

Let's get real   
REAL SKILLS FOR PEOPLE WORKING IN MENTAL HEALTH & ADDICTION

# Working with Māori

Essential level learning module

**Te Pou**  
o Te Whakaaro Nui

 **MINISTRY OF  
HEALTH**  
MANATŪ HAUORA

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# Introduction

*Tēnā koe e āro mai ana te whakaaro ki tēnei huarahi. Kia kaha i roto i ngā akoranga mō te ao Māori e whai ake nei. Kia ora mai.*

The Real Skill for working with Māori is:

Every person working in a mental health and addiction treatment service contributes to whanau ora for Māori.

Performance indicators - essential	
Te reo Māori	<ul style="list-style-type: none"> <li>• Recognise that tāngata whaiora may consider waiata, karakia and te reo Māori as contributors to their recovery.</li> <li>• Use available resources such as te reo Māori speakers and information written in both English and Māori when appropriate.</li> <li>• Understand that tāngata whaiora and/or their whānau may wish to nominate a person to speak on their behalf and support the involvement of nominated speakers.</li> <li>• Demonstrate familiarity with local Māori groups (e.g. mana whenua), their roles, responsibilities and relationships with each other as guardians of Māori cultural knowledge and te reo Māori.</li> <li>• Demonstrate respect for te reo Māori and tikanga.</li> </ul>
Whakawhanaunga	<ul style="list-style-type: none"> <li>• Recognise and understand the different roles and responsibilities within whānau and the nature of whānau relationships with tāngata whaiora.</li> <li>• Demonstrate awareness of Māori methods of interaction that support relationships - particularly with whānau, such as “No hea koe?” (Where do you come from?) and tātai (establishing links).</li> </ul>
Hauora Māori	<ul style="list-style-type: none"> <li>• Develop an understanding of Māori models or perspectives of Hauora in service delivery.</li> <li>• Acknowledge that Māori may consider using traditional healing processes and practices that support health and well-being.</li> <li>• Understand that tāngata whaiora and/or their whānau may utilise whenua, moana and ngahere in the support of whānau ora.</li> <li>• Demonstrate an understanding of the principles of tino rangatiratanga (self-determination) and mana motuhake (autonomy) and actively protect service user rights.</li> </ul>
Wairua	<ul style="list-style-type: none"> <li>• Acknowledge differing spiritual practices and understand that these unique perspectives contribute to the support of tāngata whaiora and whānau ora.</li> </ul>
Tuakiri tangata	<ul style="list-style-type: none"> <li>• Acknowledge the importance of identity as Māori to the recovery of tāngata whaiora and the process of whānau ora.</li> <li>• Demonstrate knowledge and application of cultural safety and cultural competence in terms of working with Māori.</li> </ul>
Manaaki	<ul style="list-style-type: none"> <li>• Acknowledge the significance of manaaki to the processes of engagement and whakamana, which contribute to whānau ora.</li> </ul>



By 2051, the Māori population will almost double in size to close to a million, or 22 per cent. This represents an 81 per cent increase since 1996 (Statistics NZ, 2001).

The working with Māori Real Skill in the *Let's get real* framework identifies six key areas within which to explore the knowledge, skills, attitudes and values considered essential when working with Māori in the mental health and addiction context. These areas are:

- te reo Māori (Māori language)
- whakawhanaunga (relationship building)
- hauora Māori (Māori health and well-being)
- wairua (spirituality)
- tuakiri tangata (personality and identity)
- manaaki (hospitality and respect).

The three modules, essential, practitioner and leader, provide some brief, fundamental information, key questions and activities that encourage reflection and planning by those working with Māori in mental health and addiction services.

The selection of the key areas for the working with Māori Real Skill, and consequently the information and activities presented in this module, represent one way of constructing a framework for exploring Māori content. The Real Skills modules should be seen as complementary to other Māori health frameworks and not definitive in nature. The structure and content of these modules has been developed through written submission and workshops held across New Zealand in 2006 and 2007, and represent the prioritised areas of focus arising from that process.

## Preparation

To help you complete this module, please familiarise yourself with national key strategy and policy documents relevant to mental health, addiction and Māori health. For your reference a list of recommended reading is included in this module. It is strongly recommended that you familiarise yourself with these documents, as they relate to working with Māori.

Of particular relevance to this module are the following documents.

- Durie, M.H. (1998). *Whaiora: Māori health development*. (2nd ed.). Auckland: Oxford University Press.
- Durie, M.H. (2001). *Mauri Ora: The dynamics of Māori health*. Auckland: Oxford University Press.
- Durie, M.H. (2003). *Ngā Kāhui Pou: Launching Māori futures*. Wellington: Huia Publishers.
- King, M. (1992). *Te Ao Hurihuri: Aspects of Māoritanga*. Auckland: Reed Publishers.
- Salmond, A. (1975). *Hui: A Study of Māori Ceremonial Gatherings*. Wellington: A.H. & A.W. Reed.

There are several main themes included in this module:

- the importance of te reo Māori
- Māori relationships
- unique Māori perspectives of health and health service delivery
- the importance and unique nature of wairua and Māori spiritual practices
- belonging and connecting
- honouring and respecting.

To gain the maximum benefit from this module you are encouraged to think about how the learning module applies to you and your work context. When you have finished working through this module use the Learning Review Tool to help you reflect on how you work with Māori. This will enable you to identify where your strengths are, along with any areas you may need to further explore in your Individual Professional Development Plan.

This document has been formatted to work on electronically. Type your answers into the areas indicated with grey shading. The answer areas will grow to accommodate the length of your answer. Print versions are available if you would rather handwrite your answers, see [www.tepou.co.nz/letsgetreal](http://www.tepou.co.nz/letsgetreal) to download a print version.

## Overview

E kore au e ngaro he kakano i ruia mai i Rangiatea.

I shall never be lost, for I am a seed sown in Rangiatea.

Toi te kupu, toi te mana, toi te whenua.

The permanence of the language, prestige and land.

(Attributed to: Na Tinirau nga kupu, Na Rev. Kingi Ihaka i whakapakeha.)

A research study which investigated the importance of cultural factors in treatment for Māori with addiction problems found that Māori expect to be treated as Māori regardless of whether attending a mainstream or Māori dedicated service. Incorporating cultural elements in to services for Māori not only enhances engagement but also contributes to the achievement of positive health outcomes (Huriwai et al, 2000).

Māori have diverse realities. This phrase is often used to respond to the mistaken belief that all Māori are the same, with very little margin of distinction from one another with respect to upbringing, knowledge of Māori culture, language, custom and history, connection to tribal land, access to education, and place within family and home.

A significant reality within New Zealand's history is the removal of Māori from their culture through the initial impact of, and the subsequent outcomes of, colonisation. Although traditionally there are



similarities in origin, values, beliefs and customs throughout Māoridom, tribally and individually the impact of the colonial experience has meant different realities for Māori across Aotearoa.

There are those few who remain strongly connected to traditional custom, values and practices; there are those many that have not had the opportunity to do so. There are those who have managed well the shift to the urban context; there are many who have not.

The numbers of Māori who experience mental health and addiction related issues, and who present to mental health and addiction services, remain disproportionately high compared to non-Māori (Oakley Browne, Wells & Scott, 2006). There is no single cause of poor mental health or addiction, and a variety of solutions and interventions are required. However the provision of access to a strong cultural identity is a key element in the provision of services to Māori.

*Te Tāhuhu: Improving mental health 2005-2015: The second New Zealand mental health and addiction plan* (Ministry of Health, 2005) supports the idea of acculturation as a valid approach in the response to the issue of Māori mental health and addiction. Te Tāhuhu achieves this through its goals of enabling earlier presentation to services, promoting the implementation of Māori-centric frameworks and models of practice, and increasing Māori participation in the planning and delivery of services.

“Good mental health depends on many factors, but among indigenous peoples the world over, cultural identity is considered to be a critical prerequisite” (Durie, 2003, p.14).

The goal of the working with Māori Real Skill modules is to offer those who work with Māori in mental health and addiction services the opportunity to reflect on their knowledge and practice, to provide them with some Māori cultural knowledge and skills, and to let them know where they can access further support and resources.

# 1 Working with Māori - prior experience

This is an initial activity which provides you with the opportunity to reflect upon the experiences you have had in working with Māori. It will help identify those areas in which you feel confident and comfortable, and those areas in which you may choose to seek further personal development.

1.1 In your role, what percentage of people who you work with are Māori?

1.2 Briefly describe the nature of some of your experiences of working with Māori and how you believe things went?

1.3 In your experience and role, are there any unique requirements necessary for achieving successful engagement and outcomes when working with Māori? What are these?

1.4 In the table below, describe:

- challenges have you experienced when working with Māori
- specific strategies could you or your team use to respond to these challenges.

Challenges	Strategies
<input type="text"/>	<input type="text"/>

1.5 Who does your organisation look to, to provide cultural leadership and specialist Māori knowledge?

## 2 Pōwhiri: an interdependent process

Within the Real Skills context, six key areas have been identified for special focus when working with Māori. In practice, these areas rarely exist in isolation from one another. A good example of this is the pōwhiri.

The pōwhiri is the ceremony of encounter, a highly ritualised process of engagement between two or more groups. While practices might differ amongst various tribes, the philosophical intention of the encounter is the same: to clear tapu impediments, and to establish and discuss the purpose of the meeting. However, in a wider context, pōwhiri contains elements that are transferable and can dictate the nature of encounter and interaction at any level. For example, a one-to-one interaction between a practitioner and tangata whaiora contains the elements of mihimihi, karakia, establishing a safe environment, setting expectations, describing roles, disclosure, discussion, making future arrangements and plans.

2.1 The process, or even experience, of pōwhiri may not be new to you. What insights about pōwhiri can you share here?

2.2 What does the process of pōwhiri indicate to you about a Māori way of doing things, a Māori way of seeing the world?

2.3 In your organisation, what rituals or elements of the pōwhiri process are observed and by whom? Who does your organisation look to, to provide leadership and expertise for pōwhiri?

## 3 The Treaty of Waitangi / Te Tiriti o Waitangi

The Treaty of Waitangi was first signed on 6 February 1840 at Waitangi in the Bay of Islands by representatives of the British Crown and various Māori chiefs. The Treaty established a British governor in New Zealand, recognised Māori ownership of their lands and other properties, and gave Māori the rights of all British subjects. However the English and Māori language versions of the Treaty differ significantly, and so there has always been disagreement as to exactly what was agreed.

### Growing recognition of the Treaty

Until the 1970s, the Treaty was generally ignored by both the New Zealand courts and parliament. After years of concerted Māori effort, the Waitangi Tribunal was established in 1975 as a commission of inquiry. The tribunal is responsible for researching breaches of the Treaty by the Crown or its agents, and recommending means of redress. In most cases, the recommendations are non-binding, but in many instances the Crown has accepted that it breached the Treaty and its principles.

### The Treaty and health

While there were a number of reasons for the Treaty, certainly the issue of Māori health or welfare was not insignificant in terms of both shaping and selling the Treaty to Māori (Kingi, 2006). In 1988, the relationship between the Treaty and social policy was clarified by the Royal Commission on Social Policy and a set of principles, directly applicable to health, were developed: partnership, protection and participation, more commonly known as “the three Ps”. The Public Health and Disability Act 2000 was the first piece of social policy legislation to include references to these Treaty principles. The act clearly outlines how these principles are to be interpreted in the health sector, for example by requiring a minimum Māori membership on district health board boards and providing for Māori membership on district health board committees. As well, it requires that board members are familiar with the Treaty of Waitangi and Māori health issues.

## 4 Te reo Māori

Te reo Māori, the Māori language, is the language of the tangata whenua of Aotearoa, New Zealand and is indigenous to our country. It is a Polynesian language, closely related to Cook Island Māori, Tahitian and Hawaiian (Te Taura Whiri i te Reo Māori - Māori Language Commission, 2009). According to the 2006 Census, the Māori language is spoken by some 157,100 New Zealanders (Statistics New Zealand, n.d.).

As one of the three official languages of New Zealand, te reo Māori is a part of our country's national character and identity.

### Te whakahua i te kupu Māori - pronunciation of Māori words

Ko te reo te pūtake o te ao Māori.

The Māori language is the foundation of the Māori world.

This whakataukī (cultural saying) reflects the importance placed upon te reo Māori and its role in ensuring a thriving Māori people and culture.

An essential competency in ensuring successful outcomes when working with Māori is the ability to pronounce Māori words (including names) correctly. Conversely, the incorrect pronunciation of kupu Māori can put at risk successful outcomes when working with Māori.

The best way to ensure that your pronunciation is correct is to access competent speakers of te reo Māori as role models. It is a good idea for your organisation to bring in a language teacher, so that you can learn alongside your team and practice with them outside of the formal language learning time.

4.1 For now, with some work colleagues, list those resource people in the community who can assist you with your te reo Māori language needs.

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### Macrons aid correct pronunciation and meaning

It is important to make a distinction between long and short vowel length.

The meanings of words can change completely when vowels are pronounced in a long or short way. For example, keke means cake, keekee (long vowels) means armpit, and kekee means to creak. Clearly it pays to get it right, in the interests of being properly understood.

Using macrons when writing Māori words has become accepted as the most efficient way of marking long vowel length, in all but a few cases. Macrons reinforce a simple message for learners of Māori: all vowels with macrons are pronounced l-o-n-g. The emphasis macrons represent have always existed in

the spoken language and adding macrons to all words creates consistency for all Māori speakers (Te Taura Whiri i te reo Māori - Māori Language Commission, 2009).

Some common examples where macrons create a difference in meaning are:

- ata (morning) and āta (carefully)
- mana (prestige) and māna (for him or her)
- manu (bird) and mānu (float)
- o (of) and ō (provisions for a journey).

## Dialectical differences

There are some variations in te reo Māori amongst the different regions and tribes within Aotearoa. The major differences occur in the pronunciation of words, and variations in vocabulary and idiom, and can be used as markers for identifying where someone may be from. Fluent speakers of Māori have no problem understanding other dialects of Māori, and learners of the language may be unable to discern the subtle differences. In the workplace, it is often safest to check with those who have specialist local knowledge as to what usage is most common or acceptable in a particular area.

## Mihimihi - greeting in Māori

The working with Māori Real Skill does not require you to develop a high proficiency in te reo Māori. However, it is meaningful when meeting Māori and developing a relationship to show interest by learning and using Māori greetings and some simple introductory phrases and sentences. Remember the pronunciation pointers from the previous activity.

Here is a simple greeting to use when receiving a phone call:

Tēnā koe, [name of organisation], ko [your name] tēnei.

Tēnā koe, tēnā kōrua and tēnā koutou are used in formal situations such as initial meetings. Once you have established a relationship with a person, kia ora, meaning be well, can be used.

The rule when using this greeting is to follow kia ora with e, if the person's name has only one or two syllables in it. For names that have three or more syllables, it is not necessary to use the e after kia ora. For example, (one or two syllables) "Kia ora e Hemi", "Kia ora e John", "Kia ora e Jenny", "Kia ora e Matt"; (three or more syllables) "Kia ora Maryanne", "Kia ora Tumanako", "Kia ora Elizabeth", "Kia ora Ranginui".



## 4.2 Practice these greetings with your colleagues.

### Simple greetings

Haere mai      Welcome! Come!

Mōrena        Good morning

Nau mai        Welcome

Ata mārie     Peaceful morning

### Saying goodbye

E noho rā      Goodbye (from a person leaving)

Haere rā        Goodbye (from a person staying)

Hei konā rā    Goodbye (less formal)

## 5 Tuakiri tangata

The term tuakiri tangata encompasses persona, personality and identity. It embraces important cultural aspects such as mauri (life principle), as well as physical, emotional, intellectual and spiritual attributes.

Cultural identity is necessary for well-being and pathways to well-being are about reclaiming cultural identity. Recognising that cultural identity exists on a continuum, along which we all occupy different spaces is important. It is about ensuring access to te ao Māori and to our culture, which can support us in our cultural identity journeys and pathways (Human Rights Commission, 2006).

Mason Durie (1996) states “...that a secure Māori identity will act to protect against poor health, even in the presence of adverse socio-economic conditions. A secure identity appears to be least often associated with problematic or threatened health status”.

Two ways in which a service can show commitment to supporting a secure identity for Māori are to provide an environment that Māori can identify with and to use approaches that assist Māori to connect or re-connect with their own whakapapa, marae, whānau, hapū and iwi outside of the service.

5.1 Consider the environment that you work in. How does your organisation reflect the importance of Māori identity?

5.2 What approaches does your organisation use to connect or reconnect Māori to their own heritage?

### Kaikorero - the role of nominated speakers

In many cases whānau Māori will have a nominated speaker to mihi (provide greetings and introductions) on behalf of the whole whānau. This may occur when whānau accompany tangata whaiora to a service provider or at hui.

The purpose of this mihi is to introduce the whānau and tangata whaiora, and to commend a person to the care of the service. In this commendation however, many will look to seek assurance and a level of comfort about the environment and process that their family member is entering.

The introduction of the whānau and tangata whaiora will cover tribal connection and the speaker will often recite pepeha (tribal identification), which states clearly the genealogical relationship of that person and whānau to their home maunga (mountains), waka (canoe), iwi and hapū (tribal



connections), moana and awa (waterways), marae (pā sites), whare (houses) , wāhi tapu (sacred places) and tūpuna (ancestors).

Finding a commonality and establishing whanaungatanga (relationship) is the ultimate goal of mihi. It also explains why Māori tend to be far more interested in knowing where you come from, than what your job is or where you live. It is not expected that you will mihi in the way the representative te reo Māori speaker has done, but it is important to say a bit about yourself and the organisation.

### He tauira pepeha - an example of a tribal identification

Ko Ngongotaha te maunga	Ngongotaha is the (my) mountain
Ko Te Arawa te waka	Te Arawa is the canoe
Ko Ngāti Whakaue te iwi	Ngati Whakaue is the tribe
Ko Ngāti Tunohopu te hapū	Ngati Tunohopu is the sub-tribe
Ko te Rotorua nui a	
Kahumatamomoe te moana	Rotorua nui a Kahumatamomoe is the lake
Ko Kauae te waahi tapu	Kauae is the urupa or sacred burial ground
Ko Whakaue Kaipapa,	Whakaue Kaipapa and Tunohopu are my
ko Tunohopu ngā tūpuna	ancestors

5.3 What happens, or could happen in your organisation to ensure that a strong sense of whanaungatanga is achieved through the mihi aspect of pōwhiri?

### Waiata

Waiata (songs) serve a number of purposes in the Māori world. In the context of a welcome, the waiata is used to support the spoken word, to reinforce the purpose of the occasion and to bring historical references to bear upon a current situation. An essential part of the historical oral tradition, the waiata has many forms, each of which is adopted for its appropriateness to a particular occasion.

Waiata are often the vehicles to transmit ancient wisdoms, whakapapa (genealogy) and accounts down through the generations. The tempo, tone, vocabulary and pitch are carefully chosen to carry the information or message in the most apt way. For example, an oriori (lullaby) usually carries the specific whakapapa of a child or stories of relevance to that child's history, and is most often sung in a gentle and soothing way appropriate for a baby or child. On the other hand, a manawawera (meaning literally, heated heart) as the name suggests, contains the essence of challenge and is delivered accordingly.

It is important to select the waiata most appropriate to reflect the occasion. During pōwhiri, the waiata chosen to support the speaker should reinforce the origins of your group, seek to highlight any relationship and previous history between the groups, and reaffirm the purpose of the gathering.

5.4 List the waiata that are used in your organisation and suggest reasons why they are used?

5.5 Find out about a local waiata that:

- introduces the people of the area
- introduces the landmarks of the area
- retells an historical event.

Record these below.

## Hongi

Hongi is a traditional Māori greeting that is still practiced widely. It is done by pressing one's nose to another person's nose upon meeting. In the hongī, the ha or breath of life is exchanged and intermingled. Most often the hongī is used during formal pōwhiri (welcome). However the use of the hongī is quite common between Māori in informal contexts today and is becoming more prevalent as part of a natural greeting. It is appropriate to use the hongī if you are involved in formal pōwhiri proceedings, but in informal situations, individuals should be guided by their own level of comfort.

## Karakia - prayer

Karakia are prayer and are essential as part of the pōwhiri process. The karakia allows for a sense of calm to prevail and recognises the presence of spirit within the gathering. Karakia provides a sense of unity and a cloak of cultural safety over the hui and its participants.

5.6 What experience do you have of the use of karakia either in a personal or work context?

5.7 How might knowledge of karakia assist you in your role?

The saying “huihui ai te hunga ora, huihui anō hoki te hunga wairua”, which means “when the living gather, so too do those of the spirit world”, reflects the connection to the spiritual realm when people meet. A way to create and enhance connection is through the offering of karakia. It is appropriate to

offer karakia at the beginning of a meeting to invoke spiritual guidance and maintain a safe environment, and at the end of the meeting to whakawātea or release people from the issues of that meeting.

Here are an opening and closing karakia for your use.

#### **He karakia tīmatanga - a prayer to open with**

Kia piri kia tata mai	Be present
E te wairua tapu	Holy spirit
Kia eke tēnei kaupapa huihui	So that this gathering may achieve its goals
Ki tōna teiteitanga	And the wishes of those in attendance are realised
Kia tinanahia ai ngā wawata o te hunga nei	And that righteousness and faith prevail
I roto i te tika me te pono	In the spirit of love of one for another
Me te aroha o tētahi ki tētahi	As one,
Hui e taiki	Bound in strength.

#### **He karakia mutunga - a prayer to close with**

Kia tau te atawhai o te wairua tapu	Let the blessings of the holy spirit
Ki runga i a mātou katoa	Descend upon us all
Te hunga e hāpai ana i tēnei kaupapa	The supporters of this venture
E whakairi ake ana te kete kōrero	Who at this time suspend discussion
Mo tēnei wā	in the spirit of love, one for another
I runga tonu i te aroha o tētahi ki tētahi	Surrounded by all the offerings
Me ngā manaakitanga katoa	And bound as one in strength
Hui e! Taiki e!	

## Māori support people in your community

5.8 Who are the Māori groups in your community? What sort of support do they provide?

Consider the following groups, and with your colleagues, develop as comprehensive a list as possible: mana whenua, marae committees, secondary school Māori departments, kura kaupapa Māori, wharekura, kaumātua, hauora Māori, etc.

Māori groups	Role (support provided)

5.9 What are some ways in which your organisation can maintain a positive and mutually beneficial relationship with the Māori groups in your community?

5.10 Identify three Māori groups in your community that you could develop a relationship with over the next year.

## 6 Tikanga Māori

Tikanga is commonly based on experience and learning that has been handed down through the generations.

Based on logic and common sense associated with a Māori world view, tikanga evolve over time and in response to the influence of a developing world.

The principles upon which tikanga practices have been developed remain the same, but the expression of these is considerably different from traditional times.

Tikanga can vary between iwi (tribe) and hapū (sub-tribe). For example, the way in which a hapū greets and welcomes its visitors may differ from another hapū's. However, both will ensure that they meet their responsibilities of manaakitanga (hospitality), to host and care for their visitors.

Participating in a different culture takes time and patience. If you are unfamiliar with tikanga, learn as much as you can from as many sources as possible. Learning about tikanga will enrich your experiences with the culture and improve your ability to participate fully.

6.1 Describe tikanga Māori that you and your colleagues have experienced. Do you have any questions about tikanga Māori? Does your organisation provide access to someone who has the expertise to answer your questions?

6.2 In what ways is your practice currently influenced by, or could it be positively influenced by, tikanga Māori?

6.3 Read the following account of the experiences of Steve, a Māori male who has been separated from his whānau and culture for many years and has had a history of alcohol and other drug misuse.

### Steve

Steve is a 36 year old Māori male. He grew up in a stable family environment, received a good education, and gained good passes in four School Certificate subjects. He is the youngest of three brothers and has large whānau networks on both sides of his family.

After school, Steve became an apprentice carpenter. He lived at home and had a busy social and sporting life. During this time, Steve's two and half year relationship with his girlfriend suddenly ended and before fully qualifying as a builder, Steve left home for Sydney to "start again and get rich".

Things started very well for Steve in Sydney, but then seemed to deteriorate. During the next five years, he became heavily dependant on alcohol and other drugs. He became disconnected from his whānau in Sydney because he knew they disapproved of his lifestyle. Many of the whānau wanted nothing more to do with him

because he “freaked them out”. However, a cousin bumped into him one day in the street and was so shocked at his appearance that he rang home to New Zealand. Steve’s dad went to Sydney and brought him home.

In New Zealand, Steve found it easy to access alcohol and other drugs. His behaviour became bizarre and unpredictable. He frequently experienced hallucinations and delusions and constantly felt anxious and confused. He would go missing for days on end and when he did return to his parents’ home had no recollection of where he had been. He became convinced someone was trying to get him and often stayed awake for days.

Steve’s dad died suddenly and eventually Steve’s mother could not cope with her son on her own. Steve was formally detained under the Mental Health Act(1992) treated locally and has not lived at his parents home since, a period of 10 years. The family is convinced, however, that Steve has visited the house on a number of occasions when Steve’s mother is out of town and, as a result, has changed the locks on all the doors three times.

After years as a mental health service user, Steve wants to reunite with his whānau. He is convinced he is much better and understands how to cope with his addiction and demons. He has a strong desire to learn about his own culture. Steve’s mother still lives in the family home, but her own health has been poor. Steve’s two brothers have moved away and don’t want their mother burdened by Steve in her later years.

6.4 Consider Steve’s mental health and substance use history alongside his desire to reunite with his whānau and cultural identity. Identify the issues surrounding Steve’s wishes, and describe the things that you would do in partnership with Steve (your joint strategies) to address them.

Issues	Strategies

## 7 Whakawhanaunga

There are many different interpretations and faces of whānau. Literally, whānau means to give birth. Traditionally, whānau members share common descent, a shared whakapapa. In modern times, the word whānau is being adapted to describe groups with a common vision or kaupapa.

If we consider too the impact that Māori migration, Western colonisation and mass urbanisation has had on the whānau unit, it is no wonder that there are stark differences in the second millennium as to how whānau Māori look and function today. Yet whānau remains and survives. Within whānau, different members occupy different roles and responsibilities.

7.1 In your experience (or through discussion with others) what are the roles and responsibilities of some of the following whānau members? (Note that tribes often have their own alternatives for some of these kupu.)

Whānau members	Roles and responsibilities
Kaumatua, mātāpuputu (elders)	
Kuia, taua (female elders)	
Koroua, koeke, koro, kokoro, koroheke, kauheke, poua (male elders)	
Matua (father or elder)	
Whaea (mother or elder female)	
Matua kēkē (uncle)	
Whaea kēkē (aunty)	
Pouaru (widow or widower)	
Whāngai (adoptee)	
Tamaiti (child)	
Mokopuna (grandchild)	
Kōhungahunga (infant)	
Taiohi (adolescent)	
Rangatahi (younger person)	
Irāmutu (niece or nephew)	
Tuakana (older sibling of same sex)	
Teina (younger sibling of same sex)	
Hungarei (mother or father-in-law)	
Hunaonga (son or daughter-in-law)	

7.2 Consider again Steve's situation in section 6.3. Describe the whānau support available to him. What strategies are best used to support Steve in his situation?

## 8 Hauora Māori

Hauora Māori is one term that refers to a Māori perspective on health and well-being. Currently, kaupapa Māori approaches to health service delivery are usually underpinned by Māori models or frameworks. These models and frameworks describe a unique holistic Māori world view of health and well-being. These models and frameworks remain uniquely Māori and distinct from other cultures because of their genesis, relationship to this land and the whakapapa (genealogical) relationships within them.

8.1 Describe some Māori models used in health and your understanding of them.

8.2 What support for traditional Māori healing processes and practices does your organisation provide for tangata whaiora and whānau? Consider also the use of taiao (the natural environment).

8.3 Consider the two terms, tino rangatiratanga (self-determination) and mana motuhake (autonomy). Discuss these terms in relation to service users' rights.

Tino rangatiratanga

Mana motuhake

## 9 Manaaki

Manaaki has a range of potential meanings - behaving in ways that enhance the mana of others, honouring others, providing service to others, respecting others, generosity - all of these meanings refer to the importance of providing positive service to other people.

In the mental health and addiction context, manaaki is seen as an essential thread in all interventions and service provision.

9.1 In your role and experience, how is manaaki expressed?

9.2 In what ways could the expression of manaaki be enhanced in your organisation?

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# Working with Māori - essential level

Learning Review Tool and  
Individual Professional Development Plan



# Learning Review Tool

Using the Likert scales below, rate your work in relation to working with Māori.

I understand the place of pōwhiri and mihi in providing a culturally safe context for Māori.

1	2	3	4	5
—	—	—	—	—
Not so much				Absolutely

I am familiar with the Māori groups in my community.

1	2	3	4	5
—	—	—	—	—
Not familiar				Very familiar

I am able to use aspects of te reo Māori and tikanga Māori to enhance my work with Māori.

1	2	3	4	5
—	—	—	—	—
Very little understanding				Absolutely

I understand roles in whānau and can consider these in relation to tangata whaiora support.

1	2	3	4	5
—	—	—	—	—
Very little understanding				Absolutely

The principles of the Treaty of Waitangi are reflected in the practices of our organisation.

1	2	3	4	5
—	—	—	—	—
Not well				Very well

I have a good understanding of tikanga Māori and its relevance to my practice.

1	2	3	4	5
—	—	—	—	—
Very little understanding				Very strong

Choose your response to one of the above statements, and explain why you made this response.

What new knowledge or insights have I gained from studying this module?

What are three things that I can put into practice or improve upon as a result of this new knowledge or insights?

A

  

B

  

C

# Individual Professional Development Plan

## Working with Māori (essential level)

One thing that I can take personal responsibility for.

Action	Timeframe	Resources	Challenges
What will I do?	When will I do this?	What or who will I need?	What barriers or resistance will I face?

One thing that I can advocate for and work towards.

Action	Timeframe	Resources	Challenges
What will I do?	When will I do this?	What or who will I need?	What barriers or resistance will I face?

**Please retain this Individual Professional Development Plan: working with Māori (essential level) to contribute to your summary action plan once you have completed all of the learning modules.**



**Te Pou**  
o Te Whakaaro Nui

 **MINISTRY OF  
HEALTH**  
MANATŪ HAUORA