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Proposing a Kaupapa Tuku Iho informed Māori model for practice to enhance cultural competence and foster kaimahi flourishing within health and social service providers.

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ABSTRACT

Kaupapa Tuku Iho are Māori values that have been used across various social institutions to inform culturally competent practices with those accessing services. This thesis set out to promote the use Kaupapa Tuku Iho to not only enhance cultural competence and culturally appropriate services, but to take a step further and explore factors that foster the flourishing of kaimahi (workers) who deliver those services. There is research that suggests kaimahi in health and social services are overworked, burdened by stressed and approaching a state of compassion fatigue. This is detrimental for those both delivering and accessing services. This study will explore factors that foster kaimahi flourishing and enable kaimahi to practice Kaupapa Tuku Iho, along with factors that stand as barriers to achieving flourishing and culturally competent practice.

Furthermore, I have developed Ngā Kākano, which is a values-based model informed by Kaupapa Tuku Iho that aims to foster kaimahi flourishing and achieve culturally competent practice within health and social service providers. Ngā Kākano has been aligned to various psychological disciplines, including Community Psychology, Industrial-Organisational Psychology and Indigenous Psychology.

Data concerning the exploration of barriers and enablers kaimahi experienced was collected using a Kaupapa Māori research approach consisting of focus group structures combined with Wānanga as a Kaupapa Māori research methodology. The data was analysed using processes of thematic analysis, where themes were identified and presented in association with the relevant stages of Ngā Kākano.

The findings of this study saw the organisation stood as a prominent barrier to kaimahi practising Kaupapa Tuku Iho and achieving flourishing. This reflected a need for the organisation to make improvements to support kaimahi in all necessary forms that enable them to achieve flourishing as reflected in positive states of being. It became apparent that most kaimahi were able to achieve flourishing through the practice of Kaupapa Tuku Iho between, amongst and across all kaimahi throughout the organisation irrespective of direct support from the organisation.

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CHAPTER ONE: INTRODUCTION

This section will introduce readers to Kaupapa Tuku Iho, what these are, where they come from, how they are typically interpreted and their significance to Māori. Once Kaupapa Tuku Iho have been explained, the focus will shift towards health and social service providers and their use of Kaupapa Tuku Iho. The benefits of using Kaupapa Tuku Iho within service providers will be discussed, which will be emphasised with a brief exploration of how these Māori values are used within the educational sector.

Ngā Kākano, a Māori model for practice, based on Kaupapa Tuku Iho, will then be introduced. This will include looking into what flourishing is according to Ngā Kākano and the achievement of positive Mauri states through the support of the organisation. This tool will be presented with Ngā Kākano as a natural complementing pair.

To conclude this section, Ngā Kākano will be aligned to relevant psychology disciplines selected to include in association with the model, which are Community Psychology, Industrial-Organisational Psychology and Indigenous Psychology.

KAUPAPA TUKU IHO:

According to Pakake Winiata (2002), Kaupapa Tuku Iho derive from the Māori worldview. Whatarangi Winiata (2012) describes Kaupapa Tuku Iho as fundamental Māori values inherited from tūpuna Māori. Three related concepts give insight into how Māori behave: this includes **Aronga Māori**, which is the Māori worldview that informs and guides how Māori people understand and interact within the world. This worldview is captured and portrayed within pūrākau (legends), karakia (incantations), Mōteatea (traditional songs), whakataukī (Māori proverbs), Mahi Toi (art) and Whakapapa (genealogical descent) (Winiata, 2002). The second concept is **Kaupapa Tuku Iho**, characterised as inherited Māori values and philosophies drawn from aronga Māori. Some of these include but are not limited to manaakitanga (hospitality and caretaking), Whakapapa (genealogical descent), Kotahitanga (unity and collective action), Kaitiakitanga (protection and guardianship) and Wairuatanga (spirituality) (Winiata, 2002). The final concept covered are **Tikanga** or actions, methods and processes that manifest from kaupapa. Tikanga, typically known as correct methods, procedures and policies, inform and direct culturally appropriate ways of giving expression to Kaupapa Tuku Iho (Winiata, 2002).

Each Kaupapa Tuku Iho or Māori value has been listed below (in no particular order), with common interpretations and descriptions:

Whakapapa: Genealogical connections and descent. Whakapapa places importance on the dynamic and inter-related links of all creation by common descent, from Te Kore (the nothingness) to Te Pō (the darkness) to Te Ao Mārama (the world of light) where we now see Papatūānuku (Mother Earth) below and Ranginui (Sky father) above us.

Kaitiakitanga: Guardianship and sustainability. This role of protection is connected to Whakapapa roles and obligations. Kaitiakitanga is essential for preservation and conservation by encouraging spiritual and cultural guardianship over environments, worldviews and taonga (including Te Reo Māori and people).

Te Reo: Language. As the very means by which articulation of the Māori culture is accurately achieved, it is essential to acknowledge the necessity of preserving Te Reo to ensure the survival of the Māori culture. Highlighting the responsibility of each generation to contribute to its survival by passing Te Reo onto current and future generations.

Kotahitanga: Connectivity among people and unity of purpose. According to this Māori value, developing and maintaining a unified sense of purpose and direction is paramount. Connectivity, oneness, and collective action will help prevent division or disharmony and significantly enhance collective action.

Manaakitanga: Hospitality and mana enhancing behaviour. It is vital to engage in caring ways that uplift and protect the mana (inherited power and prestige) of others. Interacting with mana-enhancing behaviours towards others and ensuring their mana is not trampled on is the ultimate expression of Manaakitanga.

Pūkengatanga: Knowledge, skills and experience. This Māori value highlights the necessity to teach, preserve and create knowledge. Pūkengatanga recognises abilities, promotes excellence and encourages academic pursuits.

Rangatiratanga: Leadership and self-determination. This Māori value encourages engaging in behaviours that reflect the attributes of a leader, e.g. generosity, altruism, diplomacy and someone who 'walks the talk' while remaining humble and honest.

Whanaungatanga: Kinship or family-like relationships. Whanaungatanga is a powerful relational system that typically entails rights and reciprocal obligations. Being part of a collective and knowing one is not alone and that support, assistance, nurturance, guidance and direction are always readily available and accessible.

Wairuatanga: Spirituality. Recognising the existence of the spiritual and physical realms within us as humans is essential, as they equally have needs for regular nourishment. Fostering the intimate relationships humans spiritually have with others and their environments is a significant factor that needs to be considered to ensure flourishing.

Ūkaipōtanga: A sense of nourishment and belonging. Recognising the importance of Tūrangawaewae – a place to stand and ground ourselves. A home that provides strength and energy while fostering a sense of belonging where one feels valued and enabled to contribute.

Kaupapa Tuku Iho works together as a dynamic, interrelated and complementary system of values that provides insight into the Māori culture and contributes to its survival by guiding culturally appropriate, safe and competent ways of practice from a Māori perspective.

KAUPAPA TUKU IHO IN HEALTH AND SOCIAL SERVICE PROVIDERS:

The current Western dominance in health and social workplaces is typically due to Māori worldviews and values (both spiritual and cultural) falling under ongoing scrutiny, where many government agencies continue to reject the validity of these factors, which stand pertinent to Māori and their acquisition of health and wellbeing (Knox, 2005). The continued dominance of Western values, rules, processes and approaches within health and social services also prevails within many Māori institutions that undergo great tension and instability, resulting in poorer outcomes for Māori organisations (Knox, 2005) along with Māori accessing their services. The prevalence of severe mental disorders Māori experience reflects the unmet health needs of Māori, who disproportionately suffer psychological distress, mood disorders, depression, anxiety and bipolar disorders (Wratten-Stone, 2016).

The psychological issues that Māori live through are what Hirini (1997) claims to be the "single most insidious threat to the health status of Māori in the 21st century". According to Baxter et al. (2006), Māori typically have higher health needs, yet they still make fewer trips to visit the doctors. A lack of visitations to health professionals and services stemmed from overall reduced access to services and a lack of effective services (Wratten-Stone, 2016).

Suggestions from Ihimaera (2004) saw two potential causes providing insight to a lack of Māori engagement with health services, and these included: insufficient number of culturally appropriate services and the incapacity of mainstream services offering support and treatments that are adequate in meeting the needs of Māori accessing their services. Aspinall et al. (2020) suggests, "The outcomes of ongoing ineffective and disrespectful interactions affect their (Māori) trust in those within healthcare services and reinforce their perceptions that health services are unfriendly, complex and challenging to navigate – such experiences lead to avoidance of health services in the future" (p.4). Mistrust in services is reflected in 52.1% of Māori with severe disorders and 74.6% with moderate conditions refraining from contacting health services in the last year (Wratten-Stone, 2016). The ineffectiveness and culturally inappropriateness of services highlight a need for approaches and models that promote healthy engagements reflective of cultural competence and effective in meeting Māori health needs.

Therefore, the use of Kaupapa Tuku Iho or Māori values in practice have been proposed as an effective means of addressing this issue and encouraging Māori engagement with health and social services. For example, Whanaungatanga could promote the establishment and maintenance of trusting, reciprocal and respectful relationships that enhance a sense of hope in health services efficaciously meeting the health needs of Māori. The promotion of institutions that value the Māori culture will be another effective means of alleviating cultural barriers, particularly those found within providers that make Māori feel uncomfortable and uneasy. There are overarching success factors for institutions of Māori culture, some including being guided by the visions handed down by ancestors, being self-determining, operations in alignment with Māori values and practices, collaborative relationships founded on equality, mutual respect and non-competitive attitudes toward funding and the implementation of policies informed by those accessing services such as whānau, hapū, iwi and communities (Knox, 2005). The incorporation of these success factors, particularly Māori values within health and social service providers will significantly enhance the achievement of positive outcomes that all Māori providing and accessing services can benefit from. For instance, utilising Kaupapa Tuku Iho or Māori values within service providers will significantly enhance flourishing environments and relationships for kaimahi to directly benefit from. In addition, kaimahi will be building cultural competence which will help ensure services are effective and efficacious for Māori accessing those services.

There are also benefits to using these Māori values within educational institutions. These include students learning to understand and embody the Māori values themselves, enabling a transferable process of Māori values from learning environments into future working environments. Kaupapa Māori based educational institutions utilise kaupapa such as whanaungatanga, aroha and manaakitanga. According to Mead (2003), these stand as key values underpinning the philosophy of Māori based institutions that are managed and operated according to these very values or Kaupapa. New Zealand Qualifications Authority (NZQA) uses Whakapono, Manaakitanga, Kaitiakitanga, Rangatiratanga, Kotahitanga and Ngaioatanga as elements that make up their Ngā Mātāpono or values-based framework. This framework was incorporated into the system to ensure that diversity in culture, beliefs, feelings, needs, and efforts were equally valued and respected.

A project investigating the utilisation of five core values that influence Tikanga within the workspace found that values such as manaakitanga, wairuatanga, whakawhanaungatanga, auahatanga and kaitiakitanga have many positive outcomes, including an increased sense of belonging and wellbeing, positive behaviours and attitudes from kaimahi resulting in higher performance and various financial benefits for the organisation such as increases in production and profit margins (Jolly, Harris, Macfarlane, & Macfarlane, 2014). There are multiple ways Kaupapa Tuku Iho have been used to foster flourishing through the achievement of wellbeing and educational success.

There are many benefits to the use of Kaupapa Tuku Iho, whether these values promote health and wellbeing, enhance educational pursuit and transformation or inform research and evaluation processes, all of which contribute to the achievement of kaimahi flourishing, and culturally competent services effective for Māori accessing services. The benefits of practising with these Māori values are endless.

However, there are nevertheless barriers to the implementation of Māori values within organisations, including ignorance or denying the importance of culturally informed and relevant content, assessment and resources that lack cultural relevance; a shortage in a culturally responsive workforce to develop resources and to deliver culturally competent and culturally appropriate services (Bevan-Brown, 2011). Overall, Kaupapa Tuku Iho within the workspace positively impacts the Organisation by providing a more culturally responsive environment that enables workers or kaimahi to express their culture and beliefs (Jolly, Harris, Macfarlane, & Macfarlane, 2014).

To promote the positive impacts of Māori values within health and social service providers, a model for practice has been developed to assist kaimahi flourishing and the flourishing of those they work for within the community.

PROPOSING MAURI STATES TO MEASURE KAIMAHI FLOURISHING:

Kaupapa Tuku Iho have been incorporated into a Māori model for practice to build culturally competent practices and contribute to the achievement of kaimahi flourishing. The processes within this Kaupapa Tuku Iho informed model for practice has been likened to the overarching stages of growing seeds. There are five stages of seed growth that will be used to metaphorically represent the journey of kaimahi flourishing from seeds to strong and healthy plants.

This will require understanding the barriers and enablers kaimahi experience to understand how kaimahi can be supported to overcome barriers that limit their growth and increase enablers to further foster their flourishing.

As there is a focus on seed growth the model has been titled Ngā Kākano. This Model is essentially a cyclical process where traversing back and forth through the stages is a necessary and ongoing process that ensures continual advancement and non-complacency of both organisations and the various kaimahi working for them. Thus this model aims to enhance cultural competence while ameliorating rising levels of mental illness, burn-out, stress and low productivity in service providers. This model's primary objective is to strengthen compassionate, empathetic engagements and enhance positive expressions consistent with Kaupapa Tuku Iho that contribute to the flourishing of kaimahi and the advancement of cultural competence.

For this research, the model has been developed to fit within the context of a health and social service provider to ascertain how practising according to Kaupapa Tuku Iho could promote the flourishing of kaimahi and build their cultural competence for use in practice. According to Ngā Kākano, kaimahi flourishing is reflected in positive states of Mauri. In metaphysical terms, Mauri is the 'vital essence' or 'life principle', which provides all things and places with a distinct "personality"; where Māori consider "*all things either animate or inanimate had the potential to possess mauri*" (Marsh, p. 61). According to the online Māori dictionary, Mauri is a: "*life principle, life force, vital essence, special nature, source of emotions – the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group of which this essence is located*" (Moorfield,

2003-2018). Mauri is life energy and a vital innate force within us all; it is characterised as the energy that 'animates the entire universe and all beings that dwell within it (Phelan, 2017). Mauri and Wairua can often be interpreted as being the same. However, unlike Wairua, Mauri cannot be separated from the body. In contrast, the wairua, a 'soul' or 'spirit', can detach itself while an individual sleeps, and it also continues to exist after an individual has died (Mead, 2003).

"The spiritual and physical bodies were joined together as one by the mauri; the Manawa ora (or life essence which is imbued at birth) which gives warmth and energy to the body so that it can grow and develop to maturity" (p.152). In many respects, Mauri is a 'life force' that must be studied extensively and with great depth for its importance to be genuinely understood (Doig, 2000). Hirini Moko Mead (2003) described Mauri as a 'life principle' or the 'spark of life, and an active aspect of an individual that signals the person is alive. Therefore, upon the last breath before death, the Mauri or life principle vanishes and becomes non-existent. All bodily systems shut down, resulting in the body becoming cold and lifeless (Mead, 2003). Marsden (1988) reflected on the connection between Mauri and Hau and suggested Mauri stemmed from hau-ora, or the breath of life, where Mauri as energy is facilitated by Hauora. Hau' meaning wind or breath, is an aspect of 'Hauora', translated to 'health' or 'vigour' (Mead, 2003).

'Hauoratanga', on the other hand, means to revive or refresh and is commonly understood as wellbeing and to be in a Healthy state (Mead, 2003 #4). Moreover, Mauri is considered 'indicators' that give insight into the essential areas of our 'being', which are pertinent to our sense of wellbeing, including the states of 'being' influenced by the physical, spiritual and emotional (Penehira, 2011).

Moreover, flourishing will be the term used within this thesis to reflect healthy states of 'being' that have been achieved by kaimahi. Processes to Mauri or states of being, will look at what support the organisation can provide kaimahi to promote and achieve positive Mauri states that are reflective of kaimahi flourishing. For instance, if the organisation aims to promote healing, then it will complete processes of Whakaora Mauri, where support from the organisation purposefully aims to achieve kaimahi flourishing by promoting appropriate organisational practices and policies that are effective in meeting the healing needs of all kaimahi.

In the second analysis chapter I will propose a Mauri informed measuring tool, which will give indicators into states of being kaimahi are anticipated to experience and portray upon the achievement of flourishing. In the final chapter a summary of measured outcomes for kaimahi flourishing will be assessed in accordance with positive Mauri states and relevant Ngā Kākano stages.

Ngā Kākano consists of five stages, with two of the ten Māori Values or Kaupapa Tuku Iho embedded within each stage. For the purposes of this research each Māori value has been contextualised to promote kaimahi flourishing within the environments of a health and social service provider. The growth of Kākano (kaimahi) has been associated to relevant Māori values that will be encouraged to be expressed by the organisation to help ensure associating positive Mauri states are achieved and reflect kaimahi flourishing according to Ngā Kākano.

The model I have developed to enhance cultural competence and promote kaimahi flourishing is presented below according to 5 stages which include: Whakatō Ngā Kākano, Whāngaia Ngā Kākano, Āwhina Ngā Kākano, Poipoia Ngā Kākano and Hāpaia Ngā Kākano.

WHAKATŌ NGĀ KĀKANO

Planting The Seeds (Grounding Kaimahi through the culture of the Organisation)

This is the first stage for an organisation to focus on. It includes supporting new kaimahi or returning kaimahi by providing them with a nourishing environment for them to plant themselves in and successfully flourish. This focus offers kaimahi the necessary insight to understand the Whakapapa of the organisation and kaimahi will learn how to positively contribute through their practice and uplift the wairua or atmosphere of the organisation, so it is not so daunting for Māori accessing services.

Whakapapa recognises factors that give rise to the culture of the organisation, which includes the purpose of the organisation forming, how it has grown to what it is today, the overarching visions, objectives, and values that guide the organisation and its workers. To achieve Whakapapa, the organisation will provide the necessary time and space for kaimahi to learn about the organisation, how it practices and the values that inform appropriate engagement with other kaimahi and the whānau they work for from the community.

Wairuatanga is concerned with consciousness and awareness of how the organisation functions. The organisation will ensure engagements are respectful, non-judgemental and consistent with the Māori values that guide the Organisation. Achieving a sense of wairuatanga will be acquired through a completed process of grounding, where kaimahi build a sense of belonging and learn they are valued members of the organisation, where they have their own space to be themselves and successfully achieve flourishing.

Whakatō Ngā Kākano will be associated with the achievement of Whakatō Mauri, a process of Planting and Imbuing Energy. This association is concerned about the environment and how the seed (kaimahi) are planted within the organisation, where Imbuing Mauri into kākano fosters kaimahi flourishing. According to Whakatō Mauri, organisations need to focus on processes that advance kaimahi beyond a state of uncertainty where they may feel alone and in the dark. Unaware and unconscious of their environment or how to

practice within it, the objective is to support kaimahi to overcome a state of unknowing. Processes of imbue ment will include providing kaimahi a nourishing environment within the landscape of the organisation to successfully plant and ground themselves in and merge their energies with the organisation and other kaimahi.

WHĀNGAIA NGĀ KĀKANO

Feeding The Seeds (Protecting and ensuring the thriving of Kaimahi in their Career/s)

Whāngaia Ngā Kākano is the second stage of kaimahi flourishing, where they receive all the necessary nutrients that foster their growth. The nutrients fed to kaimahi of a health and social service provider would look like factors that build cultural competence and capability, enhancing the Pūkengatanga (skills, knowledge and experience) of kaimahi in health and social services and ensuring they are effective in their expressions of Kaitiakitanga (guardianship and protection) towards other kaimahi and members of the community they support through their services.

Pūkengatanga is concerned with the development of skills, competencies, and capabilities of kaimahi. The organisation is encouraged to foster kaimahi in a manner that advances their skills and enables them to achieve a higher level of cultural competence and relevant capabilities to successfully complete their roles. Developing and upskilling the kaimahi through developmental opportunities will help build a stronger and flourishing workforce that is effective in meeting the needs of those accessing the services delivered by kaimahi.

Kaitiakitanga within the organisation focuses on ensuring kaimahi feel safe and secure as a member and feel fostered to fulfil their role/s. The model suggests that the organisation is essentially the kaitiaki of kaimahi, just like kaimahi are the kaitiaki of the whānau they work for from the surrounding community. Every kaimahi plays this role and expresses kaitiakitanga to their co-workers and the whānau they work with.

Whāngaia Ngā Kākano will align with the process of Whakaoho Mauri (Awakening Energy) to reflect the necessity of igniting the interests of kaimahi through training opportunities and the expansion of knowledge bases.

This will focus on what kākano (kaimahi) need to be fed to develop and grow strong in the environment (organisation) it has been planted in and achieve positive states of Mauri that are consistent with Whakaoho Mauri. Feeding Kākano and igniting sparks of interest awaken Mauri to reveal potential hidden within. Therefore, developing the skills and competence of kaimahi will not only feed them the necessary elements to fulfil their role/s, but also skill and competency development that will enable kaimahi to flourish while simultaneously fostering the flourishing of the whānau Māori they work with.

ĀWHINA NGĀ KĀKANO

Supporting The Seeds (Fostering individual and collective healing)

Āwhina Ngā Kākano focuses on achieving wellbeing as an integral element of flourishing. As workers delivering health and social services, it is imperative that “internal healing” has been achieved before “external healing” can be pursued and successfully acquired by community members accessing services. This will require the organisation to assess and identify necessary “supporting factors” that help ensure kaimahi flourish within their roles and fulfil all relevant tasks and obligations. For this section of Ngā Kākano, the focus is on the use of mana enhancing Reo and practises that embody Manaakitanga to ensure the organisation meets kaimahi “internal healing”. This concept of “internal healing” for kaimahi is an essential requirement to promoting their flourishing within the landscape of the organisation.

Manaakitanga is a Māori value that promotes "the qualities of a good carer" by highlighting respectful engagements and holding a sense of compassion for others. According to Ngā Kākano, Manaakitanga should be expressed towards kaimahi who deliver services that foster the flourishing of community members accessing services. To promote the flourishing of all kaimahi, Manaakitanga will need to be expressed equally and consistently by the organisation. This includes ensuring all kaimahi are supported and have their requirements met to achieve flourishing.

Te Reo focuses on ensuring the organisation is contributing to the survival of Te Reo Māori as a language by providing opportunities and spaces for kaimahi to have their Reo (voices) heard. Promoting spaces that encourage open dialogue will enable kaimahi to use their reo and give insight into the support they require to flourish within their role. These spaces will entail using a voice and language (both verbal and physical) that is mana-enhancing for all those taking part.

Āwhina Ngā Kākano will be associated with the energy process of Whakaora Mauri (Healing Energy) to highlight kaimahi wellness and flourishing promoted by the organisation and fellow kaimahi. This requires a focus on supporting kaimahi to promote health and wellness as an integral element of flourishing and achieving Whakaora Mauri within their practice. As workers delivering health and social services, it is imperative that "internal healing" within kaimahi has been acquired before "external healing" with community members can be achieved.

POIPOIA NGĀ KĀKANO:

Nurturing The Seeds (Enhancing a sense of 'Teamship')

Poipoia Ngā Kākano focuses on building strong and healthy relationships that promote inclusion and foster a sense of belonging. Providing a space within the organisation that is warm and welcoming for both kaimahi and whānau where Whanaungatanga and Ūkaipōtanga can be felt and expressed by all. Therefore, organisations will be encouraged to foster kaimahi flourishing, by promoting kinship like relationships that give a similar sense to being home with family-like connections. These connections will be reflective of "teamship" where all members of the team are genuinely cared for and have each other's backs when in need of support.

Whanaungatanga: This principle is an integral factor contributing to the flourishing of kaimahi by promoting strong, positive and reciprocal relationships, where kaimahi feel included, respected, valued throughout the Organisation. In a health and social service provider, these positive relationships will focus on teams that entail close bonds and result in effective harmonious "teamships" within the Organisation. Promoting strong and healthy relationships from the outset and throughout contributes to positive and nurturing environments for both kaimahi and people accessing services.

Ūkaipōtanga: is focused on having a source of nurturance, nourishment and unconditional care. According to Ngā Kākano, positive and nourishing connections to the organisation's environments that provide kaimahi comfort similar to a 'Home' are vital. To promote the flourishing of kaimahi and their teams, it is essential that the organisation provides nurturing environments that promote healthy relationships in all teams throughout the organisation.

Poipoia Ngā Kākano will be linked to the process of Whaktupu Mauri (Growing Energy). This process will highlight a need to encourage strong and healthy relationships that are inclusive and foster a sense of belonging that all members of the organisation benefit from. This section looks at what would enable Kākano to develop strong roots and build healthy stem connections that provide nurturance and nourishment. It encourages behaving in ways similar to that of a Pā Harakeke, where all kaimahi are connected and support each other to help ensure the continual flourishing of the Harakeke bush.

HĀPAIA NGĀ KĀKANO:

Elevating The Seeds (Promoting Elevating Leadership)

Hāpaia Ngā Kākano can be considered as the final stage of growth where kaimahi will be strong enough to embody Rangatiratanga by leading their journey to becoming a full-blown plant and supporting others to achieve the same in light of Kotahitanga. The Ngā Kākano Model recognises that to achieve kaimahi flourishing, organisations need to continuously promote a positive organisational culture grounding kaimahi in their role/s. This includes supporting kaimahi advancement through continual developmental opportunities, unconditional support, and teamwork that is founded on respectful, reciprocal and caring relationships among kaimahi of the organisation.

Rangatiratanga: is concerned with leading by example and maintaining a sense of concern for those who follow, while holding a stern yet fair approach with them. Self-determination and resilience are essential in a leader's role as they are the members of the group who show the way by "walking the talk" and shedding light in areas where kaimahi only see darkness. According to Ngā Kākano, Rangatiratanga is focused on ensuring that all pursuits achieve desired outcomes and contribute to the betterment of the collective who follow.

Kotahitanga: According to the Ngā Kākano Model, connectivity, and collective action to achieve the objectives and visions of the community, are the ultimate expressions of this Māori value. This includes achieving a unified purpose of delivering quality health and social services that contribute to the flourishing of whānau and members from the surrounding community.

Kotahitanga in the health and social service sectors would look like effective relationships of working with other organisations rather than competing against them, providing a space that encourages unity and collaboration among organisational members at all levels—promoting collective action to achieve the aspirations and desires of the collective unit including the members of the community.

Hāpaia Ngā Kākano has been associated with the process of Whakakotahi Mauri (Unifying Energy). This process of Mauri reflects collective wellness where both kaimahi and community members are all flourishing as a unified and interconnected energy. When the flourishing of kaimahi transforms into the collective flourishing of all community members, the process of Whakakotahi Mauri has been achieved.

NGĀ KĀKANO AND RELATING PSYCHOLOGY DISCIPLINES:

Relevant psychologies to the achievement of kaimahi flourishing will be discussed and aligned to three different psychological disciplines. These disciplines include Community Psychology, Industrial-Organisational Psychology, and Indigenous Psychology. This alignment aims to enhance the validity of this project and Ngā Kākano as a Māori values-based model for practice.

Community Psychology:

Community psychology was developed in the 1960s to address broader social issues that clinical psychology failed to address (Cherry, 2020). The social issues community psychology aims to ameliorate include those concerned with empowerment, diversity, civic participation, building a sense of community, problem prevention, health promotion and individual wellness (Cherry, 2020). Community psychology is multidisciplinary, consisting of various disciplines ranging from cross-cultural and social psychology to sociology, political science, and public health (Cherry, 2020).

According to Thorne (1973), "Religion, education, social work, medicine, psychiatry and many other social-political movements have had their turns at-bat in trying to cope with poverty, dependency, underprivilege, delinquency, mental disorders" (p. 85). To no avail, a discipline was yet to conjure up the most appropriate and effective way of addressing broad social issues reflected in sociopathy, alcoholism, and drug addiction, to name a few. The Journal of Community Psychology focuses on "publicising new theories, methods, techniques

and other developments which have promising applications to community psychology" to have more success than those of psychiatry and psychoanalysis (Thorne, 1973, p. 86).

Many mental health services of the past have operated in a way that excluded numerous potential clients as they were deemed unsuited for treatment, which resulted in most minority groups, including the poor and uncooperative, to miss out on receiving health care service – community psychology aims to ameliorate this by promoting services that target everyone in the community for all to benefit from (Thorne, 1973). The multidiscipline approach of Community Psychology includes researching community issues, identifying individual needs and how to connect disadvantaged individuals with their surrounding community, understanding social matters prevalent among minority groups, developing, implementing and evaluating action-oriented community-based programs to promote diversity and participation; and establishing relationships between individuals and local community groups (Cherry, 2020).

This project aligns with Community Psychology through its focus on identifying the needs of kaimahi to promote individual and collective flourishing within the social constructions of a health and social service provider and its surrounding community. Therefore, health promotion, diversity, participation, problem prevention, empowerment, diversity and building a sense of community throughout the organisation and its surrounding community are aspects of Community Psychology that Ngā Kākano as a model for practice aims to achieve. Through addressing the issues of Community Psychology, it is anticipated that kaimahi will actively flourish while fostering the flourishing of those they work for within the community.

Industrial/Organisational Psychology:

Industrial and Organisational Psychologies study and assess individuals, groups, and organisational dynamics within workspaces to identify solutions that improve employees' wellbeing and performance, and the organisations they work for (American Psychological Association, 2013). Studying the attitudes and behaviours of employees, the evaluation of companies, conduction of leadership training, analysing, and understanding human behaviour within the workplace are the overarching objectives of these psychological disciplines (Cherry, 2019).

The industrial branch explores how to best match individuals to specific roles where they are most likely to perform at their optimum. Training employees, developing, and measuring the standards of job performance are factors that fall into the industrial side to Industrial-Organisational psychology (Cherry, 2019). In terms of the Organisational branch to this dual psychological discipline, the focus considers understanding organisational structures, social norms, leadership styles, and role expectations influencing how workers engage and conduct themselves. The combining of Industrial with Organisational promotes individual health and performance while aiming to positively contribute to the organisation by assessing weaknesses and creating positive changes that increase efficiency and promote employee satisfaction and cost-effectiveness (Cherry, 2019).

There were six primary focus areas of Industrial-Organisational psychology proposed by Muchinsky (1983) which are: **employee selection** for correct matching with roles or jobs, **ergonomics** and designing procedures or equipment that minimise workplace injuries and maximise worker performance, **organisational development** to assist in the improvement of organisations by increasing profits and enhancing the structures of the Organisation, **performance management** and assessing employee performance, **training and development** and identifying skills required to complete jobs, and **work-life** where improving employee satisfaction and enhancing productivity is a crucial focus to creating a more rewarding work life. Industrial-Organisational psychologists may address topics within these focus areas, including employee motivation, employee testing, leadership, product design, workplace diversity, and workplace performance (Cherry, 2019).

This thesis is concerned with studying and assessing enablers and barriers to achieving kaimahi flourishing using Kaupapa Tuku Iho. Through this assessment, Ngā Kākano identifies solutions to overcome barriers and enhance enablers that achieve flourishing for employees of health and social service providers, along with those accessing services. According to Ngā Kākano, promoting kaimahi flourishing requires a focus on kaimahi satisfaction in their role/s, achieving all needs and fostering them appropriately to flourish as employees of the Organisation. Anticipated results see increased productivity and enhanced delivery of quality services that effectively meet health needs and promote the flourishing of all persons accessing those services.

Indigenous Psychology:

Western Psychology based practices and approaches rarely consider nor explore the aspirations residing within indigenous peoples. Instead, the deficit focus of Western psychology tends to result in missed opportunities for indigenous practitioners to manifest aspirations that contribute to the advancement of indigenous peoples (Waitoki, 2016).

Education and training conducted using Western psychology perspectives are typically devoid of discussions revolving around privilege, power, structural and intergenerational racism and historical trauma of ongoing impacts of colonisation, all serving a biased Western agenda and perpetuating health disparities (Waitoki, 2016). The objectives of Indigenous Psychology include advancing the psychology of indigenous people, developing a psychology field that does not derive from another country or group of people; considering the numerous contexts of which people reside, developing knowledge within cultures, along with producing appropriate and relevant localised psychological knowledge (Nikora, 2006). Like other colonised peoples, the behaviours of Māori peoples, their values, understandings, and ways of being are commonly perceived as invisible or without value. This saw psychologists of the twenty-first century addressing negative perceptions and misconceptions with the development of indigenous psychology (Nikora, 2006).

Indigenous psychology in Aotearoa is a combination of Western and Māori worldviews that inform practice using Mātauranga Māori and providing a Māori lens to understand Māori methods to comprehending, observing, experiencing, studying and understanding everything (Waitoki, 2016). Māori psychologists have made profound contributions to Indigenous Psychology, with a focus on Mātauranga Māori and using Kaupapa Māori as a means of applying Mātauranga Māori within the discipline of Indigenous Psychology (Waitoki, 2016).

Mason Durie (2012) claims that "simply learning about 'things Māori' is not the same as being guided by an evolving knowledge system called Mātauranga Māori" (p. 23). This claim refers to going beyond merely learning about various things that are perceived to be Māori in origin, yet do not provide the appropriate understanding to effectively meet the health and wellbeing needs of Māori.

Indigenous psychology within Aotearoa is concerned with transformation and emancipation, though the development of solutions that improve the lives of those who aspire to live a good life while simultaneously encouraging scholarly contribution to humanity and its building of an indigenous repository of knowledge (Waitoki, 2016).

Ngā Kākano aims to validate the knowledge base known as Mātauranga Māori by highlighting the positive outcomes that can be achieved through expressions of this knowledge base consistent with embodiments of Kaupapa Tuku Iho. Māori values can foster the flourishing of kaimahi practising with these values along with the whānau accessing their services. The validation of an indigenous knowledge base here in Aotearoa focuses on Kaupapa Māori research and scholarly contributions towards promoting a repository of knowledge founded on Mātauranga Māori and Kaupapa Tuku Iho. Advancing Māori transformation and emancipation to create a research paradigm informed by Māori, created for Māori, and used by all Māori. This promotion of indigenous knowledge bases includes having Kaupapa Tuku Iho recognised within the discipline of psychology along with contributing to a psychological research base that is culturally relevant, sensitive, and concerned with kaimahi flourishing.

Processes of decolonisation will be observed in the use of both Mātauranga Māori to inform understandings and Kaupapa Māori to guide practical applications of Mātauranga Māori in a manner that is culturally competent and contributes to advancements in the discipline of Indigenous Psychology here in Aotearoa.

The purpose of aligning the relating psychologies to this thesis is to validate the project and Ngā Kākano as a model for practice, along with contributing to those psychological fields by promoting cultural competence and appropriateness when engaging with Māori using Māori values. Eade (2014) has defined cultural competence as "knowledge and information from and about individuals and groups that are integrated and transformed into clinical standards, skills, service approaches, techniques and marketing programmes that match the cultural experiences and traditions of clients and that increase both the quality and appropriateness of health care services and health care outcomes" (Wratten-Stone, 2016, p. 14). This definition means that for Māori, cultural competence requires understanding the negative experiences Māori face when accessing health care services and taking the Māori culture along with its values into account to enhance appropriate engagements that result in positive experiences and health outcomes for Māori to benefit from. According to Evans (2010), being a good mental health practitioner includes cultural competencies vital to delivering effective care, particularly for indigenous peoples receiving culturally competent and appropriate services that enhance positive health outcomes.

CHAPTER TWO: LITERATURE REVIEW

This literature review will give an insight into how Māori health and wellbeing was achieved before contact with non-Māori and how it began to decline once processes of colonisation were in full force. Assimilation and Acculturation as processes of colonisation will be highlighted to help build understandings of the impacts these have had and continue to have on Māori as the minority group.

As an outcome of colonisation, health disparities experienced by Māori will be explored. This will set the foundation for the emergence of Māori models that today continue to effectively inform, develop, and promote efficacious services for Māori. Whānau Ora and He Korowai Oranga will be discussed to give further insight into how Māori approaches and strategies have been developed to support the achievement of Māori wellbeing at the systemic level using culturally informed models.

MĀORI HEALTH AND COLONISATION

In the history of Māori health, spiritual leaders or tohunga were highly proficient in the art of healing, using rongoa for healing wounds or providing spiritual treatments such as karakia, particularly for patients suffering from Mate Māori such as "mate atua" where the illness is spiritual in nature and considered to derive from the atua or gods due to an intentional or accidental breach of tapu (Sanders, Kydd, Morunga, & Broadbent, 2011., Durie M., 1998).

'Tapu' and 'Noa' can be understood as balancing opposites, such as life and death, light and dark, left and right. Tapu, an agent of social control, helped regulate social relations, humans, animals, plants, events and places; it provided a set of practical rules that ensured the community protection from known dangers (Durie, 1998). Restrictions imposed by tapu are replaced by the freedom from sacredness Noa provides. When considering the significant role tapu plays in health, it should be understood from either being a cause of illness or a means of protecting oneself and the community from disease. Thus, Tapu is an all-pervasive force that regulates social and community behaviour, interactions between internal and external community members, and interactions between people and their environment (Durie, 1998).

In regards to being a cause of illness, defying the rules of tapu and venturing into restricted areas or dangerous situations that could potentially cause physical and spiritual harm resulted in the offender enduring calamity, extreme mental suffering, and physical ailments that in some cases resulted in death (Mead, 2003). Resolution of the defying act and its ramifications required a tohunga or church minister to intervene and perform karakia or recite prayers targeted towards neutralising the effects of the tapu infringement. This procedure was deemed essential to restoring balance within the individual, whānau and hapū (Mead, 2003).

However, as part of the processes of colonisation, tohunga and their procedures or practices were forbidden. The Tohunga Suppression Act that came into force in 1907 made all Tohunga practices liable for prosecution. This Act disempowered tohunga as social leaders, where it contributed to the disintegration of a core component of the Māori culture, which left many Māori without social support posts to guide ways of being and living as a Māori in a Pākehā world (Robinson, 2005).

The first contact the British had with Māori was in the late 1760s when the expedition of James Cook arrived at the shores of Aotearoa (Ellison-Loschmann & Pearce, 2006). Initially, some Māori accepted the presence of missionaries for trading their goods, skills and knowledge, until processes of colonisation began (Mikaere & Ani, 2017). In the 1840s, both the Treaty of Waitangi and Te Tiriti o Waitangi were signed. Unfortunately, the Māori who signed the agreement were blinded by the deceit of the settlers who had an agenda to change the face of Aotearoa (including its name) along with attempts to destroy the culture, and the land Māori belonged to. The introduction of weaponry such as muskets and diseases unknown to Māori saw a vast decline in the Māori population, while the people of the British settlers expanded. This expansion essentially resulted in settlers establishing a government that excluded Māori, passed laws for over 50 years that suppressed Māori and built social institutions that continue to oppress and alienate Māori (Knox, 2005), these include health and social service providers. The Māori Perspective Advisory Committee (1988) claim that: *"The history of New Zealand since colonisation has been the history of institutional decisions being made for, rather than by, Māori people. Key decisions on education, justice and social welfare, for example, have been made with little consultation with Māori people. Throughout colonial history, inappropriate structures and Pākehā involvement in issues critical for Māori have worked to break down traditional Māori society by weakening the base, the whānau, the hapū,*

the iwi. It has been almost impossible for Māori to maintain tribal responsibility for their people (Te Puni Kōkiri, 2010, p. 17)."

This informative analysis of colonisation highlights the detrimental impacts that Māori have experienced during processes of colonisation, such as assimilation and acculturation that have contributed to the breakdown of the Māori culture and identity. Assimilation serves to enforce the Pākehā world, views, customs, practices, systems and social constructions upon Māori for them to adopt, along with adapting to social, psychological and cultural processes to those of the Pākehā to complete acculturation processes and encouraging Māori to live similar to that of Pākehā people. Assimilation saw many Māori leave their tribal lands in favour of employment opportunities and participating within the structures and systems of society. However, Sachdev (1989) suggested that such a migration contributed to an increase in rates of mental disorders among the migrants.

Furthermore, the invalidation of tohunga and their practices in the early 1900s saw policies such as the Tohunga Suppression Act, which served to foster the acculturation of Māori within the Western paradigm, by fragmenting Māori social systems such as iwi and hapū, disregarding tohunga, and dismissing Māori knowledge and approaches to healing (Mead, 2003). Although the Tohunga Suppression Act was over a century ago, the practices of tohunga remain significant to this day, where they continue to promote health and wellbeing for Māori, using a Māori perspective that entails Māori spiritual beliefs such as Tapu and Noa, and Māori values such as Kaupapa Tuku Iho.

Colonisation and its processes of assimilation and acculturation not only stood as a reflection of cultural change but also a cultural condition, which in the present poses negative impacts on the indigenous minority; this cultural condition has resulted in cultural alienation and social disintegration, which continues to prove detrimental to the wellbeing of Māori (The Ministry of Health, 2005). Lawson Te Aho (1998, 1999) provided the term 'cultural depression' to reflect the psychological states of Māori within social conditions of poverty, exclusion, and social disempowerment. 'Cultural depression' was an "at-risk" psychological state where symptoms included hopelessness, despair and low self-esteem. Thus social disempowerment and devaluation led many Māori to live in impoverished homes, have high unemployment rates, lower educational achievement and be sufferers of poverty (The Ministry of Health, 2005). Reid & Robson (2007) suggests that colonial influences on Māori have directly contributed to a loss of identity and culture (Rolleston et al., 2020). According to Walker (1990), upon alienation from tribal lands, Māori suffered many significant impacts,

including disconnection from lands Māori identified with and where they acquired a source of energy and sustenance from.

Restricted access to tribal lands reflected poor health as the environment is essential to identity and a sense of wellbeing (Durie, 1998). Land confiscations were made plausible through biased laws, legislations regulating Māori rights around the use of Māori language in schools have also hindered the overall health of Māori as a people (Ellison-Loschmann & Pearce, 2006). On-going psychological disparity emerged from the consequential impacts (Durie, 1998). Robson (2004) claims that Māori now hold a small share of the total landmass throughout the country of Aotearoa; this lack of land has seen a psychological disparity deriving from a profound and unsettling disconnection with tribal lands.

Moreover, Lawson highlighted the importance of Māori culture and identity as protective factors, particularly for Māori youth at risk of committing suicide (Caccioppoli & Cullen, 2005). A New Zealand study looking into Māori suicide prevention concluded that poor general health and a lack of cultural identity were related to increased suicide attempts among Māori (Coupe, 2005).

The “*struggle to maintain an identity as Māori and to have access to the **institutions of Māori culture** which provide strength and a source of psychological, spiritual, cultural and physical wellbeing for themselves, their families, and the broader social networks of which they are an integral part*” (Te Puni Kōkiri, 2010, p. 18). In the world we live in today, it has become increasingly crucial to (re)connect, understand and know who we are, where we come from, and to maintain our identity and a place we call home. Providing institutions of Māori culture that Māori can gain a sense of belonging from will help them in developing and maintaining connections that subsequently contribute significantly to the acquisition of health and wellbeing for Māori using a Māori perspective.

Following the suppression of tohunga practices, Māori gravitated towards Western understandings and approaches to health that were informed by models that did not consider the Māori worldview, ways of understanding, engaging, treating or healing. For instance, Biomedical models of mental illness consist of theories focussed on attributing mental illness to various individualistic factors, including hormonal imbalances, genetic susceptibilities and an excess or deficiency in neurotransmitters. Thus molecules or biological processes have been recognised as the causal factors of mental illness (Thachuk, 2011). For example, in treating depression, this model would focus on the neurotransmitter monoamine and conclude that pharmacological intervention such as antidepressants was required to increase

monoamine levels and attain neurotransmitter balance; this supposedly aimed to relieve the sufferer of their mental illness (Thachuk, 2011).

Models such as the Biomedical model focus on the mind and body or the human biological system only, which could not possibly address the risk factors unique to Māori. These include Mate Māori, which are spiritual in nature, but could be misdiagnosed as a mental illness according to the biomedical model. Thus treatments that consist of pharmacological intervention would be ineffective as the unequal social systems that Māori are embedded in will still prevail, as would the illness they suffer from. In addition, it becomes clear that the biomedical model for mental illness would be devoid of any consideration regarding traditional Māori social systems such as tapu and noa.

Therefore, Māori must be supported by specialists who understand and use Māori values, philosophies and approaches that effectively meet the needs of Māori and consider spiritual components to health, including Tapu and Noa.

HEALTH DISPARITIES

The healthcare system, its strategies, policies, and healthcare programmes, are recognised as significant determinants of health; that play a crucial role in determining whether or not health is achieved among different populations (Sheridan, Kenealy, Connolly, Mahony, Boyd & Moffitt, 2011). According to Robson and Harris (2007), disparities in health status are found worldwide. Various factors that unfortunately result in falling victim to disparities include: "age, gender, socioeconomic position, ethnicity, impairment and geographical regions". An example of health disparities emerging from healthcare systems and their services is commented on by Lucy Johnstone (2010): *"Working-class patients, like black and ethnic minority patients, are more likely to be prescribed physical treatments such as drugs and ECT, to spend longer periods in the hospital regardless of diagnosis, and to be readmitted, and, correspondingly less likely to be referred for the more 'attractive' treatments such as psychotherapy or group therapy"* (Read, p. 14).

The Ministry of Health (2015) states that disparities unique to this minority group include having greater prevalence, higher case numbers and mortality rates from chronic diseases compared to Non-Māori. The lifespan expectancy is approximately birth to 73 years for tāne (men) and 77 years for wāhine (women), whereas the lifespan expectancy for non-Māori is typically 80 years for men and 84 years for women. Cardiovascular disease mortality rates are more than twice as high for Māori than their non-Māori counterparts, with similar rates for diabetes, and cancer mortality affects Māori by 1.5 times more than Non-Māori. National surveys have shown that Māori has higher smoking rates (53%) compared to Non-Māori (20%), in regards to obesity Māori males and females are approximately twice as likely to be affected than Non-Māori, hypertension affects 46% of Māori men and 50% of Māori women compared to 43% and 38% of non-Māori men and women (Ellison-Loschmann & Pearce, 2006). 1 in 3 Māori suffer higher rates of addiction and mental illness than 1 in 5 Non-Māori throughout New Zealand (New Zealand Drug Foundation, 2020). New Zealand suicide rates demonstrated that from 2000-2003, suicide rates among Māori were almost 18 per 100,000. The ratings for Māori male suicide suggested that Māori males were more vulnerable to suicide attempts under the age of 35 years; from 45 years over, the disparity between Māori and non-Māori males even out (The Ministry of Health, 2006). However, Māori females, on the other hand, demonstrated consistent rates of hospitalisations compared to all ethnic groups and both sexes (The Ministry of Health, 2006).

Today, the gap reflective of disparity prevails and continues to impact Māori who are still facing higher rates of suicide than non-Māori. Statistical information gathered between 2012-2016 shows that every 17.1% of 100,000 Māori die from suicide, compared to the Pacific with 8.1% per 100,000, Asian showing 4.2% per 100,000 and others resulting in 11.3 per 100,000 (Ministry of Health, 2020). This disparity in suicide reflects the symptoms of ongoing impacts of colonisation, where cultural alienation and social disintegration continue to prove detrimental to the wellbeing of Māori as the minority group (The Ministry of Health, 2005). The Waitangi Tribunal (2019) has regarded the health disparities as unacceptable and evident reflections of the health system in Aotearoa failing to provide health services that achieve equitable health outcomes for all, particularly Māori. There are multiple disparities between non-Māori and Māori, including those within the health and education sectors, which emphasises the importance to retain Māori kaimahi or staff that practice from a Māori perspective who are highly skilled and able to contribute to positive outcomes for Māori by using culturally centred practices (Hooker, 2015). Suppose kaimahi of health and social service providers use a culturally centred practice. In that case, the workforce's cultural competence, appropriateness, and effectiveness within these providers will play their part in reducing disparities experienced by Māori when accessing and engaging with services.

Unfortunately, in the case of Aotearoa, a lack of accessible and culturally appropriate health services from birth to end of life care for Māori has been identified as a significant factor influencing poorer health outcomes for Māori (Waitoki & Levy, 2016; Waitoa, 2014; Jones et al., 2010, Durie, 2005). According to New Zealand Drug Foundation (2020), Jacinda Ardern states in leaders debate against Judith Collins: "Our health system is broken and disproportionately failing Māori". The disparity between Māori and non-Māori saw systemic issues around accessible and culturally appropriate services (Waitoki & Levy, 2016; Waitoa, 2014; Jones et al., 2010).

Whitinui (2011) highlighted disparities between Māori and Non-Māori and claimed there is an absence of Māoritanga (Māori culture, practices and beliefs) within health workplaces: *"closing the gap between Māori and Non-Māori will not be achieved if as a nation we continue to create health models, Models, programmes, initiatives and interventions that are mere reflections of mainstream health processes. Such processes have had a negative and disproportionate effect on the health status of Māori for a great many years"*. (p.142). These processes reflect a need to reduce health disparities by encouraging more culturally centred practices within health workspaces that will assist in the achievement of favourable health outcomes for Māori and, most importantly, equity for all to benefit from.

Therefore, moving away from mainstream health models, initiatives, programmes and services, towards those that Māori have developed for Māori. Jones et al. (2010) argue that a reduction in Māori health disparities requires a multi-faceted approach; a process is recognising Māori health and medicine as an education domain within its right, requiring a distinct Mātauranga Māori (body of Māori knowledge) educational approach. Research on the health status of indigenous peoples rarely recognises the causative effects of colonisation. Jones et al. (2019) propose that the loss of indigenous lands, cultures, languages, and identities is typically unacknowledged as colonisation outcomes.

The health disparity experienced by Māori is often related to individual non-compliance (Leventhal et al., 2005), with health regulations, poor-quality lifestyle choices and behaviours (McCreanor and Nairn, 2002). These conclusions founded on an individualised focus is detrimental for Māori as it does not recognise the impacts of colonisation nor the health system and its failure to reduce disparities (Rolleston et al., 2020). According to Coulthard (2014), a typical 'logic of disparity' with current health research is defining the problems causing disparities. However, the indigenous peoples themselves are perceived as "the problem" that needs to be treated, which unfortunately leads to deficit model framing and looking at the deficits within the individual rather than influencing external factors.

DEVELOPMENT OF MĀORI MODELS TO HEALTH

Jones et al. (2010) claimed the need for “mainstreaming” a Māori health curriculum to be as widespread as the Western health curriculum, along with reorienting health and educational systems to ensure more positive health outcomes for Māori. A Māori health curriculum is an essential part of achieving cultural competency within the health system, as Māori have consistently reported receiving culturally inappropriate health services within non-Māori spaces, which require engagement through English terminologies (Robson, 2016). Using Te Reo Māori is vital as it enables Māori to feel more respected when used correctly by practitioners. Te Reo Māori is recognised to foster positive relationships with health professionals and enhance perceptions about the quality of healthcare Māori receive (Robson, 2016).

Maxwell-Crawford (2011) highlights the importance of developing the Māori health workforce, which includes Māori actively leading planning for Māori health, identifying Māori healthcare trends, influencing social and economic policies at the more comprehensive government level and ensuring that the focus within sectors relating to health and social service remains within the control of Māori. It has been suggested by Walker (2020) that "if Māori health disparities are to be ameliorated, not only do there have to be more Māori nurses, but they also have to be supported to practice in ways that genuinely meet the needs of their clients" (p. 34). This means using unique approaches to health and wellbeing derived from the Māori worldview (Nikora, 2006) that are reflective of Māori values and principles necessary to promoting the health of Māori (Rolleston et al., 2020). Promoting an increase in Māori health workers while enabling them to practice in authentic ways relevant to Māori, their worldview, values and understandings to healing, will be an effective means to ameliorating health disparities and contributing to the flourishing of kaimahi and those accessing their services.

Therefore, to address and effectively meet the holistic needs of Māori, the Ministry of Health has incorporated the utilisation of 3 models founded on Māori worldviews and ways of healing; these models include Te Whare Tapa Whā, Te Wheke and Te Pae Mahutonga.

Te Whare Tapa Whā:

Te Whare Tapa Whā is a holistic model to health for Māori introduced by Dr Mason Durie in 1982. This model consisted of four dimensions considered essential ingredients for attaining health.

Te taha Wairua (the spiritual side); taha Tinana (the physical side); taha Hinengaro (thoughts and feelings); Taha Whānau (Family); all require balance to attain and maintain wellbeing, just like the structure of a house needs equally sized walls to be solid and steady. Furthermore, the taha wairua is concerned with healthy and active spiritual bodies. It entails having faith and understandings regarding humans' intimate relationships with their natural environments. For instance, restricted access to tribal lands reflects poor health in itself, as the environment has been deemed essential to identity and a sense of wellbeing (Durie, 1998). The taha tinana is concerned with health and well functioning physical bodies. This taha also encompasses the concepts of Tapu and Noa. For example, separating food from spaces used for toileting functions such as cleansing the body and bowel movements was vital to maintaining good health and hygiene. Hospital wards were recognised as breaching this form of tapu, as many functions that should remain separated are instead provided within a constricted space (Durie, 1998).

The taha hinengaro was concerned with the expression of thoughts and feelings. It also emphasises the difference in mental processes, where Māori perceive healthy thinking as integrative rather than analytical. Understanding is sought from the environment and not just individual factors stemming from internal issues. Health is an interconnected experience felt by the collective rather than an intra-personal experience felt within the individual only (Durie, 1998). Furthermore, the taha whānau is concerned with the family being an essential support system for its members by providing care and nurturance; physically, emotionally and culturally. Also, Māori have always emphasised the pivotal role whānau play. This notion is supported by a New Zealand based study exploring the risk and protective factors for suicide among Māori youth. The study found that family connection was an essential factor that reduced the risk of Māori youth attempting to commit suicide. Effective programs for this issue require the prioritisation of indigenous youth mental health and the support for indigenous philosophies that promote family connection and wellbeing (Clark, Robinson, Crengle, Fleming, & Ameratunga, 2011).

This model to Māori Health has been used within various environments to help achieve positive health outcomes for Māori, an example provided below will provide insight into the

use of the Whare Tapa Whā to enhance connections to family, the hapū and marae and the benefits for youth taking part.

'Te Huarahi o te Ora' was a participative marae-based initiative that focussed on Māori mentoring and pathways to wellbeing through self-determination. This initiative targeted the Māori youth of the hapū Ngāti Pareraukawa. The aim was to reconnect them with their marae Ngātokowaru emotionally and spiritually while strengthening their relationships with whānau and the hapū. The initiative was implemented at Ngātokowaru marae, located 100kms north of Wellington.

Te Huarahi o te Ora encouraged participants to set goals following te Whare Tapa Whā model. The mentors and mentees maintained a flexible and open relationship, while the basis was built on mutual acceptance and respect (Selby & Alex, 2013). Thus, the mentoring relationship and use of the Whare Tapa Whā model helped to ensure the mentees were caring for their physical, social, spiritual and psychological wellbeing; in doing so, the personal tapu of the mentee attains a balanced state, promoting health in the individual, the whānau and the marae. An example of goals set according to te Whare Tapa Whā includes spending time in the marae gardens to foster a relationship with the natural environment and enhance the taha wairua as a result. Goals for the taha tinana could consist of learning about tapu and noa, which is commonly exercised and enforced on the marae. An obvious example is not sitting on or placing one's hat on the table as the table is for food and not to be used as a seat or hat rack; doing so would receive rebuke, especially from elders. For the taha hinengaro, waiata (music) composition enabled thoughts and feelings to flow; resulting expressions entailed a celebration of collective tribal values and aspirations for the future.

The objective of this initiative was to enhance the retention and nurturance of 'Pareraukawatanga', where the cultural and intellectual wealth of the hapū (Pareraukawa) and associating whānau was fostered, with particular use of processes concerned with whanaungatanga and whakapapa (genealogy).

Te Wheke:

Te Wheke was developed and presented by Rangimārie Rose Pere in 1982. Te Wheke uses the concept of the eight octopus arms contributing to total family health. The head of Te Wheke is symbolic of the whānau, the eyes as Waiora, which represents the wellbeing of whole whānau and its members. Each tentacle reflects the seamless interaction between spiritual, environmental, whānau, mind, and physical health (Ministry of Health, 2015).

The tentacles include:

Wairuatanga (spirituality) The flow of two waters or streams merging the self to connect with whānau, the past, the present, events, and environments. According to Durie (1985), Te taha wairua or wairuatanga is the most basic yet vital dimension to the health of Māori.

Hinengaro (the mind) Pere (1988,1991) relates Hinengaro with intuition, cognitive activities, and emotions.

Taha Tinana (physical wellbeing) Like the Taha Tinana from Te Whare Tapa Whā, importance is placed on obtaining the sustenance to live, ensuring physical needs to develop and maintain the body are met. Te Taha Tinana includes experiencing physical contact, adequate nutrition, shelter, clothing, and exercise.

Whanaungatanga (extended family) Like Te Taha Whānau as described in Te Whare Tapa Whā, Whanaungatanga focuses on viewing and defining oneself as part of a kinship system.

Mauri (life force) The life force energy exists in humans and all objects (Ministry of Health, 2017).

Mana ake (unique identity of individuals and family) Developing a positive and unique identity for individuals and the collective body they belong to, e.g., whānau (Ministry of Health, 2017).

Hā a koro mā, a kui mā (breath of life from forbearers) Maintaining a connection with ancestors through the breath of life

Whatumanawa (open and healthy expressions of emotion) As the emotional dimension, Whatumanawa is concerned with profound emotional expressions and experiences.

Te Pae Mahutonga:

While Te Whare Tapa Whā and Te Wheke are holistic models of health, Te Pae Mahutonga is considered an approach to promoting health that enhances positive outcomes for the community and its members. Te Pae Mahutonga focuses on the connections between culture, individual, and whānau health and addresses broader social, economic, and environmental determinants of health (Durie, 1999). Te Pae Mahutonga is a model used by the Community and Public Health to address the vital aspects of promoting and protecting health. By using the six main stars that make up the Southern Cross, six key goals to promoting health and facilitating wellbeing are identified and achieved (Ministry of Health, 2015).

The four central stars represent and aim to achieve the following (Durie, 1999):

Mauriora (cultural identity) Ensuring access to Te Ao Māori and its components of it including access to language, knowledge, culture and cultural institutions, Māori economic and social resources such as land, forests, fisheries, whānau, Māori network, services and societal domains, where Māori are encouraged rather than hindered (Durie, 1999).

Toiora (healthy lifestyles) Aspiring to minimise harm, manage risks, promote positive development, create targeted interventions, and build cultural relevance (Durie, 1999).

Waiora (environmental protection) Ensuring water is free from pollutants, the air is clear from toxins and there is plenty of vegetation. If achieved, these become harmonious and compatible with human frequencies, and promote endless opportunities to experience and connect with the natural environment (Durie, 1999).

Te Oranga (participation in society) Contributes to society through participation in various social institutions and structures, including those relevant to education, employment, decision making, knowledge of society, and the economy (Durie, 1999).

The two outlying pointing stars direct attention outwards to:

Ngā Manukura (Leadership) Demonstrating communication, community leadership, health and tribal leadership, along with alliances between leaders and groups (Durie, 1999).

Te Mana Whakahaere (autonomy) Taking control and demonstrating capacities for self-governance, recognising group aspirations, relevant processes, using sensible measures and indicators (Durie, 1999).

When looking over these Māori models, it becomes clear that Māori perceptions of health are holistic and consistently acknowledge factors beyond the individual (bodily illness and disease) that impede the collective, including social, cultural, spiritual, economic and whānau based outcomes. The Māori models to health discussed earlier have served as vehicles of Māori knowledge that drive the use of Kaupapa Māori informed approaches to understanding illness and ascertaining the most appropriate and efficacious avenues to achieving wellness for Māori. All have been included in this literature review to highlight the significant role they have played in contributing to changes at the systemic level, where these models are used across the systems and structures of society to promote Māori transformation, wellbeing and flourishing.

Another model worth mentioning due to its relevance to this thesis is the Meihana Model. Building on Te Whare Tapa Whā, the Meihana model reintroduced Te Whare Tapa Whā concepts in a double-hulled waka (canoe) with two additional elements. These two elements included: Taiao (physical environment of the services – ensuring physical accessibility and acceptability of services) and Iwi Katoa (Societal structures that impact on the capacity of organisations to work alongside whānau – identifying organisational strengths and weaknesses in working with Māori whānau) (Pitama et al., 2007). The Meihana model and its development have entailed three phases. The final phase found the need to locate Māori Beliefs, Values and Experiences (MBVE) as core concepts informing the model and its use in clinical contexts (Pitama et al., 2007). Therefore the four walls of Te Whare Tapa Whā, along with the two additional elements, have been combined to ensure effective delivery of health care services that accept and respond to Māori Beliefs, Values and Experiences (Pitama et al., 2007). The four walls of Te Whare Tapa Whā for this model focus on the following: Whānau (client support networks and including the whānau in assessment, intervention and monitoring processes), Tinana (Working to promote physical wellbeing of client/whānau), Hinengaro (addressing explicit potential biases within the current psychological practice), Wairua (engagement and level of attachment) (Pitama et al., 2007).

The Meihana Model reflects a need for the development of Māori models guiding efficacious engagement within health and social services to ensure Māori Beliefs, Values and Experiences are taken into account by professionals and practitioners when working with Māori clients.

WHĀNAU ORA AND HE KOROWAI ORANGA:

Launched in 2010, Whānau Ora encourages whānau development and wellbeing using whānau-centred approaches and services that focus on the whānau as a collective and building strengths and capabilities to enhance "brighter futures for Māori". Te Puni Kōkiri (2015) claims that "The terms 'Whānau Ora approach' and 'whānau-centred approach' refer to a culturally grounded, holistic approach focused on improving the wellbeing of whānau (families) and addressing individual needs within a whānau context" (p.9). This approach to achieving wellbeing is of utmost importance, as the wellbeing of whānau is interconnected and requires a holistic focus that considers both individual and collective needs. The purpose of developing Whānau Ora is to achieve what Tariana Turia has aspired to do for Māori: "what we want for our whānau is to be self-determining, to be living healthy lifestyles, to be participating fully in society and to be economically secure... ..to know ourselves, our strengths, challenges, and chart our course. (Te Puni Kōkiri, 2021)"

Founded on a whānau-centred approach, Whānau Ora seeks to deliver services that: enable whānau to be self-determining for their futures, to have whānau located at the centre of services with a focus on the collective, their strengths and acknowledging the values, aspirations and needs of the whānau, to promote concepts of Te Ao Māori and recognise the diversity of whānau; to use outcomes to measure effectiveness and enhance integration and collaborations across government sectors and institutions (Te Puni Kōkiri, 2021). The whānau-centred approach aims to: ask whānau what goals and aspirations they have and respond accordingly to ensure they are achieved, providing flexible support, focusing on relationships, self-direction and building the skills of whānau; using a "joined-up" approach, recognising that different whānau come with their own unique needs and that whānau have skills, knowledge and experiences that will contribute to their self-determination and independence (Te Puni Kōkiri, 2021). Whānau Ora is used as a complementing programme jointly implemented by the Ministry of Health, Te Puni Kōkiri and the Ministry of Social Development. The seven outcome objectives of Whānau Ora are as follows (Te Puni Kōkiri, 2016):

- 1) Whānau are self-managing and empowered leaders
- 2) Whānau are leading healthy lifestyles
- 3) Whānau are participating fully in society
- 4) Whānau are confidently participating in Te Ao Māori
- 5) Whānau are economically secure and successfully involved in wealth and creation

- 6) Whānau are cohesive, resilient, and nurturing
- 7) Whānau are responsible stewards of their living and natural environments

To achieve the above outcomes and provide culturally competent and appropriate health services that promote Māori health and wellbeing at the systemic level, the Ministry of Health has developed a high-level strategy named He Korowai Oranga. The strategy is underpinned by the 3 Māori models of health, e.g., Whare Tapa Whā, Te Wheke and Te Pae Mahutonga (Ministry of Health, 2015). He Korowai Oranga highlights the need to recognise that health and wellbeing for Māori are interdependent and influence the collective along with the contexts of the collective and individual rather than mere physical symptoms that the bio-medical would assess to diagnose and inaccurately treat. To address the individual and collective needs, the strategy has been intertwined with Whānau Ora as the overall aim. As discussed above, it is a strategic tool utilised to achieve Whānau Ora, where Māori whānau are supported to promote flourishing by achieving maximum health and wellbeing (Ministry of Health, 2002).

A Korowai woven by Erenora Puketapu was used to encapsulate the notion of "the cloak of wellness" or He Korowai Oranga. This Māori health strategy used the Korowai to symbolise how the strategy nurtures, develops, and embraces people physically and spiritually. The aho and whenu fibre strands that make up the cloak and keep it strong reflect the different people working in collaboration to enhance the health of Māori across whānau, hapū, iwi, health professionals, community workers, providers, and hospitals (Ministry of Health, 2002).

He Korowai Oranga currently stands as the Ministry of Health's overarching strategy and Model guiding the health and disability sector to achieve the best health outcomes for Māori. The strategy is an explicit statement reflecting the government's commitment to promoting high-quality health services that are responsive to the aspirations and needs of Māori and the development of services guided by Māori models of health. The Kaupapa or purpose of developing and implementing this strategy into the Ministry of Health and associating ministries is twofold. The first is affirming Māori approaches by supporting Māori holistic models and Māori-led initiatives that contribute to the health of whānau, hapū and Iwi. The second is improving outcomes for Māori, where the health and disability sector will be responsible for delivering improved health services that will enhance the results for Māori accessing these services.

This strategy has many levels, including the Overall Aim (Whānau Ora), Directions: (Māori aspirations and contributions, Crown aspirations and contributions),

Key Threads: (Rangatiratanga, building on the gains, Reducing inequalities),

Pathways: (whānau, hapū, iwi, community development, Māori participation, Effective service delivery and working across sectors).

The government's commitment reaffirms te Tiriti o Waitangi principles of kaitiakitanga (protection). Kotahitanga (partnership), and whaiwaahitanga (participation), using four pathways. The pathways support the development and involvement of whānau, hapū, iwi, and communities while ensuring efficacious service delivery across all sectors (Ministry of Health, 2010) that contribute to the achievement of whānau ora. This includes enabling and supporting Māori to be Māori, to develop services that are reflective of Māori cultural values and promote opportunities for health services to practice according to Māori views of health and healing. Using models that function through a Te Ao Māori lens has been deemed an effective means of reaching Māori whānau, where the Ministry of Health supports the planning, funding, and delivery of efficacious services.

Results in a Review of Whānau Ora commissioned in 2018 saw confirmation of the success the approach has had to date and concluded that Whānau Ora produces positive changes for whānau and enhances conditions that enable the sustainment of positive changes (Cabinet Social Wellbeing Committee, 2019). In terms of He Korowai Oranga, Whakamaua has been developed to implement this strategy, which will be in action between 2020 and 2025 (Ngatoko, 2020). As claimed by the Senior Strategist in Māori Health Promotion Trevor Simpson, "a pleasing aspect of Whakamaua is that it reasserts the relevance and value of He Korowai Oranga" where over time it was deemed capable of producing results that see an improvement in Māori health outcomes (Ngatoko, 2020).

CHAPTER THREE: METHODOLOGIES

The theories and approaches covered within this section have been incorporated and utilised in this project to achieve the following research objectives:

1. Identify the barriers and enablers to achieving practical applications of Kaupapa Tuku Iho within a Māori health and social service provider.
2. Explore how barriers can be transformed into enablers using Ngā Kākano
3. Measure if flourishing according to Ngā Kākano has been achieved.

RESEARCH APPROACHES

Qualitative research approaches and methods were created in the social sciences for the study of a social and cultural phenomenon – according to Myers (2002), methods to qualitative research include action research, ethnography, and case study research; methods to data collection includes observation, focus groups, interviews, questionnaires, documentation and the reactions and impressions of the researchers. Adler (1987) suggested that before the 1970s, what we know as 'qualitative research' today, was then recognised as either "fieldwork", "observations", or "ethnography" and "sociology". Qualitative research became significant across various fields, including the study fields of disabilities, women, education, and humans, among others - the essence of qualitative research is a research methodology focused on obtaining an in-depth understanding of human behaviour and the motivations that influence human behaviour. It explores the 'how' and 'why' humans understand and view the world the way they do (Institutional Repository of the University of Pretoria).

Lather (1991) claims qualitative research essentially requires the involvement of both the researcher and the research participants during conceptions of discussions on advocacy, participation, subjectivity, and authenticity. A qualitative approach also enables researchers to work holistically and take context, culture, and history into account, and as Linda Smith (2005) claims, it also produces spaces for dialogue (Phillips, 2010); which will be required to capture the collective voices of the various kaimahi or workers who take part. According to Orlikowski & Baroudi (1991), qualitative approaches enable participants to “use their own words to draw on their concepts and experiences”.

A study by Phillips (2010) on Spirituality in Social Work Education and Practice in Aotearoa found that working with Māori and spiritual notions requires qualitative methods, enabling participants to express their whakaaro or thoughts in their own words, while providing descriptive information which encapsulates greater meaning and deeper understanding. As this research is concerned with kaimahi perceptions and experiences of utilising Kaupapa Tuku Iho in health and social work practice, it becomes apparent that qualitative approaches are appropriate for this research project to ensure the voices of kaimahi are heard. Any feelings, thoughts, and experiences are shared in an open and safe environment that enables the capturing of in-depth information and insights to contribute to the findings of this research project.

According to Mataira (2001), "*Māori researchers tend to use qualitative lines of inquiry more because 'subjective' experience is valued, than the clinical tendencies of quantitative research.... Qualitative methodology accepts both the phenomenological and subjective nature of social science and embraces the interpretation of experience as a gauge of how people think and relate to their world. Māori research draws on this approach, as it is sensitive to acknowledging 'meaning' as defined by Māori people*" (p.5).

This quote further confirms the need to use qualitative methods to gather the voices of kaimahi. Using Māori research as a branch of qualitative methods will also enable meaningful interactions and interpretations, where kaimahi will feel safe sharing their inner thoughts and experiences using Kaupapa Tuku Iho within their practice.

KAUPAPA MĀORI RESEARCH:

Kaupapa Māori Theory and Research is described by Smith (1997) as an approach that provides a space for Māori to create research that addresses Māori concerns and identifies factors that positively benefit them. Pihama, Cram & Walker (2002) claim Kaupapa Māori to be a method to understand and explain what Māori know and how we know it while affirming the right of Māori to be Māori. Kaupapa Māori research is an ethical approach that is systematic and accountable; "It is scientific, open to existing methodologies, informed and critical. BUT it comes from Tangata Whenua, from whānau, hapū and iwi. Māori undertakes it. It is for Māori, and it is with Māori" (Smith, 2015, wh. 47). Emphasising the requirement of using approaches informed by Māori to ensure they are effectively meeting the needs of Māori and achieving positive results such as flourishing. Rather than using models developed in another country, by another group of peoples, and for a different group of peoples who are not Māori. According to Cunningham (1998) and Smith (1999), qualitative methodology and its approaches that enable a process of "talking back" fit well with Kaupapa Māori theory regarding the promotion of space retrieval and emancipatory purposes of Māori-centred research.

Kaupapa Māori is a methodology providing a space for contemplation (Moyle, 2014) and a guide for conducting research informed by Māori worldviews, beliefs, values and aspirations. According to Smith (1999), Kaupapa Māori is a 'home grown' critical theory focusing on emancipation. Pihama (2001) discusses Kaupapa Māori theory as having emancipatory intent to promote processes of decolonisation. Eketone (2008) discusses the significance of Māori understanding and knowledge being located within academia and built with the voices of those deriving from the community. Kaupapa Māori research was deemed by Smith (1995) as 'Research by Māori, for Māori and with Māori' to ensure consistency with Kaupapa Māori research (Hudson, 2005), which is imperative as the essence of this research focuses on the use of Kaupapa Tuku Iho to foster kaimahi flourishing. This research was done by a Māori, for the benefit of Māori providing and accessing services and conducted with Māori kaimahi providing those services.

Hollis-English (2012) suggest that Kaupapa Māori is making moves away from standing as a critical theory towards stances consistent with constructivist theory. Meaning looking beyond notions of oppression to autonomy and promoting the development and enhancement of practices fit to meet the needs of Māori, rather than conforming to Western expectations and approaches (Moyle, 2014).

Therefore, the engagements with participants during data collection processes set out to achieve the following list of approaches to Kaupapa Māori research, which are:

- consistent with Māori beliefs and values
- focused on areas of Māori importance and concern,
- going to result in some positive outcomes for Māori,
- controlled by Māori,
- accountable to the community,
- Cognisant of Māori culture and preferences (Bevan-Brown, 1998)

According to Bishop (1998), *"The Kaupapa Māori position regarding legitimisation is based on the notion that the world constitutes considerable differences and that there are different cultural systems that legitimately make sense of and interact meaningfully with the world. Kaupapa Māori research, based on a different worldview from that of the dominant discourse, makes this political statement while also acknowledging the need to recognise and address the ongoing effects of racism and colonialism in the wider society"* (p.112).

Kaupapa Māori research thus promotes the legitimisation of a Māori worldview in the space of psychological research. Acknowledging the ongoing impacts of colonisation is brought into the open for relevant issues to be heard and addressed according to the Māori worldview, beliefs, values, and approaches. Kaupapa Māori theory to research will be made credible and valid using Kaupapa Tuku Iho and processes that acknowledge differences in perceptions and how one engages within their environments.

METHODS:

The research method used for this study was a single extensive wānanga to gain the relevant data to answer the research questions, which included: What is the purpose of using Kaupapa Tuku Iho? What are the barriers and enablers to using Kaupapa Tuku Iho? and What are the benefits of using Kaupapa Tuku Iho?

Research questions were the same questions posed to participants during the data collection processes and were used to achieve the research objectives. These included identifying the barriers and enablers to achieving practical applications of Kaupapa Tuku Iho within a health and social service provider and exploring how using a Kaupapa Tuku Iho model could foster the flourishing of kaimahi and the achievement of Whakakotahi Mauri for all community members to benefit from.

Focus Group and Wānanga:

To align with Indigenous Psychology through Kaupapa Māori research, the approach used to obtain the voices of participating kaimahi, was a combination of a focus group structure and a wānanga. The focus group is participant-focused, placing participants at the centre of the research process, with researchers facilitating group discussions, and playing more of a side role (O.Nyumba, Wilson, Derrick, & Mukherjee, 2018). Krueger and Casey (2000) suggested using a focus group structure for various purposes such as program development, evaluation, planning, and needs assessment. They describe a focus group as a "carefully planned series of discussions designed to obtain perceptions of a defined area of interest in a permissive, non-threatening environment" (p. 5). These structural elements that make up a typical focus group include a clear plan for a controlled process and environment in which participants interacted, and the use of a structured approach to collect and interpret data, and selecting participants based on similarities shared, instead of differences (Larson, Grudens-Schuck, & Allen, 2004). These elements were used to help in the structuring of the wānanga and ensured it was structured in a manner that effectively enabled the collection of data.

Furthermore, Wānanga can be understood as either a noun or a verb. If a noun, then a wānanga is considered as a place where learning and debate can take place (Mahuika & Mahuika, 2020) If they are interpreted as a verb, wānanga will be used as a method to

encourage debate, dialogue and group conversations on a number of issues considered relevant to the collective (Mahuika & Mahuika, 2020). Simmonds (2014) and Smith et al. (2019) suggest that wānanga as a verb are also referred to as seminars, a series of conversations, a thought space, and for some, a practice. This interpretation was utilised where wānanga was practised with kaimahi to assist in culturally appropriate practices and encourage participating kaimahi to have intimate and in-depth group conversations on matters relevant to the barriers and enablers they experienced as kaimahi utilising Kaupapa Tuku Iho. According to Haigh (2002), conversations profoundly affect thinking and learning, where it creates a space of openness and an enabling factor that helps ensure all participants can influence the dialogue or topic of the conversation.

Wānanga typically include conversations, waiata, welcoming rituals, karakia (incantations) Whakapapa, relationships building, kai, proverbs and speeches; wānanga are interpretive practices that entail illustrations of indigenous storytelling and collective memory taking (Mahuika & Mahuika, 2020). Wānanga is a methodology grounded in native or indigenous practice and welcomes repetition, promotes debate and critical thinking, normalises the importance of emotion, oral traditions and the development of inherited and new knowledge (Mahuika & Mahuika, 2020). The methodology of wānanga was selected to enable kaimahi to debate and think critically about the practice of Kaupapa Tuku Iho. The wānanga conducted in this research consisted of extensive conversations, karakia, relationship building, kai, storytelling, and collective memory. The use of a wānanga has also been selected to achieve the building of an indigenous knowledge base here in Aotearoa, while contributing to Māori transformation and emancipation.

Smith et al (2019) claim that wānanga in the research space can “disrupt and decolonise traditional Western methods by positioning the collective production of knowledge as central, including knowledge translation, rather than just relying on research outputs and a repositioning of researcher/researched relationships” (p.5). This highlights the relevance to Indigenous Psychology in relation to processes of decolonisation and advancing beyond a Western space, towards Kaupapa Māori environments that enable the production of knowledge and outputs that promote positive outcomes for Māori. Section 162 of the Education Act 1989 claims wānanga are ‘characterised by teaching and research that maintains, advances and disseminates knowledge and develops intellectual independence, and assists in the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom)’.

This is crucial as it contributes to the advancement of an indigenous psychological knowledge base that promotes the intellectual independence of Māori through the practice of wānanga.

This independence includes the development, advancement, and dissemination of Māori knowledge that assists in applications of Mātauranga Māori within research. This utilisation of Mātauranga Māori will enhance the visibility of this knowledge base and the validity of its use within the psychological research paradigm.

Although there are many benefits to a wānanga, there are also observable limitations, including those typical of group settings where people may be too shy to speak openly in front of groups. On the other hand, some are not shy at all and happily dominate discussions. These limitations were ameliorated using Tikanga and ensuring all participants conducted themselves in a manner deemed 'tika' or correct and did not trample on the mana of others taking part in the research process.

Participants:

Patton (2002) states that the Purposeful Sampling Technique is prevalent in qualitative research and is commonly used to identify and select cases with rich information. These cases may include individuals and groups who are knowledgeable and have experience with a phenomenon of interest. Purposeful Sampling Technique has been used in this thesis as it is concerned with kaimahi or a group of knowledgeable employees who have had experiences around the enablers and barriers to utilising Kaupapa Tuku Iho within their practice. There were approximately ten wāhine and seven tāne with a total of seventeen kaimahi or participants who took part. The kaimahi worked in either the organisation's health department or social service department. Most participants were recruited verbally (depending on availability), where I spoke with them about participating in a wānanga that would enable them to express their whakaaro (thoughts), kare ā-roto (feelings), and wheako (experiences) around the utilisation of Kaupapa Tuku Iho within their practice as a kaimahi. According to Krueger (1994), participants from a homogenous group should have similar gender, age, class, ethnic and social backgrounds. The participants selected to participate in the wānanga are current kaimahi or workers delivering health and social services within the Ngāti Raukawa territory.

Although there was a mix or 'heterogeneity' around gender, age, class, and ethnic backgrounds, there was nevertheless homogeneity around the organisational membership that participants shared and the collective objective they strived to achieve, which was to enhance the lives of all who reside within the Ngāti Raukawa territory.

The sample size exceeded the average acceptable number of participants. Krueger and Casey (2000) suggested 6 to 8 people as enough participants for a sample - over 12 participants were considered to cause difficulties, including managing the participants. Overcoming the difficulties of the sample size exceeding the acceptable number stipulated by Krueger and Casey resulted in three smaller discussion groups consisting of approximately 6 participants in each grouping. Focused discussions for each group enabled more effortless management of difficulties around too many people voicing their opinions at once and over others.

Research Procedure

The nature of the research procedure, the tikanga, consent and withdrawal processes were discussed verbally and via email to all participants before the research procedure commenced. Participants were informed of the data collection processes conducted on the organisation's premises. They were reassured of being free to return to their mahi if need be, at any time during the research.

The recruitment of participants occurred through an email sent out to selected kaimahi with an invitation to participate in a Kaupapa Tuku Iho wānanga. This recruitment email told participants the purpose and duration of the wānanga, that kai would be made readily available and that they would also receive a koha or taonga as acknowledgment for their participation. Verbal consent was mainly obtained during the 'verbal recruitment' process, and written consent forms were gathered before and after the data was collected. Both forms of consent reiterated that withdrawal from the data collection processes would be accepted.

There was no expectation of the participants to continue, especially if the topic was too sensitive and could potentially cause harm to them. All participants received an information sheet that gave more profound insight into what their participation would entail and how their contributions would be used and stored. Participants learnt that their participation was voluntary, and they had the right to withdraw from the collection process and study if they wished to do so.

A single extensive wānanga was conducted to collect the voices of kaimahi or workers deriving from the health and social service departments. The wānanga was broken down into three wāhanga or sections. The first two wāhanga (sections) consisted of the research questions posed to all participants as a collective, and a group discussion took place around each question.

All answers were captured and written on the Whiteboard. The research questions posed in these two wāhanga included: What is the purpose of Kaupapa Tuku? What are the various Enablers and Barriers to using Kaupapa Tuku Iho? What are the benefits to practising according to Kaupapa Tuku Iho?

In the final wāhanga, kaimahi were split into their working teams to discuss and form ideas to present regarding the enablers and barriers to using Kaupapa Tuku Iho within their respective teams and roles.

The tools used during wāhanga 1 and 2 included a whiteboard along with whiteboard pens and an image capturing device to visually record the comments and notes provided by the participants. The tools used for wāhanga 3 consisted of a recording device, A3 paper pad, sticky notes (different colours for different teams), along with a set of pens.

ANALYSIS

Thematic Analysis:

Thematic analysis is a well-known technique utilised by qualitative researchers to analyse data – it is based on pre-selected categories or categories identified during the analysis process (Fox, 2004). Marshall and Rossman describe data analysis as a process of: "bringing order, structure, and interpretation to the mass of collected data.

“... it is the search for general statements about relationships among categories of data. ... it is the search among data to identify content” (p. 150).

The collected data was analysed using thematic analysis, which Muller (2016) recognised as an enabler for acquiring rich and in-depth information.

The result of this thematic approach was deemed to foster the identification, examination, and interpretation of additional themes found within the data provided by participants (Muller, 2016).

Marshall and Rossman (1999) suggests six phases used for thematic analysis:

- 1) Organise the data.
- 2) Generate categories or themes.
- 3) Code the data.
- 4) Test Emergent understandings of the data.
- 5) Search for alternative explanations of the data
- 6) Write up the data analysis

Guest et al. (2012) have used the following explanations for the various terminology used above: **Data:** the textual representation of a conversation, observation, or interaction. **Theme:** A unit of meaning observed (noticed) in the data by a reader of the text. **Code:** A textual description of the semantic boundaries of a theme or a component of a theme. **Coding:** the process by which a qualitative analyst links specific codes to specific data segments. A 'Codes and Coding' technique to analyse the data of a case study uses a case-oriented approach known as 'Partial Ordered Analysis', a strategy that Miles and Huberman (1994) suggested enables quicker identification of components relating to research questions and potential themes. Content Analysis is a research tool used to identify the existence and number of certain themes within content, including words or concepts; in some sense, content analysis can be used as a measurement tool rather than a process of analysis (Ktari, 2010). This measurement tool entails a process of 'Text Coding', where text undergoes fragmentation and segmentation into "manageable categories" or codes, ranging from words to sentences and phrases; the results of this process are analysed. According to Guest et al. (2012), an effective tool used in applying thematic analysis is 'Text Segmentation'. There are many benefits to text segmentation, including assessing the overall quality of the data, exploring thematic elements where similarities, differences and connections are identified; significant flexibility regarding the amount of text included, the variability in software programs and the ease of maintaining segment boundaries that can also be modified (Guest, MacQueen, & Namey, 2012).

Gibson and Brown (2009) claim "the contexts in which people speak are fundamental to the meaning in which they are creating. By removing that context from the analysis, researchers remove the resources that would enable them to understand why the speakers said what they did or, perhaps more accurately, 'why they said it how they did" (p.189). Moreover, qualitative analysis typically relies on fragmentation at various points of analysis, including

the segmentation of text, identifying themes, and coding content; not considered distinct processes (Guest, MacQueen, & Namey, 2012).

The collected data was initially placed into "overarching categories" or the barriers and enablers before being inserted into NVivo. These initial codes efficiently identified themes that seamlessly emerged and were associated with the Ngā Kākano sections. Any additional codes or words such as communication or leadership identified during coding processes using NVivo, were inserted into relevant code cases.

These cases included the purpose and benefits of using Kaupapa Tuku Iho and another set of cases were representative of the different teams that took part. Once all codes (both initial and generated) were identified, they were analysed to find patterns among the codes (e.g. thoughts or experiences) and their relation to the phenomenon of enablers and barriers faced when practising according to Kaupapa Tuku Iho within the context of a health and social service provider. After the identification and coding processes, the interpretations of data and the development of propositions based on Ngā Kākano began, where the chosen recommendation/s were based on my interpretation of the data and the best means of fostering kaimahi flourishing according to Ngā Kākano.

ETHICS:

Te Puni Kōkiri (1994) highlights the relevance of Tikanga Māori to ensuring ethical conduct: "Ethics is about values, and ethical behaviour reflects values held by people at large. For Māori, ethics is about 'Tikanga' – for Tikanga reflects our values, our beliefs, and the way we view the world" (Hudson, Milne, Reynolds, Russell, & Smith, 2010, wh. 2). The wānanga utilised tikanga to ensure all participants felt safe to express their thoughts, feelings and experiences around the barriers and enablers they face in daily practice. Māori values were also used in conjunction with relevant tikanga to help ensure the mana of all kaimahi remained intact and was not trampled on during discussions. Smith (1997) provided guidelines for Māori Research Ethics (Hudson, 2005), which were used during the data collection to achieve research consistent with Kaupapa Māori theory and research.

- Aroha ki te tangata (a respect for people)

Aroha and respect were shown by valuing all whakaaro and contributions shared during the wānanga and ensuring participants were acknowledged.

- Kanohi kitea (the seen face, that is, present yourself to people face to face)

There was **no deception** regarding the disclosure of my identity as a researcher or the purpose of the wānanga.

- Titiro, whakarongo.... kōrero (look, listen.... speak)

I made sure I looked, listened, and only spoke when necessary, such as gaining clarification on a shared whakaaro. This further enabled participants more time and space to express themselves and provide their contributions.

- Manaaki ki te tangata (share and host people, be generous)

Manaakitanga was evident in the kai provided to participants to help themselves to, and I also ensured there was plenty of kai left over for any of the participants to take home if they wished to do so. Kaimahi who were free and available within the proximity of the wānanga space were invited to join while the participants were on their kai break. A koha was also provided to all who participated as a means of acknowledging their valued contributions.

- Kia tūpato (be cautious)

This was achieved by ensuring I followed the necessary Tikanga and did not cause any harm to the participants from the outset and throughout for the data collection process.

- Kaua e takahia te mana o te tangata (do not trample the mana of people)

All engagements were guided by Kaupapa Tuku Iho, particularly Manaakitanga to ensure I conducted myself in a manner that was mana-enhancing towards all participants who took part in the wānanga.

- Kia māhaki (do not flaunt your knowledge, be humble)

Positioning myself as the learner and allowing the participants to be the teachers enabled them to express their understandings regarding the subject and to not be concerned about whether their answers were correct or not.

Although most of the participants in this study are affiliated to either my whānau, Hapū or Iwi, the research processes were nevertheless ethical and followed the necessary protocols. Tikanga Māori ensured all engagements with kaimahi before and during data collection processes were ethical in terms of achieving the standards of cultural sensitivity and cultural appropriateness for Māori. Regarding privacy and confidentiality, none of the data collected

was shared with any other participants. A verbal summary of the wānanga was provided to the manager who approved the wānanga to be conducted. The Human Research Ethics Committee of Te Whare Wānanga o Waikato gave ethical approval to conduct this research project. All information and documentation of this research are stored on a device that will remain inaccessible to participants and any other kaimahi of the organisation. Access will be granted to participants with the approval of all who took part in the wānanga.

LIMITATIONS OF THIS RESEARCH:

The most significant element of this research that could pose various limitations is the affiliations and connections already made with participants before recruitment and data collection. Participants may have felt obligated to participate in the research merely because of the links we shared. All participants were staff of the organisation, which could have influenced skewed results that are biased towards the organisation (or against it); the connections could have resulted in participants performing differently from what they would have if I were an external researcher entering the space as a stranger, and my performance to be an effective facilitator could have also been hindered. To address these limitations, participants were reassured that their participation was in no way obligated nor compulsory.

The wānanga gave participants an opportunity and space to present their opinions as individuals within a diverse group. Therefore, tight-knit groups throughout the organisation were avoided to help mitigate the risks of skewed results. Although the participants and I had connections, it became an advantage as they felt free to be themselves without the fear of judgement from an "outsider". My performance as a facilitator was not hindered as the wānanga objectives were essentially achieved and ethical standards were met.

Using the qualitative methods selected may have limitations where there is insufficient data collected to represent the whole organisation or the collective body of the kaimahi. For example, only conducting one wānanga may have resulted in inadequate data gathered representing a collection of voices found within the organisation and among all its kaimahi.

Burrows and Kendall (1997) have suggested that at least 3 to 4 group meetings occur, as a one-off encounter does not provide the time or space to "exhaustively discuss a topic". Unfortunately, the methods used in this research could mean that a one-off wānanga could be insufficient to enable participants to share their deeper perspectives, feelings, and

experiences. Therefore, overcoming this limitation would have essentially required additional wānanga to take place and more participants to take part.

Lastly, not all organisations, agencies, or companies are concerned with working in culturally competent and appropriate ways. In addition to this, not all organisations are concerned with fostering kaimahi flourishing. Although the Māori values within this Model could essentially be expressed universally, a lack of appreciation and recognition of cultural elements that foster kaimahi flourishing may not become as prevalent as need be.

CHAPTER FOUR: ANALYSIS (PART 1)

This Chapter will present comments and discussions around the barriers kaimahi faced and the enablers they experienced whilst utilising Kaupapa Tuku Iho in their practice. The themes found during the thematic analysis will be delivered according to the five stages of Ngā Kākano. This will include a brief introduction reminding readers of what each stage of Ngā Kākano attempts to achieve, the relating Mauri state and how the organisation can influence processes towards achieving positive states of being that reflect kaimahi flourishing. The barriers will be presented, followed by the enablers that are framed as suggestions to help kaimahi overcome identified barriers.

Some of the comments raised will reflect that some kaimahi are experiencing enablers that could be emphasised and made consistent across the organisation to help ensure that all kaimahi equally achieve flourishing and none are left in a state of languishing.

WHAKATŌ NGĀ KĀKANO:

Whakatō Ngā Kākano is concerned about the environment and how the seed (kaimahi) are planted within the organisation, where processes of Imbuing Mauri into kākano fosters kaimahi flourishing and the development of cultural competence. According to Whakatō Mauri, organisations need to focus on processes that advance kaimahi beyond a state of uncertainty where they may feel alone and in the dark. Unaware and unconscious of their environment, the objective is to support kaimahi to overcome a state of dormancy.

This includes processes of imbuement and providing kaimahi a nourishing environment within the landscape of the organisation to successfully plant and ground themselves in and merge their energies with those of the organisation and other kaimahi.

Barriers:

Inconsistent practices of Kaupapa Tuku Iho

For kaimahi who took part, implications that affected them included practices inconsistent with Kaupapa Tuku Iho or the perceived “*code of conduct*”. Some participants raised comments about other kaimahi, particularly leaders who “*Talk about what K.T.I. is and yet do not practise it*”. This observed inconsistency within the organisation extended to kaimahi at all levels, and identified causes included: “a lack of cultural understanding, ignorance, and pure laziness”. For many participants, this lack inconsistency was unfair. Some felt expected to understand and engage according to Kaupapa Tuku Iho yet were simultaneously observing others who were not so bothered practising according to Māori values. There were similar vocalisations around a lack of upholding Tikanga and Kawa as an aspect of the organisation's culture and Whakapapa. Some kaimahi claimed Māori values and customs that give expression to them “*should be for all*”, ranging from leadership positions to those in the community such as the whānau kaimahi work alongside. In this regard, Kaupapa Tuku Iho were regarded as professional and personal values to live by and embed within one's lifestyle.

Variations and a lack of cultural understanding

The validation of various understandings of what Kaupapa Tuku Iho are and appropriate expressions within the contexts of an iwi led health and social service provider was a barrier for some of the kaimahi who took part in this research. Multiple interpretations of Kaupapa Tuku Iho have developed out of background differences in upbringings, culture and iwi affiliation. Many variations resulted from colonisation and its ongoing impacts of identity crisis and the uncertainty of who one is and how one should be. Organisations that embrace culture could ameliorate cultural issues, including “*identity crisis*”, as noted by some participating kaimahi.

In addition to an identity crisis, a lack of cultural understanding from the community's external members and organisations resulted in “*Other services not knowing who we are and what we do so they do not refer whānau to us*”. Some kaimahi commented on how a lack of

cultural understanding has derived from external services, e.g. *O.T.*, *N.G.O.'s*, *Non-Māori organisations who "Do not roll the same"*. This refers to organisations that are not Māori based and are anticipated to lack Māori understanding and cultural competence.

Enablers:

Using Kaupapa Tuku Iho as a means of re(connecting) to identity

Many participants commented that using Kaupapa Tuku Iho reconnected them to oneself and other kaimahi; the Māori culture and their Whakapapa, which enabled them to “*stay true to their roots*”. In this sense, using Māori values in practice was deemed to have enhanced a sense of cultural identity. Practising in a manner consistent with “*the ancient way of living*” contributed significantly to feeling connected with ancestors and how they engaged and lived.

Some participants claimed that the benefits of reconnecting through Kaupapa Tuku Iho be shared with community members, where opportunities to learn how to express and live according to these Māori values are shared and, by doing so, reconnecting back to their roots. This reconnection is a rewarding enabler to practising with Māori values. It also served as a factor contributing to the flourishing of kaimahi by enhancing their sense of cultural identity and enabling them to work in culturally competent ways.

Seeing Kaupapa Tuku Iho in use:

Some participants reflected on Kaimahi and some managers who uphold the principles and values. Seeing the use of Kaupapa Tuku Iho to guide engagements with other kaimahi and the whānau they work with from the community, where Māori values were used as a code of conduct was an enabling factor for most kaimahi. The use of Kaupapa Tuku Iho as “*Lifestyle principles*” that all work and live by was considered as a significant factor that promoted the use of Māori values in practice. Observing the consistent use of Kaupapa Tuku Iho and associating Tikanga provided direction for kaimahi to conduct oneself with cultural competence and in the most appropriate and efficacious ways to promote the flourishing of community members. Understanding Te Ao Māori and using Kaupapa Tuku Iho in practice also enhanced an overall sense of cultural awareness.

Cultural practices and Cultural similarities:

Some participants commented on the conduction of karakia every morning as having enhanced their understanding of practices around Wairuatanga. For Non-Māori participants who took part, identifying similarities in cultures and cultural practices enhanced their understandings of Kaupapa Tuku Iho and how they can be applied in practice. Identifying cultural similarities was a significant enabler as it demonstrated how Kaupapa Tuku Iho could be practised by kaimahi, both Māori and non-Māori.

WHĀNGAIA NGĀ KĀKANO

Whāngaia Ngā Kākano is focused on what kākano need to be fed to develop and grow strong in the environment it has been planted in and achieve processes towards a state of Whakaoho Mauri. Feeding Kākano and igniting sparks of interest awaken Mauri to reveal potential hidden within. Therefore, developing the skills and competence of kaimahi will not only feed them the necessary elements to fulfil their role/s, but also skill and competency development that will enable kaimahi to flourish while simultaneously fostering the flourishing of community members they work for and support in their everyday working lives.

Barriers:

A lack of training opportunities:

The primary key issue that impacted the ability of kaimahi to flourish and fulfil their roles in a manner consistent with Kaupapa Tuku Iho was a lack of training opportunities for professional development. To promote expressions of Kaupapa Tuku Iho within practice, some participants suggested “*completing studies or training that provide insight into the understandings and embodiments of Kaupapa Tuku Iho*” and how to practice according to these Māori values with competence and confidence.

A lack of targeted training in the relevant roles and sectors was also discussed by kaimahi. Training opportunities are imperative to enabling kaimahi to deliver quality services and successfully fulfil their roles.

Training around domestic violence focusing on de-escalation and self-defence were discussed as vital to ensure kaimahi are competent, feel safe and secure with the capabilities they possess to protect themselves, fellow kaimahi and the whānau they work for in the community. A “*lack of training in work technology and technological resources*” such as the software that kaimahi are required to use was highlighted as a significant barrier and resulted in the following comment: “*Management blamed me for lack of Whānau Tahi usage without sufficient training.*” A lack of training in all forms was a significant and consistent barrier affecting all kaimahi and hindering their flourishing according to Ngā Kākano.

Lack of Acknowledgement for the contributions made by kaimahi:

The lack of acknowledgement for mahi achieved, and a lack of recognition for skills kaimahi hold, was an issue that hindered positive perceptions of the organisation and the flourishing of kaimahi. For example, not valuing or recognising the Pūkengatanga and contributions of kaimahi resulted in kaimahi lacking a sense of belonging. This lack of recognition also included “*not placing kaimahi in work areas relevant to studies kaimahi have completed, or any of the strengths and qualities they possess*”.

A lack of 'Role Knowledge':

Kaimahi must have in-depth knowledge and understanding of their role/s, the obligations to be fulfilled, and how they are achieved using Kaupapa Tuku Iho. Providing kaimahi with “*a Career Pathway that is clear and certain*” is of great importance. On the same note, the manager must hold the same knowledge of the role as the kaimahi fulfilling it to ensure the appropriate supports are provided to enable all kaimahi to achieve positive outcomes within their role/s. Interestingly, some kaimahi made suggestions regarding “*training for management positions*” to help them understand the various roles or services delivered by the kaimahi they manage and lead. Doing so would further enable the managers to express their kaitiakitanga, by ensuring kaimahi are safe and supported in their roles. In addition, ensuring internal and external services understand the various roles would help prevent kaimahi being affected by receiving “*irrelevant referrals and time wastes*”.

Enablers:

Relevant Trainings and Learning opportunities:

Learning opportunities to understand and speak Te Reo Māori, along with completing studies and training consistent with Kaupapa Tuku Iho, were considered necessary factors to enabling the use of Māori values in practice and the achievement of kaimahi flourishing. Therefore, “*internal training conducted by capable kaimahi with teaching capacities*” was raised in discussions. Some kaimahi believed that “*enabling teams and individual kaimahi to conduct internal training would enhance engagements consistent with Pūkengatanga along with Kaitiakitanga*”, particularly if training focused on building de-escalation skills or learning appropriate responses to abusive and violent situations and people.

Opportunities to Express Kaupapa Tuku Iho:

Some participants commented on “*being given opportunities to express Kaupapa Tuku Iho as a great enabler*”, particularly when engaging in processes consistent with Kaitiakitanga and helping ensure the safety and protection of other kaimahi and community members, e.g. being wardens for fire drills when a fire emergency occurs. In addition, “*A Career Pathway that is clear and certain*” was considered as an enabler if experienced by all kaimahi throughout the organisation. This pathway would essentially serve as an opportunity that enabled kaimahi to focus on their role/s and achieve the most effective means of expressing Kaupapa Tuku Iho within those role/s. Being clear on what their role is, how to achieve it and having access to the necessary opportunities to engage in Kaupapa Tuku Iho significantly contributed to the flourishing of kaimahi, who as a result could confidently fulfil their roles and know they are positively contributing to the objectives of the collective.

ĀWHINA NGĀ KĀKANO

Āwhina Ngā Kākano focuses on supporting kaimahi by promoting health and wellness as an integral element of flourishing and achieving Whakaora Mauri. As workers delivering health and social services, it is imperative that "internal healing" within kaimahi has been acquired before "external healing" with community members can be achieved. This growth stage promotes flourishing by treating Kākano with respect, providing space and time for them to grow and giving all required nutrients frequently and consistently to ensure they thrive within their environment. It is essential to provide the necessary forms of support that promote flourishing and achieve Whakaora Mauri, where kaimahi are free from expending energy on the burdens of stress, worry and anxiety with the care provided by the organisation. Thus, kaimahi are enabled to focus on flourishing to achieve "internal healing", promoting "external healing" with the whānau they support from the surrounding community.

Barriers:

Lack of Resources:

The primary issue that stood as a barrier stopping kaimahi flourish and practice, according to Kaupapa Tuku Iho, was a lack of resources. The support and generosity portrayed by the organisation to kaimahi was inadequate and insufficient in providing the necessary support that enabled kaimahi to fulfil their role/s successfully and flourish accordingly. The resources that the organisation typically lacked in providing all kaimahi across the board included the following:

Monetary: Some participants claimed there was inadequate funding "*across the board*", including a lack of financial resources or funds required to support kaimahi to purchase necessary resources that will enable them to fulfil their roles. Some cases have resulted in kaimahi processing reimbursement of business costs to cover visiting clients' hospital parking expenses. Many kaimahi participants claimed that a pay rise scale was unfortunately non-existent. There were also conclusions made regarding "*penny-pinching from various contracts*", which has resulted in a lack of funding to cover resource costs.

Models of Practice: Comments regarding using "*Overprescribed delivery models*" for specific services were raised, along with some kaimahi who are "*Using incorrect Models, i.e. S.D.Q.'s psychological assessment.*"

Vehicles: Kaimahi provided insight into various restrictions around the use of work vehicles, which included the "*time constraints of no access to cars before 8 am and a return time before 4 pm*". Another barrier that implicated the ability of kaimahi to fulfil their role using Kaupapa Tuku Iho was "*sharing of cars; when a car has reached its kilometre limits, you use your car*". This practice served as a barrier to kaimahi fulfilling their roles and meeting the needs of the whānau they support, which resulted in kaimahi not expressing Manaakitanga effectively.

Human Resources: A need for more kaimahi was an issue for teams who needed more numbers to cater to all the whānau that depend on the services. This included a need for more male kaimahi for specific programmes delivered after hours.

Facilities: A lack of venues was an issue that kaimahi identified as a barrier to expressing Manaakitanga and delivering services to all whānau throughout the community who depend on the organisation.

Inadequate Management Support:

A significant issue implicating the ability of kaimahi to flourish through the achievement of "internal healing" and fulfil their roles successfully, was a lack of support from the manager within their team. A few participants commented that management did not provide the appropriate support to help them understand and fulfil their roles. One kaimahi noted: "*No Consistent Management and support guidance – Not sure what I do etc*". This lack of support saw technical difficulties where a participant claimed that "*Management blamed me for lack of Whānau Tahi usage without sufficient training*".

Further comments revolved around certain managers not engaging according to Manaakitanga, where participants observed: "*Management not working in a mana-enhancing way as in the best interests of the whānau*". The comment suggested that kaimahi commonly experience limitations due to contractual obligations and leadership styles that role modelled a practice inconsistent with Kaupapa Tuku Iho, particularly Manaakitanga in this case.

Lack of Concern for Kaimahi Wellbeing:

When discussing how a lack of Kaupapa Tuku Iho can affect the wellbeing of kaimahi, some comments included **not** working according to Kaupapa Tuku Iho and how this can “*reduce a sense of goodwill within the organisation*”. Kaimahi burnout and mental fatigue were considered reflective of little manaakitanga expressed towards kaimahi from the organisation, particularly those within management roles. For some participants, “*a lack of appropriate supervision with external supervisors*” was a significant barrier to overcoming mental strain and fatigue, resulting in kaimahi expressions of Kaupapa Tuku Iho reducing, along with a sense of goodwill towards the organisation, its leaders and managers. This inevitably stood as a barrier to kaimahi achieving “internal healing” and as a result hindered kaimahi flourishing.

A lack of manaakitanga from the organisation and its leads was profoundly evident for some kaimahi who experienced little to no concern or care expressed towards them when affected by the passing of family members or close friends. Being particularly supportive and caring towards kaimahi affected by bereavement is of utmost importance to help kaimahi succeed in achieving processes towards Whakaora Mauri and the delivery of quality and accessible services. For an organisation founded on Māori values striving to promote wellbeing in the community, it is a concerning issue that kaimahi are treated with such little compassion and care.

Enablers:

Creating Positive Outcomes:

Passion and kaimahi who are passionate created positive outcomes where many participating kaimahi claimed they had the capabilities to achieve positive results “*despite management, not because of them*”. The passion and the manaakitanga expressed by members of the administration team was a powerful support system that enabled kaimahi to fulfil roles and achieve positive outcomes such as flourishing for fellow kaimahi and whānau they work for.

In addition, most kaimahi who encouraged mana enhancing Reo and mana enhancing engagements promoted positive outcomes and flourishing through their expressions of Manaakitanga towards other kaimahi they work with and the whānau they work for.

The Māori way:

The Māori way of healing, such as whakawātea (spiritual cleansing), was suggested to be a contributing factor to achieving flourishing and practising according to Kaupapa Tuku Iho. This was a process commonly used within the organisation in past times that would be effective in achieving Whakaora Mauri. Therefore, “*(re)implementing whakawātea*” as a common practice to foster healing was advised. For a particular team, manaakitanga was common practice by the manager through various days set aside annually to focus on promoting the health and wellbeing of kaimahi using Te Whare Tapa Whā concepts. The members of this particular team flourished considerably more than other kaimahi deriving from different teams within the organisation.

POIPOIA NGĀ KĀKANO

Poipoia Ngā Kākano focuses on if the organisation encourages strong and healthy relationships that are inclusive and foster a sense of belonging for all members of the organisation benefit from. This section looks at what would enable Kākano to develop strong roots and build healthy stem connections that provide nurturance and nourishment. Overcoming the darkness of the soil and achieving wellness within themselves and their teams through expressions consistent with Ūkaipōtanga and Whanaungatanga will achieve processes to Whakatupu Mauri.

This stage of growth is concerned with behaving in ways similar to that of a Pā Harakeke, where all kaimahi are connected and support each other in a manner that ensures the continued flourishing of the Pā Harakeke or organisation.

Barriers:

Lack of Whaka(Whanaungatanga):

For many participants, there “*was not enough time or any time at all dedicated to processes of whakawhanaungatanga and building strong connections with other kaimahi,*” particularly with new kaimahi.

This is detrimental as a lack of connection among team members resulted in little communication, which also affected the delivery of quality services that require team members to work as a team. This lack of communication and a “*lack of team hui led to less or no sharing of resources*”.

Other comments shared found that there were kaimahi who felt there was: “*No time to engage in whakawhanaungatanga with team members and know their roles or limitations*”. Insufficient engagement in whakawhanaungatanga processes constricted participating kaimahi who needed to collaborate with team members to further assist whānau who required additional help. This lack of time dedicated to whakawhanaungatanga significantly hindered the development of healthy and strong connections. This barrier essentially stunted the growth of current and new kaimahi according to Poipoia Ngā Kākano.

Exclusion:

Exclusion was the highlighted factor that served as a barrier to kaimahi practising according to Kaupapa Tuku Iho and flourishing within their respective role/s. This form of exclusion caused organisational segregation, where the exclusion of sectors and certain kaimahi saw outcomes implicated by “*biased relations, systems and structures*”. Bias and organisational segregation impacted a sense of belonging and achieving flourishing.

For some, specific processes resulted in a lack of transparency, where kaimahi “*did not know what was going on and felt left out*”. A lack of team support and teamwork contributed to a sense of exclusion and affected the ability of kaimahi to engage according to Kaupapa Tuku Iho, particularly whanaungatanga. Exclusion in the form of some kaimahi being excluded due to previous attempts to “*cross lanes*”. This essentially entails carrying out the role of another kaimahi without their knowledge of you doing so.

In addition, exclusion of potential new kaimahi resulted from “*nepotism*” and the disablement of expanding the workforce by excluding potential kaimahi deriving from the community.

Enablers:

Shared experiences

Group activities such as kai tahi (shared kai) and lunchtime quizzes enhanced organisational Teamship and enabled kaimahi to engage in whakawhanaungatanga with each other. These activities and those alike contributed to strong and meaningful relationships built on trust, support, respect, and reciprocity. "*Knowledge sharing – respect for each others expertise – Music – Laughter*" were highlighted as enablers to developing positive relationships and connections among team members and across the organisation. Shared activities would contribute to kaimahi flourishing and enhance cultural competence through knowledge sharing around cultural practices and kaupapa tuku iho.

Positive relationships and connections

The development and maintenance of positive relationships and connections within teams (including managers) and across teams were considered a significant enabling factor to practice in ways that promote Ūkaipōtanga and Whanaungatanga. The kaimahi, who expressed respect and inclusiveness by being mindful of other team members differing situations, ways of being, interpreting and living, promoted positive relationships and connections among teams reflected expressions consistent with Kaupapa Tuku Iho. This respect and inclusiveness saw kaimahi with vast knowledge and experience within the team, helping other kaimahi understand and practice according to Kaupapa Tuku Iho. This form of support and "*having each others backs*" saw positive relationships that were productive and cohesive, where tuakana (elder sibling) and teina (younger sibling) relationships were formed, enabling expressions of Kaupapa Tuku Iho and the promotion of kaimahi flourishing. Some participants shared kinship like relationships and connections within teams and across teams, which promoted genuine care, compassion, and respect towards other kaimahi and their respective teams or departments. These relationships were likened to the Pā Harakeke, where the flourishing of kaimahi was supported by other kaimahi.

HĀPAIA NGĀ KĀKANO:

This growth stage will serve as a "stepping stone" to self-determination and fulfilling aspirations of advancing oneself and others to flourish in all aspects of life. When the flourishing of kaimahi transforms into the flourishing of all community members, the process to Whakakotahi Mauri has been achieved, and everyone has successfully worked together to maintain wellness for the betterment of present and future generations.

Barriers:

Leadership:

For many of the kaimahi participating, leadership was considered a factor that stood as a barrier to using Kaupapa Tuku Iho. Some leadership styles such as “*micro-managing*”, disabled kaimahi expressing Rangatiratanga in their own right and within their roles. “*A lack of visionary and future-oriented focus*” reflected ineffective leadership and the organisation's governance was described as entailing a ranking system consisting of rules that applied to some kaimahi and not others.

Another factor deemed a barrier to flourishing through expressions of Kaupapa Tuku Iho were the “*restrictions of contractual obligations*”. Some kaimahi experienced circumstances that limited their opportunities to fulfilling specific role responsibilities according to Kaupapa Tuku Iho, as their contract consisted of tasks and obligations that did not coincide with ways of engaging that Māori values encouraged.

Lack of Collaboration:

More collaboration with external services is needed to support the flourishing of the community. A lack of collaboration with external organisations and services saw some kaimahi raising comments around “*Managements lack of whanaungatanga with school kaimahi*”. Unfortunately, some kaimahi concluded that the organisation lacked public presence and did not put enough time and energy into participating as a collective body in community events with external organisations.

A lack of collaboration or participation within the community resulted in comments from kaimahi around the organisation: "*not having a good reputation in the community and whānau refusing to work with us*" and "*Other services not knowing who we are and what we do so they do not refer whānau to us*". This perception of a negative reputation or not even being aware of the organisation existing is incredibly detrimental to the acquisition and achievement of wellbeing, where whānau and community members may instead look towards Pākehā institutions for help.

Enablers:

Open to engaging:

An Open Door Policy, used when the manager is available to engage, saw some kaimahi feeling like they could approach their manager when need be. The Open Door policy was an essential enabler to promoting kaimahi flourishing. Furthermore, a factor that enabled expressions of Rangatiratanga and Kotahitanga was allowing kaimahi to engage and develop collaborations with other organisations, e.g. schools. This further contributed to achieving flourishing within the community and among kaimahi, resulting in the achievement of Whakakotahi Mauri.

Showing the way:

If consistent, the positive role-modelling of leaders and managers showing the way was considered effective in promoting Kaupapa Tuku Iho and serving as an enabler for kaimahi that follow their lead. Additional comments on this topic saw some participants claiming that role modelling was engaged in by other kaimahi (not just those in leadership role/s) who show the way through their commitment to practising according to Kaupapa Tuku Iho and leading within their role/s. This commitment saw kaimahi who hold themselves accountable to achieving the organisation's goals and those of the whānau kaimahi work for, by fulfilling their role/s including relating obligations and responsibilities.

CHAPTER FIVE: ANALYSIS (PART 2)

Discussions held throughout the wānanga saw participants identifying Potential Courses of Action as recommendations to address barriers implicating the use of Kaupapa Tuku Iho in practice and hindering the flourishing of kaimahi. The following chapter will thus explore the various recommendations that participants raised and will briefly explore why recommendations were made and how they could work.

The Best Options were selected recommendations that promoted the use of Kaupapa Tuku Iho and fostered the flourishing of kaimahi according to Mauri States that reflected the achievement of associating Ngā Kākano stages. The relevant Psychologies introduced in Chapter one will be briefly discussed again concerning the 'Best Options' and why they were selected to achieve the objectives of the relating psychology disciplines.

WHAKATŌ NGĀ KĀKANO

Potential Courses Of Action:

- **Interview processes:**
 - Including interview questions that gain insight into the level of understanding the potential kaimahi has around Kaupapa Tuku Iho and how they would use them in practice
- **Kaupapa Tuku Iho Wānanga:**
 1. For managers and leads only
 2. For kaimahi (frontline/ground workers)
 3. For all to attend and synthesise understandings and embodiments of K.T.I across all levels throughout the organisation (consensus of experiences and expressions of Kaupapa Tuku Iho in practice)
- **Noho marae (minimum of 1 night)**
 - Targeted towards departments and teams.
 - If applicable, the organisation as a whole.
 - All noho would be for leading members of the organisation, e.g. managers and CEOs to attend.

Review of Potential Courses of Action:

Interview processes:

This recommendation was raised to help ensure potential kaimahi who are expressing their interest in a role understand that Kaupapa Tuku Iho are foundational values, along with how they are understood and used by the organisation. This gives the potential kaimahi time to ascertain whether they will be willing to work according to Māori values and how they could use them in their potential role before entering into it.

Including interview questions that assess the level of understandings around Kaupapa Tuku Iho will be a springboard for the organisation to know how it can develop understandings that enable new kaimahi to flourish.

The identified limitation to this course of action is whether this initial investment in the use of Kaupapa Tuku Iho is maintained or merely expressed for the sole purpose of acquiring a position within the organisation.

Kaupapa Tuku Iho Wānanga:

These will serve as an opportunity for kaimahi to discuss how they use Kaupapa Tuku Iho within their practice, to identify cultural similarities, brainstorm strategies that could enhance cultural competence through expressions of Kaupapa Tuku Iho; provide insight into what worked and what didn't, the benefits felt as a worker, the benefits they have observed and how these benefits result in the achievement of kaimahi flourishing.

The Kaupapa Tuku Iho Wānanga will serve as a safe space to learn about Kaupapa Tuku Iho, the common interpretations, and how they could be applied within various roles. This wānanga will serve as an opportunity for kaimahi to develop cultural understandings, along with cultural competence and appropriateness. New kaimahi will benefit significantly from this activity as it would enable them to learn about the whakapapa of the organisation, its culture, identity and the wairua it maintains through the use of Kaupapa Tuku Iho, enabling a process of grounding themselves to become one with the landscape of the organisation.

Noho marae

Targeting the participation of all departments, teams and individual kaimahi at all levels within the organisation in noho marae will be a crucial feature of this potential course of action. The noho would be an opportunity for the kaimahi of the organisation to introduce, learn and practice Māori customs or processes that would foster a Kaupapa Tuku Iho guided culture within the organisation, e.g. pōwhiri and whakatau, waiata, haka and karakia. The noho would serve as a time for kaimahi to embody the understandings of Kaupapa Tuku Iho consistent with iwi knowledge learnt within the wānanga, e.g. engaging in whanaungatanga and building positive and trusting relationships with other members of the organisation.

Best Option: Kaupapa Tuku Iho Wānanga

Kaupapa Tuku Iho Wānanga have been selected as the most effective in achieving processes towards Whakatō Mauri and promoting a nourishing organisational culture that is culturally responsive and sensitive towards all engaging within it. Although the wānanga presented similar issues to that of the noho, e.g. time and availability constraints and a lack of facilities; the wānanga nevertheless resulted in more remarkable outcomes such as the ability to hold them more frequently and to overcome issues around finding facilities along with time constraints.

The use of having a Wānanga around Kaupapa Tuku Iho will create positive impacts on the organisation and uplift the wairua of everyone by providing a more culturally responsive environment that better enables Māori staff or kaimahi to express their culture and beliefs (Jolly, Harris, Macfarlane, & Macfarlane, 2014). As an organisation dedicated to promoting positive health outcomes for Māori, there must be a firm grasp of understanding the Māori culture along with a willingness to practice according to what it means to have a Māori identity and practising as a Māori, because if the culture of the organisation is ignored, you can't succeed (Caglar & Duarte, 2019). Kaupapa Tuku Iho expressions within the wānanga will ripple through the workspace and encourage the use of Māori values in practice.

Haar and Brougham (2011) suggested that employees who feel that their cultural beliefs and values are understood, supported and respected by the organisation saw Māori employees “reciprocate with greater loyalty”, if “satisfied with the way their cultural values are upheld and understood in the workplace” (p.469).

Therefore, the organisation is encouraged to use Kaupapa Tuku Iho wānanga to enhance a sense of positive organisational culture that provides all kaimahi insight into self-sustaining patterns of behaviour, feelings, thoughts, and beliefs that determine how things are within an organisation – that is how people act and talk (Caglar & Duarte, 2019). Doing so, will not only foster the enhancement of cultural competencies across kaimahi, but also their flourishing according to Whakatō Mauri.

Community Psychology:

Kaupapa Tuku Iho Wānanga serves as an opportunity to lay a solid foundation for kaimahi to understand and use cultural values such as Kaupapa Tuku Iho in their practice. Wānanga can also serve as a safe space for kaimahi to enhance cultural competence and build culturally relevant and informed content that guides correct and consistent expressions of Māori values within their practice. The promotion of flourishing for all, through expressions of Kaupapa Tuku Iho, will promote a sense of community and enhance the use of a Māori knowledge base that effectively informs culturally appropriate ways of achieving flourishing for all.

Industrial-Organisational Psychology:

Industrial-Organisational Psychology issues can be addressed using Kaupapa Tuku Iho wānanga. Wānanga will build understandings of organisational structures, norms, acceptable behaviour and expectations of conducting role/s according to Kaupapa Tuku Iho. Building cultural knowledge will provide insight into culturally competent ways kaimahi can productively achieve their role/s and positively contribute to achieving the organisation’s objectives. Weaknesses around a lack of Kaupapa Tuku Iho expressions can be addressed through performance assessments held at the wānanga and inconsistencies in Kaupapa Tuku Iho expressions across the organisation could also be discussed and addressed.

Indigenous Psychology:

Kaupapa Tuku Iho Wānanga will serve as an emancipatory means of promoting cultural competence that enhances the delivery of culturally appropriate services benefitting Māori as the minority group of Aotearoa. The promotion of cultural competence will transform health and social service providers into safe spaces that Māori can engage in without feeling reluctant, unsafe or uncomfortable. This promotion will be an effective means of enhancing services that are relevant and efficacious to meeting the health needs of Māori and reducing health disparities.

WHĀNGAIA NGĀ KĀKANO

Potential Courses Of Action:

- **Domestic violence training along with de-escalation skill development**
 - These trainings will be targeted towards all kaimahi of the organisation.
 - The trainings will meet health and safety standards according to Kaitiakitanga.

- **Technical Training**
 - This form of training is imperative for kaimahi, who must utilise specific software programs to fulfil their roles.
 - This training could also include building competency around using, saving, and storing documents on laptops.
 - Trainings for using phone applications and software.

- **Acknowledgements and Recognition:**
 - Establishing a day for acknowledging kaimahi and the mahi they achieve daily on behalf of the organisation.
 - Recognising the Pūkenga of kaimahi and understanding their burdens as part and parcel of the mahi they conduct within their role/s.
 - Learning about the role/s of kaimahi and their achievements.

Review of Potential Courses of Action

Domestic violence training along with de-escalation skill development.

This form of training would target all kaimahi to express kaitiakitanga by equipping them with the necessary skills to help ensure they feel safe and secure as they go about their mahi. De-escalation skill training would guide appropriate responses to “heated situations”, keeping kaimahi and others safe if required to intervene and calm a violent or abusive situation down. This training could be conducted internally by the Family Harm Team. If necessary, relevant external training could be completed in Self-Defense classes, particularly for kaimahi who need to deal with and protect themselves and others from physically violent situations and clients.

Technical Training

Developing the technical skills of kaimahi is a significant factor that will contribute to kaimahi fulfilling their roles and delivering quality services or programmes to whānau. Specialised training is imperative for kaimahi, who must utilise specific software programs to successfully fulfil their roles. The I.T support team could internally conduct this training. It could focus on building competency around the use of software, saving and storing documents on relevant storage forums, and using phone applications or software. Building technological competency will enable kaimahi to focus more on using their Pūkenga to deliver quality services and ensure confidential files are safely and securely stored.

Acknowledgements and Recognition:

These days could be filled with award ceremonies or activities where kaimahi share their pūkenga with other kaimahi for them and their whānau to benefit from, e.g. Te Reo classes, mahi raranga, cooking, white baiting and all other skills that kaimahi hold. The awards ceremony could include the celebration of kaimahi who practice Kaupapa Tuku Iho and serve as champions upholding the Māori values in practice for others to observe and learn from. In addition, providing kaimahi a salary that acknowledges the valuable contributions they make as kaitiaki who support and promote the flourishing of the whānau they work with.

The primary issue that would affect this potential course of action is ignorance and a misunderstanding of roles. Some leaders and managers within organisations may perceive the fulfilment of kaimahi role/s as a part of “their job”, where acknowledgment and recognition in this form are deemed irrelevant and unnecessary.

BEST OPTION: ALL REQUIRED TRAINING

The conduction of Kaupapa Tuku Iho wānanga as previously discussed in Whakatō Ngā Kākano, will be an effective means of incorporating a knowledge base that serves as a training activity to foster understandings and embodiments consistent with Kaupapa Tuku Iho.

Increasing the Māori health workforce and expanding the skill base of Māori as a means to promoting culturally competent Māori health workers has been deemed pivotal to providing appropriate care to Māori and their whānau; including developing and delivering mainstream organisations with models of practice and approaches that are innovative and efficacious for Māori and their whānau (Ministry of Health, 2007). Although this training may not necessarily result in the competencies and capacities held by a tohunga, it will nevertheless include understandings around the benefits and uses to practising with a Māori approach or model such as Te Whare Tapa Whā, Te Wheke or Te Pae Mahutonga.

The remaining forms of training can promote the conduction of internal training around protection against verbal and physical harm. Technological advancement will be the most productive and appropriate means of enabling kaimahi to express Pūkengatanga while simultaneously expressing Kaitiakitanga within their role/s. External training could be assessed and agreed upon by teams with the approval of managers. Additional benefits of enabling expressions of kaitiakitanga could include acknowledging and recognising the wishes and needs of kaimahi and, for instance, acquiring a kaitiakitanga ‘Wishlist’ that fosters expressions consistent with this Māori principle value by providing electric/hybrid vehicles and environmentally friendly resources. This will enable all kaimahi of the organisation to express kaitiakitanga towards the natural environment of their community and promote practices of preservation and conservation.

Although training in all forms presents their issues, particularly around the availability of kaimahi and managers, along with their willingness to participate in activities. Training has nevertheless been selected as the most effective means of expanding kaimahi capability; building the desired workforce, maintaining the commitment of kaimahi and reducing the disparity gap that continues to hinder the flourishing of Māori and the achievement of processes to Whakaoho Mauri.

Community Psychology:

The option of training was selected to empower and advance kaimahi to achieve the highest potential within their role/s. Training will contribute to health promotion by which kaimahi build competence and capabilities within their relevant role/s to deliver effective and quality services that promote the health and flourishing of community members accessing

services. These trainings should also target and promote the health of kaimahi to help ensure their flourishing.

Industrial-Organisation Psychology:

Training to develop kaimahi skills and competence will effectively achieve this psychological discipline's focus on organisational development. Training can significantly enhance the organisation through the quality services delivered by trained kaimahi. Workplace diversity and employee selection for correctly matching skills with role/s could be achieved by having kaimahi provide internal training to demonstrate the Pūkenga they have to contribute to the organisation and where they are best focused.

Indigenous Psychology:

The objectives of Indigenous Psychology around transformation and emancipation will be achieved through indigenous knowledge bases or systems such as Mātauranga Māori being used by health and social service providers along with their kaimahi.

This will contribute to the advancement of the indigenous people or Māori in New Zealand, where kaimahi are supported by organisations to engage in culturally appropriate and competent practices with the guide of Māori values to help ensure the flourishing of both kaimahi and Māori accessing their services. Training in Kaupapa Tuku Iho could contribute to processes of visibilising Māori values within Western psychological research paradigms and using Indigenous values as significant and crucial elements recognised as fostering the flourishing of kaimahi and Māori members of the community accessing services. These forms of training would be an effective means of building cultural competence among all kaimahi throughout the organisation.

ĀWHINA NGĀ KĀKANO

Potential Courses Of Action:

- **Resources Hui:**
 - Establishing Monthly Team Hui with managers to discuss resource requirements needed by the team and any ideas that could be implemented as part of the team strategic plan.
 -
- **Management Support:**
 - Ascertaining forms of support that will ensure contractual obligations are met, and Whakaora Mauri within all kaimahi is achieved.
 - Managers look at “What’s Underneath” rather than “what’s on top.”
 - Identifying mana-enhancing engagements that help kaimahi to fulfil their role/s
- **Enhancing Wellbeing:**
 - Promoting spaces and environments within the organisation that encourage and contribute to the enhancement of kaimahi wellbeing
 - Providing necessary support that alleviates stress, anxiety, and burdens, resulting in the achievement of processes to Whakaora Mauri.

Resources Hui:

Resources are essential to delivering quality services and promoting kaimahi wellbeing and success. The establishment of Monthly Team Hui with managers will be a set time and date dedicated to discussing and addressing the needs of kaimahi. Identifying and meeting any resource requirements needed by the team will be the primary objective. Additional topics may include ideas that could be implemented into the team strategic plan to support the flourishing of kaimahi and ensure they have all needs met to fulfil their role/s successfully. These strategic plans could be based on a “wishlist” approach, where kaimahi develop a list of wishes that will meet their needs to flourish within their roles by achieving wellbeing and being enabled to practice in ways consistent with Kaupapa Tuku Iho.

Management Support:

Suppose management support is provided in the form of supervision sessions. In that case, there will need to be a focus on delivering support that not only enables contractual obligations to be met but that the flourishing of kaimahi is also achieved. This could be achieved by managers who use Manaakitanga and mana enhancing practices to gain insight into “What’s Underneath” rather than “what’s on top”. This will serve as an opportunity for kaimahi to discuss what is going on at the time and the forms of support they require.

Ruwhiu (2005) created work that advocated the development of mana-enhancing practice within the sector of social services; he suggested mana-enhancing practice is different to strengths-based practice as mana enhancement is manifested from the Māori ways of doing things, along with thinking and feeling processes. Mana enhancing practice has been described by Royal (2006) as a way of engaging in a manner that cares for the emotional, intellectual, physical and spiritual elements of others.

This approach will be used to distinguish the various forms of individual support kaimahi require to fulfil their roles; while simultaneously achieving Whakaora Mauri. This form of support will allow managers to understand the weight of the corresponding workloads that burn kaimahi out and how this can be ameliorated by appropriate support and care provided as a manager.

Enhancing Wellbeing:

Permanently implementing the practice of **whakawātea** (the act of cleansing the wairua to promote healing – typically done with karakia and water) will significantly enhance kaimahi wellbeing. The consistent conduction of “Taha Days”, was suggested by participants to be an effective means of enhancing kaimahi wellbeing. These days could be used to facilitate healthy relationships that contribute to the enhancement of internal healing where kaimahi achieve processes to Whakaora Mauri with the support of the organisation. Once Whakaora Mauri has been successful a process of Whakakotahi Mauri can begin where external healing can be achieved with those accessing services.

BEST OPTION: MANAGEMENT SUPPORT COMBINED WITH ENHANCING WELLBEING

All potential courses of action have been synthesised. Management support will focus on providing kaimahi with the necessary resources and identifying strategies that enhance kaimahi wellbeing and achieve processes to Whakaora Mauri. This approach presents the issue that requires managers to be generous with their time as support will be expressed towards the whole team and all of its members. Engaging the mind and heart within the workplace can be difficult, as compassion and empathy are capabilities that heavily draw on emotional energy. Most importantly, it could lead to “compassion burnout”, where the emotional exhaustion of caregivers within professions and organisations typically leads to mindsets of reverting to rational and detached practices that are less “costly” than emotionally driven practices (Frost, 1999). Therefore, providing all necessary forms of support to kaimahi will be encouraged to achieve kaimahi flourishing.

Community Psychology:

Management support and enhancing well-being will focus on identifying the individual needs of kaimahi to succeed in their role/s and flourish accordingly. Management support will allow the development of methods that empower kaimahi to prevent problems or barriers they are implicated by, particularly barriers standing in the way of kaimahi using Kaupapa Tuku Iho and flourishing through the use of these Māori values. Health promotion and individual wellness will be the primary objectives of community psychology that this option will aim to achieve.

Industrial-Organisational Psychology:

Relevant Industrial-Organisational Psychology objectives will be achieved by identifying solutions and forms of support that improve the wellbeing and performance of kaimahi. A focus on management support and the conduction of frequent hui to learn about the needs of kaimahi will contribute to organisational development, employee motivation and performance management. These will help ensure kaimahi have achieved “internal healing” to successfully fulfil their roles and deliver services effective in meeting the needs of those accessing services and as a result achieve “external healing”.

Indigenous Psychology:

A focus on Kaimahi wellbeing will help achieve the objectives of transformation and enable indigenous people aspiring to live good lives to do so with the organisation's support. Being guided by Māori values and holding these as the organisation's foundation will help to visibalise Kaupapa Tuku Iho within health and social service providers. This will promote more culturally appropriate approaches to meet the needs of community members accessing services, contributing to the emancipation of Māori and reducing the health disparities covered in the literature review.

POIPOIA NGĀ KĀKANO

Potential Courses Of Action:

- Team Day Out:
 - This will be a day for kaimahi to engage in whanaungatanga with other kaimahi in the team.
 - Day of activities where kaimahi learn about each other on both professional (their role/s in the organisation) and personal (inner dreams and perceptions) levels
 - These could serve as set days for all teams to hui tahi (meet as one)

- Team Research:
 - Conducting qualitative and quantitative research as a team
 - Participating in peer assessment and reviews
 - Completing performance appraisals

- Team Noho:
 - These will serve as a time and space for teams to gather together and foster a sense of “Teamship” through whakawhanaungatanga.
 - This could be an opportunity for kaimahi to be together outside of a work context and learn about each other
 - This noho could be an opportunity to address any issues that have affected relationships within the team or organisation.

Review of Potential Courses of Action:

Team Day Out:

This will be a day for kaimahi to engage in whanaungatanga with other kaimahi and get to know them as individuals and the role/s they play for the organisation. It will serve as an opportunity for kaimahi to learn about each other’s skills and how they could build strong relationships and connections with the whānau they work with. If kaimahi know each other: their roles, individual skills sets and competence capacity, then engaging in “teamship” should be far more effortless and efficient.

Teams throughout the organisation could compete against each other and engage in activities that help individuals and teams learn about each other, encourage positive relationships, and collaborate to help achieve a state of Whakatupu Mauri.

The preparation and organisation of “Day outs” would rest on the kaimahi within teams and could follow a rotation process where each kaimahi has a turn to make the day happen. Although there would be many benefits to this potential course of action, there are still issues around funding to cover Day Out costs; times and availability of kaimahi to organise and attend fundraising activities, and of course, a willingness from all to participate and set time aside in busy work schedules.

Team Research:

Teams could potentially conduct qualitative and quantitative research within the organisation to assess and identify factors that will enhance the flourishing of kaimahi and the achievement of processes towards Whakatupu Mauri. Some factors that could be internally researched include what healthy relationships look like within the organisation and identifying how they could be achieved, along with the benefits of these connections for the kaimahi and the whānau they serve. This course of action could include researching to gain insight into the issues that need to be addressed within the community and how the organisation could support whānau to meet their needs. Conducting Peer assessment, reviews and performance appraisals could be another effective means of fostering strong, healthy relationships among kaimahi, where honesty, truth and trust are evident and contribute to the achievement of Whakatupu Mauri. An issue to team research is ethical conduct and whether kaimahi who are conducting it hold the capability and capacity to undertake such a task.

Team Noho:

These will serve as a time and space to gather together to foster a sense of “Teamship” throughout the team. This could be an opportunity for kaimahi to be together outside of a work context and learn about each others whakaaro (thoughts), kare ā-roto (emotions) and wheako (experiences) in their role/s and the organisation. These noho could also serve as a space for kaimahi to address any issues that have affected relationships within the team or organisation. These noho will serve as an effective means of promoting strong, respectful and reciprocal relationships within teams.

Activities such as the noho and team day outs would require a few factors to ensure fruition, including the availability of all kaimahi, accessible facilities such as Marae, and funding to cover any relevant costs, including fundraising that entails another set of issues that need to be addressed.

BEST CHOICE: TEAM DAY OUT COMBINED WITH TEAM RESEARCH

Team day outs and Team research have been selected to promote positive working relationships amongst all members across the entire organisation to achieve processes to Whakatupu Mauri. In some respects, the relationships among kaimahi within the whole organisation could be likened to connections found in the Pā Harakeke. According to Mason Durie (1998), well-being is an interdependent state, where Māori utilise their whānau as a primary support network to acquire nourishment physically, emotionally and culturally. As a socially constructed environment, a workspace is a place where social relationships are formed, developed, transformed and in many cases contested; overall, they should be 'healthy' places where employees feel a sense of safety (Rapport, me ētahi atu, 2019). Baumeister & Leary (1995) claim feelings of support and security, acceptance, inclusion, and identity contribute to a sense of belonging and the establishment and maintenance of long-lasting positive and meaningful relationships serving as a vital drive for all involved. It is imperative that kaimahi feel a sense of belonging within their organisation, as it results in many benefits for the kaimahi, their team and the organisation as a whole.

Research on workers feeling a sense of belonging at work suggests an over 50% increase in job performance, a 50% reduction in turnover risk and a 75% drop in sick days (Carr, Reece, Rosen, & Robichaux, 2019). This remains consistent with 'Relational Practice, which refers to an emphasis on activities that intend to fulfil the organisation's tasks as a means of preserving the life and well-being of a project that empowers the individual and collective to achieve and contribute to the project; people act in accordance to empathy and with intentions to foster the growth of others and in doing so, enables the prosperity of the organisation as a collective body and enhances the connections that are formed between and among the individuals and teams of the collective (Frost, 1999). Therefore, promoting research practices and processes of building relationships similar to a Pā Harakeke, will be the most effective means of achieving Whakatupu Mauri among teams and individual members.

Community Psychology:

Team research will be an effective means of achieving the objectives of community psychology around identifying the individual needs of whānau residing within the community, along with developing, implementing and evaluating any programs informed by the results of team research. The conduction of research can effectively be used to identify factors promoting health and flourishing among kaimahi or whānau members in the community, along with assessing elements that could contribute to problem prevention and alleviating any barriers that hinder flourishing for any kaimahi and member of the community.

Industrial-Organisation Psychology:

Promoting individual wellness and performance will be achieved using team research and day outs. Positive relationships and connections developed during day outs and research will foster a sense of belonging, enhance productivity and performance, and embrace workplace diversity, all contributing to the achievement of Whakatupu Mauri.

Indigenous Psychology:

The selected recommendations of Team Day outs and Team Research will enable the development of a research paradigm based on indigenous psychological knowledge. This will significantly influence workers to contribute to the flourishing of both kaimahi and community members accessing culturally competent and appropriate services.

HĀPAIA NGĀ KĀKANO

Potential Courses Of Action:

- Whānau Ora Days for all
 - Days focusing on enhancing wellness; shared with whānau that kaimahi work with and the wider community
 - Competitions or entertainment performed internally (on the grounds of the organisation) and externally (out in the community)
 - Learning waiata and haka to perform with confidence while standing as an organisation or community at events and ceremonies

- Community Links:
 - Establishing ongoing collaborations with other community and iwi led organisations rather than competing with them
 - Contributing to the positive representation of the iwi promoted by the organisation

- Co-designed initiatives with Community members:
 - Mahi toi courses/sessions led in collaboration by community members and kaimahi of the organisation
 - Co-design research among kaimahi and with members of the community

- Evaluations/Feedback Loops
 - Conducting evaluations (internal and external)
 - Strategic planning hui that includes the whakaaro of kaimahi who deliver the services
 - Participation in an advisory board overseeing and informing critical decision-making processes

Review of Potential Courses of Action:

Whānau Ora Days

Whānau Ora Days with whānau and the wider community would be an effective initiative to enhance the wellbeing of both kaimahi and the community members they serve. These days could be prepared and organised by each team of the organisation. There will be a process that enables each kaimahi to lead, manage and gather everyone to participate and benefit from these Whānau Ora Days.

These days could include collaborative activities such as Kapa Haka. Kapa Haka is an effective means of fostering both leadership and collaboration within teams and across the organisation. Whether Kapa Haka is implemented for entertainment or competition purposes, this activity could be conducted internally and externally, with both kaimahi and the whānau they work with. Kapa Haka can also serve as a safe opportunity to learn and perform waiata and haka, which will enhance the confidence of kaimahi when standing as a unified organisation in community events and during pōwhiri. No issues have been identified around this potential course of action, particularly if Kapa Haka is frequently conducted and everyone is willing to participate.

The preparation, organisation and conduction of these days will be an effective means of promoting expressions consistent with both Rangatiratanga and Kotahitanga within teams and as a result throughout the organisation. The only identified issues with this course of action have teams set time aside and dedicate energy towards the delivery of these wellness days, along with the funding to cover costs.

Community Links:

Establishing ongoing collaborations with other community organisations rather than competing against them will be how Kotahitanga is achieved. Community links should include connections with other health and social service providers working towards similar goals. Management engagement is imperative to effective demonstrations of Rangatiratanga that kaimahi can observe and follow, particularly when unifying different people together to achieve wellness and a sense of Kotahitanga throughout the community resulting in outcomes consistent with Whakakotahi Mauri. In addition, getting involved in iwi and hapū related events, e.g. Waitangi tribunal meetings, will be an excellent means of demonstrating a strong, unified iwi and hapū force.

Co-designed initiatives and strategies:

Collaboration and cooperation in developing and delivering initiatives or strategies that benefit community members and kaimahi, will effectively achieve Rangatiratanga and Kotahitanga. There are a variety of initiatives that organisations can collaborate on with community members to foster healthy relationships and nurturing environments throughout both organisations and the surrounding community they serve. Initiatives could consist of co-design research that entails people working together (kaimahi and community members) to identify and ascertain what the community needs to promote positive relationships and nourishing environments that contribute to the flourishing of all.

Evaluations/Feedback Loops

Conducting evaluations (internally and externally) will enable the organisation to demonstrate positive expressions consistent with Rangatiratanga and Kotahitanga. Internal evaluations could focus on leadership, where those within leadership roles will be asked to place themselves in the position to be **constructively criticised**. Approaches and techniques will be assessed to determine if their leading methods are efficacious, fair, consistent, promote egalitarianism and overall contribute to the wellness of others resulting in the achievement of processes to Whakakotahi Mauri. External evaluations and feedback loops will focus on the organisation and its effectiveness to meet the needs of those it delivers its services to. These evaluations and feedback loops will be made available to all whānau and community members to help identify the issues within the community and how the organisation can contribute to the amelioration of issues and the promotion of flourishing.

BEST OPTION: CO-DESIGN COMBINED WITH WHĀNAU ORA DAYS

Co-Design and Whānau Ora Days have been identified as an effective means of achieving Whakakotahi Mauri and expressions consistent with Kanohi Kitea (a seen face). Whānau Ora Days could consist of Kapa Haka sessions and also establishing community links that support flourishing. This approach will contribute to the achievement of Whakakotahi Mauri by ensuring the practices of **all kaimahi** are consistent with Kaupapa Tuku Iho and contribute to the acquisition of wellness for all kaimahi and the whānau they support in the surrounding community. It will also enhance the development of strategies based on various perspectives about flourishing and how it is effectively achieved.

Co-operative approaches or Co-designs enable members of the community to ensure that services delivered by the organisation are usable and meet their health and social needs. Co-design promotes self-determination, with Māori practitioners having the right and autonomy to provide culturally sensitive and appropriate health approaches (Durie, 1999, Jones et al., 2010). The co-design will consist of two levels: the first, as discussed above, will focus on collaborations with community members; the second level will focus on co-operation with kaimahi of the organisation to identify and assess the needs of both groups, along with the most productive ways to meet those needs.

Both selected courses of action effectively promote expressions of Rangatiratanga and Kotahitanga, which in turn contribute to the achievement of Whakakotahi Mauri, where all who reside and engage within the community have together achieved a state of collective wellness.

Community Psychology:

The objectives of community psychology focusing on health promotion, diversity, participation, problem prevention, empowerment and enhancing a sense of community will be achieved with co-design and whānau ora days. Co-design will be a necessary means of researching community issues that affect individuals, their whānau and the community in which they reside. A co-design approach will encourage diverse working relationships and an enhanced sense of community where services work together to promote the health and flourishing of those accessing services, contributing to the achievement of Whakakotahi Mauri. The delivery of whānau ora days will enhance community members' civic participation, which will contribute to a sense of community facilitated by Kotahitanga. These days or events can be an effective means of encouraging connections between individuals and their community, along with associating service providers. Whānau ora days can also be a time and space to encourage whānau to participate in co-design approaches undertaken to inform the organisation of factors required to implement to enhance engagement with services.

Industrial-Organisation Psychology:

The leadership demonstrated through the delivery of whānau ora days and working with community members through co-design, will contribute significantly to organisational development and performance. Management can be informed by co-design results that give insight into what the organisation can develop and improve in relation to accessibility of services; how they can better achieve addressing needs and assessment of performance management, where Kaupapa Tuku Iho could serve as key performance indicators for kaimahi to be guided by.

Indigenous Psychology:

The option of co-design will be a significant contribution to Indigenous Psychology, along with Kaupapa Māori research, where both kaimahi and community members will have an opportunity to provide insights that broaden the current psychological knowledge base pertaining to Māori and the communities they reside within. Research done with community members for their benefit will include identifying barriers to accessing service and assessing enablers that encourage whānau to seek help. Suppose individuals and whānau are informing the most effective approaches to meeting needs. In that case, the organisation will have the map leading to the successful flourishing of kaimahi and the community members the organisation serves.

Transformation and emancipation can be achieved using co-design and whānau ora days that will enable those who aspire to live a good life to do so with the help of the organisation and the service delivered by already flourishing kaimahi.

MEASURING KAIMAHI FLOURISHING

The best options selected to ameliorate identified key issues included: Kaupapa Tuku Iho Wānanga, Training, management support and enhancing wellbeing, team day outs and team research, and co-design combined with Whānau Ora Days. The following table entails the proposed Mauri informed measuring tool, used to measure the overall outcomes of this study and whether findings are reflective of kaimahi flourishing according to Kaupapa Tuku Iho:

WHAKATŌ NGĀ KĀKANO

Indicators of progressing towards positive states associated to Whakatō Mauri:

- Grounded
- Self-aware
- Withdrawn
- Cautious
- Quiet
- Uncertain
- Aware of surroundings
- Uplifted
- Connected

Measured outcomes of kaimahi flourishing

Kaupapa Tuku Iho encouraged positive engagement that was typically uplifting and nurturing. Upon analysing the results, it became evident that the organisation did not conduct correct processes to ensure Kaupapa Tuku Iho are used as foundational values, and kaimahi were planted or grounded correctly into its environments. This contributed to not all kaimahi achieving this stage of flourishing. For those kaimahi who did achieve this stage, it was typically due to prior understandings of Kaupapa Tuku Iho built before they began their role/s within the organisation.

Uncertainty around Kaupapa Tuku Iho, what they are, how they are used, when and why, implicated kaimahi flourishing. This uncertainty was reflected in little demonstrations and embodiments of the Māori values.

Kaimahi who had little connection and did not achieve a stable grounding within the organisation remained withdrawn, preferring to work elsewhere and alone. Although the kaimahi were typically enlightening beings through their characters, there was nevertheless a sense of gloominess to the space and the environments within which the kaimahi were planted. These outcomes showed that some kaimahi remained in a state where Whakatō Mauri had not been achieved—reflecting a need to focus on all kaimahi moving beyond the states of Mauri listed above.

WHĀNGAIA NGĀ KĀKANO

Indicators of progressing towards positive states associated to Whakaoho Mauri:

- Reflection and Introspection
- Awareness of self
- Interest in learning
- Proactive
- Motivated
- Non-complacent
- Passionate
- Acknowledged

Measured outcomes of kaimahi flourishing

Findings demonstrated that a significant factor implicating the achievement of kaimahi flourishing and cultural competence was a lack of training offered by the organisation. This was the factor that required the most attention from the organisation to foster processes to achieving Whakaoho Mauri.

Developmental opportunities were rarely offered or made easily accessible to kaimahi. This proved detrimental as a lack of opportunities typically led to complacency where potential within kaimahi remained dormant and untapped. In addition, not all kaimahi understood their roles or saw “a Career Pathway that is clear and certain”. This greatly hindered positive states of being and left some kaimahi in dark soils unable to flourish beyond being a Kākano buried in the darkness.

Interestingly, some kaimahi chose to pursue flourishing within their role/s, e.g. Te Reo classes. This saw kaimahi expending extra energies that commonly go unrecognised and acknowledged by the organisation. The pursuits nevertheless contributed to the flourishing of whānau kaimahi worked with. Their self-determined processes to achieve Whakaoho Mauri also contributed to their own flourishing and the development of cultural competence.

ĀWHINA NGĀ KĀKANO

Indicators of progressing towards positive states associated to Whakaora Mauri:

- Open
- Supported
- Nurtured
- Confident
- Energetic
- Guided
- Refreshed
- Positivity

Measured outcomes of kaimahi flourishing

As many kaimahi had experienced heavy workloads, burnout, work-related stress and fatigue in their role/s, along with a lack of resources, it became clear that kaimahi were struggling to achieve flourishing in accordance with Whakaora Mauri.

Many kaimahi experienced “No Consistent Management and support, guidance – Not sure what I do”. This is a clear sign that kaimahi were regularly left to their own devices or to figure things out for themselves. Although an open door policy enabled kaimahi to use their reo, a lack of support was nevertheless a concerning matter, particularly in cases where kaimahi were stuck and struggling to meet role obligations.

Although most, if not all, kaimahi were struggling to achieve healing as kaimahi of the organisation, it was clear that the use of Kaupapa Tuku Iho served as a protective factor to “kaimahi losing their shit”. Many of the kaimahi were left to successfully foster the flourishing of others out of pure passion, without having achieved processes to Whakaora Mauri and the achievement of their own flourishing according to “internal healing”.

POIPOIA NGĀ KĀKANO

Indicators of progressing towards positive states associated to Whakatupu Mauri:

- Approachable
- Talkative
- Keenness to participate
- Contributor
- Valued
- Friendly
- Closely Bonded
- Inter-dependant

Measured outcomes of kaimahi flourishing

Some kaimahi actually flourished within their teams and achieved Whakatupu Mauri. This was seen in specific teams within the organisation. However, kaimahi who did not have membership in those teams were typically not flourishing according to Kaupapa Tuku Iho, as there was usually “No time to whakawhanaungatanga with team members and know their roles or limitations”. This was detrimental to flourishing and kaimahi developing intimate and nourishing relationships with fellow kaimahi. A sense of exclusion and not being valued team members hindered many kaimahi as they lacked a sense of belonging. This significantly hindered the achievement of processes to Whakatupu Mauri.

Although close kaimahi relationships were not particularly encouraged by the organisation, they were nevertheless prevalent among kaimahi who engaged together outside of the spaces of the organisation by choice. This reflected the flourishing of kaimahi similar to a Pā Harakeke, where their roots and stems that are connected to fellow kaimahi have flourished beyond the walls of the organisation.

HĀPAIA NGĀ KĀKANO

Indicators of progressing towards positive states associated to Whakakotahi Mauri:

- Empowered
- Inspired
- Resilient
- Courageous
- Co-operative
- Accountable
- Self-determined
- Confident
- Visionary

Measured outcomes of kaimahi flourishing

Non-elevating or ineffective leadership and a lack of collaboration saw outcomes that proved the organisation requires a proper implementation of Kaupapa Tuku Iho within its strategies, policies, visions and overarching outcome statements for both service users and kaimahi delivering those services.

“Walking the talk” and leading by example was typically demonstrated by kaimahi delivering services more than those in management and lead role/s. This is a prominent and admirable factor that reflects kaimahi practising according to Rangatiratanga contributing to kaimahi flourishing. Unfortunately, this is also a detrimental factor, as a lack of leadership from those holding the relating roles within the organisation, essentially hindered kaimahi flourishing and the achievement of processes to Whakakotahi Mauri.

Kaimahi have consistently demonstrated Rangatiratanga in their own right, through self-determination by overcoming their struggles and contributing to the flourishing of fellow kaimahi and the whānau they support, irrespective of achieving flourishing themselves as individuals.

CHAPTER SIX: CONCLUSION

This thesis explored the enablers and barriers that kaimahi in a health and social service provider experience when practising according to Kaupapa Tuku Iho. Data concerning barriers and enablers were collected using a Kaupapa Māori research approach consisting of focus group structures combined with Wānanga as a Kaupapa Māori research methodology. The overall aim of this exploration was to identify how health and social services can promote kaimahi flourishing and the flourishing of community members who access services. To promote kaimahi flourishing and cultural competence, a Māori model to practice informed by Kaupapa Tuku Iho has been proposed to both organisations and kaimahi aspiring to practice using similar values within their workspace.

Gaining the voices of kaimahi to inform this thesis was achieved through a wānanga using the following research questions: What is the purpose of Kaupapa Tuku Iho (in practice)? What are the enablers and barriers faced when using Kaupapa Tuku Iho? What are the benefits of practising according to Kaupapa Tuku Iho?

The research questions around the purpose of Kaupapa Tuku Iho and perceived benefits were included in the enablers that foster kaimahi flourishing as presented in the first analysis Chapter. Moreover, the above research questions were used to achieve the objectives of this research which were to: identify the barriers and enablers to achieving practical applications of Kaupapa Tuku Iho within health and social service providers, explore how barriers can be transformed into enablers using Ngā Kākano, and measure if flourishing according to states of Mauri associated to Ngā Kākano have been achieved.

Below will summarise the barriers kaimahi raised and the recommendation/s selected as the most appropriate to implement according to Ngā Kākano and to foster flourishing according to associating Mauri states.

Whakatō Ngā Kākano

Outcomes of measuring kaimahi flourishing found that the organisation had not successfully planted all kaimahi within its organisational landscape. It was evident that Kaupapa Tuku Iho were not utilised as foundational values guiding culturally competent, appropriate and effective practice.

This was confirmed in a lack of demonstrations and embodiments of Kaupapa Tuku Iho, along with a lack of cultural understanding, which together were significant factors standing as barriers preventing kaimahi from using Kaupapa Tuku Iho and flourishing as kaimahi. The enablers that helped some kaimahi overcome these barriers were using Kaupapa Tuku Iho as a means of reconnecting to identity. Seeing Kaupapa Tuku Iho used by those faithful to upholding the values and cultural practices was another factor that helped kaimahi overcome the relevant barriers preventing them from achieving the stage Whakatō Ngā Kākano.

Kaupapa Tuku Iho Wānanga was selected as the most appropriate recommendation to alleviate the barriers raised by kaimahi and promote a sense of being grounded within the organisation. These wānanga could be delivered to encourage embodiments of Māori values and build the cultural understanding necessary to express these in a way that fosters the flourishing of other kaimahi and the whānau kaimahi work with. This cultural understanding could be in the form of building knowledge around the Whakapapa of the organisation and how it promotes a ‘wairua’ or atmosphere to the organisation, informing its culture and how kaimahi are guided to practice. This could encourage processes of Whakatō Mauri that contribute to a positive, warm and welcoming sense to the organisation’s environments for those kaimahi who work within them.

Whāngia Ngā Kākano

Findings for this section saw a lack of nutrients fed consistently to all kaimahi, which was reflected in a lack of opportunities made available to develop and achieve the process of Whakaoho Mauri. Although some kaimahi were culturally competent in their practice, many of them felt their growth was stunted by the barriers created by the organisation, which took the form of a lack of training, a lack of acknowledgement for kaimahi contributions and a lack of role knowledge. All of these significantly hindered kaimahi achieving the stage Whāngia Ngā Kākano.

The enablers that saw some kaimahi achieve processes of Whakaoho Mauri included those relating to cultural competence and observing kaimahi who effortlessly practice with it, related training for some kaimahi based on their role (Whānau Ora navigator) and opportunities to express Kaupapa Tuku Iho.

The training was the selected recommendation to ensure kaimahi are fed the correct nutrients and provided the necessary opportunities that enhance enablers. Therefore, building the cultural competence of all kaimahi through Kaupapa Tuku Iho related training (which could be combined with Wānanga) and promoting opportunities to learn to use Kaupapa Tuku Iho to inform cultural competence appropriately. Any other necessary training that fosters kaimahi flourishing is also encouraged as an enabler to achieving the stage Whāngaia Ngā Kākano.

Āwhina Ngā Kākano

A lack of various resources, inadequate management support and a lack of concern for kaimahi wellbeing stood as barriers disabling kaimahi appropriately and consistently expressing Kaupapa Tuku Iho towards one another and the whanau they work for in the community. These barriers affected the achievement of internal healing within kaimahi, which resulted in stressed and undervalued kaimahi who had not received sufficient support to achieve the stage Āwhina Ngā Kākano.

The enablers that contributed to kaimahi expressing Kaupapa Tuku Iho were the creation of positive outcomes achieved out of passion; doing things the Māori way with the use of Māori models and healing practices such as Whakawātea. These enablers contributed significantly to positive advancements and states of Mauri consistent with Whakaora Mauri.

To address the barriers presented by kaimahi, management support and a focus on enhancing wellbeing were selected as recommendations necessary to foster the flourishing of kaimahi according to states of Mauri found in Whakaora Mauri. This will enhance effortless expressions of Manaakitanga and mana enhancing Reo, contributing to the flourishing of community members kaimahi work for and the achievement of the stage Āwhina Ngā Kākano.

Poipoia Ngā Kākano

A lack of (Whaka)whanaungatanga and excluding behaviours or practices were significant barriers implicating expressions of Māori values found in the stage Poipoia Ngā Kākano. The organisation did not provide the appropriate time and space for kaimahi to engage as a means of encouraging the use of Kaupapa Tuku Iho in practice. Some kaimahi experienced barriers to flourishing where they did not grow solid roots or stems, and a sense of kinship was not achieved throughout all teams.

Fortunately, some kaimahi who have shared positive experiences with other kaimahi had formed positive relationships and connections, which enabled those kaimahi to benefit from a sense of nourishing relationships. This ultimately supported kaimahi flourishing and healthy environments that promoted a sense of belonging.

Therefore, to promote shared experiences, positive relationships and healthy connections, the recommendations concerned with Team Day Outs and Team Research were selected. With these recommendations in place, kaimahi will successfully achieve a state of “teamship” consistent with Mauri Tupu and the achievement of Poipoia Ngā Kākano.

Hāpaia Ngā Kākano

Unfortunately, barriers that affected kaimahi expressions consistent with the values found in Hāpaia Ngā Kākano were leadership styles such as micromanaging and inconsistent expressions of Kaupapa Tuku Iho. This included a lack of collaboration from the organisation and managers with other community services. These barriers are rather concerning as they essentially stunt the growth of both kaimahi and the community members accessing the organisation's services.

Enablers identified as contributing to kaimahi flourishing were some policies influencing engagement, such as an “open-door policy” that saw managers available to engage with kaimahi when free. Other kaimahi who are natural leaders and champions of Kaupapa Tuku Iho served as an enabler to other kaimahi who followed their lead.

The recommendations selected to ameliorate the barriers and achieve processes of Whakakotahi Mauri were Co-Design and Whānau Ora Days. These can serve as a means of promoting services provided by the organisation, building community connections,

identifying community issues the organisation could address and the most efficacious ways in which they could be addressed. These were identified as the most effective ways of fostering the flourishing of all community members and achieving states consistent with Whakakotahi Mauri.

Ngā Kākano as a Māori model to practice has emerged out of an observed need to develop approaches that foster kaimahi flourishing within health and social service providers. The kaimahi who took part in this project held positions within a Māori provider, working according to Māori values. As a Māori provider, functioning according to Māori values should be effortless and second nature. However, this study has unfortunately proven that having a Māori name and incorporating Māori values into the foundation of the organisation does not automatically result in embodiments of values, nor Māori engagements that are culturally competent and support the flourishing of kaimahi, along with all whānau accessing services.

The organisation, in many respects, stood as a barrier to kaimahi practising according to Kaupapa Tuku Iho and flourishing as a result. This was evident in the key issues presented, particularly a lack of training opportunities, a lack of consideration for kaimahi wellbeing and ineffective leadership; including a lack of whakawhanuanga and collaborations with external members of the organisation.

Interestingly, some kaimahi chose to pursue flourishing within their role/s and beyond the workspace, e.g. Te Reo classes/courses. This saw kaimahi expending extra energies that commonly go unrecognised and acknowledged by the organisation. They nevertheless contribute to the flourishing of whānau kaimahi work for and the achievement of processes to Whakakotahi Mauri. Although some kaimahi were flourishing, it was typically due to their personal history of learnings, experiences and practices relevant to Kaupapa Tuku Iho that fostered their flourishing within the organisation. In other words, they flourished irrespective of the support offered by the organisation. “Being Māori” and naturally practising according to Māori values such as Kaupapa Tuku Iho was a primary factor that contributed to the flourishing of kaimahi and the achievement of cultural competence. Therefore, the flourishing of kaimahi and their acquisition of cultural competence was essentially self-determining, where their resilience to achieve successful outcomes stemmed from within.

Thus, the achievement of Whakakotahi Mauri is still in a state of being “a work in progress”. Overall, the findings showed that not all kaimahi will flourish at the same time and that some Kākano or kaimahi will flourish before others. Some Kākano will remain as Kākano due to personal factors and choices, while others will miss out on opportunities to flourish as they are not supported appropriately by their organisation or managers to achieve flourishing and cultural competence.

This thesis contributes to Community Psychology, Industrial-Organisational Psychology and Indigenous Psychology by achieving most of the objectives held by these psychological disciplines and addressing the various issues they have been developed to ameliorate. As stipulated in the introduction, the use of aligning these three selected disciplines with this research project was to help promote the use of Māori values within these psychological disciplines and highlight the benefits to these for the betterment of kaimahi working for health and social services, along with Māori whānau accessing the services.

The Model below is the result of findings and what factors have been identified that could foster flourishing and the achievement of Whakakotahi Mauri for all to benefit from:

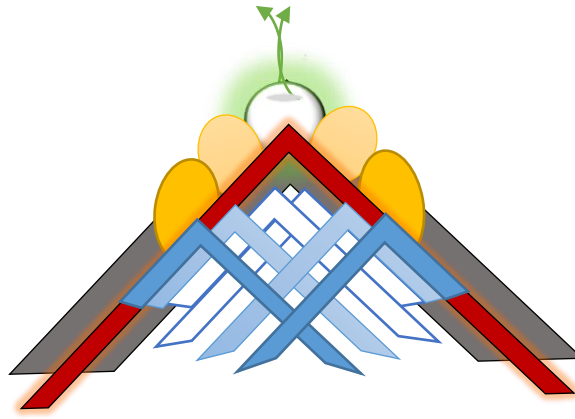
The grey triangle serves as the model’s foundation representing the organisation’s culture founded on Kaupapa Tuku Iho. This section of the model stands as the Poutokomanawa upholding the organisation and informing all practices with Māori values.

The light blue triangular shapes reflect the steps that represent the Poutama, a metaphorical term known by Māori that indicates taking the necessary steps to advance and achieve success.

There are five kākano laid out with the green seed in the centre representing kaimahi who have achieved wellbeing and are growing successfully, flourishing from Kākano into Plants. The single flourishing kākano has been incorporated to highlight the fact that not all kaimahi will flourish simultaneously nor at the same pace.

The yellow shaded Kākano on either side of the green kākano are kaimahi throughout the organisation who are in the process of achieving flourishing. This highlights Te Pā Harakeke, where team members or Awhi Rito and outer shoots support the young shoot in the middle. These outer shoots represent both teamwork and collaboration as they work together to uphold and support the inner shoot or kaimahi to achieve flourishing.

The red triangular shape indicates elevating leadership practices that sheds light where others see only darkness. Leading everyone towards the light and away from obstacles that prevent flourishing.



Limitation to Study:

The most significant element of this research that could pose various limitations are the affiliations and connections already made between myself as a researcher and the participating kaimahi before recruitment and data collection processes. A small sample size may prove to have limitations, where there is no generalisability, and findings are not necessarily representative of the whole organisation or the collective body of kaimahi.

The wānanga was conducted within their workplace facilities, which could be an environmental factor that implicated the acquisition of rich and in-depth insights from kaimahi who may have been worried about being heard by other co-workers or managers passing by in the hallway. In addition, this method of a one-off wānanga could be insufficient to acquire rich and in-depth information that is representative of all kaimahi from the organisation.

Recommendations for the future:

If a similar piece of research is to be undertaken, the following recommendations have been provided to enhance the conduction and outcomes of that project: Multiple Wānanga that includes the whole organisation and not just a sample, e.g. the inclusion of those within management and other leadership roles. More research with both Māori and non-Māori organisations to identify the barriers and enablers to using Kaupapa Tuku Iho within their contexts and relationships; interviews to gain advice and greater insight into the experiences of the “experienced members of the organisation” (those who have been members for 10+ years), and research around the use of Kaupapa Tuku Iho within educational institutions and personal life to enhance the use of these Māori values in professional life.

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