

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 Tairahia Black, Dr Whatarangi Winiata, Dr Helen Tairaoa, 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	ii
Acknowledgements	iii
Table of Contents	iv
Chapter One: Introduction	1
1.0: Introduction	2
1.1: Research Question	2
1.2: The Discourse	3
1.3: Historical Patterns and Concerns with Substance use in New Zealand	4
1.4: My Journey	7
1.5: Māori Treatment Models	14
1.6: Chapter 1: Conclusion	18
2.0: Methodology Introduction	20
2.1: Aims and Objectives	20
2.2: Kaupapa Māori Research	21
2.3: Analysis of Key Reports, Policy Statements and Literature	24
2.4: Māori Health Research Frameworks	24
2.5: Chapter Two Conclusion	28
Chapter Three: History of Māori Mental Health In Aotearoa New Zealand	29
3.1: Leadership that Developed Change in New Zealand	32
3.2: Conclusion	40
Chapter Four: Cultural Conflicts And Health	42
4.0: Introduction	42
4.1: Māori mental health and addictions related Policy	43
4.2: Client base	47
4.3: Educational Development	51
4.4: Looking ahead	55
4.5: Conclusion	57
Chapter Five: Results	59
5.0: Introduction	60
5.1 Participants:	60
5.2: Profile and Length of Time in Sector	60
5.3: Understanding Cultural Competence	63
5.4: The Role of Identity within Practice	65
5.5: Working in Māori Models of Practice	67

5.6: Supportive Work Environment	70
5.7: Conclusion	71
Chapter Six: Analysis and Conclusion	73
6.0: Introduction	73
6.1: Key Themes	74
6.2: Raukura Framework	79
6.3: Conclusion	80
References	84
Appendices	89

List of Tables

Table 1 Māori centred framework, Source: Durie, (1996b, p. 13).....	25
Table 2 Estimate of Mental Health and Addiction Workforce FTE by Organisation and Setting, 2007–2008. Source: Ministry of Health, June 2008, Mental Health and Addictions Workforce Stocktake, final draft, p. 28.	55
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