



TE PŪTAKE – WHAKAUAE RARO

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He Mahi Tirohanga Building the Māori Health Research
Workforce – A Review of the Literature

Ema Tu'akoi

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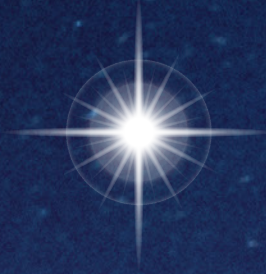
Acknowledgement: Pātiki Pattern (front cover & throughout)

The kōwhaiwhai pattern is of the pātiki and was designed by Honor McCorkindale for Ngāti Hauiti to reflect one of the mōkai left by Tamatea Pōkai Whenua in the district.

Pātiki may still be found in the Rangitīkei River.



W H A K A U A E
Research for Māori Health and Development



Ka tiaho mai ngā whetū o Puanga
Hei tohu o te Kauaerunga
Ka whitiwhiti mai te rā
Hei ara ki te Kauaeraro
Ngā pou o te Whare Kura

*The lights of Rigel glows
The beacon of celestial origins
The sun shines bright
A pathway to terrestrial horizons
Pillars of higher institutions*

Ko Papatūānuku, i tūhonotia e te
Pito o Te Hono i Wairua
Ko Ranginui, i tūhonotia e te kāwai
i Tākawe o Kahukura
Ki te Whaiao, ki te Ao mārama

*The female form, joined
by the umbilical cord to Te Hono I Wairua
The male form, joined
by lineage to Tākawe o Kahukura
Behold the world of light and understanding*

E ngā whānau, e ngā hapū ō
Ngāti Hauiti whānui
Nei rā te mihi atu ki a koutou katoa

*To the families and extended families of the
wider Ngāti Hauiti group
This is our greetings to you all*

Mauria mai o koutou mate kua tangihia
kua mihi i waenganui i a tātou

*Bring your departed, so that we may weep
and pay homage to them together*

Nōreira, e te whānau, tēnā koutou,
tēnā koutou, tēnā koutou katoa

*Hence whānau, our greeting,
thrice greetings to you all*

Many generations ago, our tupuna Tamatea Pōkai Whenua travelled through the Rangitīkei valley naming places along the way. The range, that extends, from the north-west of Mangaweka along a ridge to the west behind Taihape, was so named; "Te Whakauae ā Tamatea Pōkai Whenua" (The Jawbone of Tamatea Pōkai Whenua).

The jawbone of a Rangatira was said to be where mātauranga, both celestial and terrestrial knowledge was stored. It was for that reason Whakauae Research Services was so named.

We believe that information researched and gathered by Whakauae Research Services, in relation to all things Ngāti Hauiti should, most appropriately, be stored in an institution of that name.

Matua Neville Lomax

Te Pūtake - Whakauae Raro Occasional Series

Te Pūtake – Whakauae Raro Occasional Paper Series is a forum for working papers, original research and review studies, commentary and reflective essays on issues of relevance to whānau, hapū and Iwi Māori. Produced by Whakauae Research Services Ltd, these peer-reviewed papers are designed to disseminate formative thinking, early research findings, critical commentary and ideas to support discussion and engagement around creating positive outcomes for all Māori. The Series explores aspirations, challenges and important new issues arising from research on hauora Māori, where hauora is defined in its broadest sense, and is intended to address a wide audience of national and international change-makers.

The name *Te Pūtake – Whakauae Raro* reflects the merging of two key concepts central to Ngāti Hauiti's tradition of pursuing knowledge and applying that knowledge for the benefit of its people. The kupu *pūtake* refers to the idea of the source or origins; the origins of Hauiti as a people, but also the origins and creation of knowledge. *Te Pūtake* is also the name given to Ngāti Hauiti's own journal, a document launched in 2006 and intended to support Iwi advancements through the provision and dissemination of Hauiti-specific whakapapa, waiata, mōteatea, pūrākau and other scholarly writings.

Whakauae Raro, meanwhile refers to origins of our organisation's name. Our name is derived from *Te Whakauae ā Tamatea* (the Jawbone of Tamatea), a hill country range between Mangaweka and Taihape in the Rangitikei and named by Hauiti tupuna, Tamatea Pōkai Whenua. In Māori tradition, the jawbone holds significant meaning referring both to *te kauae-runga* (celestial knowledge) and *te kauae-raro* (terrestrial, or worldly knowledge). *Te Whakauae ā Tamatea* provides Ngāti Hauiti with a physical and cultural link to ancestral knowledge and traditions. As the Ngāti Hauiti centre for health research and development, Whakauae Research Services Ltd is a hub for information and knowledge that strives to improve Māori communities and embody the essence of *Te Whakauae ā Tamatea*.

Te Pūtake – Whakauae Raro Occasional Paper Series brings these two traditions of knowledge and information together. Launched during the time of Puanga, this series of occasional papers also serves to remind us of the need to take stock, to reflect on the past, to make time for wānanga and to re-energise for future challenges. Thus, *Te Pūtake – Whakauae Raro Occasional Paper Series* seeks to promote new knowledge, new ways of thinking and of contributing to knowledge and evidence which upholds and supports Māori wellbeing. We hope you enjoy the series.

The Editorial Team





He Mahi Tirohanga Building the Māori Health Research Workforce – A Review of the Literature

EMA TU'AKOI

(Ngāti Whakāue, Ngāti Tūwharetoa ki Taupō, Ngāti Maru ki Hauraki, Ma'ufanga, Holonga Tongatapu)



Introduction

There is currently a wide range of barriers impacting the state of our healthcare system, warranting the 2022 Aotearoa New Zealand health reforms (Ahuriri-Driscoll et al., 2022). Barriers to access for Māori include poor communication, hostile healthcare environments, and racism (Espiner et al., 2021). These barriers existed long before the COVID-19 pandemic and have only been exacerbated since.

Recent literature identifies that Māori had their own health structures and systems prior to colonisation, which wove together both individual and collective wellbeing with their environment. This was disrupted by the integration of Eurocentric health systems that are now linked to inequitable outcomes for Māori in healthcare.

Since the 1990s, we have seen certain structures established such as Iwi-based primary care initiatives, Māori ownership of a range of health services, and the embracing of Indigenous models of holistic health such as Te Whare Tapa Wha (Goodyear-Smith & Ashton, 2019). Despite these developments, Ahuriri-Driscoll et al. (2022) note a biased contracting environment and funding as ongoing constraints. Today, Māori consistently experience barriers like exclusion, micro-aggressions, and discrimination within healthcare settings, ultimately contributing to disengagement, active avoidance and non-treatment seeking behaviours (Graham & Masters-Awatere, 2020).

The future growth of the Māori health research workforce must also be considered now as part of the larger health reforms in Aotearoa New Zealand. Where the building of Māori capacity and capability is concerned, *Te Ara Paerangi* proposes removing barriers

to research entry and promoting Māori participation at all levels, investing in partnerships with Māori, and valuing mātauranga Māori, as key objectives for research, science and innovation system reform (Ministry of Business, Innovation and Employment, 2022).

There are endless questions that arise when examining the literature on the topic of building Māori research capacity and capability. Questions that desperately need to be answered in order to move forward and begin to implement change. We believe that research on

Māori health and wellbeing – by Māori, for Māori – is a vital component of what is needed to underpin systems change in health. The existing literature tells us that Māori only make up a small percentage of the academic and research workforce in Aotearoa New Zealand, with 495 Māori academics to 10,000 non-Māori academics in 2018 (Ruckstuhl et al., 2019).

Further, the percentage of Māori in the academic and research workforce has remained low, with little to no progress made in the past decade (McAllister et al., 2019). Based on these reports, we set out to investigate *what exactly* is being done to build capacity and capability within the Māori research workforce, and what is needed to support Māori to become a part of the health research workforce.

The capability building of the Māori research workforce is the expansion of skills and knowledge required for Māori to enter a career in research. This may look like mentorships and training provided for Māori, Māori admission schemes into tertiary education, scholarships, or funding. Capacity building in this context means raising Māori awareness of the research workforce, increasing the understanding of research and providing opportunities for involvement.

“Recent literature identifies that Māori had their own health structures and systems prior to colonisation, which wove together both individual and collective wellbeing with their environment.”



This literature review was completed with the intention of exploring what is currently known about supporting Māori health research workforce capacity and capability building. The review is a part of a larger research project entitled *He Mahi Tirohanga* being undertaken by Whakauae Research Services. What will become apparent is the scarcity of existing literature that informs what is known about supporting Māori health research workforce capacity and capability building. We therefore additionally look to our Indigenous whanaunga, the Aboriginal and/or Torres Strait Islander peoples of Australia and First Nations peoples of Canada, for their insights and relevant research. Using national and international literature, this literature review aims to outline what is currently being done to increase the capacity and capability of Māori within the research workforce.

Capacity and Capability Building

Ormond and Williams (2013) define capability as the ability to solve problems in a systemic way to bring transformation. Capability building can take various forms including supervision, mentorship, networking, and advisory (Grant, 2010; Kidman et al., 2015; McKinley et al., 2011). In this context, this would mean the supervision, mentorship and advisory of Māori students. Further, admission schemes into tertiary education for Māori (Bryers et al., 2021), as well as establishing ethnic-specific equity programmes (Dutton et al., 2016) positively contribute towards capability building.

Capacity building is defined as organisational and institutional development, with the objective of strengthening structures to become more adaptive to changes. This may look like outside organisations coming in to provide support to an organisation across multiple areas (Merino & Carmenado, 2012). For example, an outside organisation might facilitate a workshop with a group of healthcare employees educating them on Te Tiriti o Waitangi, in order to build their capacity on increasing equity in the health sector.

“Capacity building is defined as organisational and institutional development, with the objective of strengthening structures to become more adaptive to changes.”

While conducting this literature review, there was a quick realisation of the lack of scholarship specific to Māori research workforce capability building. Nevertheless, drawing on insights from the selected literature, we have a starting point and can identify areas that need further investigation and which may need improvement.

Grant (2010) outlines the anticipation of resistance to mātauranga Māori as one of the reasons behind the choosing of supervisors by Māori students, telling us that Māori students are concerned about the acceptance of Indigenous knowledge.

Hotere-Barnes (2015) elaborates on this issue from a different perspective, proposing that Pākehā can value Māori culture, recognise and familiarise themselves with the politics and use of te reo Māori and tikanga Māori, and become comfortable with the complexity of te ao Māori. Pākehā as colleagues, supervisors and advisors to Māori in the research workforce play a vital role in building capability. McKinley et al. (2011) add to Hotere-Barnes' recommendations, proposing that non-Māori advisors to Māori doctoral students need to familiarise themselves with Kaupapa Māori methodologies and recognise the processes of decolonisation and revitalisation that accompany the research of many Indigenous doctoral students.

Research by Aboriginal and/or Torres Strait Islanders in Australia (Kim Elston et al., 2013) focuses on building the research capacity of Indigenous Australians within health research. Findings from this study emphasise the roles of incorporating Indigenous knowledge systems and

respecting Indigenous identity in achieving this goal. Theodore et al. (2020) agree that there is indeed a lack of scholarship regarding Māori students. Additionally, they state that there is a complex history behind education systems and Māori, with certain policies preventing Māori from entering universities until the late nineteenth century. With the increase in Māori tertiary student numbers (McAllister et al., 2019), we turn to the education system as the foundation in addressing our research question.

Education

Within this theme, the literature mainly touched on secondary, tertiary and higher education contexts. What was found to be missing was alternative education contexts, for example secondary school students who drop out of school and attend courses outside of what would be considered mainstream education. Also largely excluded, were kura kaupapa Māori, where kura, where wānanga, and other systems of education that use Kaupapa Māori as the foundation of their teaching. The main overarching similarity between the 'Secondary School' theme and the 'Tertiary and Higher Education' theme was the value of whanaungatanga as a factor for success.

Secondary School

The literature within this section targeted Indigenous youth engagement, including within the research sphere in Canada (Highet et al., 2017) and within the health workforce in Aotearoa, New Zealand (Bryers et al., 2021). The main commonality across these studies was the positive effects of networking and whakawhanaungatanga.

Regarding Indigenous youth in Canada, a series of communal workshops were conducted with the intention of engaging youth and providing opportunities for youth within the community to grow their academic research capacities and capabilities. These workshops included introductions to each stage of the research process, as well as further opportunities for research and networking via symposia and information sessions. The outcomes of this engagement included enhanced knowledge, the development of research skills, and of a network of connections within the research and academic workforce. Further, it was observed that youth who participate in capacity building programmes are likely to use these new skills to contribute to future health and cultural advocacy (Highet et al., 2017).

Similarly in Aotearoa New Zealand, the Whakapiki Ake Project (WAP) works together with Indigenous Māori students and their whānau. The WAP is a Māori-led recruitment programme that focuses on helping Māori secondary school students into the University of Auckland, to pursue a career in health. The WAP was created to fulfil 'Vision 20:20,' a goal to increase the number of Māori (and Pacific) in the health workforce by 10%, by the year 2020. A qualitative study conducted

within the WAP encouraged whānau inclusion through attendance at one-hour long workshops that prepared the secondary school students for university, as well as whakawhanaungatanga sessions, and collaborative discussions on any concerns, questions or successes in terms of their children attending university (Bryers et al., 2021; University of Auckland, 2022a).

Within Indigenous populations, where community and collectiveness are central parts of life, this literature indicates that the inclusion of community or whānau positively affects secondary school students' capacity and capability building.

Tertiary and Higher Education

The literature in this section was mainly focused on the mainstream university sector, from a plethora of Māori researchers who whakapapa to iwi including Te Ātiawa, Kai Tahu, Ngā Māhanga-ā-Tairi, Ngāpuhi, Ngāruahine, Ngāti Awa, Ngāti Haua, Ngāti Kahungunu, Ngāti Kahungunu ki Wairarapa, Ngāti Kahungunu ki Wairoa, Ngāti Māhanga, Ngāti Mahuta, Ngāti Maniapoto, Ngāti Pūkiao, Ngāti Porou, Ngāti Raukawa, Ngāti Rongomai, Ngāti Tūwharetoa, Rongomaiwāhine, Taranaki, Te Ahiwaru, Te Aitanga-ā-Māhaki, Te Arawa, Te Rarawa ki Hokianga and Waikato.

Most of the researchers who contributed to this theme studied and/or work(ed) at any of the eight universities in Aotearoa New Zealand. Similar to the findings from secondary school students, whanaungatanga was also appreciated by tertiary and higher education students. The main difference was that tertiary and higher education students actively use whakawhanaungatanga for academic collaboration, or to find supervisors or mentors. With tertiary and higher education also comes more complex challenges for Māori, such as becoming aware of decolonisation and revitalisation processes.



Postgraduate, Doctoral and Post-doctoral

Commonalities throughout the literature specifically focused on Māori doctoral students including once again, the successful use of communal and collective settings where Māori students were able to collaborate, share ideas and research.

Ngā Pae o Te Māramatanga (NPM) is a research centre funded by the Tertiary Education Council and hosted by the University of Auckland. NPM supports Māori students through the provision of training, supervision and mentorships, and funding. The success of NPM has been measured through their grants and fellowships scheme. Between 2003 and 2013, an estimated 146 research internships and 130 doctoral scholarships were awarded to Māori students. Ultimately, the MAI Te Kupenga programme, and others akin to it at Ngā Pae o Te Māramatanga, achieved significant success in terms of building research capacity (Ormond & Williams, 2013) and creating a positive environment for students to feel supported in their academic journeys (Ormond & Williams, 2013; Pihama et al., 2019).

The MAI Te Kupenga doctoral support programme was established by NPM as a capability building initiative with the aims of supporting, and increasing the numbers of, Māori and Indigenous doctoral scholars. MAI Te Kupenga assists students with their research aspirations and with navigating university systems. The whakawhanaungatanga aspect within the programme encourages students to share cross-disciplinary research, ultimately reducing feelings of isolation (Pihama et al., 2019; Te Kupenga o MAI, 2023).

When it comes to the supervision of Māori doctoral students, the current literature recommends that non-Māori supervisors acknowledge that their students face a multitude of demands throughout the process of research production (McKinley et al., 2011). These include cultural, academic, personal and familial obligations, which are emotionally taxing. Beyond that, students may also use their doctoral studies to strengthen their tuakiri Māori, which is vital for

decolonisation and revitalisation processes (McKinley et al., 2011). What this literature does not consider is whether current doctoral supervision for Māori students is working well. That gap is mainly due to the time that has passed since it was written and highlights the need for future research within this sector.

Undergraduate

Curtis et al. (2012) and Santamaría et al. (2014) highlight the improvement needed regarding Māori degree completion and offer solutions through student support programmes. Positive aspects of undergraduate studies for Māori students were outlined by participants as

whanaungatanga – not only a central aspect of the student experience but of te ao Māori. Whakawhanaungatanga is the process of establishing relationships with others. This may look like sharing details about yourself and, in turn, listening to others share details about themselves in order to bring everyone closer together (Rata & Al-Asaad, 2019). For Māori, this may look like sharing karakia, pepeha, or whānau connections. Once these

connections and relationships are established with one another, you are essentially, related to each other. This familial dynamic allows Māori students to feel confident in reaching out for help when needed.

“Once these connections and relationships are established with one another, you are essentially, related to each other. This familial dynamic allows Māori students to feel confident in reaching out for help when needed.”



Further Indigenous Insights

Existing literature has highlighted that Indigenous people worldwide share many experiences, from histories of colonialism and imperialism to experiences of racism and inequities in health (Kim Elston et al., 2013; Reid et al., 2019). While we most often recognise our Indigenous similarities as colonial trauma (Pihama et al., 2014), we must also acknowledge that we can turn to our Indigenous whanaunga beyond this for inspiration and leadership.

Aboriginal and/or Torres Strait Islanders, Australia

Drawing on data collected from interviews with Indigenous graduates, Barney (2018) outlines critical success factors for Indigenous students transitioning from undergraduate studies to higher degrees by research. These factors include making research more accessible to Indigenous communities and contributing to Indigenous ways of doing research. Participants in this study described ways of making research more accessible to Indigenous communities as writing in a form familiar to the Aboriginal community – perhaps less academic jargon in literature and increasing 'tools' in their 'toolkit' – building capacity and capability. Further, the history of research on Aboriginal and/or Torres Strait Islander populations is one of colonial trauma, with research being both invasive and dominating. From this experience stemmed the motivation to become different researchers – researchers who utilise Indigenous knowledge and ways of research and contribute towards knowledge production for Indigenous populations.

Kim Elston et al. (2013) corroborate the past unethical treatment of Aboriginal and/or Torres Strait Islanders in research, outlining Indigenous knowledge production and working at the cultural interface as influential for Indigenous researchers entering the workforce. Moreover, Kim Elston et al. (2013) assert that secure and sustainable funding for long-term Indigenous research

is needed to build research capacity. Encouragement from Indigenous and non-Indigenous academic staff was also identified as crucial in leading Indigenous graduates into the research workforce, providing insight into the importance of staff building positive relationships with Indigenous students (Barney, 2018).

First Nations, Canada

Focused on First Nations people in Canada, Black and Hachkowski (2018) conducted research based on two questions: *what do educators/faculty need to know about Indigenous learners, and what can educators of Indigenous learners do to enhance their teaching and learning for Indigenous students attending university?* The findings in relation to the first question highlighted that knowing about Indigenous populations, communities and their histories is essential for university staff and faculties. The importance of this knowledge stems from a desire for cultural competency, safety, an understanding of where the students come from, and their motivators to be in university. The findings in relation to the second question included incorporating Indigenous knowledge and populations into the curriculum. Indigenous students strongly desired to feel included, accurately represented, and reflected in their learning environments.

Another study conducted with the Indigenous population in Canada focused on building capacity in the academic research sphere with youth through community workshops and an excursion to a university (Highet et al., 2017). The community workshops involved a programme that introduced all stages of research – data collection, analysis and dissemination – to the participants. Additionally, information sessions and introductory courses to qualitative research were held, and research symposia were attended, further exposing the participants to the research workforce. Building the capacity and capability of the research workforce by providing opportunities, information, and guidance for Indigenous people was prioritised.

“From this experience stemmed the motivation to become different researchers – researchers who utilise Indigenous knowledge and ways of research and contribute towards knowledge production for Indigenous populations.”

Student Experience

Recent and relevant literature outlines student experiences of academic difficulty. These difficulties include high workloads and unclear performance expectations (Watkins et al., 2022). Further, negative experiences reported by students identifies cultural biases, prejudice, stereotyping, and racism (Amundsen, 2019; Curtis et al., 2012; Watkins et al., 2022). On the other hand, positive student experiences include feeling that their Māori identity was valued within wānanga (Amundsen, 2019). Whanaungatanga was again also found to help Māori students achieve success (Curtis et al., 2012).

Racism

As recently as 2019, experiences of racism were found to be *"the most overwhelming barrier"* for Māori learners. This contradicts the growing belief amongst educational institutions that equity and diversity strategies alone result in positive outcomes for Māori (Amundsen, 2019). The Tātou Tātou qualitative research project within the University of Auckland's Faculty of Medical and Health Sciences utilised the critical incident technique

to identify teaching and learning practices that help or hinder Indigenous undergraduate student success (Curtis et al., 2012; Curtis et al., 2015). Tātou Tātou participants identified racism and stigma experienced by Māori students as significant incidents that hindered their success and overall educational experience. Specific examples are negative Pākehā discourse and resistance to Māori health teaching, racist teaching staff who stereotype Māori, non-Māori student views of the Māori curriculum as being unimportant, and a stigma attached to Māori admission schemes such as the Māori and Pacific Admissions Scheme (MAPAS). Ultimately, these experiences result in Māori students feeling unsafe, having to 'prove' themselves, and isolated from a wider student cohort (Curtis et al., 2012).

COVID-19

Emerging literature worth mentioning concerns the student experience amidst COVID-19, with Indigenous students facing various difficulties. Hill et al. (2021) explore this within an Australian context with Aboriginal and/or Torres Strait Islanders. Study findings identify that the most prominent barriers Indigenous students face in relation to the COVID-19 pandemic are family and caring responsibilities and financial issues.

Compared with Watkins et al. (2022), Māori students within MAPAS report dealing with sociocultural stress and health issues in their 'complex lives'; issues that Indigenous students already face that are exacerbated by COVID-19. Examples of specific sociocultural differences that Māori students face that differ from

non-Māori students include cultural obligations such as tangihanga, or funerals, which can take anywhere from three days to two weeks. Personal and familial issues and obligations also feature as the literature identifies that Māori are more likely than those of any other ethnicity to experience health issues such as cancer, diabetes, asthma, suicide and the sudden loss of a whānau member (Pihama et al., 2014).

“On the other hand, positive student experiences include feeling that their Māori identity was valued within wānanga (Amundsen, 2019). Whanaungatanga was again also found to help Māori students achieve success (Curtis et al., 2012).”

A combination of research and anecdotal evidence from low-decile secondary schools paints a picture of what Māori secondary school students have faced during the COVID-19 pandemic. Amongst many obstacles, the lack of access to the internet and devices made accessing school online during lockdown difficult for many Māori students, resulting in a drop in engagement that has hindered their academic journeys. Further, financial stressors and familial obligations saw many Māori and Pacific students leaving school altogether to work on the frontlines of the pandemic as essential workers in order to support their families (Aiko Consultants Limited, 2020).

Student Support for Success

Support for Māori students in Aotearoa New Zealand is available in many forms, designed to increase enrolment, retain students, and complete academic qualifications. Recent literature highlights funding, university support schemes, and whanaungatanga as important factors for Māori student success.

Funding

An effective way to support Māori students is to provide funding for their studies, research, and any associated fees. There are various funding providers that specifically target Māori students and health research. The Health Research Council of New Zealand has funding reserved specifically for championing Māori health research. This includes the Rangahau Hauora Māori research investment stream, which funds Māori research that focuses on tino rangatiratanga and advances mātauranga Māori. Opportunities that stem from this stream include research project (up to \$1,200,000) and programme (up to \$5,000,000 over five years) funding, feasibility study grants (up to \$250,000 for two years), emerging researcher first grants (up to \$250,000 for three years), and explorer grants (\$150,000 for research working expenses only, for two years).

Beyond the Rangahau Hauora Māori stream, the Ngā Kanohi Kitea Training Grant provides funding support for those who are seeking to build research capacity and capability. The Ngā Kanohi Kitea Development Grant supports those who are preparing for a health research project. The Ngā Kanohi Kitea Project Grant supports community-led research that focuses on community health, and the Ngā Kanohi Kitea Knowledge Mobilisation Grant supports iwi, hapū and other Māori organisations and researchers to translate, disseminate or uptake research findings. There are also a variety of Māori career development awards on offer in the form of summer studentships, training grants, scholarships at all levels of postgraduate

tertiary education, and within the research workforce (HRC, 2022).

What is now recognised as the Māori Education Trust was established in 1961 under the Māori Education Foundation Act 1961, with the goal of increasing the numbers of Māori in tertiary education. The main strategy used to achieve this goal was offering scholarships and grants. These grants and scholarships are available to Māori at all levels of education, including secondary school, starting from Year 9, undergraduate, and postgraduate studies (Māori Education Trust, 2022).

As previously mentioned, Ngā Pae o te Māramatanga (NPM) is New Zealand's Māori Centre of Research Excellence funded by the Tertiary Education Commission (NPM, 2022a). NPM offers support to Māori researchers, postgraduate and doctoral students through grants and awards. Funding that Māori

students can access includes the Fulbright Scholar Award (up to US\$37,500), Māori Futures Programme New Horizons Summer Internships (\$7,500), Māori Futures Programme PhD Scholarships (\$29,000 stipend plus \$7,000 for tuition fees, for two years). Further, the New Horizons for Women Trust Hine Kahukura Award (\$10,000) and the NPM Matakitea Research Round (total

funding pool of \$600,000) are available. Each of these scholarships, awards and grants allows Māori academics, scholars and researchers to build their research capacity and capability, as well as access NPM networks such as MAI Te Kupenga (NPM, 2022b).

“What is now recognised as the Māori Education Trust was established in 1961 under the Māori Education Foundation Act 1961, with the goal of increasing the numbers of Māori in tertiary education.”



The Academic and Research Workforce

In a study by Kidman et al. (2015), participants outlined educational opportunities, support from whānau and iwi and, for some, a sense of community within the Māori academic sphere as factors that encouraged the pursuit of careers in academia. On the other hand, experiences of exclusion from non-Māori or non-Pacific academic colleagues created feelings of isolation and loneliness and subsequently tension between Māori and non-Māori academics and scholars.

McAllister et al. (2019) provide insight into the diversity of the academic and research workforce, noting that from 2012-2017, Pākehā made up 56-83% of academic staff, with Māori only making up 4.2-5.1%. There are inequities in the number of Māori academics and scholars in a university workforce. In contrast, Pākehā within the academic and research workforce can face emotional and intellectual difficulties when working with Māori. This phenomenon is described as 'Pākehā paralysis' – the fear of getting things wrong or perpetuating Māori cultural tokenism. In order to combat Pākehā paralysis and achieve true allyship, it is recommended that Pākehā value their own cultural identity and recognise the politics behind using te reo and tikanga Māori. This includes becoming comfortable with complexity, and committing to evolving and creating long-term relationships with Māori (Hotere-Barnes, 2015).

University Support Schemes

Existing student support includes the Māori and Pacific Admissions Scheme (MAPAS) within the University of Auckland's Faculty of Medical and Health Sciences (FMHS). MAPAS provides admission, academic, and pastoral support to Māori and Pacific students to encourage them to "...successfully complete their programme and graduate while on their cultural and academic journey, leading to a career in health" (University of Auckland, 2022a). Recent literature concerning students who gained admission through MAPAS confirms that the academic and pastoral support provided is of value to students, as well as the peer support that comes with being in a tight-knit cohort (University of Auckland, 2022a; Watkins et al., 2022).

Connected to MAPAS is the Whakapiki Ake Project (WAP); both programmes come under the Vision 20:20

initiative at the University of Auckland, where the goal is ultimately to build Māori and Pacific capacity and capability within the health workforce. WAP is a recruitment programme that works closely with Māori secondary school students and their whānau to increase enrolments into FMHS programmes (Bryers et al., 2021a; University of Auckland, 2022b).

The final University of Auckland student support programme is Tuākana, a Māori and Pacific postgraduate student-led tutorial programme that works with Māori and Pacific undergraduate students. Tuākana spreads across multiple faculties within the university. Research literature shows that by attending Tuākana tutorials, Māori and Pacific students report higher pass rates, course completion rates, and achieve higher grades than before attending the tutorials (Dutton et al., 2016).

Moving on from the University of Auckland, Victoria University in Wellington offers Te Rōpū Āwhina Whānau, a mentoring support programme for Māori and Pacific STEM students. Studies show that through engaging with the Te Rōpū Āwhina programme, students report feeling an increased approachability of teaching staff, thus leading to an improved relationship and an opening of space for staff to learn more about Māori and Pacific cultures (Dutton et al., 2016; Richardson et al., 2017).

KIA MAIA, the Māori Academic Investment Agenda at Massey University, is a programme that aims to build Māori capacity and capability through teaching, research, and engagement, within accountancy, finance and banking in the College of Business. Kukahiko et al. (2010) credit the success of the KIA MAIA programme to working closely with iwi, hapū, and Māori community groups, as well as providing focused internships and work experience for Māori students. Further, KIA MAIA works with Māori professionals within the targeted workforce to develop strategies for professional development and provide scholarships such as Te Au Rangahau.

As noted above, Ngā Pae o te Māramatanga (NPM)'s mission is to "grow and enhance excellent Māori researchers" (NPM, 2022b). Literature reports the positive experiences of students when it comes to the support provided by NPM either through funding (Kidman et al., 2015), or the cross-disciplinary cohort networking within the Māori and Indigenous Doctoral Support programme, MAI Te Kupenga (Pihama et al., 2019).

Conclusion

There is a noticeable gap in this review, in regard to research that is specifically focused on building the capacity and capability of the Māori research workforce in Aotearoa New Zealand. Despite this gap, Indigenous insights from Aboriginal and/or Torres Strait Islanders in Australia, and First Nations peoples in Canada, give us an idea of how effective involving secondary school students in research is. Further, the literature highlights the positive impact of support from non-Indigenous supervisors, and the experiences of Indigenous students in the midst of the COVID-19 pandemic.

Also missing was recent relevant and specific research. While some sources provided useful insight into Māori student experiences and support systems, it had not been updated within the last decade. This tells us that further research is warranted and offers a starting point for researchers to begin addressing this question.

Common factors that the literature highlights as hindering the capacity and capability building of the Māori research workforce include experiences of racism, stereotyping, prejudice and cultural bias within education and within the workforce. Further, stigma attached to university support schemes such as MAPAS, and resistance to mātauranga Māori and other Indigenous knowledges were obstacles that Māori students had to navigate. Māori students were also reported to experience academic difficulty in higher education, particularly with meeting academic expectations and workloads. These difficulties can be mediated by ethnic-specific equity programmes, through peer networks, and the value of whanaungatanga. However, when Māori students experience academic difficulty and do not reach out, feelings of isolation, loneliness and inferiority put student retention and qualification completion at risk.

We know that Māori students also face many sociocultural issues that non-Māori students may not, and that these issues have been exacerbated following the COVID-19 pandemic. Cultural and whānau obligations are non-negotiable for many Māori, as aspects that fall under these categories such as tangihanga or caring for a loved one is of a much higher priority than academia. We also know

that leaving school to work and provide for their families might seem like the only option during difficult times. What this means is that cultural competency, systems of support – whether they be financial, academic or pastoral – and strong networks of both Māori and non-Māori are crucial for the capacity and capability building of the Māori research workforce.

What became apparent almost immediately during the conduct of this literature review was the overwhelmingly positive reports from students of whakawhanaungatanga within support schemes. The literature outlines whanaungatanga as a significant factor in helping Indigenous students succeed in their tertiary health studies. Once whanaungatanga is established, the sense of community and spirit of collectivism created networks ultimately encouraging and inspiring the pursuit of careers in the academic and Māori workforce. This provides an optimal learning environment for adult Māori learners and reduces feelings of isolation.

For instance, within the Whakapiki Ake Programme, Māori secondary students and their whānau reported positive feelings towards the embracement of whanaungatanga and tīkanga Māori. These findings are present within almost every Māori student support programme outlined within this report. Whānau and community inclusion within workshops aimed at building Indigenous research capacity and capability for secondary school students was also shown to enhance the student experience of being introduced to research processes. Thus, when strategising how to build Māori capacity and capability within any workforce, community, whānau and whanaungatanga must be central parts of those frameworks, just as they are within te ao Māori.

Recent literature shines a light on the ways in which we can build the research capacity and capability of secondary students, whether this is through communal or whānau workshops, or introductory symposia. Future research might include these research workshops and symposia in non-mainstream schooling contexts such as kura kaupapa Māori, wānanga, and alternative education courses in order to widen the scope. Perhaps we could even look outside of education systems, offering support



within the community and iwi organisations. Engagement within these spaces that have a younger demographic may involve introductory workshops, involvement in research processes, and through utilising whānau and community inclusion, the encouragement of whakawhanaungatanga within research collaboration.

The support and allyship of non-Indigenous staff, faculty, colleagues and peers were found to reduce the negative impacts that experiences of racism, stereotyping and stigma may have on Māori students, academics and scholars within the workforce. This tells us that the involvement of non-Māori academics and scholars in building the capacity and capability of the Māori research workforce is necessary. Beyond this, non-Indigenous supporters must remain cognisant of the sociocultural and historical issues that Māori students face, comfortable with these complexities, and committed to maintaining long-term relationships.

The objectives outlined in *Te Ara Paerangi* are certainly a step in the right direction, as this literature review clearly show that there are considerable gaps in the inclusion of Māori within the health research workforce. Further issues that we must consider include figuring out how to engage Māori in research much earlier, especially those in alternative spaces outside of traditional pipelines and the academic sphere. It is vital that we involve non-academics and iwi organisations in capacity and capability building for health research in order for Māori to be able to sustainably address the barriers experienced within their own communities. Without solving these issues, we are unable to implement true change and reform of the healthcare system that would result in positive changes for all Māori.





Glossary

Whanaunga	relatives
Mātauranga Māori	Māori knowledge, wisdom and education
Pākehā	foreign, European
Te Reo Māori	the Māori language
Tikanga Māori	Māori customary lore or practice
Te Ao Māori	the Māori world
Whanaungatanga	relationship, kinship, sense of familial connection
Whakapapa	genealogy, lineage, descent
Whakawhanaungatanga	the process of establishing whanaungatanga.
Whānau	family – including extended, not just immediate
Tuakiri Māori	Māori identity.
Wānanga	tertiary institution that caters for Māori learning needs -established under the Education Act 1990
Tangihanga	funeral – one of the most important institutions in Māori society
Tino rangatiratanga	self-determination, sovereignty, autonomy
Iwi	extended kinship group or tribe.
Hapū	sub-tribe

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He Mahi Tirohanga Building the Māori Health Research Workforce – A Review of the Literature

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