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Developing Mahi Oranga: A Culturally Responsive Measure of Māori Occupational Stress and Wellbeing.

A thesis presented in partial fulfillment of the requirements for the degree of
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He Whakamārama (Abstract)

Occupational stress is a growing problem worldwide, resulting in poor health for individuals, reduced organisational performance, and financial costs to society because of increases in health service costs. Despite occupational stress research spanning 30 years, none has yet examined whether indigenous groups such as Māori experience it differently to their mainstream counterparts. Neither has anyone critiqued the appropriateness of using Western developed occupational stress assessments with Māori. Using a Māori-centred approach, this research aimed to identify whether Māori health workers in Aotearoa New Zealand experience occupational stress differently, and then to develop a culturally responsive, reliable and valid psychometric assessment (called Mahi Oranga).

Consultation with thirteen Māori health workers investigated the need for this research, and gained feedback and support for developing Mahi Oranga. Following consultation Mahi Oranga was developed, informed by Māori models of health and wellbeing, feedback from consultation, the limited literature related to Māori experiences of occupational stress, mainstream occupational stress literature and Western developed measures of occupational stress. Mahi Oranga was designed to measure workplace demands (cultural safety, organisational constraints, role overload and interpersonal conflict), coping strategies (including wairua/spiritual, hinengaro/psychological, tinana/physical and whānau/extended family components), and strain outcomes (for the individual and the organisation). Once developed, Mahi Oranga was made available online to Māori health workers, receiving 130 responses. Statistical analyses included exploratory factor analysis and bivariate correlations. Respondents represented urban and rural work settings, plus kaupapa Māori and mainstream work environments. Thematic analysis was conducted on qualitative responses.

Organisational strain was higher in urban rather than rural work settings. Cultural safety, organisational constraints, role overload and interpersonal conflict were all higher in kaupapa Māori rather than mainstream work environments. Coping strategies were lower in mainstream rather than kaupapa Māori work environments. Thematic analysis revealed occupational stress experiences related to organisational constraints, role overload and

interpersonal conflict were common to all staff, but that experiences of institutional racism and a lack of cultural safety were unique to Māori.

Limitations included the small sample size, and implications for practice include the need to increase awareness of these issues and knowledge of how to address them.

Rārangi Kupu Māori (Glossary of Māori Words)

Kupu Māori/ Māori Words	**English Translation**
Aotearoa	the Māori name for New Zealand, meaning 'Land of the Long White Cloud'
aroha	love or compassion
awhi	help
hā a Koro mā a Kui mā	the ‘breath of life’ from forebears
hapū	sub-tribe
hinengaro	thoughts and feelings, psychological, the mind
Hua Oranga	the name for a Māori measure of mental health outcomes
hui	meeting(s) or conference(s)
iwi	tribe
iwi katoa	societal context
kapa haka	Māori performing arts
karakia	prayer
karanga	call
kaumātua	male elder
kaupapa	philosophy
kaupapa Māori	Māori philosophy
kawa	marae protocol
kete	basket
kōhanga reo	Māori preschool, language nests
korero te reo	speak in the Māori language
kotahitanga	solidarity
kuia	female elder
kupu Māori	Māori words
mahi	job, work
mahi ki te tangata whaiora	work with Māori patients or clients
Mahi Oranga	Healthy Work Questionnaire
mana	prestige or dignity
mana ake	uniqueness
mana Māori	Māori wellbeing and integrity which emphasises the wholeness of social relationships
mana Whakahaere	CEO
manaakitanga	care for, show respect for, or hospitality
Māori	indigenous people of Aotearoa New Zealand
Māoridom	the Māori people

Kupu Māori/ Māori Words	English Translation
marae	central area of a village and its buildings
mātauranga Māori	Māori knowledge
mauri	life principle or ethos
mauriora	access to te ao Māori
mihimihi	exchange of greetings
mokopuna	grandchild, grandchildren
nga manukura	leadership
Ngā Pou Mana	The Four Supports
Pākehā	non-Māori, European
papakāinga	home base
pepeha	a recital of the speaker's whakapapa (genealogical) connections
pono	honesty
poroporoakī	farewell, closing ceremony
pōwhiri	formal Māori welcome
pūtea	Money, budget
rangatiratanga	Māori self determination
raranga	weaving
rohe	territory, area
rongoā Māori	Māori medicine, usually derived from traditional herbs
rongoā practitioners	traditional Māori healers
rōpū	group
taha hinengaro	the thoughts and feelings side
taha tinana	the physical side
taha wairua	the spiritual side
taha whānau	the extended family side
taiao	physical environment
tamariki	children
tangata Māori	Māori person
tangata whaiora	Māori patient or client
tangi	funeral
taonga tuku iho	cultural heritage
tauira Māori	Māori student(s)
tauiwi	foreigner
te ao Māori	the Māori world
te ao tūroa	the physical environment
te mana whakahaere	autonomy
te oranga	participation in society

Kupu Māori/ Māori Words	English Translation
Te Pae Māhutonga	The Southern Cross
Te Pōwhiri Poutama	The Steps of Welcome
te reo Māori	the Māori language
Te Taitokerau	the Northland region of Aotearoa New Zealand
Te Whare Tapa Whā	The Four Cornerstones
Te Wheke	The Octopus
tika	integrity
tika/pono/aroha	integrity/honesty/compassion
tikanga	customs and protocols
tikanga Māori	Māori customs and protocols
tikanga Pākehā	non-Māori or European philosophy
tinana	physical body
Tiriti o Waitangi	Treaty of Waitangi
tohunga	expert, specialist or priest
toiora	healthy lifestyles
tūpuna	ancestors
tūrangawaewae	land base
waiata	song, singing
waiora	total wellbeing
waiora	environmental protection
wairua	spirit, spiritual
wairuatanga	spirituality
wero	challenge
whakamā	embarrased
whakamua	forward
whakaoranga	respect of life
whakaotinga	completion or new beginnings
whakapapa	genealogy or cultural identity.
whakapuaki	letting wellness flow
whakaratarata	expression of openness and trust
whakatauāki	proverb
whakawhanaungatanga	relationship building
whakawhetaitanga	acknowledgements
whānau	family, extended family
whānau ora	family health
whanaungatanga	family, the extended family and group dynamics or relationship building that is mana enhancing
whatumanawa	the emotional aspect

Pepeha and Whakatauākī

Pepeha (Introduction)

Ko Aotea u tanga nui, Matātua, me Te Arawa ngā waka
Ko Matua te Mana/Ruapehu, Whakaraia, me Tongariro ngā maunga
Ko Wanganui rawa ko Tākau ngā awa
Ko Taupō-Nui-A-Tia te moana
Ko Te Ātihaunui a Paparangi, Ngāpuhi, me Tūwharetoa ngā iwi
Ko Ngāti Kurawhatia ki Pipiriki, Ngāti Rehia ki Tākau Bay, me Ngāti Rongomai ngā hapū
Ko Paraweka, Te Whetumarama O Te Ao Hou, me Rongomai Turangi ngā marae
Ko Lisa Stewart tōku ingoa

Aotea u tanga nui, Matātua, and Te Arawa are my ancestral canoes
Matua te Mana/Ruapehu, Whakaraia, and Tongariro are my mountains
Wanganui and Tākau are my rivers
Taupō-Nui-A-Tia is my lake
Te Ātihaunui a Paparangi, Ngāpuhi, and Tūwharetoa are my tribes
Ngāti Kurawhatia ki Pipiriki, Ngāti Rehia ki Takau Bay, and Ngāti Rongomai are my sub tribes
Paraweka, Te Whetumarama O Te Ao Hau, and Rongomai Turangi are my marae
Lisa Stewart is my name

Whakatauāki (Proverb)

Ki te kāhore he whakakitenga	Without foresight or vision
ka ngaro te iwi	the people will be lost

Whakawhetaitanga (Acknowledgements)

I could not have embarked on this thesis project without the help and support of so many people I am blessed to have in my life. First and foremost, this thesis was guided and overseen by my tūpuna in the spiritual realms, who communicated the need for this research to be done for our people. My research interests lay in a slightly different direction, but having got to the end of this project, I see clearly why my tūpuna would not leave me alone until I agreed to take up this wero (challenge). Kia ora.

In the physical realms, I can attribute the impetus to start this project to Traceyanne Herewini, who shared stories with me that opened my awareness to some of the issues our whānau working in the health and disability sector face. However, I would not have survived the two years it took to complete this thesis without the constant love and support of my "sisters-in-crime" Tania Allen and Ramona Radford. Together we survived our own experiences of a toxic work environment, and transitioned to much brighter and more sustaining workplaces on all levels of wairua, hinengaro, tinana and whānau. It is my privilege to continue the journey with them beyond this thesis, and look forward to many more years of incredible growth and sisterhood.

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For anyone conducting thesis research, the most important ingredients for success are the research participants, and their supervisor. Without the generosity of time and knowledge of the participants involved in the consultation phase of my thesis, I would not have been able to develop Mahi Oranga so that it would meet the needs of our whānau working in the health and disability sector. Then, during the data collection phase I was grateful to receive responses from so many of our whānau at the coalface of health services for our Māori people. I hope that this research will eventually help create healthy and sustaining workplaces for them, which will ultimately benefit our tangata whaiora. I also wish to acknowledge my supervisor, Dianne Gardner. Words alone cannot express my gratitude for all that Dianne has been to me for the past two years – the shoulder I cried on, the wise mentor, the editor (from whom I learned so much about writing), the amazing role model, and my champion. I have been blessed on so many levels to be fortunate enough to have Dianne partner me on this journey. Thank you, thank you, and thank you again.

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In closing, the whakatauāki (proverb) below is a true reflection of this thesis.

Ehara taku toa, he taki tahi, he tōā taki tini.

My success should not be bestowed on to me alone, as it was not individual success, but the success of a collective.

Tena koutou, tena koutou, tena koutu katoa.

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