

## CHAPTER ELEVEN

### **Mana Enhancing Service: A Fresh Approach to Clinical Practice**

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This chapter examines an approach to develop a gambling harm minimisation service that incorporates a Māori worldview to address inequities in New Zealand/Aotearoa. The Problem Gambling Foundation of New Zealand is a general population public health and clinical service, that works with people experiencing gambling harm who come from all walks of life; however, our context has led us to incorporate Māori models and methods of treatment that have benefited everyone. Our approach is not just for those people who are working with Māori, our intention is to demonstrate the importance of integrating indigenous knowledge to improve any service's response to diverse communities anywhere.

The chapter covers the following components: the Māori definition of mana; the impact of gambling harm on Māori; our responsiveness to Māori in terms of colonisation and the 1840 Treaty of Waitangi (hereafter called Te Tiriti o Waitangi); how our service, Problem Gambling Foundation, responded and developed a model of practice “He Hapori Ora” to embrace mana enhancing practice; how we evaluated our mana enhancing service; our experiences of the challenges and opportunities that arose, and finally, the practical considerations for others.

## What is mana?

### *Mana Whenua, Mana Atua & Mana Tangata*

#### *The power of land, creation and people*

*“What is mana? It is indigenous knowledge; it is a concept within my culture. You may be familiar with definitions of mana, such as, power, prestige, influence, status, dignity, but mana is much broader; it connects us, humbles us and is inherent within us all. From Te Ao Māori, mana is all of those things and more, derived from Mana Atua (creation/divine), Mana Whenua (land/environment) and Mana Tangata (people). This speaks to the importance of these three aspects while undertaking “manaaki” (mana enhancing, mana protecting) practice. All of these understandings of Mana remain central to our thinking about mana enhancing practice as we contextualise mana within our organisation.”* Tongaawhikau, (2021) Kaiwhakarite verbal communication.

Mana is inherently linked to the life force and vitality of a person which is impacted by their relationship with the environment, people, and their divine self. Manaaki or mana enhancing practice is the process of improving a person’s wellness through their relationships with all these factors. This is called (mana-aki) "aki" to enhance. The notion of mana is universal. “Mana is the divine right of every person and everything equally, no more no less, while recognising the uniqueness of the individual” (Pere 1991, p14). It inspires transformational practice that is trauma-informed, whānau-centric and underpinned by indigenous knowledge. Mana enhancing service is a unique bi-cultural approach to integrated cultural and clinical practice for all roles across an organisation. For the Problem Gambling Foundation of New Zealand (trading as PGF Group, hereafter referred to as PGF), mana enhancing service development began with staff

acknowledging and safely incorporating their unique cultural identity into practice, while working with the tangible and intangible aspects conducive to the unique healing journey of tāngata whaiora (clients).

### **Kia Rongo - Māori and the impact of gambling harm**

As with other colonised countries in the world Māori, the indigenous people of Aotearoa, are the most impacted by negative health outcomes, including issues with addiction and mental health related harm. In its effort to rectify this the New Zealand Government has set out strategies and policy plans which place the needs of Māori at the forefront of all health and disability services (Ministry of Health, 2014 & Ministry of Health, 2020). For gambling harm services, the key government strategy calls for culturally accessible and culturally responsive services and for those services to always maintain a focus on healthy futures for Māori (Ministry of Health, 2019a). This same strategic framework expects addiction services to enhance people's mana and build life skills and resiliency to improve healthy choices (Huriwai & Baker, 2016).

The prevalence of gambling harm in Aotearoa is comparative to other western countries with about 5% of the population showing indicators of low to high-risk problematic gambling (low risk 4.6%; moderate risk 1.8% and high risk problem gamblers were 0.2% of the population) (Bellringer et al, 2020). However, Māori experience disproportionate levels of moderate and severe risk gambling. The 2018 National Gambling Study estimated that 8.6% of Māori experience such levels of harm, compared to 7.6% of the Pasifika population, 1.2% of the Asian population and 0.9% of the general population. They also state that this disparity has not diminished over the years (Abbott, et al 2018).

According to the Wai 2575 Māori Health Trends Report, “greater proportions of Māori adults experience negative impacts from someone else’s gambling than non-Māori adults. Six percent of Māori adults reported experiencing problems because of someone else’s gambling compared with 2 percent of non-Māori adults.” (Ministry of Health, 2019b, p42) The report also identified that “Māori females are disproportionately affected by someone else’s gambling” (Ministry of Health, 2019b, p42) as they were over three times as likely as non-Māori females to be affected by someone else’s gambling.

Levy (2015) also argued that the contributing factors increasing risk for Māori populations include the combination of living in areas of high socio-economic deprivation with increased accessibility of gambling opportunities compared to other areas. This assessment has been further reinforced by more recent research conducted by the Victorian Responsible Gambling Foundation which found that people living further from gambling venues were less likely to gamble, and perhaps more importantly, that the effects of living close to a gambling venue were largest for more vulnerable populations (Badji et al 2021). The latest Gaming Machine Profit (GMP) statistics published by the New Zealand Department of Internal Affairs (DIA) show that at 30 June 2021, 62.7% (664 of 1,509) of gambling venues are located in areas with a medium-high or very high level of deprivation and New Zealand population consensus data shows that Māori are more likely to live in these areas: 63.5% of Māori live in areas with a deprivation decile of 7-10, as opposed to 34.2% of the non-Māori population (Ministry of Health, 2018).

Non-casino Electronic Gambling Machines (EGMs) appear to be particularly problematic for Māori women, while men tend to favour strategic, or skill based competitive forms of gambling (such as casino tables, track and sports betting). Levy (2015) continues to link the increased risk for Māori to develop intergenerational gambling harm with normalisation, cultural appropriation,

and EGMs displaying signs and symbols pertaining to Māori culture in and around the premises. Equally as important is the distortion of “normal gambling” within a Māori cultural context; where the combination of gambling undertaken communally, for a specific collective benefit, and within whānau (family) controlled environments produces positive benefits for whānau.

### **Colonisation and Te Tiriti O Waitangi**

The context of colonisation begins with Te Whakaputanga; the Declaration of Independence signed in 1835 by Māori leaders. This document, recognised by the Crown acknowledges Māori sovereignty and right to governance in Aotearoa and more specifically self-governance. Following Te Whakaputanga, Britain sought to create treaty agreements to legally acquire lands, govern the settler population and establish Crown sovereignty. The result was the signing of The Treaty of Waitangi and the Māori Te Reo version “Te Tiriti o Waitangi” in 1840, which are known as the founding documents of New Zealand. One of the main outcomes of The Treaty of Waitangi (English language version) is the ceding of sovereignty by Māori to the Crown, compared to Te Tiriti o Waitangi (the Māori language version) which affirms tino rangatiratanga (the absolute right to self-governance and sovereignty). This was a significant point in the history of our country, as this preceded the New Zealand Land Wars, a period of time where Māori began to challenge British sovereignty and were met with force, invasion of land, incarceration, land confiscation and legislation that largely stripped Māori further of their rights in favour of British settlers (The NZ Settlers Act 1863). The wars waged on a political front were equally harmful to Māori rangatiratanga (self-determination and self-governance). This history sets the scene of historical trauma and the negative impacts to the determinants of health for Māori of today, hence the shift in government strategy to incorporate Mātauranga Māori and restore rangatiratanga in a

contemporary context (Waitangi Tribunal Department of Justice New Zealand 1986; Moon 2002; Orange, 2004).

Māori seeking help are faced with significant barriers to entering any treatment service as the Wai 2575 Māori Health Trends Report (Ministry of Health 2019b) affirms. The report recognises the Māori experience such as racial discrimination, ethnically motivated attacks, and unfair health treatment based on their ethnicity compared with non-Māori in Aotearoa. Māori simply don't want to seek support from mainstream health services and these barriers are on top of the usual stigma and shame associated with seeking help for gambling harms.

An important aspect of addressing inequity for Māori within a general service is by reinforcing Māori cultural identity through the introduction of mātauranga Māori into treatment. The development and implementation must be done in collaboration with Māori and with commitment to long term sustainability. The consequences would otherwise be a token gesture. Sir Mason Durie asserts "Māori clients sometimes feel misled when a seemingly Māori-friendly approach turns out to be a distinctly non-Māori experience, with little real opportunity for whānau involvement, traditional healing or therapies that make cultural sense" (Durie 2001, p. 226). To begin addressing the inequities that exist, and objectively seek to improve PGF's services for Māori, PGF's vision and mission were developed to be values based and put mana enhancing practice at the centre.

All subjects, no matter how specialised, must be connected to a centre. The centre is constituted of our most basic convictions, ideas that transcend the world of facts (Marsden, 1986). The PGF vision is "families and communities are healthy and resilient in a just society" and we hold a specific value of honouring the Te Tiriti o Waitangi. Improving outcomes for Māori became our priority and delivering on the Te Tiriti principles of protection, partnership, and participation

for Māori became our goal. Shifting our practice from a predominantly Eurocentric approach to a sustainable integrated approach required investment in cultural capital, cultural specialists, time, resources, strategy, and policy to make meaningful change that aligns with manaaki, which according to (Barlow 1999) is the process of nurturing relationships, looking after people and being very careful about how they are treated.

### **Mōhiotanga – an introduction to the Problem Gambling Foundation**

PGF is a charitable trust operating nationally with services delivered under contract to Te Whatu Ora Health New Zealand (previously called New Zealand Ministry of Health) and funded from a gambling levy paid by the four main gambling operators in Aotearoa/New Zealand. PGF is the largest single treatment provider for harmful gambling in Aotearoa with 5 main offices and satellite clinics throughout the country and a kaimahi (staff) of 35. Qualified counsellors provide free, professional, and confidential counselling services for both gamblers and others affected by gambling harm and a dedicated public health team who work on reducing gambling harm in the community using a health promotion approach. We work closely with our subsidiary charitable companies, Asian Family Services and Mapu Maia Pasifika Services, who provide culturally and linguistically appropriate support to Asian and Pasifika communities living in New Zealand.

Established in 1988 as the Compulsive Gambling Society (CGS), the organisation started out as a telephone service then expanded to include face to face services as demand grew. The prominent psychiatrist Fraser McDonald helped three men who were experiencing problems with gambling establish the CGS, because at that time there were no services for gambling harm in Aotearoa at all. In 2001, the Problem Gambling Foundation succeeded the Compulsive Gambling Society and moved away from a medical based philosophy towards a public health approach, then

in 2018 we rebranded to the PGF Group to further destigmatise our name and reduce barriers to entering service.

The PGF hierarchical structure is typical of most non-government social services in Aotearoa with a governance board, a management and finance team at the top, clinical and public health staff delivering the service and administrators supporting everyone. Our governance board is independent of any church or other organisation. PGF has always sought to have Māori, Asian and Pasifika representation which has been an asset for developing our mana enhancing strategy. While mostly funded as a general population service, we are highly appreciative of our dedicated Asian and Pacifica subsidiary companies who have positively influenced our organisational culture and practices.

In February 2018, the New Zealand Substance Addiction (Compulsory Assessment and Treatment) Act (2017) came into effect, which established stringent rules around the provision of compulsory assessment and treatment of individuals who experience severe substance addiction. These rules included a new purpose that would go on to create a shift within the addiction treatment sector, that expected all addiction practitioners to develop knowledge and skills to demonstrate “Manaaki Mana enhancing and protective practice” (Huriwai & Baker, 2016).

As a general service providing gambling harm minimisation to all communities, we see it as our responsibility to provide easy access and open choices to all people that is culturally responsive. The Substance Addiction Act 2017 provided the catalyst for significant organisational change and to embed indigenous knowledge to better align our values and mission with the organisation’s “way of being”. Understanding the harm experienced by Māori within the context of Aotearoa, supported our reasoning to work differently to affect significant change in Aotearoa by shifting to whānau centric approaches, integrating Mātauranga Māori (indigenous knowledge) across the



entire team, with a particular focus on integrated cultural and clinical practice. This has been, and continues to be, a process of learning and growth, as being mana enhancing is always a journey of responding and improving, rather than arriving at a point of having landed.

*Mana enhancing practice is a unique process that begins within each of us, shared with each other and is an ongoing journey of navigating respectful relationships through values-based practice. A mana enhancing service takes a unique bi-cultural approach and integrates cultural practice across the whole organisation. Tongaawhikau, (2021) Kaiwhakarite verbal communication.*

### **Māramatanga – The Problem Gambling Foundation’s response to inequity**

The Board’s commitment and advice has been both valuable and necessary for the success of the strategy. They advised that the whole of the organisation was to participate in being mana enhancing in all actions, communications, and programmes; that this stance would be the foundation for everything we do and not just for our treatment services. All our organisational policies and procedure documents have been adapted to ensure a mana enhancing approach with staff, our communities and with our tāngata whaiora (clients). The result has been a more inclusive and open approach to communication amongst staff, and the hierarchical structure feels flatter and safer for everyone to speak and feel heard.

Importantly, we support all staff to be culturally responsive and culturally appropriate. Whether a manager, counsellor, public health worker or an administrator, we all complete training modules to teach us a foundational understanding of Te Tiriti o Waitangi and the appropriate cultural skills that enable effective engagement and work with Māori. We also invested in cultural

equity, identified gaps, and sought specialist advice to develop and implement mana enhancing practice. We created and employed a specific Kaiwhakarite role (a cultural relationship advisor), and gave the person mana (autonomy, voice, decision-making) and the time to be effective. Although we had Māori staff within the team already, we intentionally decided not to pressure them to step into being the cultural advisor or spokesperson whenever the need arose. Too often organisations expect their indigenous kaimahi (staff) to be available ‘on call’ whenever cultural obligations are called for and this obligation is fulfilled on top of their paid role causing a ‘cultural double shift’ for Māori (Haar & Martin 2021). Our kaiwhakarite has the unique role of supporting the whole team to be culturally aware, responsive, and culturally appropriate.

*The experience of being a cultural advisor in mainstream organisations and western structures can be demanding, but PGF has been true to their word. I can confidently go out there and do it and not feel what we are doing is tokenistic, there are no systemic barriers, and what we do is not an afterthought. I’m not the only one who is supporting the kaupapa and pushing it, from the Board to the middle management, kaimahi have strong supports around them and a belief in our mana enhancing mahi – so I don’t have to do everything myself – there are advocates in all teams, everyone takes responsibility, all I am doing is facilitating it.”*

Tongaawhikau, (2021) Kaiwhakarite verbal communication.

Early on in our journey we hosted a whole team hui (workshop) to allow the team the opportunity to learn about mana and explore what mana means and feels like to them. Mana is a multi-faceted concept that should not be defined by a singular word or phrase and instead is

something we intrinsically feel, explore, know, and understand. As a multicultural organisation we anticipated that different cultural groups would have their own definitions of mana and we intentionally supported these to be shared so we could learn from each other and ensure everyone felt included.

To experience manaaki and build relationships (whanaungatanga) we broke up into small groups and were given many coloured pieces of wool to create plaits that were then all tied together to create a korowai (cloak). While doing this activity we reflected on what matters the most to us, making connections to our values, what we value about our organisation and how we respect each other and ourselves. This korowai became a visual representation of our exploration and our values.

At the hui the different cultural teams all shared their meaning and understanding of ‘mana’. Some said it was ‘fighting for my people’; that “God is in everyone”, that “actions express mana, not just words”, that “mana is perceived status and authority” and that “mana is earned”. Others said, “mana is someone who embodies knowledge from the heart”, “someone who cares deeply and empowers others”, “dignity”, “respect”, “holistic” and “contextual”. “It is about honouring ourselves, others and the process”. “Listening and connecting and knowing the impact we have on others”.

Here are some questions for a team to consider when contextualising mana-enhancing practice:

1. What are my core values?
2. How do I demonstrate these at home and work?
3. Think of practical examples of demonstrating your values at work
  - a. When someone enters the office
  - b. When working with colleagues

- c. Answering the phone
  - d. Responding to emails
  - e. Providing feedback.
4. Does my environment support me to be mana enhancing?
  5. What are some of the barriers and what are the positives?
  6. How can we improve the experience for the next person?

**He Hapori Ora model of practice**



Figure 1: He Hapori Ora

Mana Whenua, Mana Atua & Mana Tangata: The power of land, creation, and people

Our mana enhancing service began with kaimahi (staff) acknowledging and safely incorporating their unique cultural identity into practice, but we also came to understand that a mana enhancing service is derived equally from all aspects of our organisation and need to be

expressed from a Māori worldview. We integrated cultural understanding and manaaki across our whole organisation and have created a visual representation of our purpose and intentions in He Hapori Ora (A Well Community) (Figure 1). We recreate this in our work with hapori (communities), each other, whānau(family), tāngata whaiora and within our own roles, like any healthy eco system.

Each of the three realms in He Hapori Ora are equally important and work together in harmony, requiring interaction at different levels to produce a safe and nurturing environment to reach our aspirations and carry out our work effectively. He Hapori Ora requires us to look differently at something familiar; it is not linear and instead acts like our natural environment.

The realm of Papatūānuku represents the Earth Mother, the foundation, what is practical and sustainable. Some of the things that reside in this domain might include the environment, the tools, systems, financial methods, and practices. In He Hapori Ora we placed our mission – that we are mana enhancing in all we do - as this is fundamental to our treatment of each other and our treatment of everyone we engage with. The mission focusses on what PGF does to achieve the vision and the vision focusses on families and communities. However, minimising gambling harm for individuals, families and communities will require work outside the gambling framework and for some communities it will start with family support, information, and advice.

The realm of Ranginui represents the Sky Father and includes stars and the big picture. Here we have placed the PGF vision and the values that inform us at work. PGF believes that vulnerable individuals, families, and communities should be protected and supported, therefore, social justice is at the heart of our objectives. PGF believes that a just society is one where benefits and opportunities are equally accessible and equally shared and where all communities have the

same opportunity and the same rights. Arising from this commitment, our vision for Aotearoa New Zealand is *families and communities are healthy and resilient in a just society*.

The vision intentionally focusses on families and communities because that social structure is the foundation of our society and key to individual health and wellbeing. The vision interprets health in the broadest sense – physical, spiritual, emotional, social, and intellectual. Resilience is part of the vision because no individual, family or community is free from challenges, and resilience is key to living through hard times successfully. Finally, the inclusion of “just society” addresses the critical principle that whatever benefits or gains PGF’s work achieves will not be enough if the benefits are not equally experienced.

The realm of Tāne connects to tāngata (people), the space in between and is where we get things done. Tāne is the son of the Earth and Sky, he is responsible for creating the space between Ranganui and Papatūānuku for people to live in the world of light. Tāne, as kaitiaki or Atua (protector/God) represents the realm where our work takes place. Tāne Te Wānanga (bringer of knowledge) is represented by the whare/house (inside and outside), and Tāne Mahuta of the forest represents rongoa (healing). We have “Engaging Whānau” on the Maihi (bargeboards of the house) as our service embraces this approach whichever role we are in. A whare is also made of wood, so there is overlap of purpose with healing like the forest.

Traditionally, in front of the marae (meeting house) is the space where newcomers stand and are welcomed. The marae ātea (courtyard, public forum) is where the ‘public airing’ happens, to clear the engagement from any obstructions. Here we have placed “access and choice” to remind us to reduce barriers and settle all who seek our services. Most people who experience gambling harm in Aotearoa (over 90%) do not ever seek treatment (Abbott, 2016). This statistic is even higher for whānau who are affected by someone else’s gambling, therefore, when a tangata

(person) does decide to seek help, ease of access to PGF is proactively supported at all points of contact. Tāngata whaiora who have been experiencing gambling harm have often been self-managing their problems for many years and the marae ātea reminds us to be helpful, calming, and resourceful at first point of contact. Admission to PGF is prioritised and open to all methods of contact including walk-ins, phone, live chat, text, email, social media platforms, or a referral from an external agency.

In He Hapori Ora, although the various teams have roles and tasks that can seem separate, it is actually part of the same whole. Our clinical healing work is represented by the forest and nature, while Hauora Whānui (Public Health) is represented by the whare wānanga (house of learning). Although for some teams these spaces might have a primary focus, overlap exists between them, just like the natural world. The imagery and placement of the realms are a way of ensuring all bodies of knowledge and kaupapa that informs our practice is captured and in Te Ao Māori everything is connected. The interconnectedness of He Hapori ora reinforces the ideas of creation and continuous life cycles that are essential to Mātuaranga Māori.

### **Hōhonutanga – Development of Policies and Resources**

The use of Te Reo Māori is important to being culturally responsive and inclusive as it gives insight into the indigenous experience of the world and how Te Reo is an integral part of their healing and culture. The proverb, “Ko te reo te mauri o te mana Māori” (the language is the essential lifeforce of Māori), is based on the statement made by prominent Māori leader, Sir James Henare (Waitangi Tribunal Department of Justice New Zealand, 1986, p. 34). The hearings sought the recognition of Te Reo Māori (Māori language) as an official language of New Zealand, addressing the Crown’s failure to protect Te Reo Māori as promised in The Treaty of Waitangi,

and acknowledgement of the harm caused through suppression of the language, “recognition of Māori language as an official language will not by itself guarantee its survival and continuing use. More important is the actual use of Te Reo Māori by Māori across all domains” (Durie, 1998, p. 63). Therefore, PGF supports and encourages the use of Te Reo Māori and the various tikanga (protocols) that surround it, at all levels of the organisation, to ensure we are part of the solution to revitalise Te Reo Māori.

The use of bilingual translations of roles, teams and our organisation show our commitment to Te Tiriti o Waitangi but it is also a way of conveying our responsibilities and “way of being”. The process of being gifted or selecting these bilingual names is in consultation with Māori. As an acknowledgement of the sacredness of the bilingual names we invite kaimahi to use them with training and ongoing support to understand the deeper meanings, pronounce them correctly, and have confidence in their use so that it is not a token gesture. Offering the bilingual names provides the opportunity to further explore indigenous knowledge, the language, and ways of thinking, and during hui kaitiaki, to provide more opportunities for the kaimahi to engage Māori.

A further important aspect of our development is to embed the language and meaning of mana enhancing within all policies and resources (handouts, workbooks, our website etc). The first policy to be adapted was the Code of Conduct. This common organisational policy sets out the values held within an organisation as well as the boundaries around and expectations of behaviour while at work along with the treatment of staff. Now our Code of Conduct clearly states that our intention is to provide a supportive working environment where staff can flourish, develop, and perform at their best. Key statements include the requirement that all staff work and interact with colleagues, clients and stakeholders in ways that enhance the mana of others, self and the organisation. It also states that we all respect the rights of others and avoid behaviour that might



discriminate or injure another person, as well as respecting the cultural background of fellow employees and clients in all dealings with them.

It is also common for New Zealand social organisations to have a Treaty of Waitangi policy, and this too was reworded and redefined to ensure we are capturing the essence of being mana-enhancing. All staff had the opportunity to review, and provide feedback into the content of the policy. Discussion was held both individually and in team settings, including the Board of Trustees, to allow a depth of understanding to occur and everyone was heard. All agreed that we adopt Te Tiriti O Waitangi as our framework. Developments to this policy included the ability for staff to raise concerns about racism within the workplace and encouraged ownership and responsibility of everyone to ensure equality for Māori. The policy now leads practice and establishes a foundation for us being a mana enhancing service.

### **Hui Kaitiaki: Cultural Support and Learning**

Having affirmed our position and understanding of “mana”, we continue to build capability in a sustainable way and ensure integrity in our bicultural practice by providing regular monthly “hui kaitiaki” to all kaimahi. Hui means meeting and kaitiaki means protector. The Māori concept of kaitiakitanga (to steward, guard, or protect) supports the team to continue to grow and learn Te Ao Māori (the Māori world view), while working with the team’s needs to build manaaki across all our mahi and relationships (internally and externally). According to Pohatu & Tīmata (2008, p244), kaitiakitanga “is the constant acknowledgement that people are engaged in relationships with others, environments and kaupapa [subject] where they can undertake stewardship, purpose and obligations”. In this context we recognise that kaitiakitanga is a way of manifesting our intentions as an individual and collective that constantly provides and receives learning.

Our hui kaitiaki takes a blended learning approach at which the opportunity is taken for kaimahi to practice skills and increase their confidence to lead cultural practices of engagement and language within other meetings and clinical sessions, along with exploring the use of cultural models of care and wellbeing. Skills learnt include waiata (songs), karakia (prayer), pēpēha and mihimihi (genealogy and introductions). The team have the chance to deconstruct situations or client cases to improve their practice. They can deconstruct their own racial biases and how these impact on their lives and their mahi. Kaimahi are encouraged to reflect on why they are learning to be culturally responsive and how this learning links to mana enhancing practice overall.

#### **Arotakenga – evaluation of a mana enhancing service.**

A key part of our strategy is to ensure tāngata whaiora are knowledgeable and engaged in a service experience that is mana enhancing. We updated all our counselling information including factsheets, brochures, and our website, to clearly state our intentions to be mana-enhancing in all our interactions. We also ask our counsellors to explain to tāngata whaiora their intention to be mana enhancing in their approach and we evaluate our service delivery to give tāngata an opportunity to feedback to us if we are being or had been mana-enhancing. Currently, evaluations occur at four weeks after entry to service via a phone call that is completed by another counsellor. Having another counsellor complete the call has the dual purpose of allowing the tangata to speak more openly about their service experience to a third party, while still offering the opportunity to have support during the call. As our average length of counselling is six weeks, the timing of the call was chosen to ensure the highest level of contact.

To help us plan our evaluation questions we took the unusual step of asking our tāngata whaiora to help understand what questions they would like to be asked when completing an

evaluation. We chose nine questions to represent mana-enhancing practice (see text box) and then produced a short survey to check with tāngata whaiora their perception and preferences by ranking their favourites from 1-9 (1 = most liked and 9 = least liked). We also asked them to mark their understanding of the questions (“this makes sense to me”) and if they would like to be asked (answers included options to tick “I like/don’t like this question” and “this would be mana-enhancing”). During two weeks of service all attending tangata whaiora were offered the survey to complete and we received sixteen individual responses. The most popular question was “did you feel you were respected and listened to?” Only three respondents ranked this below 4/9 and 60% found the question to be both understandable and said they would like to be asked this. The second most popular question was “did you feel safe while using PGF Services?” which had five people ranking it below 4 and 60% had similar comfort with the question. The most disliked question interestingly, was the direct question “was your experience at PGF mana enhancing” with 11 people ranking it at 8 or 9, and the second least liked question was “were you empowered and inspired while at PGF Services?” although this last question was more popular when written as the open-ended question “What empowered and inspired you while at PGF?”

Some other examples of open-ended questions were also marked as positive questions for the respondents such as:

- Ten tāngata liked and understood “how has your wellbeing changed since attending PGF Services?”, “how safe do you feel while using our services?” and “what empowered and inspired you to take action while at PGF?”
- Nine tāngata liked and understood “what kinds of support did you value the most?”

- Eight tāngata liked and understood “did you participate as much, or as little, as you wanted to?” (although the majority ranked this question below 4 out of 9).

Lastly, we asked the respondents how they would like to participate in the evaluation. Email was most popular with n10, then text n7, and phone n5. When asked how long the evaluation should be, the consensus was between 1-5 minutes, (3-5 minutes n8, 1-2 minutes n7). They also preferred to be asked at three months after the start of treatment, n8, or after they had finished at PGF, n7.

While this survey was not a formal piece of research, we appreciated the feedback from our service users, and it helped us gain insight into what would suit them. We settled with the following rated questions: were our first contact staff approachable and helpful; did they feel respected and listened to by their counsellor; and was our approach culturally inclusive. This was followed by two open questions to tell us what empowered and inspired them to take action while at PGF Services and if there was anything we could have done better or differently.

1. Was PGF a partner in my journey?
2. Did you feel safe while using PGF?
3. Did you feel that you were respected and listened to?
4. Did your whānau/family have the opportunity to be included?
5. Did your wellbeing improve because of your attendance at PGF?
6. Did you feel supported during your time at PGF?
7. Did you participate as much, or as little, as you wanted to?
8. Were you empowered and inspired while at PGF?
9. Was your experience at PGF mana enhancing?

### **Challenges and Opportunities**

Since beginning our journey developing our service as mana enhancing, the benefits have been rich and rewarding and have surprised and challenged us. We have seen an increased confidence in our kaimahi to use Te Reo, an increased focus on engaging with whānau in our counselling sessions and an overall increase in passion to engage with Te Ao Māori. The team

challenges each other to be responsive to Māori and have requested a safe structure to support learning, and if needed, to raise concerns about any bias, unconscious or otherwise that may arise. There has been a culture shift within the organisation as the team holds onto an attitude of respect for difference and an openness to having a go. Just as there is no single definition of mana, we are reminded again that there is no single model or technique to help all people. Mana enhancing practice is truly ‘client-centred’ in its approach and places tāngata whaiora at the centre of change, no matter how they view their problem or needs.

Feedback from the team indicates that they feel more supported and connected. Our staff turnover has reduced and people feel proud to work for us. We have all benefited from an open and flexible system of working with each other and in turn this is reflected in how we bring our services to our community and with our tāngata whaiora. We actively seek out ways we can help and reduce barriers, rather than expecting tāngata whaiora to meet our preconceived time frames, methods, or expectations. Engaging us all to be mana enhancing in all our connections has flattened the hierarchy and staff report that they feel more trusted and respected. We have a new lens to address problems with respect that maintains dignity, and when we develop new policies or programmes, we are thinking about how we can awahi (support) and nurture each other.

Of course, paying lip service to this strategy won’t create mana in ourselves or enhance it in others. We are all challenged to walk the talk, be ourselves and hold true to the vision to be mana enhancing whatever we are doing, in whichever role we have. There are challenges and this is not always an easy approach to adopt. We have found that positions of power are challenged, whether managers of staff or counsellors with tāngata whaiora, that we need to check and reduce constructs of power-over and pay attention to respecting difference, but in return this reduces any conflicts that may arise.

In the words of our kaiwhakarite, “rolling this out has been easy, I haven’t been met with any significant resistance which was surprising for me as I was coming into a general service so was prepared for the challenges. Even with those most resistant they have come on board in their own way. The team are becoming more confident and are prepared to participate. The challenge for me is that although people help, there is still more to be done. Our mahi so far has led people to seek more and want more and being able to meet that increase in demand is difficult. If I had a magic wand, I would wish for another kaiwhakarite that can deliver the cultural education, to increase capacity and support their learning and wellbeing needs.” (Verbal communication, 2021)

### **Practical Considerations**

Seek to connect knowledge systems of your indigenous, first nations and integrate into service design in all aspects.

The following is a summary of the practical steps we use to transform and continually improve our service, to be Mana enhancing. This method is based on the following whakataukī (Māori proverb)

**"Mā te rongō, ka mōhio , mā te mōhio ka mārama , mā te mārama ka mātau , mā te mātau ka ora**

Through awareness comes knowledge, from knowledge comes wisdom, from wisdom is life”

1. Kia Rongō - Awareness
  - a. of an issue or challenge
  - b. begin to address systemic racism.
2. Mōhio tanga - Knowing

- a. Know and live your values
  - b. Know your purpose
  - c. Know and commit to your position.
3. Māramatanga - Understanding
- a. Make your purpose and intentions clear
  - b. Seek clarity, advise, support and knowledge
  - c. Acknowledge and seek solutions to address tension
  - d. Seek to connect knowledge systems of your indigenous, first nations people.
4. Hōhonutanga - Wisdom
- a. Apply in practice for a deeper understanding
  - b. Sustainability of changes in practice
  - c. Critically reflect and refine
  - d. integrate into service design in all aspects.
5. Mauri ora - Wellbeing
- a. Acknowledge the growth in your journey so far and keep repeating this process to continue improving and being relevant.

### **Conclusion**

Everyone has mana and with this knowledge we treat everyone as equals. Our mahi has been to acknowledge and grow our understanding of mana. We have taken a high-level concept and integrated it into our everyday processes, our structures, our roles and into our clinical practice. We have found that as we enhance the mana of kaimahi to do what they need to do, we have grown to trust each other and see values-based practice coming to the forefront for everyone. There is

better congruence of who we are personally and at work. Our decision to be mana enhancing has meant that we have actively reduced barriers and increased our cultural responsiveness. We are providing a gambling harm service which has increased Māori attendance and our engagement with Māori communities and services.

Mana enhancing and mana protecting practice is an ongoing process of growth and learning. While we may feel like we have achieved a lot, such as the re-writing of policies and resources, establishing hui kaitiaki and learning Te Reo, we continue to grow in our knowledge and skills so continually need to return to these processes to capture that growth. We will also continue to evaluate our service to check our progress and, that we are being responsive to the needs of our communities.

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### Glossary: Kuputaka

Some of the kupu (words) are translated, while others have been expanded to give context and a clearer understanding of the intention.

Ātea	To be clear of obstruction
Atua	God, creator
Awhi	To support, nurture, embrace
Hapori	Society, community
Hauora	Health, well or healthy
Hauora Whānui	Broader health. PGF use this term to describe the health promotion team and their work
He Hapori ora	A well community, healthy society
Hui	Gathering or meeting
Hui kaitiaki	Gathering of/for stewards/protectors. In context, we use hui kaitiaki as a means of carrying out kaupapa Māori supervision and education in a group or one on one
Kaimahi	Staff or worker
Kaitiaki	Steward, guardian, protector. From a Māori perspective, kaitiaki work from a values-based practice for the wellbeing of the person, place, or thing that it is responsible for. Engaging and exiting relationships respectfully

Karakia	Invocation, used as prayer, motivation, to create a sense of sacredness or restriction so that actions are carried out purposefully, intentionally and with care
Kaupapa	Purpose, topic, event, or subject
Korowai	A traditionally woven cloak
Mahi	Work, task, or things being done
Maihi	Bargeboards of the house
Mana	Mana is the divine right of every person and everything equally, no more no less, while recognising the uniqueness of the individual (Rose Pere 1991)
Manaaki	Is mana in action. To support, take care of, give hospitality to, protect, look out for - show respect, generosity, and care for others
Marae	Traditional meeting house
Marae ātea	Courtyard, public forum
Mātauranga Māori	Indigenous knowledge
Mihimihi	To greet and/or deliver a speech in a Māori format and language
Ora	To be alive, well, safe, cured, recovered, healthy, fit, healed
Papatūānuku	Earth mother, Earth. Māori view her as the first feminine, passive energy and partner of Ranginui (The Sky), together creating the rest of the natural world
Pepeha	To introduce yourself using a Māori format that acknowledges ancestry, landmarks, and family
Ranganui	Sky father, sky. Māori view him as the first masculine, active energy, and partner of Papatūānuku the Earth, together creating the rest of the natural world
Rangatiratanga	Self-determination and self-governance
Tāne	The name of one of the children belonging to Earth and Sky. Māori view him as a leader, who after consulting with his siblings, separated their parents for their collective wellbeing and growth. Tāne created the space between the Earth and Sky where humans reside. After facing many trials, he retrieved the three baskets of knowledge and created a house for gathering and sharing this knowledge
Tāne Mahuta	This is an alternative name for Tāne when referring to the forest realm. Tāne created forests, the birds and with the help of his siblings, created the first person. In context we refer to this aspect of Tāne when we think about healing and medicine for example

Tāne Te Wānanga	This is an alternative name for Tāne when referring to the realm of learning and knowledge. After facing many trials, challenges and opposition, Tāne retrieved the three baskets of knowledge for people and created a house for gathering and sharing this knowledge
Tangata whaiora	A client or a person seeking wellness
Tāngata whaiora	Clients or people seeking wellness
Tapa whā	Four walls; a well-known and practiced health mode that takes account of a Māori perspective. By Sir Mason Durie
Te Ao Māori	The Māori world view
Te Tiriti O Waitangi	The Treaty of Waitangi, Māori language version
Te Whakaputanga	The declaration of Independence
Tikanga	Protocols or processes that are in place to support values-based practice
Tino rangatiratanga	The right to self-governance and absolute sovereignty
Wānanga	A gathering of people where discussion and knowledge is shared to seek understanding. to meet and discuss, deliberate, consider
Waiata	To sing, song, chant
Whānui	Broad, extensive, wide, generally
Whānau	Extended family, family group, a familiar term of address to a number of people. Used in this context to include support people
Whakawhanaungatanga	The process of establishing relationships, relating well to others
Whakatau	To settle, an informal and structured Māori way of receiving new people or settling others