

*A Kaupapa Māori study of sibling and whānau relationships*  
*A pūrākau approach.*

Michelle Amopiu

Tainui/Raukawa

A dissertation submitted to Auckland University of Technology  
in partial fulfilment of the requirements for the degree of Master of Psychotherapy

Tari Whakaora Hinengaro ā Whakangārahu | Department of Psychotherapy and Counselling

Te Wānanga Aronui o Tāmaki Makau Rau | Auckland University of Technology

Supervisor: Dr Alayne Mikahere-Hall

2019

*Abstract*

Siblings share a unique and intricate relationship unlike any other that offers a link to the past and connection to the present. Typically raised alongside one another, individual roles within the shared experience naturally develop between siblings and may alternate between adversary and ally. This dissertation investigates aspects of sibling relationships and their whānau using Kaupapa Māori as a methodological approach, drawing on traditional pūrākau as a qualitative method of inquiry. The study suggests that as a lifelong connection the sibling relationship informs the emotional and cognitive development of tamariki (children) within a whānau context.

An examination of the pūrākau about Tangaroa atua (god) of the moana, his siblings and wider whānau informs this study. Important mātauranga reveals ancient themes which are relevant and applicable to understanding the dynamics of siblings through a contemporary lens.

Implications for child psychotherapy are considered and psychotherapists are encouraged to engage with traditional knowledge articulated in pūrākau. The inclusion of this mātauranga informs relevant and responsive healing practices for mokopuna and whānau Māori.

## *Te Huarahi: Table of Contents*

<b>Abstract</b> .....	<b>ii</b>
<b>Te Huarahi: Table of Contents</b> .....	<b>iii</b>
<b>Glossary</b> .....	<b>vi</b>
<b>List of Tables</b> .....	<b>xi</b>
<b>List of Figures</b> .....	<b>xii</b>
<b>Attestation of Authorship</b> .....	<b>xiii</b>
<b>Acknowledgements</b> .....	<b>xiv</b>
<b>Pepeha</b> .....	<b>xvi</b>
<b>We Who Live in the Darkness- Kōrero Tairitenga</b> .....	<b>xviii</b>
<b>Wāhanga Tahī: Introduction</b> .....	<b>1</b>
<b>Wāhanga Rua: Methodology and Method</b> .....	<b>4</b>
2.1 Developing the Research Question .....	5
2.2 Te Tiriti o Waitangi.....	6
2.3 Epistemology and Ontology.....	7
2.4 Kaupapa Māori.....	8
2.5 Pūrākau a Narrative Research Method.....	10
2.6 Te-āta-tu Pūrākau – An Indigenous Māori Analysis Method .....	12
2.7 Systematic Literature Review .....	14
2.8 Inclusion and Exclusion Criteria .....	14
2.9 Initial Search .....	16
2.10 Search for Māori Literature.....	18
Conclusion .....	20

<b>Wāhanga Toru: Review of the Literature .....</b>	<b>22</b>
Introduction.....	22
3.1 Setting the Scene .....	22
3.2 Tuākana Teina Structure .....	24
3.3 Polynesian Ties .....	25
3.4 Wāhine Atua .....	26
3.5 Pūrākau in the Therapeutic and Clinical Settings .....	27
3.6 Western-based Psychodynamic Literature .....	27
3.7 Limitations of Research .....	28
3.8 Research to be Explored.....	29
Conclusion .....	29
<b>Wāhanga Wha: Analysing the Pūrākau .....</b>	<b>30</b>
Introduction.....	30
4.1 Rationale for the Pūrākau chosen for Data Analysis .....	31
4.2 Poutama Tahi: Tangaroa’s Pūrākau .....	32
4.3 Poutama Rua: Atua Whānau Relationships .....	34
4.3a Celestial Parents: Papatūānuku and Ranginui.....	35
4.3b Mother-Child Relationship: Papatūānuku and Tangaroa.....	35
4.3c Father and Child Relationships: Ranginui, Tangaroa and Tāwhirimātea .....	36
4.3d Tuākana Sibling Relationships.....	38
4.3e Teina Sibling Relationships .....	37
4.4 Poutama Toru: Emotional Dimensions of the Pūrākau.....	40
4.5 Poutama Whā: Analysis Through a Psychodynamic Lens .....	42
4.6 Poutama Rima: The Space for Wairua.....	44
Conclusion .....	44

<b>Wāhanga Rima: Discussion .....</b>	<b>46</b>
5.1 Social Environment.....	46
5.2 Parent-Child Relationships .....	49
5.3 Tuākana Teina Relationships .....	51
5.4 Implications for Child Psychotherapy.....	53
5.5 Strengths of this Study .....	54
5.6 Limitations and Ongoing Research.....	56
Conclusion .....	56
<b>Wāhanga Ono: Conclusion .....</b>	<b>57</b>
<b>Tangaroa: Waiata Composition .....</b>	<b>59</b>
<b>References .....</b>	<b>60</b>

## *Glossary*

Aotearoa	land of the long white cloud, New Zealand
atua	god, supernatural being, ancestor with continuing influence,
aroha	love, compassion
haka	to dance, perform the haka, perform
hapū	subtribe, kinship group who descend from a common ancestor
Ikatere	atua of fish
iwi	extended kinship group, tribe, nation, people, nationality, race often refers to a large group of people descended from a common with a distinct territory.
karanga	to call, call out, shout, summon
kaupapa	topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.
kawa	marae protocol - customs of the marae and <i>whareniui</i> , particularly those related to formal activities such as pōwhiri, speeches and mihimihi.

kāwanatanga	governorship, authority over
kōrero tairitenga	allegory - a story, play or poem in which the meaning or message is represented symbolically.
mana	Prestige, authority, power, influence. A force in a person, place or object
Māori	ordinary, normal people of Aotearoa
mātauranga	knowledge, wisdom, understanding, skill
mauri	life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located
moana	sea, ocean, great lake, body of water
mōteatea	lament, traditional chant, sung poetry - a general term for songs sung in traditional mode
mokopuna	grandchild, descendant
ngahere	bush forest
Pākehā	a person of primarily European descent
Papatūānuku	primordial parent, earth Mother
pūrākau	narrative, ancient narrative legend, story

rangatira	a leader of high ranking, chief
rangatiratanga	chieftainship, authority
Ranginui	primordial parent, Sky Father
rima	five
rua	two
Tāne-mahuta	Atua of the forest, animals
tahi	one
tapu	to be scared, prohibited, set apart, under atua protection
taonga	gift, treasure
tamariki	to be young, children
tangata whenua	Indigenous people of the land
tangata	person, human being
Tangaroa	atua of the sea
tā moko	to apply traditional tattoo, apply moko
Tāwhirimātea	Atua of the four winds and weather
te ao Māori	the world of Māori, a Māori world view
Te Pō	the night
te reo	the language



te Tiriti o Waitangi	foundational document
tika	right, correct
tikanga	a process which is right, correct
tinana	body, physical part of self
tino rangatiratanga	self-determination, sovereignty
toru	three
Tū-te wehiwehi	atua of reptiles
tūpuna	ancestor
Wāhanga	chapter, episode
wāhine	woman
waiata	song, to sing
wairua	spirit, soul
wairuatanga	spirituality
whā	four
whaikōrero	oratory, speeches
whakaora hinengaro	psychotherapy
whakapapa	ancestry, genealogy
whakataukī	proverb, saying
whānau	family, including extended relatives
whanaunga	relative, relation
whanaungatanga	relationship, kinship, sense of family
whareniui	main meeting house on a marae
whenua	land

## *List of Tables*

Table 1. Results of search for sibling relationships.....	16
Table 2. Results of search for sibling relationships and/or Indigenous.....	16
Table 3. Results of search for sibling relationships and culture.....	17
Table 4. Results of search for sibling relationships and therapy.....	17
Table 5. Results of search for sibling rivalry.....	18
Table 6. Results of search for Māori siblings.....	19
Table 7. Results of search for Tikanga Māori, Mātauranga Māori and Kaupapa Māori.....	19

## *List of Figures*

Figure 1. Te-āta-tu Pūrākau, Mikahere-Hall (2019) .....	13
Figure 2. Tangaroa’s Pūrākau Analysis: Applying Te-āta-tu Pūrākau.....	30
Figure 3 Poutama Rua: Relationships within the Pūrākau.....	34
Figure 4 Poutama Toru: Emotions revealed within the Pūrākau.....	40

## *Attestation of Authorship*

I hereby declare that this submission is of my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed:



Date: 12<sup>th</sup> December 2019

Michelle Amopiu

## *Nga Mihi Acknowledgements*

Many people have contributed to my dissertation journey and I am extremely grateful. I would like to acknowledge them.

Ko Ranginui e tū iho nei, Ko Papatūānuku e takoto nei.

The Lord my God, your everlasting love, commitment and patience has nurtured my spirit and guided me into the things you have for me. To our God and Father be the glory forever and ever! Amen.

Mum and Dad, as you dwell in heavenly places, you are always with me. Guiding me in all I do and who I become. I love you both so very much and I am grateful for the beautiful life you have given me. Until we meet again. Arohanui.

I would like to thank my supervisor Dr. Alayne Mikahere-Hall. You have been so generous with your support, time and expertise. I appreciate the care, respect and thought you have taken to honour my words and work. You're a huge inspiration to me and I have enjoyed our work together throughout this journey. Ngā mihi nui ki a koe.

Mary, I am deeply appreciative of your therapeutic support over the past four years. You have helped me in ways I could not foresee, and I am extremely thankful.

Dr. Peter Slater, thank you for recognising and encouraging my pathway from the beginning. I appreciate your connections and leading me to the support I needed for this work.

To my lecturers at AUT, Dianne, Mariana, and Jill. Thank you for your patience, support, and encouragement. Without your commitment to us and the programme this would not have been possible. I would also like to extend my gratitude to Margot for delivering the dissertation paper and staff from the psychotherapy department who have also supported me over the years.

To my peers on the Child and Adolescent programme, it's been an absolute blast. I look forward to our continued relationships as colleagues and friends.

Thank you, Kate, Karen, Tania and Trish. My amazing friends who helped me with proof-reading and formatting my work. I'm so grateful to my friends who have listened to me, trained with me, encouraged me and believed in me, I did it!

Kiri, Troy, Gavin and Tony without you as my siblings this dissertation would never have happened. I value our shared experiences, the sense of humour and fun we all share.

My children Nathan, Teigan and Noah, you have experienced the best and the worst of me. Thank you for being so patient, you are my greatest accomplishments and I'm so proud to be your Mum. Brooke, thank you for letting me be your step mum. You have taught me so much.

Finally, to my husband Glen, thank you for your love, care, and patience. It was a journey that I embarked on, through seasons which have been exciting and sometimes very difficult. I feel so grateful with how you have supported and walked alongside me. You are my inspiration and I feel very appreciative for the life we are creating together. I love you x

## *Pepeha*

i te taha tōku Pāpā,

Roger Joseph Amopiu

Ko Hotere te maunga

Ōraka nui te awa

Tainui te waka

Te iwi ko Raukawa,

ki te kaokaoroa o Pātetere

Ko Ahuru te hapū

Ko Ngātira te Marae

Te tikanga o Tāwhiao te whare nui

i te taha tōku Māmā,

Maureen Dianne Burrell

Ngāti Pākehā

Born in Takapuna, Auckland

Family migrated from

London in 1830s

Ko Michelle Amopiu tōku ingoa

## *We, who live in the darkness*

By Hone Tuwhare

It had been a long long time of it  
Wriggling and squirming in the swamp of the night  
and what was time, anyway? Black intensities  
of black on black on black feeding on itself?  
Something immense? Immeasureless?

No more.

There just had to be a beginning somehow.  
For on reaching the top of a slow rise suddenly  
Eyes I never knew I possessed were stung by it  
Forcing me to hide my face in the earth.

It was light, my brothers. Light  
A most beautiful sight infiltrated past  
The armpit of the father. Why, I could  
even see to count all the fingers of my hands  
held out to it; see the stain – the clutch of  
good earth on them.

But then he moved  
And darkness came down even more oppressively  
it seemed, and I drew back tense; angry.

Brothers, let us kill him – push him off  
(Tuwhare, 2019)



## *Wāhanga Tahī Introduction*

In the quest for freedom, independence and power the atua (supernatural being) siblings conspired to separate their parents Ranginui (sky father) and Papatūānuku (earth mother). With this act, the siblings involved became architects of the evolving Māori world. When the split between the parents was finally accomplished the siblings found themselves at odds with their ambitions (Ihimaera, 2019). Faced with the consequences of their actions the siblings struggled. The change of circumstances unearthed a catastrophic upheaval which threw the siblings into disarray, where previously the siblings were united this new world waged war on them all.

Pūrākau (ancient narrative) concerning the Māori celestial whānau, Papatūānuku, Ranginui, and their children will be examined in this research study using mātauranga Māori (Māori knowledge and wisdom) and Kaupapa Māori methodology research principles to investigate the aspects of sibling relationships. The creation pūrākau contain rich illustrations of the dynamics between the atua siblings and their parents. The engagement with important pūrākau derived from the Māori world provides an opportunity to articulate and analyse key messages. Walker (1992) describes pūrākau as a mirror-image of culture, reflecting the norms and ideals of people who adhere to them. Highlighting the themes and issues of historical and current social issues, pūrākau provide the validation and teachings for tamariki, mokopuna (grandchildren), whānau and practitioners seeking to find an understanding of themselves and the world around them.

The word mokopuna is translated from te reo to English as to mean grandchild and descendant (Moorfield, 2019). Translating te reo directly into English fails to capture the conceptual understanding of the word in entirety. According to Eruera and Ruwhiu (2015), mokopuna can be examined closely by dividing the words moko and puna. The word moko means traditional

tattooing to depict an ancestor (tipuna) or a blueprint and puna translates to mean spring of water. Therefore, mokopuna as a concept can encapsulate both concepts to mean reflecting one's ancestors. With the whakapapa (genealogy) and significance of this concept in mind, the word mokopuna is used with the purposes of this study to highlight a child or young person's importance within the whānau and hapū system.

The understandings articulated in this research will highlight the roles of siblings and the dynamics within a whānau structure. Kiselica and Morrill-Richards (2007) described the sibling relationship as one of the strongest early emotional relationships with the potential to have a profound impact on a child's development. When sibling relationships are positive, they have a beneficial effect on the growth and development of a child. This can lead to healthy relationships and a supportive environment. In contrast, a fractured or negative sibling relationship results in fear, shame, and hopelessness. Resulting in maladaptive developmental outcomes and relationships (Johnston & Freeman, 1989).

This research study sets out to analyse the themes within traditional pūrākau, drawing on mātauranga Māori (Māori knowledge), to articulate a Kaupapa Māori perspective about siblings. The implications of the study are to inform and contribute to the ongoing development of child psychotherapy practice in Aotearoa New Zealand.

Chapter two outlines the epistemology and ontology applicable to this study. Also, the methodology, method, and data analysis framework chosen to undertake this dissertation research are fully articulated. Finally, the literature search and results are charted and presented. Chapter three explores the existing literature that informs this research topic. It illustrates the existing gaps and limitations in the literature, highlighting the demand while providing the focus for the research. Chapter four articulates analysis processes and details the atua pūrākau that have been selected for this study. The chapter then goes on to present the findings and the

knowledge embedded in the pūrākau. Chapter five contains a discussion of the themes that emerged in the atua pūrākau and articulates the implications for child and adolescent psychotherapy in Aotearoa New Zealand. Chapter six concludes this study and considers the learnings and contemplates future pathways

## *Wāhanga Rua Methodology and Method*

This chapter introduces the methodology and methods selected for this research dissertation.

The study is founded on Kaupapa Māori epistemology and methodology, derived from mātauranga Māori. It encompasses the nature of knowledge, that is embedded in a Māori world view and expressed through pūrākau.

As the chosen methodology, Kaupapa Māori is based on Māori philosophy and principles. Kaupapa Māori understands the significance of culture, language, and the rights of autonomy over cultural well-being (L. Smith, 2012). This research aims to give mokopuna a critical voice concerning their whānau relationships. The voice of mokopuna acknowledges their role as vital contributors to the long-term transformation of building positive Māori communities (Moana Eruera & Dobbs, 2010; M Eruera & Ruwhiu, 2016). This research will also inform best practice and healing approaches for mokopuna and whānau Māori.

Pūrākau as a method is applied in Kaupapa Māori research because of its ability to layer stories one upon another (Lee, 2009; Waretini-Karena, 2013). Pūrākau is an appropriate Māori research method for obtaining traditional knowledge. Pūrākau can be articulated through modalities such as storytelling, carvings, music, architecture, tā moko, and art (Mikahere-Hall, 2017). Pūrākau can connect with the personal stories of individuals and whānau. This research highlights pūrākau concerning ngā Atua siblings.

Additionally the research utilises a systematic literature review, a method which addresses research in a structured way by identifying, critically evaluating, and integrating the findings of all relevant literature about a chosen topic (Siddaway, 2014).

Chapter two is organised around ten sub-headings to include discussion points on the developing research question, Te Tiriti o Waitangi, epistemology and ontology, Kaupapa Māori, pūrākau a narrative method, Te-āta-tu Pūrākau an analysis method, a systematic

literature review, inclusion and exclusion criteria, the initial search and the search for Māori literature.

### *2.1 Developing the Research Question*

In my profession as a social worker, I worked with children and whānau within various roles. These roles included family violence, care and protection of children and young people, foster care, and child health. Through my work experiences, I observed reoccurring themes within the relationship dynamics of siblings and their whānau. These themes included the intimate attachment between older and younger siblings, sibling rivalry, and the re-enactment of trauma and abuse between siblings. The intensity of the sibling dynamic continued to intrigue me and led me to question the quality of the relationship and its influence on the development of mokopuna.

As a training child psychotherapist working with mokopuna in Aotearoa, I'm acutely aware of therapeutic interventions, theory, and teachings, which are dominated by western-based dyadic and parent-focused literature. A monocultural practice privileges western knowledge while simultaneously marginalising and disregarding critical mātauranga that is embedded in a Māori world view. The implications of this marginalisation, results in adverse outcomes and engagement for mokopuna and whānau Māori (M Eruera & Ruwhiu, 2016; Fletcher, Green, MacDonald, & Hoskyns, 2014; Muriwai, Houkamau, & Sibley, 2015; Reid, Taylor-Moore, & Varona, 2014) The domination of western based ideology within the psychodynamic literature and practice, highlights existing gaps. The absence of mātauranga Māori misses an opportunity to enhance outcomes for mokopuna and whānau Māori.

As a therapist who identifies as Māori, I can reflect my own experiences of being part of a large sibling group. This has inspired me to comprehend how sibling dynamics can influence one another and impact lifelong relationships and connections. It was critical that I conducted this research from a Kaupapa Māori perspective because it legitimises and normalises the importance of Māori culture which includes being and acting in a Māori way (L. Smith, 2012). I also believe Kaupapa Māori methodology encourages the use of important tikanga to create a safe platform to explore pūrākau and articulate mātauranga Māori which is sacred to te ao Māori.

My personal and professional experiences led me to ask the question “What are the aspects of sibling relationships that can inform healing practices with mokopuna and whānau”? This research is critical to practitioners working with mokopuna and whānau Māori and will add to the healing practices child psychotherapist engage in.

## *2.2 Te Tiriti o Waitangi*

This research acknowledges Te Tiriti o Waitangi as a document signed in 1840, which formalised the agreement between two parties the British crown (Tāuiwi) and Tangata whenua in Aotearoa. This agreement was to recognise, and protect Māori cultural values, traditions and practices (Hudson & Russell, 2009) and to establish terms for colonial settlement in Aotearoa (Orange, 2015). Article one of Te Tiriti o Waitangi allowed for a partnership between Rangatira (chiefly esteemed person) and the Crown, allowing the Crown to govern (kāwanatanga) over the settlers arriving in New Zealand, and for Rangatira to keep their authority to manage Māori affairs (Mutu, 2011). Article Two was a confirmation of tino rangatiratanga (absolute sovereignty) that Rangatira have over lands, settlements, and all that is valuable to Māori (taonga). Tangata whenua also agreed to give the Crown rights to buy land (Mutu, 2011). Article Three was the assurance from the Crown that Māori would receive the same protection

and rights according to the British subjects (Mutu, 2011). Article four is an oral agreement known as the wairuatanga clause. The agreement was discussed on the morning of the 5<sup>th</sup> February 1840 between Bishop Pompallier and Lieutenant-Governor Hobson about religious freedom, this conversation was recorded by William Colenso (Ward, 2011). Hobson declared to the Rangatira present that ‘various faiths (whakapono) were represented in the partnership, these being Māori custom, the Church of England, and the Wesleyans of Rome. Hobson gave his personal assurance and protection of Māori spirituality and custom (Henare cited in Healy, 201a; Berghan et al., 2017).

Te Ao Māori holds wairuatanga at the centre of existence where all aspects of life are sacred and everything has mauri (life force), so therefore all things are related and interconnected (Marsden, 1998). This research dissertation recognises Te Tiriti o Waitangi as the legitimate version of the Treaty and allows Māori a basis to challenge the status quo, critically analyse relationships, and affirm Māori rights (Pihama, Cram, & Walker, 2002).

### *2.3 Epistemology and Ontology*

For Māori the nature of reality (ontology) is intricately connected to whakapapa (genealogy), this being a philosophical understanding that we are all linked back to the beginning of the world. This beginning is related to the pūrākau of Ranginui (sky father), and Papatūānuku (earth mother). Together Ranginui and Papatūānuku intimately interweave Māori to the land and all things on the land through wairua (spiritual) and mauri (life force in all things). Henry and Pene (2001) described a Māori worldview as being an economy of affection. This economy of affection handed down from generation to generation ensures the ongoing care and protection of each other and the environment in contrast to a colonial economy of exploitation (Cram, 2017). According to Pihama (2012) Kaupapa, Māori research is a transformative power

that encourages the act of thinking and behaving in a Kaupapa Māori way. This way of being privileges the understanding of our unique epistemological tradition that frames the way we view the world, and the solutions we seek (Smith, 1999).

The epistemological understandings and principles of a Kaupapa Māori framework are significant in exploring te ao Māori perspectives of sibling relationships. There is a considerable gap in the existing psychodynamic literature exploring sibling relationships. It is the aim of this research to engage with the research topic from a Māori psychodynamic perspective of sibling relationships to help inform healing practices with mokopuna and whānau Māori.

#### *2.4 Kaupapa Māori*

Kaupapa Māori research has developed over the past 30 years, with the central motivation driven by the emancipation of colonial practices of researching Māori in Aotearoa. Glover (1997) affirmed Kaupapa Māori when she stated whānau, hapū, and iwi desired to “recover and reinstate mātauranga Māori the Indigenous system that was in place before colonisation” (Glover, 1997).

The word kaupapa is brought together by two words kau and papa. Kau means to come into view or appear for the first time, ‘Papa’ comes from earth mother Papatūānuku, who is the foundational base, which all things stem (Morice, 2003). Kaupapa is defined as 'principles and ideas which act as a base or foundation for action' (Royal, 2007). Māori is defined as ordinary, usual, natural and common, and more recently known as the Indigenous peoples of Aotearoa (Ryan, 1994). Therefore, a Kaupapa Māori understanding privileges a Māori identity by advocating for greater access to cultural knowledge. This affords individuals the ability to fully participate in te ao Māori. It includes te reo, whakapapa, tribal tikanga and kawa (Durie, 2001). The access to mātauranga Māori is in the ancient knowledge passed on by our tūpuna.



Knowledge is embedded into a Māori way of being by drawing understandings from our tūpuna's processes of reflecting, analysing, and theorising about the world around us (Pihama, 2017).

The nature of reality within Kaupapa Māori research acknowledges critical principles which are fundamental to a Kaupapa Māori perspective (Pihama, Cram, & Walker, 2002; G. Smith, 1997). These principles are Tino Rangatiratanga, Te Tiriti o Waitangi, Whānau, Taonga tuku iho, Ako Māori, Kia piki ake i nga raruraru o te kainga, and Kaupapa which I expand upon hereafter.

Tino Rangatiratanga (self-determination), historically refers to the absolute authority, including mana and tapu of rangatira to govern their people, resources, and land (Broughton & McBreen, 2015). Similarly, in a contemporary understanding, Moorfield (2019) articulates this principle as relating to sovereignty, self-determination, and self-governing. This concept acknowledges and encourages Māori rights to control and motivate the aspirations of whānau, hapū, and iwi.

Te Tiriti o Waitangi recognises the status of Māori as tangata whenua and treaty partners with rights, responsibilities, and protection of citizenship. This principle honours Te Tiriti o Waitangi as the legitimate version of the treaty and allows Māori a basis to challenge the status quo, critically analyse relationships, and affirm Māori rights (Pihama et al., 2002).

Whānau (extended family) is an integral component of Kaupapa Māori, and this concept acknowledges the diversity of whānau yet maintains accessibility for all. The acknowledgment of whānau practices, customs, and cultural values which make up a collective responsibility for the survival and well-being of the group. Taonga tuku iho (cultural aspirations), acknowledges the “philosophy and practice of being and acting Maori” (Bishop, 1999, p. 5). It assumes and legitimises a framework of being Māori, which involves Te Reo Māori,

Mātauranga Māori, and Tikanga Māori actively validated (Pihama et al., 2002). Embedding in these concepts is the recognition of the spiritual elements within a te ao Māori perspective. Ako Māori (Māori pedagogy), supports the process of learning and teaching. Lee (2005) describes Ako in traditional Māori society as comprehensive, interdependent, and compulsory. This dynamic process was embedded in the open nature of communal life. Within a kaupapa Māori research context, non-traditional practices are accepted if complementary to the broader kaupapa. Kia piki ake i nga raruraru o te kainga (socioeconomic mediation), acknowledges the social, economic disadvantages and equality which impact on whānau, hapū, and iwi and focusses on the urgency of kaupapa Māori research and practices to successfully intervene for the well-being of whānau. Kaupapa (collective philosophy), acknowledges the vision connecting Māori collective ambitions to social, cultural, political and economic well-being while analysing and evaluating the power structures within Aotearoa which continue to reinforce the oppression of Māori whānau (Pihama et al., 2002).

The uniqueness of this dissertation is the integration of a commonly considered Western research tool, a systematic literature review and Indigenous Kaupapa Māori methodology. The aim is that the research privileges a Māori way of thinking and engagement in the world, therefore challenging western based knowledge systems, power and control dynamics. Hindmarsh (2000) discusses the notion of biculturalism within institutions whereby Māori cultural behaviours, knowledge, and methods are accommodated. However, remaining dependent and subservient to the boarder framework of neo-colonial institutions (Kelsey, 1991).

### *2.5 Pūrākau a Narrative Research Method*

Since the beginning of time humanity has described their existence through stories. These stories passed down through the generations are documented in various and pertinent ways

unique to each culture. These included early cave drawings, writings, and oral traditions. Indigenous communities through the connection of collective living embodied stories of creation through day to day living and sacred ceremonies.

Pūrākau is a Kaupapa Māori method for engaging with literature and is chosen for this research. The understanding of mātauranga is transmitted through the creation pūrākau and the relationships between Atua, the universe, and the world (Marsden & Royal, 2003). As a traditional knowledge base pūrākau can be expressed through various oral expressions, these can include whaikōrero, waiata, haka, whakatauki, karanga and mōteatea, each medium having its individual style carrying its own kawa and tikanga according to the hapū and iwi. Pūrākau is also conveyed through symbolical forms, which includes art, carvings, music and architecture (Mikahere-Hall, 2017). T. Smith (2000) discusses evidence in whakapapa korero texts which articulate a traditional way of accessing knowledge that was not restricted by what could be heard or seen but incorporated a full repertoire of human ways of knowing. These include touching, feeling, seeing and intuition. Psychotherapists and other healing professionals have respected the role of narratives in various forms such as art therapy, song and dance for many years and highlighted their importance in the healing process (McCarthy, 2012; NiaNia et al. 2017; Kopua, Kopua & Bracken, 2019).

Lee (2009) describes pūrākau as being made up of two words loosely translated to pū (origin) and rākau (tree) (Ryan, 1994). Lee (2009) states that the symbolic nature of a tree or bush in te ao Māori represents the relationship between the interconnectedness to each other and the environment. Lee (2009) articulated that the process of pūrākau as a method was embedded in the ability to layer stories one upon the other, enabling individuals and whānau to garner a richer connection to the stories and experiences of others.

Furthermore Wirihana (2012) describes Pūrākau through its combined four words, Pū (source), rā (light, day, sun), ka (past, present and future) and ū (from within) (Wirihana, 2012). Wirihana (2012) researched the stories of influential female Māori leaders in Aotearoa. Using her understanding of these words and concepts as a process Wirihana (2012) was able to analyse and interpret the stories to allow for enlightenment and learning. Wirihana intended to articulate the journey of wāhine toa (strong capable women) to support advancement of whānau, hapū and iwi. Pūrākau come in various forms that can be verbally relayed between whānau, hapū and iwi members, through literature, engaging with carvings or weavings within the tūpuna whare and through the art of ta moko (Crocket, et al. 2017). Academics have articulated their ideas about both the meaning and use of pūrākau as an appropriate research method. Methods within a research context can be considered the 'how to' of research. Merriam Webster's Dictionary (2019) defines Method (in research) as processes, techniques or strategies utilised in the collection of data or evidence for analysis to uncover new information or create a better understanding of a topic. I have chosen Pūrākau as a data collection method within this dissertation. The data is sourced through a systematic literature review to assist in identifying appropriate pūrākau with accounts of the sibling relationships of Atua Māori.

### *2.6 Te-āta-tu Pūrākau: - An Indigenous Māori Analysis Method*

Te-āta-tu pūrākau is a five-step data analysis method developed by Hall (2015) in her doctoral research. Te-āta-tu pūrākau is an approach used to analyse sources of information drawn from pūrākau. This Māori data analysis method refers to te-āta-tu as the 'dawning of a new day that follows on from a period of darkness' (Hall, 2015, p. 163). Hall (2015) further articulates 'Ata' metaphorically as the emerging light in relation to the rising of a new day, suggesting that something new is taking shape which includes thoughtfulness and reflection (p163). Developing her ideas further Mikahere-Hall (2017, 2019), formerly Hall (2015) explains the

new and emerging light represents the new insights gained through the Te-āta-tu Pūrākau analysis method. Providing a structure for Te-āta-tu-Pūrākau, Hall (2015, 2017, 2019) draws on the notion of poutama (steps).

The poutama pattern is frequently found in the whareniui or traditional Māori meeting houses as weaved tukutuku panels. Tukutuku panels symbolise whakapapa, levels of learning and intellectual understanding (Brown, 2014). The pūrākau of Tāne-o-te-wānanga who ascended to the heavens in the quest of godly knowledge is represented in tukutuku panels (Moorfield, 2019; Ryan, 1994). The analysis method Te āta tu Pūrākau uses five poutama to unpack various aspects of the pūrākau.

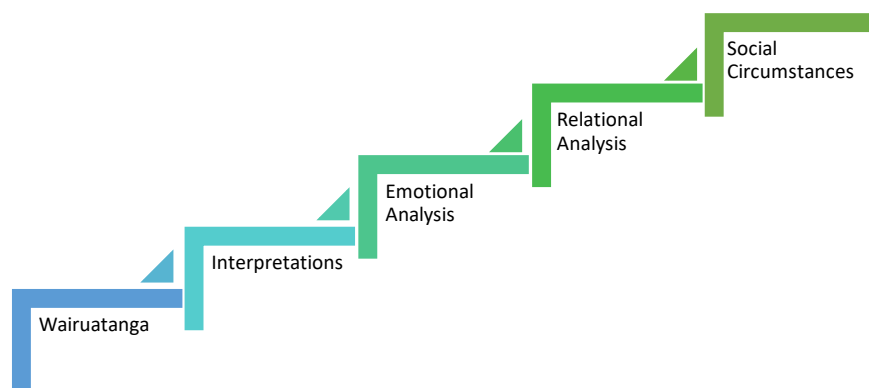


Figure 1 Te-āta-tu Pūrākau, Mikahere-Hall (2019)

As the analysis and examination of the pūrākau progresses through the five poutama steps, the mātauranga and depth of understanding becomes evident. The structure is clear and concise and as the levels of understanding deepen there is capacity for the researcher to add a layer of meaning through interpretation and analysis. Wairuatanga provides an opportunity for personal reflection on the spiritual aspects of the pūrākau conveyed. During the data analysis process, I engage Kaupapa Māori principles and methods as an approach that respectfully honors

mātauranga, embedded in the pūrākau of ngā Atua Māori, while making connections with the research objectives to understand sibling and whānau relationships.

### *2.7 Systematic Literature Review*

The Master of Psychotherapy programme at AUT is a clinical degree, which includes a balance of both clinical papers, fieldwork placement and a research dissertation. Due to the design of the programme this research undertaking is limited in scope and breadth. The directives of the dissertation obliges students to undertake a systematic literature review. I have chosen to integrate the systematic literature review with Kaupapa Māori methodology and methods as articulated earlier in this chapter.

A systematic literature review, according to Fink (2019), follows a methodical approach which reviews a formulated question that is explicit, extensive, and concise in critically evaluating the relevant material. This process enables the study to be replicated by others who review the subject matter. Dickson (2014) articulated six components in the process of a systematic literature review. Following this guideline, the researcher is required to define a research question, selecting the literature, identifying inclusion and exclusion criteria, extracting the data, and synthesis of the data. Each of these components will be articulated throughout this paper, interwoven within a Kaupapa Māori frame of reference.

### *2.8 Inclusion and Exclusion Criteria*

An essential step in the research process is defining the inclusion and exclusion criteria of literature relevant to the research topic (Aveyard, 2014). For this study, search parameters were identified early in the process, allowing for focus and articulation of the research question. An initial search for the topic ‘sibling relationships’ returned over 400,000 entries; therefore,

it became evident that an inclusion and exclusion criteria was needed to narrow down the literature results.

The working title for this study ‘A Kaupapa Māori study of sibling relationships,’ provided a critical starting point for inclusion and exclusion criteria. This includes literature articulating Māori or Indigenous perspectives on siblings’ relationships. A range of Māori and Indigenous voices are privileged in this study and incorporates writers and Māori artists recognised in their various fields of dance, media, carving, and tā moko. The rationale for the variety of Māori literature is to highlight the interconnects of mātauranga Māori and the relevance of pūrākau. In addition, this research will also include non-Māori writers who have been endorsed by Māori to support the diversity of the pūrākau explored in the research.

This research was conducted within the Child Psychotherapy discipline and as such, I have included literature relevant to working with siblings from a child psychotherapy perspective. The limited scope of Māori and Indigenous child psychotherapy literature requires the inclusion of non-Māori sources. I have excluded non-Māori adult focussed therapists, working with adults through remembered or recreated memories of childhood and sibling experiences.

To manage the scope and availability of literature it was decided that I would include Māori and Indigenous literature from 1990 onwards. This allows for key foundational texts pertaining to pūrākau related to Papatūānuku, Ranginui and their off-spring, original texts regarding tikanga, kaupapa and mātauranga Māori and decolonisation theories.

Due to my inability to translate and speak fluent te reo Māori. I have only included literature that was translated or available in English.

Non-Māori child psychotherapy sources are limited to literature published after 2000. The rationale was to gain a wide understanding of the literature available and to prioritise contemporary research and literature pertaining to sibling dynamics and child psychotherapy.

### *2.9 Initial Search*

The initial phase of research was conducted by an electronic search of the literature using four databases. The first three databases were PsycINFO, SCOPUS, and Psychoanalytic Electronic Publishing (PEP). I selected these databases as their inclusion of social science, psychotherapy, and health was significant to my area of focus. Exploring the relevance of these fields to Māori literature and knowledge was of primary interest.

Te Puna was the fourth database selected to examine literature from Aotearoa, New Zealand, my expectation was that if Māori literature was not captured in PsycINFO, SCOPUS, and PEP databases that they would be found in Te puna. The search was replicated across the four databases to capture an initial scope of the literature.

Table 1. Results of search for sibling relationships

Database	Sibling relationships
PsycINFO	1424
SCOPUS	8697
PEP	414
Te Puna	845

To narrow down the results, I added to the search words ‘Māori’ and/or ‘Indigenous’ which led to one result in SCOPUS and PEP and no results in PsycINFO. Te Puna showed eleven peer reviewed results, however only one was relevant for this study. These results led me to review and consider my current word selection to exhaust all avenues; therefore, I included the word ‘culture’ to my previous search words.



Table 2. Results of search for sibling relationships and/or Indigenous

Database	Sibling relationships and Māori and/or Indigenous
PsycINFO	0
SCOPUS	1
PEP	1
Te Puna	11

Table 3. Results of search for sibling relationships and culture

Database	Sibling relationships and culture
PsycINFO	44
SCOPUS	35
PEP	3
Te Puna	188

As I explored the literature, I engaged my exclusion criteria and the results for reviewing narrowed. It occurred to me at this point that Māori and Indigenous perspectives may not be reflected in these western databases. To obtain relevant Māori literature, it was evident I needed to pursue a different approach. I articulate these research approaches in greater depth later in this paper.

I continued revising my search words, using the four databases to add scope to my literature search. I decided to examine the words ‘sibling relationships’ and ‘therapy.’ The number of results lowered, and literature was a reasonable amount to examine.

Table 4. Results of search for sibling relationships and therapy

Database	Sibling relationships and therapy
PsycINFO	106
SCOPUS	64
PEP	12
Te Puna	90

I reviewed the literature and noticed that there was a large amount of literature that included siblings with health issues and disabilities from various perspectives which included the patients, healthy siblings and wider family members. There was also literature on parenting siblings and within this topic was variety of categories. I noticed a theme that was starting to emerge in the literature, which prompted me to refine my focus, I added the word ‘rivalry’ into the search. The aim was to narrow the literature from sibling relationships to capture aspects of a sibling relationship drawing relevance to my research question.

Table 5. Results of search for sibling rivalry

Database	Sibling rivalry	Sibling rivalry (2010-2019)
PsycINFO	477	108
SCOPUS	566	426
PEP	1327	426
Te Puna	427	385

Given my training in child psychotherapy and the relevance to my topic, I was interested in papers that explored sibling dynamics from a therapeutic dynamic. I was open to including literature from various therapeutic backgrounds psychology, counselling, art therapy, social work, and education providing it met other criteria articulated above. Once I had narrowed down the search results, article abstracts were reviewed for relevance to the research question and study.

### *2.10 Search for Māori Literature*

Considering my earlier search using Psych INFO, SCOPUS, PEP and Te Puna provided non-existent Māori literature (see table 2), I decided to alter my approach. Starting with an electronic search of the literature I decided to include three search databases. Initially I began with PsycINFO as I found that articles and references were easier to search, cite, and download compared with PEP. An exploration of Te Puna followed and selected for its focus on literature

from Aotearoa along with the condensed results previously generated. Google Scholar was my final database of choice as it searches through all the databases instead of one. Unsure of its applicability to this level of research I consulted with AUT library supports who confirmed that Google Scholar could be included as a search engine in my work. Due to Google Scholar's vast array of information a variety of search words were required to identify and extract the most pertinent data.

Table 6 included previous searches from PsycINFO and Te Puna and a new search from Google Scholar, all of the search results were reviewed, and it emerged that Māori sibling literature was embedded within cultural contexts. The research expanded as the importance of Kaupapa Māori, tikanga and mātauranga permeated my thoughts and research focus.

Table 6. Results of search for Māori siblings

Database	Māori siblings'
PsycINFO	1
Te Puna	11
Google Scholar	22

Examination of the literature on the concepts Tikanga, Kaupapa Māori and Mātauranga returned a mixed number of results. The databases which showed a smaller pool of results were reviewed for relevance and themes relating to my research topic. I also reviewed the literature in limited date ranges for the Google Scholar result and entries that were cited most often.

Table 7. Results of search for Tikanga Māori, Mātauranga Māori and Kaupapa Māori

Database	Tikanga Māori	Mātauranga Māori	Kaupapa Māori
PsycINFO	23	12	56
Te Puna	135	340	336
Google Scholar	3800	2400	4270

I wanted to draw on early pūrākau and in particular the children of Papatūānuku and Ranginui. I searched the electronic literature as a first task and then on advice from my supervisor, cultural advisors and extended whānau my research widened.

I talked to whānau from my iwi who were able to point me in the direction of writers and academics who were knowledgeable on the topic.

At this stage of the research, I undertook both electronic and shelf hand searches of the following journals produced in New Zealand. All journals articulate an Indigenous or bicultural perspective:

- Mai Journal: A New Zealand Journal of Indigenous Scholarship
- AlterNative: An International Journal of Indigenous Peoples
- Ata: Journal of Psychotherapy Aotearoa New Zealand

I have also explored the databases and shelves of Auckland City Library and AUT's north and central libraries to explore Māori literature and sections on culture and society. During the manual shelf search I have employed Kaupapa Māori principles to engage with the literature.

### *Conclusion*

This chapter has outlined the Kaupapa methodology and methods utilised in this research dissertation. Included in this chapter was a discussion on the research question, inclusion and exclusion criteria and the literature search undertaken. I undertook a Kaupapa Māori informed approach to engage with the pūrākau that informs this research dissertation. I have reviewed a range of literature selecting pūrākau focussed on Papatūānuku, Ranginui and their children.

Throughout the process I have attempted to examine various accounts of the pūrākau sourced from different iwi and hapū. Due to my own whakapapa connections, I have concentrated on

accounts that have come directly from either my own or neighbouring iwi within the central north island. To deepen and articulate my knowledge and understanding of the pūrākau, I have discussed the pūrākau with cultural advisors and whānau throughout the process of this research. Fully immersing myself in the mātauranga throughout the data analysis process, I have been using a Kaupapa Māori method which has proven to be important for the progression and achieving the aims of this research. The analysis of the pūrākau was conducted according to Te-āta-tu Purakau (Hall 2015, 2017, 2019). This has allowed me to examine the pūrākau to articulate a Psychodynamic te ao Māori way of understanding siblings' dynamics. The following chapters will discuss findings from the literature relevant to this study in more detail.

## *Wāhanga Toru Literature review*

### *Introduction*

This chapter explores the existing material that informs this research topic, a kaupapa Māori inquiry into sibling relationships. Webster and Watson (2002) describe a literature review as analysing the past to prepare for the future, this evaluation of the literature allows the researcher to gain an awareness of the validity of the topic and potential areas of development. The literature review begins with an analysis of the landscape which surrounds this research. A Māori world view perspective is central to the topic. Therefore, the holistic connection to mātauranga (knowledge) through whakapapa (genealogical ties) wairua, (spirit, soul) and tikanga (customary system of values and practices) will be examined. Secondly, the pūrākau explaining the events which led up to the creation of humanity, and the conflictual relationships between the children of Papatūānuku and Ranginui will be explored. After this, there will be a definition and examination on the influence of tuākana and teina (older sibling and younger sibling) relationships from a Māori and Polynesian perspective.

This review will explore the role of females within a Māori worldview perspective and critique the literature pertaining to the early wāhine atua. Finally, recent literature illustrating the use of pūrākau in both therapeutic and clinical settings within Aotearoa New Zealand will be analysed and this will include a western psychodynamic perspective. The final part of this literature review will articulate the limitations within the literature, which informs the direction of this research.

### *3.1 Setting the Scene*

Jung once stated that ‘All humans have a two-million-year-old person inside and if we lose contact with that part of us, we lose our real roots’ (Arrows & Narvaez, 2016). For Māori, the

proverb 'Ka mua, ka muri,' walking backward into the future, articulates a world view that is intricately connected to the past through whakapapa on a biological, ecological and spiritual level (Rainford, 2017; Rangiwai, 2018). There is a wealth of literature on te ao Māori perspectives of mātauranga Māori, tikanga, and pūrākau describing the nature and reality of human relationships (Glasgow & Rameka, 2017; Hikuroa, 2017; Walker, 2005). According to Te Ahukaramu Charles Royal (2012), the term mātauranga Māori refers to a modern phrase used to refer to a 'body or a continuum of knowledge with Polynesian origins, (atua Māori) which survives to the present day albeit in fragmentary form' (Royal, 2012, p.4).

With mātauranga as the 'frame' of knowledge, tikanga allows for regulations governing the usage of this knowledge. The word tikanga is derived from the Māori word tika meaning right, correct, or proper. Therefore tikanga can be defined as an appropriate customary system of values and practices that have developed over time and are deeply embedded within the social context (Moorfield, 2019). Within Aotearoa, the tikanga of te ao Māori will vary between different hapū and iwi (Barlow, 2009; Hikuroa, 2017; Mead, 2016). However, there are common themes which connect iwi. An example of this is the shared spiritual connection to the land as their tupuna of the area. Tikanga is a dynamic concept; therefore, it possesses the ability to adapt and evolve as generations pass and new ones emerge (Mead, 2016). For example, this can be evidenced in the growth in younger Māori partaking in the practice of ta moko, renewing an ancient wisdom from a contemporary perspective (Nikora, Rua, & Te Awekotuku, 2003, 2007; Te Awekotuku, 2002).

A variety of Māori academics and authors have contributed to the literature on the Māori phenomenological world, the early stages of being and the pūrākau explaining the events leading up to the creation of humanity. Walker (1990) articulated three states of existence. The three states include Te Kore (the void), Te Pō (the dark) and Te Ao Marama (the world of light)

which were present in the world under the direction of supreme being Io prior to the pūrākau pertaining the celestial parents of creation Ranginui (sky father) and Papatūānuku (earth mother) (Matenga-koho, 2003; Te Ahukaramū Charles Royal, 2007).

The pūrākau relating to the atua offspring articulates the conflicts and alliances of the children as they grew and developed. Over time tensions emerged as these siblings, through their disappointment, conspired and successfully accomplished the separation of Ranginui and Papatūānuku. (Marsden & Royal, 2003; Matenga-koho, 2003). The mātauranga embedded in the pūrākau (Gibbons, 2010; Mataira, 2000; Reidy, 2014; Sadler, 2007) and the characteristics of the children of Ranginui and Papatūānuku will be examined further in this study (Cliffe-Tautari, 2013; Erlbeck, 1998). The events before, during, and after the separation will be drawn on and considered, when understanding the roles of siblings and the dynamics within a whānau structure.

### *3.2 Tuākana Teina Structure*

Another aspect that features in the literature which is relevant to this research dissertation is the influence of birth order on the roles and responsibilities within the family structure (McHale, Updegraff, & Whiteman, 2012; Recchia & Witwit, 2017). The tuākana (older sibling) teina (younger sibling) relationship is a fundamental aspect in traditional Māori society (Farruggia, Bullen, Solomon, Collins, & Dunphy, 2011; Metge, 1995; Winitana, 2012). This reciprocal relationship encourages the leadership (Fraser, 2012), wisdom and support of the older sibling in return for the friendship and the help from the younger sibling. The tuākana/teina concept is also significant in the history of Polynesian cultures. Reilly (2010) explores ancient stories and examples from both the Cook Island Māori and Māori in Aotearoa. Reilly (2010) believes that these apply to what we understand about sibling relationships today. Reilly (2010) articulated that a unique caring attachment between the



siblings in childhood developed into mutual respect in adulthood. Reilly also described tension when teina showed leadership qualities that could potentially threaten the status of the tuākana. These tensions led to conflict, rivalry, and discourse between both the tuākana/teina relationships and the whānau.

### *3.3 Polynesian Ties*

The close connection between the Cook Islands and Aotearoa New Zealand can be attributed to the migration from Hawaiki, the legendary, spiritual home where Māori originated thousands of years ago. Some of these travellers completed their journey in the Cook Islands while others continued on to Aotearoa (Kawaharada, 2019). The ancestral connection is also evident in the similar creation pūrākau featuring identical characters experiencing comparable circumstances.

Furthermore, oral historical accounts articulate the common themes between various Polynesian nations about the pūrākau of creation, and this demonstrates the evolution of oral traditions as they migrated across the Pacific. According to Taonui (2006), a union between celestial beings sky father and earth mother are apotheosized as the genesis of life and knowledge in the Polynesian nations of the Cook Islands, Samoa, Hawaii, and Tahiti. This knowledge of shared existence explains the spiritual connection and guardianship that Polynesian populations have with the environment, the land (caring for Papatūānuku), sea and the inhabitants (Atua children) (Datta, 2018; Kana'iaupuni & Malone, 2006; Tevita, 2005).

### *3.4 Wāhine Atua*

A te ao Māori perspective articulates a correlative relationship between male and female, where one cannot exist without the other (Forster, 2019). The exploration of gender within the literature expresses the role of female goddess entities, which is relevant to this study. In the beginning, Te Pō was the seed that came from te kore, which was the nothingness, a space for consciousness to increase. Papatūānuku (earth mother) was conceived and born to Te Pō, within the darkness she matured and mated with Ranginui and together they bore many children (Grace, Kahukiwa, & Jacob, 2018). Papatūānuku was the first female entity and the creator of all life. Many of the pūrākau focus on the grandiose gestures of her male offspring. Upon further examination of the literature contrasting accounts were found depicting Papatūānuku as an attentive teacher and advisor who taught her son Tangaroa atua of Moana (god of sea, rivers and water) how to create creatures with knowledge and senses to ensure a harmonious existence within their environments (Erlbeck, 1998). There is also evidence to suggest Papatūānuku is a protective and strategic being, who hid two of her children Haumia-tiketike atua of fernroot and uncultivated food and Rongo-mā-tāne atua of the kūmara and cultivated food from the murderous raging wars of their older siblings (Grace et al., 2018). While Tāne-mahuta offspring of Papatūānuku was searching for a way to create his human children, Papatūānuku decided when he was ready to receive the knowledge, giving him the final elements to create the first human, a female, Hine-ahu-one (Grace et al., 2018).

The majority of the literature articulates that the children of Papatūānuku and Ranginui (over seventy) were male. Therefore, there is not a female element represented in the first-generation siblings drawn on in this research. However, we can observe the children of the next generation, which were predominantly female. The wāhine goddesses were both human and god; therefore,

their contributions became significant to humanity, creating tikanga which allowed human society to develop. For example, Hine-Titama (being the dawn) transformed herself to Hine-nui-te-pō (goddess of the dark world) after she discovered that she was in an incestual relationship with her husband, who was also her father. Her anger and shame led Hine-Titama on a transformative journey. Through her despair, a pathway evolved, allowing her to create an after-life for her children and their ancestors. In completing this journey to the underworld Hine-nui-te-po guided the tikanga and rituals in both life and death for humanity. It is the belief of Māori that Hine-nui-te pō waits to embrace us at the edge of the underworld, as we leave the physical human world and return to the spirit world of Te Pō (Pihama, 2001; Simmonds, 2009, 2011; Tomlins Jahnke, 2013).

### *3.5 Pūrākau in the Therapeutic and Clinical settings*

Emerging in the literature is the use of pūrākau in both therapeutic and clinical settings in Aotearoa New Zealand. The inclusion of whakapapa korero is shaping the foundation of therapeutic interventions with both Māori and Tauīwi (foreigner, non-Māori) clients within the counselling and psychology professions (McLachlan, Wirihana, & Huriwai, 2017; Swann, Swann, & Crocket, 2012). Kopua, Kopua, and Bracken (2019) discuss Mahi a Atua (tracing ancestral footsteps) as a way of working with people who present with mental health issues. Drawing on pūrākau is a culturally appropriate way of finding meaning and understanding of events that impact everyday life.

### *3.6 Western-based Psychodynamic Literature*

Within western psychodynamic material, the role of siblings is a growing area of study and research. White and Hughes (2018) described the experience of a sibling relationship as an intimate, lifelong connection that is often complex, conflictual, and troubling. Rustin (2007) explores the role of siblings as both first friends and rivals. The intricateness of these

relationships related to the evolution of symbolic thinking and understanding about the role siblings occupy within the child's internal emotional world. The knowledge of sibling dynamics and its function within healthy and pathological development is growing within the family therapy literature, (Berndt & Bulleit, 1985; Dunn & Plomin, 1991; Menesini, Camodeca, & Nocentini, 2010; Moser, Jones, Zaorski, Mirsalimi, & Luchner, 2005; White & Hughes, 2018) which historically was dominated by parent child interactions.

Similarly, Shumaker, Miller, Ortiz, and Deutsch (2011) discuss sibling relationships describing three features. Firstly, the interactions of siblings are charged with an "equivalency of power" therefore, siblings are compelled to advance their conflict resolution and diplomacy skills. Secondly, unlike the parent-child relationship, which naturally disrupts through death, the sibling relationship is an intimate peer relationship which can be lifelong. Finally, due to the close proximity of development and competition for parental resources, a sibling relationship can be described as "emotionally intense" (Shumaker et al., 2011).

### *3.7 Limitations of the Research*

The literature explains the perspective that mokopuna are a 'precious taonga gifted from Atua and Tūpuna, (ancestors, deceased grandparents) born with whakapapa, mauri (life force), mana (personal prestige) , and tapu (sacred)' (Eruera & Ruwhiu, 2015, 2016). Therefore, mokopuna are meaningful and essential as they represent the past, present, and future of whānau, hapū and iwi (Barlow, 2009; Eruera & Ruwhiu, 2015; Jenkins & Harte, 2011; Mead, 2016). A closer look at the existing psychodynamic literature on sibling relationships reveals gaps in the viewpoint of sibling relationships from both an Indigenous and Māori perspective.

### *3.8 Research to be Explored*

This research seeks to explore a te ao Māori perspective of sibling relationships. Investigating Māori psychodynamic perspectives of sibling relationships, through a Kaupapa Māori inquiry will help to inform healing practices with mokopuna and whānau Māori. This research draws on a selection of the Atua children and their relationships as a template for understanding the complex and dynamic internal and external worlds of siblings.

### *Conclusion*

In conclusion, this literature review has articulated historical and current information from a variety of sources. There is an overview of sources pertaining to a Māori world view perspective which is the foundation of this dissertation study. This has included literature on ancient pūrākau, the concept of tuākana and teina relationships as well as an exploration including the voice of wāhine atua.

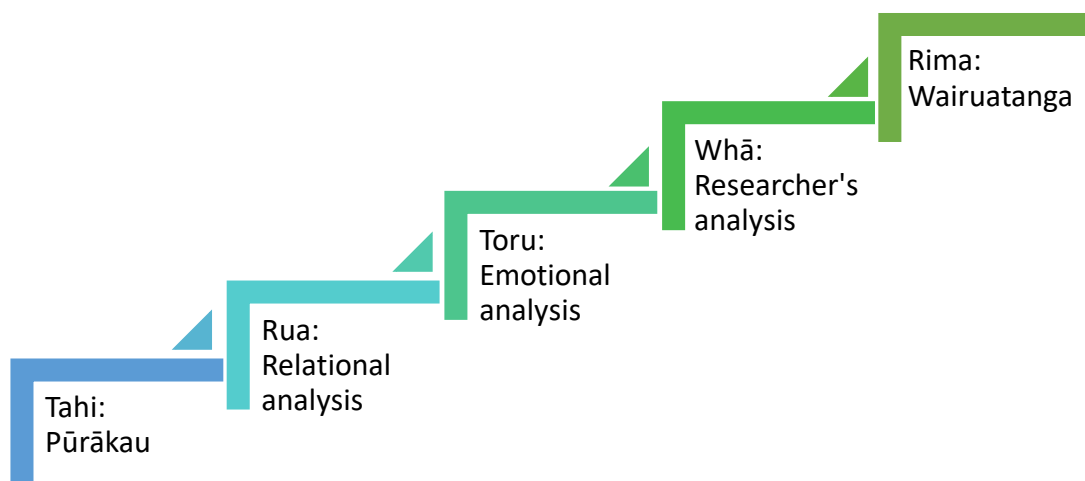
Finally, we discussed pūrākau in both therapeutic and clinical settings within Aotearoa and a western psychodynamic perspective relating to siblings. The final part of this literature review articulated the limitations within the literature, which informs the direction of this research.

The following chapters will discuss data analysis and findings relevant to this study in more detail.

## *Wāhanga Whā – Analysing the Pūrākau*

### *Introduction*

This chapter explores the pūrākau of the celestial whānau from the perspective of Tangaroa, using the data analysis method Te-āta-tu Pūrākau (Mikahere-Hall, 2017, 2019). The chapter begins with a discussion on the rationale for choosing to focus on Tangaroa’s pūrākau. This is then followed by the progressive steps of the data analysis method Te-āta-tu Pūrākau. The first poutama introduces Tangaroa, the main protagonist along with his atua whānau and key events that occur in the pūrākau. The second poutama explores the relationships between the sibling characters and his parents Papatūānuku and Ranginui. The third poutama explores the emotional connections that are evident and develop throughout the pūrākau. The fourth poutama is my analysis and interpretation of the earlier poutama. Finally, the fifth poutama is the analysis of the wairua dimensions of the overall pūrākau.



*Figure 2 Tangaroa's Pūrākau Analysis: Applying Te-āta-tu Pūrākau, Mikahere-Hall (2019)*

#### *4.1 Rationale for the Pūrākau chosen for data analysis*

Tangaroa's pūrākau was chosen as the protagonist for analysis for a number of reasons. Firstly, Tangaroa features in numerous pūrākau throughout the Pacific where he was widely known. Variations to his name can be found to reflect the languages of the Pacific nations. In Samoa Tangaroa is known as Tagaloa, considered to be the supreme god and creator which he is also known as in Tonga under the name Tangaloa Tamapo'ali'alamafoa (Kana'iaupuni & Malone, 2006; Kawaharada, 2019). Secondly, the pūrākau common to Māori in Aotearoa with the exception of one, Tangaroa is regarded as one of the middle children within the group of older atua siblings, in the atua whānau. As a middle child Tangaroa's pūrākau reveals relationship dynamics with both older and younger siblings. Thirdly, the unique relationship Tangaroa had with his parents Ranginui and Papatūānuku, contributed to the growth and strengthening of his abilities. These abilities were cultivated and nurtured by his parents whereby Tangaroa became the atua of the Moana (ocean and sea). In keeping with Māori thinking Tangaroa's presence is evident throughout history and today where his omnipotence and expressive moods are likened to the strong sea currents, calm waters and the all-powerful forces of the Moana. Tangaroa can be calm and life giving and also destructive and dangerous (Te Ahukaramū, 2006). Finally, Tangaroa's siblings were jealous and envious of his abilities, causing them to systematically plot to steal from him. The diversity of the themes encapsulated in Tangaroa's pūrākau fits with the topic of this research where examining certain aspects of atua sibling relationship will help to inform therapeutic practice with mokopuna.

In addition, the scope of this dissertation study is governed by university requirements which include word limitations and a relatively short time frame. Due to the constraints and parameters of this dissertation I was limited and unable to bring greater depth and breadth to this study. Therefore, it was critical that I reviewed and selected pūrākau which provided

relevance and information that related to my research topic of understanding sibling relationships. The atua pūrākau provides rich mātauranga and to draw on this I decided to narrow my focus centring on the pūrākau of one departmental atua using Te-āta-tu Pūrākau (Mikahere-Hall, 2017, 2019) as a pūrākau analysis method to extract themes and to inform my findings.

The systematic literature review helped to identify one central source with a number of supporting writings. A collection of pūrākau by a Ngāti Porou storyteller Hana Hiraina Erlbeck provided the main text for the examination of Tangaroa's pūrākau. Hana was born and grew up in a traditional Māori environment where she was connected to her whānau, hapū and iwi. From an early age Hana learnt the oral traditions descending from her tūpuna (ancestors). Her first book *Footsteps of the Gods* (Erlbeck, 1998) is a collection of pūrākau she enjoyed as a young child which she felt destined to share with the next generation.

The pūrākau of Tangaroa in Erlbeck's (1998) *Footsteps of the Gods*, discusses in detail his life from early infancy through to adulthood. It is notable that a large proportion of the literature on Tangaroa focuses on the many accomplishments he obtained in his adult life as atua of the Moana. The focus of this dissertation is on the emotional experience of the child and adolescent in the context of the sibling relationship. The supporting texts used in this data analysis highlight significant events which illustrate the relationship dynamics between the atua siblings.

#### *4.2 Poutama tahi – Tangaroa's Pūrākau*

The first poutama is the linear level of the data analysis which articulates the basic structure of the pūrākau. This descriptive step introduces the characters, the events and experiences that are present in the pūrākau (Mikahere-Hall, 2019). Tangaroa is one of the elder children of Papatūānuku and Ranginui and known as a departmental being. According to Davidson, Te



Awekotuku, Hakiwai, Neich, and Pendergrast (1996) a departmental being is a god that occupies a position presiding over certain domains which is an important role in te ao Māori. Prior to the separation of Papatūānuku and Ranginui, Tangaroa and his siblings were crushed between the weight of the parents embrace and yearned to be free. The older siblings came together to seek a consensus about whether their parents were to be separated, Tangaroa agreed to this separation. The Atua siblings fought their parents Papatūānuku and Ranginui and each other in an effort to break loose (Davidson et al., 1996). Once the separation was completed the atua whānau were all changed forever.

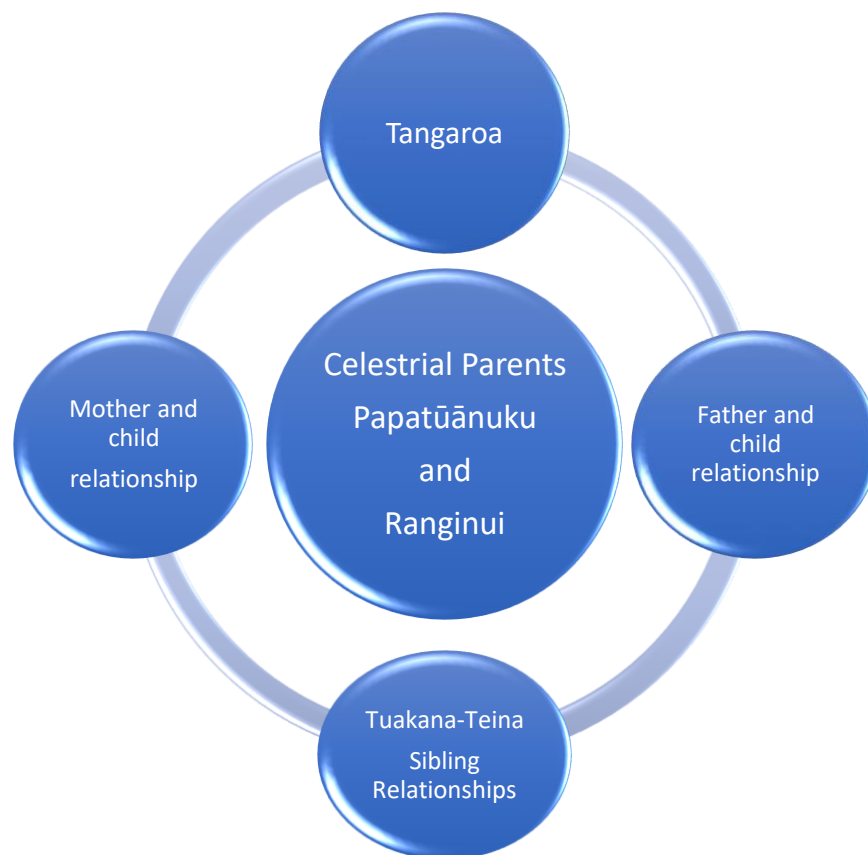
With the parting of their parents the siblings found themselves in a new and unrecognisable world. Tangaroa was amazed to see how wide the waters were as he became one with the water and he stretched out. In pursuing all the curves and edges of Papatūānuku (Erlbeck, 1998) he created water as he expanded and creatures, using the knowledge of life he obtained from Papatūānuku. According to Warne (2015) there is not a linear boundary between Papatūānuku and Tangaroa, the connection is like the interlocking of the fingers of two hands.

Tangaroa's pursuits occurred while his siblings were quarrelling. When Tangaroa's siblings heard the mighty roar of the sea they realised he had become a powerful body of water that was tumbling and crashing about. The siblings also noticed that creatures had been created by Tangaroa. Tangaroa had two younger siblings Ika-tere and Tū-te wehiwehi who decided to approach the water because they wanted to find out how Tangaroa created the creatures that lay beneath the surface water. Tangaroa embraces the siblings within his realm of the moana, offering them roles to help him in his new kingdom. Younger siblings Ika-tere and Tū-te wehiwehi were not content to be mere helpers. Jealous of Tangaroa's ability to create life they devised a plan to steal some of his children. The deception created another battle between the siblings. Older siblings Tāwhirimatea and Tāne-mahuta were drawn into the argument. There were losses all round, Ika-tere stayed in the sea with Tangaroa to become the atua of fish,

caring for them and teaching them to survive in the ocean, while Tū-te wehiwehi made his place within the realm of Tāne-mahuta becoming the atua of reptiles who dwell on land and sea.

#### *4.3 Poutama Rua Atua Whānau relationships*

The second poutama draws attention to the relationships that are articulated in the pūrākau. These relationships are all different and have unique qualities that add a layer of pūrākau. These include the union between the parents Papatūānuku and Ranginui, the mother and child relationship, the father and child relationship, and Tangaroa’s sibling relationships.



*Figure 3 Poutama Rua: Relationships within the Pūrākau*

#### *4.3a Celestial Parents: Papatūānuku and Ranginui*

The first relationship discussed in the pūrākau is between Papatūānuku and Ranginui the earth mother and sky father. This formidable couple feature in the origins of many Polynesian cultures. Described as the two thoughts of Io, they lay together in the dark and silence through the ages of te po until it became impossible to know where one thought began and one thought ended (Erlbeck, 1998; Patricia Grace, 1991; P Grace, Kahukiwa, & Jacob, 2018; Walker, 1992). Ranginui and Papatūānuku were intended to procreate as Io foretold at the beginning of time and as their destiny was completed when their eventual separation became inevitable. Erlbeck (1998) reveals the premonition of Io, towards Papatūānuku and Ranginui:

*Blessed you shall both be and life beyond all world you will have, though you may regret having been formed should you ever be separated (p.7)*

Despite the tragedy that overshadowed the relationship of Papatūānuku and Ranginui, their love and their sorrow has never diminished. They continue to find way to express their love from afar. As the morning mist of Papatūānuku rises to meet the evening tear dews of Ranginui the couple continue to look forward into the future in their newly formed roles (Grace et al., 2018).

#### *4.3b Mother-Child relationship: Papatūānuku and Tangaroa*

The relationship between Tangaroa and his mother Papatūānuku is discussed in the pūrākau from the early beginnings to convey the mother infant relationship. Erlbeck (1998) describes the care and attentiveness that Papatūānuku displayed as she gently picked up Tangaroa shortly after birth and placed him in a safe and secure place at her feet. Papatūānuku had created this place for Tangaroa in an environment that was dark and quickly became cramped. The pūrākau

describes moments where Papatūānuku is drawn to Tangaroa's laughter as he is playing and throwing clay into the water, she gently encourages his creativity and shares her wisdom by giving him instructions while explaining the process of creating new life.

*Give each creature a proper shape, and everything they need to survive. Let them see, smell touch, eat and hear. Then you must breathe on them so that they will remember everything they learn and most important of all, the little creatures will always remember who created it and gave it life (Erlbeck, 1998, p. 34).*

The relationship between Tangaroa and Papatūānuku is recounted across the Pacific and Aotearoa within various pūrākau. According to the pūrākau of a South Island iwi Ngāi Tāhū, Tangaroa is considered the first husband of Papatūānuku and Ranginui was the second husband (Mita, Jackson, & Hakopa, 2014; Solomon, 1997). Siikala (1991) discusses narratives from the Samoan Islands, which suggest that Tangaroa was essentially the supreme divine being who created the islands through raising them up from the depths of the sea. In the Tongan pūrākau Tangaroa appeared as a sky god and the direct ancestor of Tui Tonga the founder of the Tongan royal family. These various accounts throughout Polynesian nations indicate that Tangaroa held more influential position than one of the atua children (Siikala, 1991).

#### *4.3c Father-Child Relationship: Ranginui, Tangaroa and Tāwhirimātea*

The father-child relationship was also conveyed in the pūrākau. In Tangaroa's pūrākau, his relationship with Ranginui is encouraged by his mother Papatūānuku. Papatūānuku's attention is drawn to Tangaroa's uniqueness and she shares this with her husband. He in turn responds in a way that reassures Tangaroa, lifting his confidence and self-esteem.

*Papatūānuku noticed Tangaroa's love of the water she smiled and whispered to Ranginui 'this likeness of you loves the water'. Ranginui replied 'then let him become like the water until one day he shall be given it's thoughts, it words and it's movements' (Erlbeck, 1998, p. 33).*

Ranginui became separated and estranged from his children. The forced separation left Ranginui watching the events of his children's lives from a distance rendering him unable to actively guide the growth and development of Tangaroa and his siblings.

During the process of separation Tāwhirimātea, the second eldest, followed his father. Disagreeing with the parting of his parents he tried to hold onto his father Ranginui as he was pushed into the air above. Tāwhirimātea also lifted into the air as he clung to his father Ranginui. As Tāwhirimātea rose he became thin, disappeared and evaporating becoming one with the air. In despair he called out to his father:

*Father, father I need your help cried Tāwhirimātea. Where are you my son, I cannot see you replied Ranginui. Tāwhirimātea replied I am what you feel and hear, I have no shape. I have lost my father-likeness. Help me Ranginui, I don't know what I have become (Erlbeck, 1998, p. 48).*

Tangaroa's separation from his father also led to the separation with his older brother Tāwhirimātea. The impact of these events has changed the relationships between father and children forever. This change left the atua siblings to discover new ways of connecting with one another from afar.

During his ascension Tāwhirimātea began to evolve and transform, encompassing thunder, lightning and the four winds to become atua of the weather. In his new form he can float between both of his parents. Tāwhirimātea is often sent by Ranginui to execute his wishes to

either protect or discipline his children. The parenting direction which comes from Ranginui via Tāwhirimātea serves as the linkage between father and children. Providing an alternative way to remain connected to the heavenly father. The challenge for Tāwhirimātea is relinquishing his history of unpredictable behaviour, revenge and malice to fully immerse himself into the position appointed by Ranginui. Subsequently the atua siblings can become accustomed to their newly formed relationships with one another and their father Ranginui.

#### *4.3d Tuākana Sibling Relationships*

Tangaroa's relationship with his older siblings is evident in the pūrākau. When Tangaroa was a small baby his older siblings were preoccupied with making sure they had all the room they needed and Tangaroa got in their way:

*Tangaroa always found himself being pushed into the waters that surrounded his parents... The first time was a terrible experience, the water's closed over his head and filled his eyes (Erlbeck, 1998, p. 32).*

With the birth of more siblings (seventy plus in total) Tangaroa was no longer the baby and became part of the older sibling discussions. Before the separation Tangaroa and Tāne-mahuta agreed that they needed to part their parents so that they could grow, flourish and survive in the world. After the separation, the world was grey and the siblings, including Tangaroa looked up to Tāne-mahuta for direction in their new world. Together the siblings agreed that they would create only things that are good. Tāne-mahuta encouraged them to look within themselves to find their own goodness and create what is good for others (Erlbeck, 1998).

Later conflict between the brothers caused Tangaroa to suffer many losses. Tangaroa's lizard children were taken under the domain of Tāne mahuta when Tangaroa was fighting with his younger brother Tū-Tewehiwehi and the older siblings Tāwhirimātea and Tāne-mahuta sided

with younger sibling Tū-Tewehiwehi. This caused a feud between Tangaroa and Tāne-mahuta which is still evident today. It is likened to Tangaroa's domain where fish and shell-fish children are attacked and eaten with nets and fishing lines by humanity, the descendants of Tāne-mahuta. In retaliation Tangaroa rages wars against Tāne-mahuta and his domain. It is expressed by flooding lands and destroying villages, crops and resources that Tāne-mahuta's children rely on to survive. Various pūrākau give accounts of this ongoing strife between the domains of Tangaroa and Tāne-mahuta and the sibling feuding that flares up from time to time. (Hereaka, 2019; Marsden, 1998; Matenga-koho, 2003; Metge, 1999).

The relationship between Tangaroa and his older brother Tāwhirimātea was fraught from the start of his life and according to numerous accounts continued this way (Erlbeck, 1998; Ihimaera, 2019; Matenga-koho, 2003).

*Tangaroa howled and his brother Tāwhirimātea muttered in his ear, 'shut up little brother, or else I'll push you out again' (Erlbeck, 1998, p. 33).*

As time went on the atua siblings began to notice that Tāwhirimātea had split into four, the north, south, east and west winds. The brothers came to realise that each wind had a place and purpose, and some were best to be avoided for the sake of peace (Erlbeck, 1998).

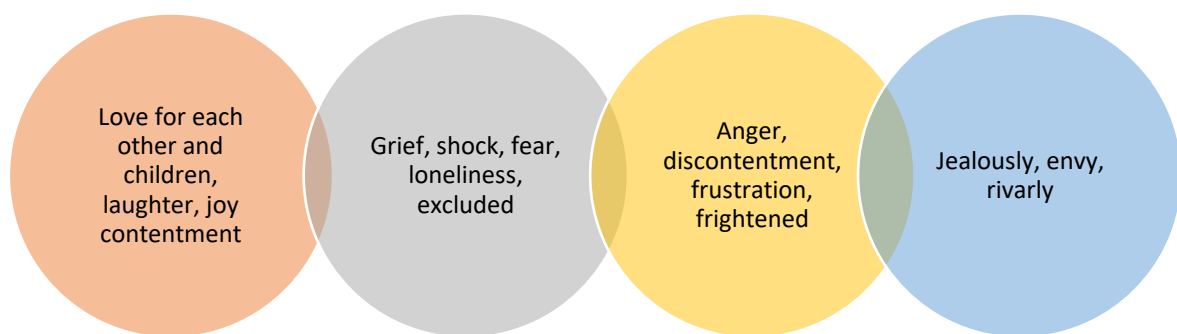
#### *4.3e Teina Sibling Relationships*

Ika-tere, God of fish and Tū-Tewehiwehi, God of lizard creatures were described as the younger siblings of Tangaroa, in Erlbeck's (1998) pūrākau of Tangaroa. In other pūrākau Ika-tere and Tū-Tewehiwehi are described as Tangaroa's children (Mita et al., 2014). Erlbeck (1998) discusses Ika-tere and Tū-Tewehiwehi going to Tangaroa after the separation of Ranginui and Papatūānuku hoping that he would share his gift of creating life. When they came into his domain he listened to their requests for help and negotiated with them to assist him.

However, the younger siblings grew discontented and decided to take Tangaroa's children for themselves resulting in a fierce battle. The outcome of the battle left Ika-tere in the ocean with Tangaroa and Tū-Tewehiwehi ended up on the land in the whelm of Tāne-mahuta. Ika-tere was eventually given a role in Tangaroa's kingdom and Tū-Tewehiwehi suffered the wrath of Tangaroa leaving him with diminished powers. Tu-Tewehiwehi was left to care for lizard and sea creatures whom laid their eggs on the land (Erlbeck, 1998, p. 43).

#### *4.4 Poutama Toru: Emotional Dimensions of the Pūrākau*

The third step in the analysis focuses on the emotional dimension within the atua relationships. An analysis of the emotional dimensions conveyed in the atua pūrākau encourages subjective understanding. The atua pūrākau reveals how feelings and emotions can impact relationships and change the course of events. The figure below illustrates the emotions that are conveyed within the pūrākau.



*Figure 4 Poutama Toru: Emotions revealed within the Pūrākau*

Papatūānuku and Ranginui were besotted with each other and their love created life forms between them. The pūrākau describes the way the primordial parents look over their children as they whisper to one another. Mother, Papatūānuku talks about the children as 'this likeness of you' to her husband Ranginui, this instantly brings new connection and fondness from the



marital relationship and conveyed in the parent child relationship. Prior to this, Papatūānuku and Ranginui were so blinded by their love for each other they became oblivious to the needs and increased noise and grumblings of their ever-growing children. The emotions that are revealed through the pūrākau pertaining to the relationship between the parents Ranginui and Papatūānuku and Tangaroa bring to light emotions of love, joy, contentment and nurturing. Furthermore, after the separation of Papatūānuku and Ranginui, Ranginui expressed his overwhelming grief by filling the world with his tears. These tears filled the valleys and became the vast oceans and seas which Tangaroa took into his domain as atua of the Moana (Mita et al., 2014).

The emotions that emerge through the sibling relationships is inferred through the actions throughout the pūrākau of Tangaroa. From early on in his life Tangaroa was pushed out of the way during the quarrelling of his older siblings Tāwhirimātea and Tāne-mahuta. This displacement instigated feelings of fear, displacement and loneliness as he was excluded from the sibling's interactions.

In addition, disagreeing with the separation of the parents Tāwhirimātea become extremely angry when it happened. He lashed out, introducing the first utu (revenge) into Māori society, this was aimed towards all of his brothers including Tangaroa (Walker, 1992).

Tāwhirimātea's rage and fury whips and expands the seas causing destruction on the land. The atua siblings, fearing Tāwhirimātea's powerful and uncontrollable rages, resigned themselves to his diverse and unpredictable outbursts and agreed to leave him alone to avoid provocation. Regrettably, on surveying their brother's trail of destruction the siblings were filled with remorse leading them to consider other ways to support him in the future (Erlbeck, 1998; Warne, 2015).

The younger brothers Ika-tere and Tū-wehiwehi felt angry and jealous towards their brother Tangaroa, because they saw that he had attributes and gifts that they did not have. In their rage they believed that Tangaroa had stolen his abilities from Mother (Recchia & Witwit, 2017) and they decided to deceive Tangaroa and steal his children to claim them as their own (Erlbeck, 1998). According to a pūrākau account from Te Awara iwi, the presence of ugly and nasty creatures are explained through the jealousy and betrayal of Ika-tere and Tū-te wehiwehi which has continued to be discussed down the whakapapa lines (Orbell, 1995).

The emotional dimensions of Tangaroa's pūrākau reveal many of the human emotions and characteristics often experienced by mokopuna and whānau. When Māori engage with messages within the pūrākau this legitimises and encourages exploration of their own life pūrākau. Comprehending the significance of pūrākau within the practice of child and adolescent psychotherapy allows for greater clarity and deeper work with mokopuna and whānau Māori.

#### *4.5 Poutama Whā –Analysis Through a Psychodynamic Lens*

Tangaroa's pūrākau provides an abundance of knowledge that can be examined and considered relevant to understand sibling relationships. The celestial parents were very much in love and infatuated with each other. They became distracted by the commitment to their relationship leading them to lose sight of their purpose which was to grow and develop creation. Clinging on to one another the children were not able to expand and flourish into who they were destined to be (Jenkins & Harte, 2011). Ultimately this led to the trauma of forced separation. Papatūānuku and Ranginui were ripped away from each other unexpectedly. Their overwhelming grief and sense of violation left them disconnected from their children and emotionally unavailable. Therefore the senior siblings stepped up to take the leadership roles in the family (Kiselica & Morrill-Richards, 2007).

Tangaroa's early experiences were mixed with both nurturing and guidance, sibling bullying and abandonment (Menesini, Camodeca, & Nocentini, 2010). The mixed experiences impacted and informed his development as a young child and shaped the atua God he later became. Tangaroa's older sibling Tāwhirimātea was angry, unpredictable and often nasty to Tangaroa which caused Tangaroa to shy away from his relationships with his siblings. This distancing also pushed Tangaroa towards independence.

Tangaroa drew on the gifts that his parents had given him, and he experimented with creation. He found joy and new purpose, strengthening his independence. Ultimately his strengths were recognised earning him respect as a departmental atua. This did not come without a fight as envy, jealousy and deceit emerged from his younger siblings which threatened to destroy not only what he had created but his own personal identity.

Being the middle sibling Tangaroa was not bestowed the roles and responsibilities of the eldest child, nor the freedom and youthfulness of the younger child (Edwards, McCreanor, & Moewaka-Barnes, 2007). As a middle child, Tangaroa often felt enmeshed in parental and sibling relationships and struggled to define his place within the whānau. He was pushed out by his older siblings who seemed to hate that he was born. He was deceived by his younger siblings who pretended that they wanted to be a part of his world only in an attempt to take it for themselves (McHale, Updegraff, & Whiteman, 2012). Tangaroa endeavoured to fit in with his older siblings by agreeing to their proposal for separation and he tried to help his younger siblings by giving them roles within his ocean kingdom.

The key themes that arise from Tangaroa's pūrākau are relevant and applicable in the issues that impact tamariki and mokopuna within whānau. Understanding the complexities of the atua whānau dynamics helps to inform therapeutic interventions and healing practices applicable to working in a way that is culturally appropriate and safe for whānau Māori. The mātauranga

found in the atua pūrākau has broader relevance to non-Māori tamariki and rangatahi and child psychotherapist who work with them.

#### *4.6 Poutama Rima – A Space for Wairua*

Poutama rima is a reflective space where the concept of wairua can be articulated through the pūrākau of Tangaroa and his whānau. Wairua like the harakeke (flax) is intricately woven throughout the poutama drawing depth and insight from the pūrākau as the reader journeys through the steps. The notion of wairua is implicit in te ao Māori and the atua pūrākau contain the mātauranga to capture Māori perceptions.

In addition, mauri can be considered in this poutama as an unseen concept similar to wairua and significant to a Māori worldview perspective. The harakeke, used in tukutuku panels that adorn places of significance, is born from a humble seed in the ground that grows into a strong, mature and wise plant ready for plucking. From a te ao Māori perspective there is mauri in all living things which include objects and innate things. Throughout the process of this research the mauri of this subject permeates this living document to connect the reader to the words and the experience of a child. Within ourselves we have the experience of being a child in relationship with another, as we access the quality of these relationships the story of Tangaroa emerges.

#### *Conclusion*

In conclusion, this chapter has articulated Tangaroa's pūrākau. Through the chosen analysis method Te-āta-tu pūrākau (Hall, 2019) we have examined the layers of the pūrākau with depth and insight. Tangaroa's pūrākau provides emotional, psychological and behavioural insights that are relevant to understanding the complexity of sibling relationships. The next chapter

discusses themes that have emerged out of Tangaroa's pūrākau and the implication for child and adolescent psychotherapy in Aotearoa.

## *Wāhanga Rima Discussion*

This research study explored the aspects of a sibling relationships from a Kaupapa Māori epistemology utilising pūrākau (Lee, 2009) and Te-āta-tu pūrākau (Mikahere-Hall, 2017, 2019) through a systematic literature review (Siddaway, 2014). I have examined the literature through a Māori world view perspective to secure a solid foundation of knowledge. The literature search includes the exploration of pūrākau pertaining to the atua whānau where atua siblings within a family context inform this study. The data chapter explored in detail Tangaroa's pūrākau using Te-āta-tu pūrākau as the data analysis method (Mikahere-Hall, 2017, 2019). This discussion chapter will bring together the findings from the pūrākau, exploring the themes to discuss the relationship to child and adolescent psychotherapy.

This discussion chapter explores three main themes that have emerged out of Tangaroa's pūrākau. These themes focus on the social environment, parent-child relationships, and tuākana teina relationships. An explanation of the themes and the implications for child and adolescent psychotherapy is provided and discussed. The chapter will then highlight the strengths of this study and the limitations concerning the research topic; the child in relation to their sibling relationships and finally ongoing research opportunities.

### *5.1 Social Environment*

The first theme that emerges out of Tangaroa's pūrākau is the changing surrounding environment which directly impacts the social and emotional development of children.

The beginning of the pūrākau discusses a passionate and loving union between Papatūānuku and Ranginui, this relationship supports the foundational beginning of the whānau. Erlbeck (1998) describes Ranginui cuddling Papatūānuku close so that he could listen to her thinking and breathing. As a union, they thought of themselves as one and as time went on, they

conceived children bringing them into a world of darkness and silence created by their tight embrace. The children began to fill the limited space available to them between their parents. In their infatuation with each other, Papatūānuku and Ranginui, were inattentive and unable to meet the demands and needs of their children. As the children grew and increased in numbers it became evident that space and resources were limited. Living in the cramped, dark environment cultivated discontentment and grumbling from some of the growing children. This led them to act out in protest resulting in a sudden and abrupt traumatic separation of their parents Papatūānuku and Ranginui.

Living in a deprived environment can lead to conflict and adverse social circumstance. The social circumstances of the atua siblings have direct relevance to mokopuna and whānau in contemporary times. Environmental issues can include inadequate poor housing, disconnection from ancestral lands, lack of income and access to quality health care (Reid, Taylor-Moore, & Varona, 2014). Therefore, we can draw on the mātauranga presented in Tangaroa's pūrākau and must consider the circumstances of the social environment when examining the sibling relationship in a therapeutic environment. Prolonged social-environmental concerns and trauma elevate stress levels impacting cognitive and emotional functioning promoting anti-social behaviour. In the creation pūrākau, the parents were overwhelmed with grief following the loss and being separation from each other. The trauma was crippling for both Papatūānuku and Ranginui. As a parental couple they were already struggling to meet to their children's needs due to their distraction with each other. The separation rendered them completely unavailable. Ranginui was away in the sky and Papatūānuku was faced inwards away from Ranginui. To adapt to the ongoing and increased unavailability of the parents the atua siblings found themselves relying on each to meet their needs. The older siblings stepped into parental roles which contributed to the development of

the younger siblings (Bradley & Thomas, 2014). With increased independence the siblings banded together creating new roles to adjust to the unfamiliar environment they found themselves living in. Then the atua siblings set about creating the environment necessary for ongoing survival which led to ongoing procreation.

The data analysis findings from the pūrākau reveal many implications for child and adolescent psychotherapy. Firstly, social and environmental stressors impact on the most vulnerable members of the whānau, these being tamariki and mokopuna. Therapeutic approaches need to be more responsive with increased awareness to the circumstances of the child within the whānau context. Secondly parental distractions and preoccupations can render parents unavailable to respond to the needs of their children. The challenge for child and adolescent psychotherapy is to work with both the needs of the child in relation to the whānau within the therapeutic context. This requires a better integration of mātauranga Māori when working with mokopuna and whānau.

Furthermore, the unintended neglect of the atua children created through the poor and cramped living circumstances stimulated disharmony among the siblings. Papatūānuku and Ranginui were distracted leaving the older siblings' freedom to unleash their discontent towards their younger siblings, in the forms of cruelty and aggression. Ongoing bullying and rivalry, envy and jealousy by an older sibling can shape the internal landscape of a child. Potentially resulting in developmental disorders and inability to engage in safe and healthy therapeutic relationships. The sibling dynamic can be viewed upon as a dual system. The sibling dynamic is a safety mechanism where siblings band together in support when needed. It can also serve as means to express and project unresolved emotions and grievances between the older, powerful siblings towards younger, seemingly weaker siblings (Benveniste, 2005). Therefore, understanding the complexities of a sibling dynamic within the whānau context is essential to child and adolescent psychotherapy and informs healing practices with mokopuna and whānau.



## *5.2 Parent-Child relationships*

Evident within the pūrākau is the requirement for quality and constant parenting within the early developmental stages of a child. From the early beginnings, the pūrākau provides examples of inattentiveness and attentiveness. The pūrākau also reveals the delight between parents and children. Papatūānuku and Ranginui were connected to the environment through wairua and mauri recognising and encouraging Tangaroa's relationship with the water in the cramped environment as he grew and matured. Papatūānuku and Ranginui imparted wisdom, support, and guidance, which advanced Tangaroa's confidence and abilities allowing him to manipulate his environment to create life forms in the water. These waters later grew into a vast ocean and sea which became Tangaroa's domain. Tangaroa was ready for the separation when it came because he had outgrown the waters between his parents. When the separation was complete he was curious and amazed to see how wide the waters were and he felt confident to stretch himself out in exploration of the new world (Erlbeck, 1998).

In contrast, Tāwhirimātea is described as the older brother who was unpredictable and enjoyed causing discomfort to his younger siblings. As one of the firstborn children, he was born into the loving relationship of Papatūānuku and Ranginui. However, being new parents, they were learning to navigate the various roles of parent and partner. Tāwhirimātea according to Papatūānuku was 'always unpredictable, strident in his beliefs and always trying to stir something up' (Erlbeck, 1998; Hereaka, 2019). As one of the older siblings, Tāwhirimātea struggled with the attention the younger siblings received from the parents and showed a lot of anger towards his siblings.

Tāwhirimātea disagreed with the consensus to separate the parents and when it happened, he went into destruction mode ripping up everything in his path and vowing revenge on the siblings. It could be considered that unlike Tangaroa, Tāwhirimātea was not ready for the

separation of his parents. As an older sibling, separation is inflicted on a child with the birth of a new baby. The older sibling can feel displaced and replaced for another (McHale, Updegraff, & Whiteman, 2012) Tāwhirimātea was unable to process his own sense of loss which heightened his anxiety and impacted his ability to adjust to the separation.

Discussing the impact of parent and child relationships is relevant to child development. It is also relevant to child and adolescent psychotherapy as a consideration for understanding the various perspectives of each individual child within a whānau that inform the sibling relationship dynamics. Siblings within the same family can have vastly different experiences growing up. The experiences are dependent on various factors which include but are not limited to, the timing, quality, and attentiveness of early parental input, the emotional capacity and circumstances of the parents during this time, birth order, temperament, and environmental context.

Working with children who have different responses to their experiences can be informed by the actions of the characters within the pūrākau. The siblings worked together to contain the fury of Tāwhirimātea as he screamed with rage and split into four. After the four winds and personalities of Tāwhirimātea were revealed Tāne-mahuta responded:

*They have their place in the world just as we do. They have warned us, so we must be prepared. Rather than fight the west or southern wind we must use their visits to help our children....as we learn to live with him, we can work out when he is at his worse and his best (Erlbeck, 1998, p.50).*

The atua siblings accepted that there were different aspects within their brother Tāwhirimātea that were split off from the others. They recognised that within these aspects their brother

remained, and they used the knowledge of his various selves to inform their responses acknowledging a space for his feelings and emotions in their entirety. They also received insight into what provoked Tāwhirimātea to act out and their own role in these dynamics.

The role of the psychotherapist is to emotionally cradle the child's early relationships, well holding insight and overall perspective of siblings within a family system (Davis & Wallbridge, 2014). This allows the child within the therapeutic environment to be able to express, feel and articulate their internal conflicts, moving towards healing outcomes for mokopuna, sibling and whānau relationships.

### *5.3 Tuākana Teina Relationships*

The tuākana teina dynamic is a fundamental aspect in traditional Māori culture and is evident in Tangaroa's pūrākau. There are three themes that have emerged out of the pūrākau analysis in regard to tuākana teina relationships that are relevant to working with siblings in the therapeutic environment. These themes include leadership roles within whānau, rivalry between siblings, and the ideal reciprocal relationship.

Firstly, in Tangaroa's pūrākau, leadership within the siblings is negotiated between themselves from the beginning. The tuākana siblings, Tāwhirimātea and Tāne-mahuta initially attempted to assert their leadership by using their physical strength over each other. Their quarrelling impacted the younger siblings and Tangaroa was pushed out into the surrounding waters. Tāne-mahuta eventually stepped into leadership over Tāwhirimātea when he completed the task of separating the parents. The younger siblings Tangaroa, Ikatere and Tū-Tewehiwehi followed Tāne-mahuta's lead as he stepped into the sibling leadership role after Ranginui had left. Within te ao Māori, a leadership role within the whānau is often bestowed on the oldest

sibling or someone who possesses desirable qualities for the job. Leadership requires a multitude of tasks which can include nurturing and teaching life principles, cultural survival, retention and sustainability (Fraser, 2012).

Secondly, the tuākana teina relationship discusses the conflict between the siblings which created rivalry, jealousy, and envy. The atua parents became unavailable after the separation and the conflict between the siblings intensified. Wars between the brothers erupted and there were significant losses on each side. This infuriated the siblings further and they continued to retaliate against each other. A conflict between one or two siblings has the potential to impact the larger group of siblings resulting in family disagreements and alliances escalating sibling rivalry expeditiously (Menesini, Camodeca, & Nocentini, 2010). In Tangaroa's pūrākau, Tāne-mahuta stepped in to protect younger siblings Ika-tere and Tū-Tewehiwehi from their older sibling Tangaroa. This caused a fracture between the older siblings' relationship which over time developed into a rivalry of two powerful worlds. Tangaroa, atua of the Moana and Tāne-mahuta, atua of whenua, ngahere and tāngata continue to have a convoluted relationship. Over time the two siblings have learned to coexist alongside one another. However, there is still mistrust and they continue to be wary and protective of their descendants. The younger siblings Ika-tere and Tū-Tewehiwehi were jealous of Tangaroa and while the chaos in the family broke out, they were in the ocean stealing Tangaroa's children. Ika-tere and Tū-Tewehiwehi believed that Tangaroa had stolen the gift of creating life from their mother and they desired to possess or destroy Tangaroa's sea kingdom.

The final theme that is relevant to tuākana teina relationships is the notion of a reciprocal relationship. Throughout the pūrākau, there are accounts of an interdependent relationship developing between the siblings. Tāne-mahuta consulted with his older sibling in the stars for

support lighting up the skies of Ranginui. Tāne-mahuta asked his younger siblings for assistance clothing their mother Papatūānuku in ferns and bush, while also caring for the animals, birds and later human life. Ika-tere and Tū-tewehiwehi approached Tangaroa for guidance, which Tangaroa willingly obliged negotiating reciprocal assistance within the Moana. The outcome of this reciprocal relationship grants Ika-tere the important position as atua of the fish, with the task of giving them beautiful markings and teaching them survival and hunting techniques. Tangaroa's pūrākau reveals the relationships of tuākana teina illustrating te ao Māori, which embraces connectedness and the interchangeable dynamic between the natural world and the spiritual realm.

The Tuākana teina relationship provides rich material for the therapist working with mokopuna revealing insights into the dynamics of intimate family relationships. Drawing on the tuākana teina relationship allows the therapist to consider the various experiences of the children informing their emotional, cognitive and social development. There is also opportunity for the therapist to support the siblings with recognition of the strengths that are within the relationship dynamic when reciprocity is actioned between them.

#### *5.4 Implications for Child Psychotherapy*

Understanding the sibling relationships through Tangaroa's pūrākau can contribute to child and adolescent psychotherapy in Aotearoa in various ways. Firstly, the role and importance of pūrākau are fundamental in te ao Māori as a method of transmitting and honouring the ancient knowledge of tūpuna from one generation to another. Working with mokopuna appreciating the use of pūrākau derived from our own whakapapa ties gives significance to our Māori worldview and experiences. Tangaroa's pūrākau highlighted themes discussed in this paper, as the social environment, parent-child relationships, and tuākana teina relationships. These

themes are relevant and critical to understanding work with siblings today. The various layers contained within the atua pūrākau, provide rich mātauranga for healing and wellness where the interpretation of the narratives can be contextualised and is unique to everyone who engages with it.

Secondly, as a relationship that spans a lifetime the quality of early sibling relationships is imprinted on the malleable ego of a child and revisited throughout life. Western informed psychotherapy seeks to attribute development to the attachment and quality of early parental relationships. This study supports those relationships while maintaining that peer relationships also have a significant impact on the development of children. Acknowledging the considerable contribution siblings play in the developmental life of children has significant implications on child and adolescent psychotherapy practice in Aotearoa.

Finally, applying the knowledge of traditional pūrākau to the understanding of child emotional, physical, cognitive development and wellbeing opens the opportunity for training Māori and non-Māori practitioners who seek to understand culturally responsive ways for working with mokopuna and whānau Māori.

### *5.5 Strengths of this Study*

A significant strength of this study has been the privilege of te ao Māori epistemology and ontology using Kaupapa Māori as a methodology. This research design has allowed for compelling mātauranga to emerge through the engagement with pūrākau (Lee, 2009). This is complimented by Te-āta-tū- pūrākau (Mikahere-Hall, 2017, 2019) a Māori data analysis method.

As the researcher, I have engaged with Kaupapa Māori throughout the study. From the literature search to engaging with appropriate ongoing cultural consultation and the respectful honouring of the pūrākau and the whakapapa connected to the pūrākau. As a researcher, the tikanga of Kaupapa Māori has guided, informed and provided a sense of security during the undertaking of this study. Using Te-āta-tū-pūrākau has ensured that the mātauranga contained within the pūrākau studied has been articulated in a culturally robust and appropriate way. Using a Kaupapa Māori led approach has been a deliberate choice in the preparation stages of this study to examine te ao Māori perspectives of sibling relationships.

Engaging in Kaupapa Māori methodology has strengthened the focus on mokopuna and specifically Māori sibling relationships and experiences. Within the creation pūrākau, there is a great depth of internal emotional discourse that impacts the atua siblings from early in life. This study has examined Tangaroa's pūrākau and illustrates the impact of growing up in a family from the perspective of children and siblings. The themes that have been highlighted are relevant to child and adolescent psychotherapy in Aotearoa. The themes include the social environment in which mokopuna and whānau are living in, the quality of parent-child relationships on early development of children and the tuākana teina dynamic. These themes can impact and inform the therapeutic relationship.

Using a Kaupapa Māori approach to examine sibling relationships has resulted in an exploration of traditional Māori knowledge of internal processes and relational dynamics that is significant for the work of child and adolescent psychotherapy in Aotearoa. It also challenges the dominant western perspectives of sibling relationships and therapeutic work with mokopuna.

### *5.6 Limitations and Ongoing Research*

There is no quantitative or qualitative research currently available which specifically explores te ao Māori perspectives on sibling relationships and how these understandings can be integrated into a clinical setting with child and adolescent psychotherapists and what the impact and outcomes might be. This is a critical area for further research. This research makes a contribution that engages with pūrākau. There are ample research opportunities, where further analysis of the many existing pūrākau handed down to whānau by kaumatua and kuia can occur. The mātauranga within the pūrākau is a taonga with the potential to impact both Māori and non-Māori by providing a Māori psychodynamic way of engaging with the world. Understanding the taonga embedded in the pūrākau has the potential to inform, educate and influence the future psychotherapists that engage in healing practices with mokopuna Māori.

### *Conclusion*

This chapter has discussed three themes that has emerged from the analysis of Tangaroa's pūrākau. These themes are the social environment, parent-child relationships, and tuākana teina relationships. In examination of these themes we have discussed the implications for child and adolescent psychotherapy in New Zealand. These implications include understanding the significance pūrākau plays in the life of mokopuna, whānau, hapu and iwi, the sibling relationship as a lifelong attachment and lastly, applying the knowledge embedded within pūrākau to inform training of practitioners working with mokopuna and whānau.



## **Wāhanga Ono: Conclusion**

This research dissertation has explored the mātauranga within the atua pūrākau, articulating a Kaupapa Māori perspective pertaining to sibling relationships. The study has identified key themes from traditional te ao Māori that are relevant and applicable to mokopuna and whānau within a contemporary context. The outcome of this research is positioned to inform, educate and contribute to the ongoing development of child psychotherapeutic practice in Aotearoa New Zealand.

Chapter two describes and outlines kaupapa Māori, pūrākau (Lee, 2009), systematic literature review (Siddaway, 2014), and Te-āta-tu-Pūrākau (Mikahere-Hall, 2017, 2019) as the methodology and methods applicable to this study. Lastly, the literature search and results are charted and presented.

The review of the literature in chapter three informed the scope of the topic which gains credibility and potential areas of development for the subject of this study, understanding the aspects of sibling relationships.

Within chapter four Tangaroa's pūrākau was articulated and analysed using Te-āta-tu pūrākau (Mikahere-Hall, 2017, 2019). The relationships and the emotional analysis of the characters discussed in the pūrākau were expressed along with a discussion on the role of wairua and mauri within pūrākau.

Finally, this research dissertation discussed three themes that have arisen out of the pūrākau about sibling relationships. These themes are understanding a social environment, the impact of parent-child relationships, and tuākana teina relationships. The final part of this chapter conveys the implications for child and adolescent psychotherapy in Aotearoa New Zealand.

In conclusion, the undertaking of this study has highlighted the ever-increasing demand for Māori informed knowledge, theory, and practice to be encouraged and articulated, particularly in the field of child and adolescent psychotherapy in Aotearoa. This study explored the very tip of the iceberg with regard to the underlying potential that exists. Understanding the applicability of pūrākau to child psychotherapy is to recognise the significance pūrākau can make to healing and educational outcomes to benefit mokopuna, whānau, hapū, and iwi.

# Tangaroa

Waiata Composition

Ko Papatūānuku me Ranginui

nga mātua o te ao

I puta mai nga Tamariki

He Atua o te ao He Atua o te moana

Ko Tangaroa he Atua o te moana

He Atua o te moana

Ko Tangaroa he Atua o te moana

Tu mai te ihi

Tu mai te wehiwehi

Tu mai te wanawana e

Hi ha aue

(Taane, & Tinorau, 2007)

From the divine heartbeat of Mother Earth

and the ever-elusive constant of Sky Father

All descend and all ascend the natural world

The timeless current of tranquil stillness

The harmonic music of ones infinite ocean

Resilient are the vital influences of the universe

Stand liberated by the inner radiance

Be still be silent and all shall be revealed

## References

- Arrows, F., & Narvaez, D. (2016). Reclaiming our indigenous worldview: a more authentic baseline for social/ecological justice work in education. *Working for social justice inside and outside the classroom: A community of teachers, researchers, and activists*, 91-112.
- Aveyard, H. (2014). *Doing a literature review in health and social care: a practical guide* (2nd Ed.). UK: McGraw-Hill Education.
- Barlow, C. (2009). *Tikanga Whakaaro: Key concepts in Māori culture*. Australia: Oxford University Press.
- Barnes, H.M. (2000). Kaupapa māori: explaining the ordinary. *Pacific Health Dialog*, 7(1), 13-16.
- Berghan, G., Came, H., Coupe, N., Doole, C., Fay, J., McCreanor, T., & Simpson, T. (2017). *Te Tiriti o Waitangi-based practice in health promotion: STIR: Stop Institutional Racism*. Accessed from: <https://trc.org.nz/treaty-waitangi-based-practice-health-promotion>
- Berndt, T.J., & Bulleit, T.N. (1985). Effects of sibling relationships on preschoolers' behavior at home and at school. *Developmental Psychology*, 21(5), 761-767.
- Biggs, B. (2006). *Kimihia te mea ngaro = seek that which is lost*: Polynesian Society in association with the Macmillan Brown Centre for Pacific Studies. Auckland, N.Z.
- Broughton, D., & McBreen, K. (2015). Mātauranga Māori, tino rangatiratanga and the future of New Zealand science. *Journal of the Royal Society of New Zealand*, 45(2), 83-88. <https://doi.org/10.1080/03036758.2015.1011171>
- Brown, D. (2014). Māori Architecture—Whare Māori. *Te Ara—The Encyclopedia of New Zealand*. Retrieved 20<sup>th</sup> October 2019, <http://www.Teara.govt.nz/en/māori-architecture-whare-māori>

- Caffaro, J. V., & Conn-Caffaro, A. (2005). Treating sibling abuse families. *Aggression and violent behavior, 10*(5), 604-623.
- Cameron, N., Pihama, L., Leatherby, R., & Cameron, A. (2013). He mokopuna he tupuna. Investigating Māori views of childrearing amongst iwi in Taranaki: A report prepared for Tu Tama Wahine o Taranaki to the Lottery Community.
- Cherrington, L. (2003). The use of Māori mythology in clinical settings: Training issues and needs. In Nikora, L.W., Levy, M., Masters, B., Waitoki, W., Te Awekotuku, N., and Etheredge, R.J.M. (Eds). (2003). *The Proceedings of the National Māori Graduates of Psychology Symposium 2002: Making a difference*. Proceedings of a symposium hosted by the Māori & Psychology Research Unit at the University of Waikato, Hamilton, 29-30 November 2002 (pp.117-120). Hamilton, New Zealand: Māori and Psychology Research Unit, University of Waikato.
- Cliffe-Tautari, T. (2013). *Transitory Māori Identities: shape-shifting like Māui: pūrākau of Māori secondary school students experiencing complex needs*. (Masters thesis, Auckland University, Auckland, New Zealand). Retrieved from <https://researchspace.auckland.ac.nz/handle/2292/22009>
- Consedine, R., & J, C. (2001). *Healing our history: The challenge of the treaty of Waitangi*. New Zealand: Penguin Books Ltd.
- Cram, F. (2017). Kaupapa Māori health research. *Handbook of research methods in health social sciences*, 1-18.
- Crocket, K., Davis, E., Kotzé, E., Swann, B., & Swann, H. (2017). *Moemoeā: Māori Counseling Journeys*. New Zealand: Dunmore Press.
- Datta, R. (2018). Traditional storytelling: an effective Indigenous research methodology and its implications for environmental research. *AlterNative: An International*

*Journal of Indigenous Peoples*, 14(1), 35-44.

<https://doi.org/10.1177/1177180117741351>

Davis, M., & Wallbridge, D. (2014). *Boundary and Space: An introduction to the work of D.W. Winnicott*. London: Karnac Books.

Davidson, J., Te Awekotuku, N., Hakiwai, A. T., Neich, R., & Pendergrast, M. (1996). *Māori: Art and Culture*. Auckland, New Zealand: David Bateman Ltd.

Dickson, R. (2014). Systematic reviews. *Achieving Evidence-Based Practice E-Book: A Handbook for Practitioners*, 43.

Dunn, J., & Plomin, R. (1991). Why Are siblings so different? The significance of differences in sibling experiences within the family. *Family Process*, 30(3), 271-283. <https://doi.org/doi:10.1111/j.1545-5300.1991.00271>.

Durie, M. (2001). *Māuri ora: The dynamics on Māori Health*. Auckland, New Zealand: Oxford University Press.

Edwards, S., McCreanor, T., & Moewaka-Barnes, H. (2007). Māori family culture: A context of youth development in Counties Manukau. *Kōtuitui: Journal of Social Sciences Online*, 2(1), 1-15. <https://doi.org/10.1080/1177083X.2007.9522420>

Eruera, M., & Dobbs, T. (2010). *Taitamariki Māori kōrero about intimate partner relationships*: Amokura Family Violence Prevention Consortium.

Eruera, M., & Ruwhiu, L. (2015). Eeny, Meeny, Miny, Moe catch hegemony by the toe: validating cultural protective constructs for indigenous children in Aotearoa. Retrieved from <https://nzfvc.org.nz/sites/nzfvc.org.nz/files/DrErueraDrRuwhiu-te-tapu-me-te-mana-o-te-final-mokopuna.pdf>

Eruera, M., & Ruwhiu, L. (2016). Ngā karangaranga maha o te ngākau o ngā tūpuna tiaki mokopuna: Retrieved from <https://anzasw.nz/wp-content/uploads/Tiaki-Mokopuna.pdf>.

- Farruggia, S., Bullen, P., Solomon, F., Collins, E., & Dunphy, A. (2011). Examining the cultural context of youth mentoring: A systematic review. *The journal of primary prevention, 32*(5-6), 237-251.
- Fink, A. (2019). *Conducting research literature reviews: From the internet to paper* (5th Ed.). USA: Sage publications.
- Flemming, A. (2018). Ngā Tāpiritanga: Secure attachments from a Māori perspective. *Ata: Journal of psychotherapy Aotearoa New Zealand, 22* (Special Issue: “E Tipu Ana: As we grow), 23-36.
- Fletcher, H., Green, C. D., MacDonald, M., & Hoskyns, S. (2014). Raranga wairua: creative cultural collaboration in an infant child and adolescent mental health service. *New Zealand Journal of Music Therapy* (12), 87.
- Forster, M. (2019). Restoring the feminine of indigenous environmental thought. *Genealogy, 3* (1), 11.
- Fraser, T. N. (2012). The Legacy of Leadership. *Living Indigenous Leadership: Native Narratives on Building Strong Communities*, Canada: UBC Press.
- Gibbons, J. (2010). Exploring Māori knowledge paradigms using picture books. In: LIANZA 1910-2010: At the edge Te Matakaheru Centennial Conference 28 November - 1 December, Dunedin: LIANZA.
- Glasgow, A., & Rameka, L. K. (2017). Māori and pacific infant and toddler cultural pedagogy: Reclaiming a cultural lens. *International Critical Childhood Policy Studies, 6*(1), 80–95. Retrieved from <https://researchcommons.waikato.ac.nz/handle/10289/11531>: Waikato University
- Grace, P. (1991). *Wahine toa: Women of Māori myth*. New Zealand: Viking Pacific.
- Grace, P., Kahukiwa, R., & Jacob, H. (2018). *Wāhine Toa: Omniscient Māori Women*. Ōtaki. New Zealand: Te Wānanga o Raukawa.

- Hall, A. (2015). *An indigenous kaupapa Māori approach: mothers experiences of partner violence and the nurturing of affectional bonds with tamariki*. (Doctoral Thesis, Auckland University of Technology, Auckland, New Zealand). Retrieved from Tuwhera Open Theses & Dissertations database.
- Harmsworth, G. R., & Awatere, S. (2013). Indigenous Māori knowledge and perspectives of ecosystems. *Ecosystem services in New Zealand—conditions and trends*. Manaaki Whenua Press, Lincoln, New Zealand, 274-286.
- Henry, E., & Pene, H. (2001). Kaupapa Māori: locating indigenous ontology, epistemology and methodology in the academy. *Organization*, 8(2), 234-242.
- Hereaka, W. (2019). Papatūānuku. In W. Ihimaera & W. Hereaka (Eds.), *Māori myths retold by Māori writers: Pūrākau* (pp. 400). New Zealand: Penguin Random House.
- Hikuroa, D. (2017). Mātauranga Māori—the ūkaipō of knowledge in New Zealand. *Journal of the Royal Society of New Zealand*, 47(1), 5-10.  
<https://doi.org/10.1080/03036758.2016.1252407>
- Hindle, D., Sherwin-White, S., & Rustin, M. (2014). *Sibling matters: a psychoanalytic, developmental, and systemic approach*. London: Karnac Books.
- Hindmarsh, J. H. (2000). Biculturalisms (and Antiracism's) in Education in New Zealand. *Systems of Education: Theories, Policies, and Implicit Values*, 126.
- Hudson, M. L., & Russell, K. (2009). The Treaty of Waitangi and research ethics in Aotearoa. *Journal of Bioethical Inquiry*, 6(1), 61-68.
- Ihimaera, W. (2019). A story from the sea. In W. Ihimaera & W. Hereaka (Eds.), *Māori myths retold by Māori writers: Pūrākau* (pp. 400). New Zealand: Penguin Random House.



- Jenkins, K., & Harte, H. M. (2011). Traditional Māori parenting. *An Historical Review of Literature of Traditional Māori Child Rearing Practices in Pre-European Times. Auckland, New Zealand: Te Kahui Mana Ririki.*
- Johnston, C., & Freeman, W. (Eds.). (1989). *Parent training interventions for Sibling conflict* (Vol. 2). New York: Wiley.
- Kana'iaupuni, S. M., & Malone, N. (2006). This land is my land: the role of place in native Hawaiian identity. *Hūlili: Multidisciplinary Research on Hawaiian Well-being*, 3(1), 281-307.
- Kawaharada, D. (2019). *The Journey to Aotearoa from Hawaiki to Hawaiki*. Retrieved 12th July 2019, from <https://maori.com/people/maoriara.htm>
- Kelsey, J. (1991). Treaty justice in the 1980s. *Nga Take: Ethnic Relations and Racism in Aotearoa/New Zealand*, 108-131.
- Killsback, L. K. (2019). A nation of families: traditional indigenous kinship, the foundation for Cheyenne sovereignty. *AlterNative: An International Journal of Indigenous Peoples*, 15(1), 34-43.
- Kiselica, M., & Morrill-Richards, M. (2007). Sibling maltreatment: the forgotten abuse. *Journal of Counseling & Development*, 85(2), 148-160.
- Kopua, D. M. (2018). Factors that facilitate and constrain the utilization of a Kaupapa Māori therapeutic approach with Mahi-a-Atua. *Australasian Psychiatry*, <https://doi.org/1039856218810158>.
- Kopua, D. M., Kopua, M. A., & Bracken, P. J. (2019). Mahi a Atua: A Māori approach to mental health. *Transcultural psychiatry*, <https://doi.org/1363461519851606>.
- Lee, J. (2005). *Māori cultural regeneration: Pūrākau as a pedagogy*. Presented at the meeting of the Indigenous (Māori) pedagogies: Towards community and cultural regeneration, Scotland.

- Lee, J. (2009). Decolonising Māori narratives: Pūrākau as a method. *MAI review*, 2(3), 79-91.
- Leonard, B. R., & Mercier, O. R. (2016). Indigenous struggles within the colonial project: Reclaiming indigenous knowledges in the western academy. *Knowledge Cultures*, 4 (3). 99-116.
- Mackey, A. L., Fromuth, M. E., & Kelly, D. B. (2010). The association of sibling relationship and abuse with later psychological adjustment. *Journal of Interpersonal Violence*, 25(6), 955-968.
- Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review*, 3(4), 1-16.
- Mark, G. T., & Lyons, A. C. (2010). Māori healers' views on wellbeing: the importance of mind, body, spirit, family and land. *Social Science and Medicine*, 70(11), 1756-1764.
- Marsden, M. (1998). *The Natural World and Natural Resources: Māori Values Systems and Perspectives*: Copyright Maori Marsden July 1998.
- Marsden, M., & Royal, T. A. C. (2003). *The Woven Universe: Selected Writings of Rev. Māori Marsden* (Non-fiction). Ōtaki, New Zealand: Estate of Rev. Māori Marsden, 2003.
- Mataira, P. J. (2000). Mana and Tapu: sacred knowledge, sacred boundaries. *Harvey, G. Indigenous Religions. Continuum, London*, 99-111.
- Matenga-koho, J. (2003). *Nga tamariki a Ranginui raua ko Papatuanuku: The children of Ranginui and Papatuanuku*. Cambridge, New Zealand: Kina Film Productions Ltd.
- McHale, S. M., Updegraff, K. A., & Whiteman, S. D. (2012). Sibling Relationships and Influences in Childhood and Adolescence. *Journal of Marriage and Family*, 74(5), 913-930. <https://doi.org/10.1111/j.1741-3737.2012.01011.x>

- McLaurin, S. L. (2005). Childhood experiences of sibling abuse: an investigation into learned helplessness. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, 66(2-A), 776.
- Mead, H. M. (2016). *Tikanga Māori (Revised Edition): Living by Māori Values*: New Zealand: Huia publishers.
- Menesini, E., Camodeca, M., & Nocentini, A. (2010). Bullying among siblings: the role of personality and relational variables. *British Journal of Developmental Psychology*, 28(4), 921-939. <https://doi.org/doi:10.1348/026151009X479402>
- Metge, J. (1995). *New Growth From Old: The Whānau in the Modern World* (Bibliographies Non-fiction). Wellington: Victoria University Press.
- Metge, J. (1999). Time & the art of Maori storytelling. *The Journal of New Zealand Studies*, 8 (1).
- Meyers, A. (2011). Sibling abuse: understanding developmental consequences through object relations, family systems, and resiliency theories. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, 72(5-A), 1781.
- Mikahere-Hall, A. (2017). Constructing research from an indigenous kaupapa Māori perspective: an example of decolonising research. *Psychotherapy Politics Int.* 15(3) e1428. Retrieved from <https://doi.org/10.1002/ppi1428>
- Mikahere-Hall, A. (2019). Tūhono Māori: a research study of attachment from an indigenous Māori perspective *Ata: Journal of Psychotherapy Aotearoa New Zealand*, 23(1), 61-76. <https://doi.org/https://doi.org/10.9791/ajpanz.9019.07>
- Mita, N., Jackson, A., & Hakopa, H. (2014). *Tangaroa Ara Rau: Examining Māori and Pacific archives in the Hoken and Alexander Turnbull Libraries*, New Zealand: University of Otago.
- Moorfield, J. (2019). *Te Aka online Māori dictionary* Retrieved 22nd June, 2019 from

<https://Māoridictionary.co.nz>

- Morice, M. P. (2003). *Towards a Māori Psychotherapy: The Therapeutic Relationship and Māori Concepts of Relationship*. Auckland. (Available from the Auckland University Technology)
- Moser, C. J., Jones, R. A., Zaorski, D. M., Mirsalimi, H., & Luchner, A. F. (2005). The impact of the sibling in clinical practice: transference and countertransference dynamics. *Psychotherapy: Theory, Research, Practice, Training*, 42(3), 267-278.
- Mullender, A. (1999). *We are family: sibling relationships in placement and beyond*: British Agencies for Adoption and Fostering, London.
- Munford, R., & Sanders, J. (2011). Embracing the diversity of practice: indigenous knowledge and mainstream social work practice. *Journal of Social Work Practice*, 25(1), 63-77. <https://doi.org/10.1080/02650533.2010.532867>
- Muriwai, E., Houkamau, C. A., & Sibley, C. G. (2015). Culture as cure? The protective function of Māori cultural efficacy on psychological distress. *New Zealand journal of psychology*, 2015, 44 (2), 14-24.
- Mutu, M. (2011). *The State of Māori Rights*, New Zealand: Huia Publishers.
- Orange, C. (2015). *The treaty of Waitangi*. New Zealand: Bridget Williams Books.
- Orbell, M. (1995). *The Illustrated Encyclopedia of Māori myth and legend*: Canterbury University Press.
- Paul, B. D. (1950). Symbolic sibling rivalry in a Guatemalan Indian Village. *American Anthropologist*, 52, 205-218.
- Pihama, L. (2001). *Tīhei mauri ora: honouring our voices: mana wahine as a kaupapa Māori: theoretical framework*. (Doctoral Thesis, The university of Auckland). Retrieved from <https://researchspace.auckland.ac.nz/handle/2292/1119>

- Pihama, L. (2012). Kaupapa Māori theory: transforming theory in Aotearoa. *He Pukenga Korero*, 9(2).
- Pihama, L. (2017). *Tikanga rangahau webinar series: Kaupapa Māori theory*. Retrieved 25th March 2019, from <https://www.waikato.ac.nz/rangahau/video-hub>
- Pihama, L., Cram, F., & Walker, S. (2002). Creating methodological space: a literature review of Kaupapa Māori research. *Canadian Journal of Native Education*, 26(1), 30-43.
- Rainford, E. (2017). *Ka Mua, Ka Muri-Walking Backwards into the Future: an Environmental History of the South Wairarapa Region 1984-2016*. (Master's thesis, Victoria University Wellington). Retrieved from <https://researcharchive.vuw.ac.nz/xmlui/handle/10063/6929>
- Rangihuna, D., Kopua, M., & Tipene-Leach, D. (2018). Te mahi a atua. *Journal of Primary Health Care*, 10(1), 16-17.
- Rangiwai, B. (2018). Ka Mua, Ka Muri: A new transformative leadership theory based on a prophecy by Te Kooti Arikirangi Te Turuki. *Te Kaharoa*, 11(1).
- Rau, C. (2010). From the margins to the centre: Ngahihi experiences in privileging Te Ao Māori. *Early Education*, 47, 26.
- Recchia, H. E., & Witwit, M. (2017). Family perspectives on siblings' conflict goals in middle childhood: links to hierarchical and affective features of sibling relationships. *New Directions for Child and Adolescent Development*, 33-48. <https://doi.org/10.1002/cad.20198>
- Reid, J., Taylor-Moore, K., & Varona, G. (2014). Towards a social-structural model for understanding current disparities in Māori health and well-being. *Journal of Loss and Trauma*, 19(6), 514-536.

- Reidy, J. (2014). *What are the Meanings of the Mātauranga Māori Concept of Mana and What Might this Concept Contribute to the understanding and practice of psychodynamic psychotherapy?* (Masters Dissertation). Auckland University of Technology, Auckland. Retrieved from <http://hdl.handle.net/10292/7863>
- Reilly, M. P. J. (2010). Tuakana–Teina relationship and leadership in ancient mangaia and Aotearoa. *The Journal of Pacific History*, 45(2), 211-227.  
<https://doi.org/10.1080/00223344.2010.501698>
- Royal, T. A. C. (2007). *Papatūānuku: the land, women and land*. Retrieved 21 June 2019, from <http://www.TeAra.govt.nz/en/papatuanuku-the-land/page-3>
- Royal, T. A. C. (2012). Politics and knowledge: Kaupapa Māori and matauranga Māori. *New Zealand Journal of Educational Studies*, 47(2), 30.
- Rustin, M. (2007). Taking account of siblings – a view from child psychotherapy. *Journal of Child Psychotherapy*, 33(1), 21-35. <https://doi.org/10.1080/00754170701195637>
- Ryan, P. M. (1994). *Dictionary of Modern Māori* (Vol. 4). Auckland, New Zealand: Pearson Heinemann Ltd.
- Sadler, H. (2007). Mātauranga Māori (Māori Epistemology). *International Journal of the humanities*, 4(10).
- Sautet, F. (2008). Once were iwi? a brief institutional analysis of Māori tribal organisations through time. New Zealand Business Roundtable working Paper. Retrieved from SSRN: <https://ssrn.com/abstract1271898>
- Shumaker, D. M., Miller, C., Ortiz, C., & Deutsch, R. (2011). The forgotten bonds: The assessment and contemplation of sibling attachment in divorce and parental separation. *Family Court Review*, 49(1), 46-58.
- Siddaway, A. (2014). What is a systematic literature review and how do I do one. *University of Stirling*(I), 1.

- Siikala, J. (1991). *Akatokamanāva. Myth, History and Society in the Southern Cook Islands*. Auckland: The Polynesian Society in association with the Finnish Anthropological Society.
- Simmonds, N. (2009). *Mana wahine geographies: Spiritual, spatial and embodied understandings of Papatūānuku*. The University of Waikato.
- Simmonds, N. (2011). Mana wahine: Decolonising politics. *Women's Studies Journal*, 25(2), 11.
- Smith, G. (1997). *The development of kaupapa Māori: theory and praxis*. (Doctoral Thesis, The university of Auckland). Retrieved from <http://ezproxy.aut.ac.nz/>
- Smith, L., T. (1999). *Decolonising methodologies: Research and indigenous peoples*. London: Zed.
- Smith, L. (2012). *Decolonizing methodologies: Research and indigenous Peoples* (2nd ed.). New Zealand: Otago University Press.
- Smith, T. (2000). Nga Tini Ahuatanga o Whakapapa Korero. *Educational Philosophy and Theory*, 32(1), 53-60. <https://doi.org/10.1111/j.1469-5812.2000.tb00432.x>
- Solomon, R. (1997). *The Ngāti kuri/Ngāi Tahu Relationship with whales*. Retrieved October 20, 2019, from <https://ngaitahu.iwi.nz/te-runanga-o-ngai-tahu/>
- Swann, B., Swann, H., & Crocket, K. (2012). Whakapapa narratives and whānau therapy. *New Zealand Journal of Counselling*, 32(2).
- Taonui, R. (2006). Polynesian oral traditions. *Vakamoana: Voyages of the Ancestors*, 24-53.
- Te Ahukaramū, C. R. (2006). *Tangaroa-The sea*. Retrieved 7th September 2019, from <http://www.teara.govt.nz/en/tangaroa-the-sea>

- Te Awekotuku, N. (2002). More than skin deep: Ta Moko today. *Claiming the Stones Naming the Bones: Cultural Property and the Negotiation of National & Ethnic Identity*. Los Angeles, Getty Research Institute.
- Te Awekotuku, N. (2009). Memento Mori: Memento Māori–moko and memory. Tangi Research Programme Working Paper. Hamilton, New Zealand: Māori and Psychology Research Unit, University of Waikato. Retrieved from <https://researchcommons.waikato.ac.nz/handle/10289/3486>
- Te Puni Kokiri / Ministry of Māori Development. (2001). *He Tirohanga o Kawa ki te Tiriti o Waitangi: A Guide to the Principles of the Treaty of Waitangi as Expressed by the Courts and the Waitangi Tribunal*. New Zealand: Te Puni Kokiri/Ministry of Māori Development
- Tevita, O. (2005). Tauhi va: Nurturing Tongan sociospatial ties in Maui and beyond. *The Contemporary Pacific*, 17(1), 83-114.
- Thistlethwaite, H. (2005). Review of sibling relationships. Theory and issues for practice. *Journal of Social Work Practice*, 19(1), 107-109.
- Thomas, L. (2017). *Blood Ties: Protecting the Sibling Bonds of Children in Child Protective Care*. Retrieved from <https://hubpages.com/politics/Blood-Ties-Protecting-the-Sibling-Bonds-of-Children-in-Child-Protective-Care>
- Taane, T., Tinorau, U.T. (2007). Tangaroa: God of the sea. Mushroom music publishing Ltd. Retrieved November 24, 2019 from <https://www.youtube.com/watch?v=hLRYD4Akksw>
- Tomlins Jahnke, H. (2013). Towards a theory of mana wahine. *He Pukenga Korero*, 3(1).
- Tuwhare, H. (2019). We, who live in the darkness. In W. Ihimaera & W. Hereaka (Eds.), *Pūrākau: Māori myths retold by Māori writers* (pp. 35-36). New Zealand: Penguin Random House.



- Volling, B. L. (2012). Family transitions following the birth of a sibling: an empirical review of changes in the firstborn's adjustment. *Psychological Bulletin*, 138(3), 497-528.
- Walker, R. (1990). *Ka whawhai tonu matou: struggle without end* Penguin Books.
- Walker, R. (1992). The relevance of Māori myth and tradition. *Te ao hurihuri: Aspects of Māoritanga*, 170-182.
- Walker, R. (2005). Quality assurance in tertiary education from a Māori (Indigenous) perspective. *Tihei Oreore*, 143.
- Ward, J. (2011). *Fact or fiction? William Colenso's authentic & genuine history of the signing of the Treaty of Waitangi: a thesis submitted in partial fulfillment of the requirements of the degree of Master of Arts in History at Massey University, Albany, New Zealand*. Massey University.
- Waretini-Karena, R. (2013). *Transforming Māori experiences of historical intergenerational trauma*. Retrieved 27th October, 2019, from <https://researcharchive.wintec.ac.nz>.