affirmation of bonds
Whenua	land

Table of Contents

Abstract	i
Mihimihi/Acknowledgements	iii
Papakupu/Glossary of Terms	v
Table of Contents.....	ix
List of Tables.....	xiii
 CHAPTER ONE.....	 1
Introduction	1
The International Context.....	2
World Health Organisation (WHO).....	2
Working Group on Indigenous Populations (WGIP).....	3
The draft Declaration on the Rights of Indigenous Peoples and the Treaty of Waitangi	3
Definition of Indigenous People	7
Indigenous peoples and mental health – a comparison with Māori.....	8
Mental Health Services in New Zealand.....	12
Major Health Reforms.....	12
Current Policy Direction	13
The Treaty of Waitangi and its relevance to Māori Mental Health.....	16
Relevant legislation.....	19
Māori Strategies For Health	21
Māori Community Health Workers	21
Māori Approaches to Healing.....	22
Two decades of Māori Development.....	22
Overview of thesis chapters	24
 CHAPTER TWO.....	 27
Notions of Spirituality (Literature Review)	27
Definitions – Spirituality and / or Religion	27
Wairua Māori - Māori spirituality; te taha wairua – spiritual dimension in health care	29
Te Wairua - Ira atua me te ira tangata.....	29
Mauri	30
Limitations of Medical Models of Health.....	31
Clinical	31
Diagnostic.....	32
Ethical.....	33
Benefits of spirituality in health care	34

Spirituality and Indigenous experiences – the use of indigenous models of healing internationally within mental health services.....	35
The Tohunga Suppression Act 1907 (repealed 1963).....	38
Tikanga Māori	40
Cultural Identity.....	40
Marae.....	41
Te Whenua	41
Te Reo Māori.....	42
Whānau.....	43
Tapu and Noa.....	43
The use of Māori models of Health within Mental Health services.....	45
Te Whare Tapa whā	46
Te Wheke.....	47
Ngā Pou Mana	48
Poutama me te Pōwhiri	49
Ko te Tuakiri o te Tangata.....	51
Conclusion.....	52
 CHAPTER THREE	 54
Methodology	54
Introduction	54
Māori Research Methodology / Paradigms	55
Definitions – Māori centred versus Kaupapa Māori Research.....	55
Methods.....	58
Principles.....	58
Supervision and support.....	60
Preparing the ground.....	61
Ethical Considerations	65
Profiles of participants	66
Focus Groups.....	67
Collecting the Data	68
Informed consent	68
Managing and analyzing the data	69
Issues - the moral and the perplex	70
Conclusion.....	70
 CHAPTER FOUR	 72
Sharing their Experiences	72
Introduction	72
Wairua Māori – Māori spirituality, Taha wairua – Spiritual dimension, Māori perspectives	72
Tikanga Māori and Māori models of Health.....	76
Cultural Diversity	79
Cultural components of Tikanga that support taha wairua	80
Pōwhiri	81
Karanga	82
Karakia	83
Whakawhanaungatanga.....	84
Whakapapa	85
Te Reo Māori.....	86

Māori Assessment Tools Guided By Tikanga And Māori Models Of Health	89
Cultural assessment.....	89
Health Outcomes Assessment and Tikanga`	91
Tikanga, Māori Models of Health, Recovery and significant benefits for tangata whai ora	92
Positive benefits for whānau due to the influence of taha wairua	98
Cultural Roles that support Te Taha Wairua within Service Delivery and the Mental Health Setting	101
Māori concepts appropriate to the cultural role.....	103
Tuakana/teina.....	103
Ngā mahi matarua – dual roles	103
Akoranga Tikanga Māori - training	104
Takawaenga - Liaison	105
Ringa raka – versatile.....	106
Kaumātua.....	107
Tohungatanga	108
Carriers of te taha wairua	109
Tapu and Noa - risk management	110
Access and informed choice	111
Supervisors and mentors	112
Conclusion.....	113
 CHAPTER FIVE	 114
Telling Their Stories	114
Introduction	114
Tikanga and Best Practice Standards.....	114
Pūmanawa	114
He tangata tika me te pono	114
He tangata manaaki	116
He tangata mana.....	117
He tangata aroha ki te tangata.....	118
He tangata pūkenga	119
A tikanga Māori environment.....	122
A physical building and space	123
Cultural safety.....	124
Competencies.....	126
Proficient and appropriate cultural leadership.....	127
Collective Responsibility	128
Positive benefits from the influence of taha wairua in the workplace	129
Barriers to the facilitation of taha wairua in Kaimahi Māori practice	132
Conclusion.....	135
 CHAPTER SIX	 136
Findings and Recommendations.....	136
Introduction	136
The Research Findings	138
Oranga	138
Recommendations:	139
Tikanga Hauora.....	140
Recommendations	141

Whānau Ora.....	141
Recommendation.....	141
Ngā Umanga Māori.....	142
Recommendations	142
Ngā Mahi Tōtika.....	143
Recommendation.....	143
Āhuru Mōwai.....	143
Recommendations	145
Strengths	145
Limitations.....	145
Other Issues	147
Limitations of the study	148
Strengths of the study.....	148
Where to from here?	149
Conclusion.....	149
Bibliography	151
Appendices	163

List of Tables

Table 1.1: Principles of the Treaty of Waitangi	5
Table 1.2: Principles for Funding Culturally Effective Services.....	18
Table 2.1 Space, Boundaries, Time & Risk Assessment	45
Table 2.2 The Whare Tapa Whā Model.....	47
Table 4.1 Oranga – Significant benefits for tangata whai ora and whānau through the influence of taha wairua as facilitated through Tikanga processes.....	88
Table 4.2 Whare Tapa Whā Assessment Schedule.....	91
Table 4.3 Tikanga Hauora – Significant benefits for tangata whai ora and whānau through the influence of taha wairua as facilitated through Māori models of health and supporting recovery themes	97
Table 4.4 Whānau Ora – Family well-being involvement as influenced by the use of taha wairua on Māori clinical and cultural workers practice	101
Table 4.5 Ngā Umanga Māori: the cultural worker and Māori in clinical roles	107
Table 4.6 Kaumātua and their role in mental health services	113
Table 5.1 Ngā Mahi Tōtika – Best practice standards that support the influence of. Wairua within the cultural worker, Māori clinician and kaumātua roles ...	121
Table 5.2 Positive Benefits of the influence of taha wairua in the workplace	131
Table 5.3 Āhuru Mōwai – Solutions to barriers to enable an appropriate environment to support the facilitation of taha wairua	134
Table 6.1 He Ara Ki Te Ao Mārama – a pathway to understanding, the facilitation of taha wairua in mental health services –a practice framework	146