



# Cultural Awareness Series

Module 1: Introduction to Maori Health & Values  
Wednesday 28th April 2021 7.30pm

## Karakia timatanga;

Two good options to use at the start of a gathering

1} Ngā mihi o te rā ki te whānau e hui mai nei

Kia tau te rangimārie

Kia whakatapua tātou me ngā mea e whakaponona tātou

Kia manaakitia mai mātou

Mō tēnei rā

Mauri ora

To the family gathered here That peace be with us  
And may we respect each other And what we believe  
And support us on this day.

2) Pou Hihiri

Pou Rarama

Pou o te whakaaro

Pou o te Tangata

Pou o te Aroha

Te Pou e here nei I a tatou

Mauri Ora kia tatou

Haumi e, Hui e, Taiki e!

May clarity be yours

May understanding be yours

Through reflection,

Through personal endeavour, through respect.

The virtues which bind us as one, May we be filled with wellbeing.

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# Resources:

**Pursuit to normalise Māori rongoa, indigenous healing - 3 mins**

<https://www.youtube.com/watch?v=mXUVcvgkiQ>

**Maori Ways of Healing by Donna Kerridge - 1 hour**

<https://www.youtube.com/watch?v=7UzJ2VIL8Cg>

**MOH - Maori Health**

<https://www.health.govt.nz/our-work/populations/maori-health>

- **3 Models of Maori Health**
- **Various Links to MOH maori health strategies**

## Research:

- **A culturally derived framework of values-driven transformation in Māori economies of well-being (*Ngā hono ōhanga oranga*)**  
[https://journals.sagepub.com/doi/10.1177/1177180119885663?icid=int\\_sj-abstract\\_similar\\_articles\\_1](https://journals.sagepub.com/doi/10.1177/1177180119885663?icid=int_sj-abstract_similar_articles_1)



# Concepts of Maori Healing

## Tikanga

Tikanga are Māori customary practices or behaviours. The concept is derived from the Māori word 'tika' which means 'right' or 'correct' so, in Māori terms, to act in accordance with tikanga is to behave in a way that is culturally proper or appropriate.

The basic principles underpinning the tikanga are common throughout New Zealand. However, different iwi (tribes), hapū (sub tribes) and marae (Māori community meeting places) may have their own variations.

Link to Moari dictionary <https://maoridictionary.co.nz/search?keywords=tikanga>



## Basic Tikanga Tips

**Food** - Avoid passing food over anybody's head. Why? There are many Māori rituals and practices relating to food. In a teaching and learning context, it is common for Māori to share food as a means of welcoming people, celebrating success, or building rapport. However, another important function of food is to remove tapu so it needs to be handled carefully around things that are considered to be tapu.

**Tables and bags** - Avoid sitting on tables, particularly tables with food on them or those likely to have food on them at any point. Avoid putting bags on tables. Instead place them on the floor or a chair. Why? Putting your bottom or carry bag on the table is perceived to be unhygienic. Not sitting on tables is also linked to Māori beliefs about the tapu nature of bodily wastes and the need to keep them separate from food.

**Speaking** - Avoid entering and crossing a room while someone in authority is addressing an audience. To avoid offence, either wait quietly by the door until there is a break in the dialogue or, when that is not appropriate, enter as discreetly as possible. Try not to walk directly in front of the speaker or, if you can not avoid it, crouch down as you pass as a sign of respect. Why? Traditionally Māori society is very hierarchical and crossing in front of a more 'senior' person is considered rude.

**Stepping** - Avoid stepping over people, even in crowded teaching spaces when you are over people trying to find a suitable seat. Ask the person to draw their legs in first, or find another route. Why? From a Māori cultural perspective, it is considered offensive for a woman to step over a man.

**Heads** - Avoid touching another person's head, unless invited. Māori people regard the head as very tapu (sacred).

**Pillows** - Avoid sitting directly on pillows or cushions. They can however be used to prop up your back.

**Hats** - Avoid putting hats on food tables. Why? This is linked to the idea that heads are tapu so anything that relates to heads, like pillows or hats, should also be treated carefully. (see 'Food' below).

### Tuakana/teina

Tuakana/teina refers to the relationship between an older (tuakana) person and a younger (teina) person and is specific to teaching and learning in the Māori context. Within teaching and learning contexts, this can take a variety of forms:

- Peer to peer – teina teaches teina, tuakana teaches tuakana.
  - Younger to older – the teina has some skills in an area that the tuakana does not and is able to teach the tuakana.
  - Older to younger – the tuakana has the knowledge and content to pass on to the teina.
  - Able to less able – the learner may not be as able in an area, and someone more skilled can teach what is required.
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# 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.

Mauri is an energy which binds and animates all things in the physical world. Without mauri, mana cannot flow into a person or object.

## Mana

Mana refers to an extraordinary power, essence or presence. This applies to the energies and presences of the natural world. There are degrees of mana and our experiences of it, and life seems to reach its fullness when mana comes into the world.

The most important mana comes from Te Kore – the realm beyond the world we can see, and sometimes thought to be the ‘ultimate reality’.

### The flow of mana

The idea that mana can flow into the world through tapu and mauri underpinned most of Māori daily life. For example, sacred stones possessing mauri were placed in fishing nets, where they were able to attract fish. The stones were placed in bird snares for the same purpose. When fish arrived in the nets or birds in the snares, Māori saw something more than just the creatures before them – they saw energy within these physical forms. The harvest of fish was the arrival of Tangaroa, god of the sea, which meant the arrival of mana.

Mauri stones were also used to prepare people who would receive mana. In the traditional whare wānanga (school of learning), small pebbles (whatu) were used in a student’s initiation ceremony. It was believed that when the student swallowed the pebbles, the mauri in them was taken into the stomach, establishing the conditions whereby mana in the form of knowledge and learning could come into the person.

This is the theory behind Māori meditation practices, known as noho puku (to dwell inwardly, in the stomach).



# Wairua

“Wairua is the the world of connection” “We are living face of our ancestors, the living embodiment of our Tupuna.” “Nothing lives or grows in isolation included, nothing heals in isolation” Donna Kerridge

## Moari Dictionary

1. (**noun**) spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the *mauri*. To some, the *wairua* resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body. The *wairua* begins its existence when the eyes form in the foetus and is immortal. While alive a person's *wairua* can be affected by *mākutu* through *karakia*. *Tohunga* can damage *wairua* and also protect the *wairua* against harm. The *wairua* of a miscarriage or abortion can become a type of guardian for the family or may be used by *tohunga* for less beneficial purposes. Some believe that all animate and inanimate things have a *whakapapa* and a *wairua*. Some believe that *atua Māori*, or lo-matua-kore, can instill *wairua* into something. *Tohunga*, the agents of the *atua*, are able to activate or instil a *wairua* into something, such as a new *wharenui*, through *karakia*. During life, the *wairua* may leave the body for brief periods during dreams. The *wairua* has the power to warn the individual of impending danger through visions and dreams. On death the *wairua* becomes *tapu*. It is believed to remain with or near the body and speeches are addressed to the person and the *wairua* of that person encouraging it on its way to Te Pō. Eventually the *wairua* departs to join other *wairua* in Te Pō, the world of the departed spirits, or to Hawaiki, the ancestral homeland. The spirit travels to Te Reinga where it descends to Te Pō. *Wairua* of the dead that linger on earth are called *kēhua*. During *kawe mate*, or *hari mate*, *hura kōhatu* and other important occasions the *wairua* is summoned to return to the marae.

Link to Moari dictionary <https://maoridictionary.co.nz/search?&keywords=wairua>



## A beautiful poem by Heather Delamere Thomson

“Koro, what is wairua?” the child asked, eyes wide.

"Wairua, my moko is what gives us life,  
Handed down to us from a time past.  
At the moment of your beginning,  
You shared with me the wairua of our tupuna;  
For I am your link with the past,  
You are my place in the future.

The aroha of the whanau has wairua.  
And their words, their laughter, their tears,  
The marae, tangi, waiata and whakapapa,  
Have a wairua that strengthens us, gives us  
pride.

So too the sunrise and sunset,  
The soft summer rain, the raging storm,  
The song of the birds in the trees,  
The waves on the beach,  
The mist rising from the bush,  
The moonlight on the water,  
And the embracing darkness of the night.

To sit quietly in the wharenuī or the urupa,  
And feel the presence of your tupuna is to  
feel wairua.

Your arms about my neck , your breath on my  
cheek,  
Fills me with a special wairua.

For there is wairua in all things that give  
meaning to life,  
To love, to the future.

So moko, open your mind,  
Let your heart love,  
Your eyes see,  
Your ears hear  
Your hands feel.  
Give of yourself, my moko,  
For in giving you receive  
And ~~the~~ wairua grows.



# What is Rongoa? “The focus is on wellbeing, not on cure, restoring mauri to the people and the land, re-establishing our connection to nature. Nature is our blueprint to Health”

- Donna Kerridge

## 1. (verb) (-tia) to treat, apply medicines.

*Nō te taenga ki taua moutere ka atawhaitia e ngā mihinare, ka rongoātia, ka whāngaia ki ngā kai papai, ā kāhore i roa kua ora (TWMNT 18/6/1823:66). / When they arrived at that island they were looked after by the missionaries, treated and fed with healthy food, and it wasn't long before they were well.*

## 2. (verb) (-tia) to preserve.

*I rongoatia tōna tinana e ōna tāngata; i panipania katoatia ki te tote, muri iho tekau mā rua ngā rangi e whakamaroketia ana ki te rā (TWMNT 16/6/1874:148). / His followers preserved his body, smearing it all with salt, and then it was dried in the sun for twelve days.*

## 3. (noun) remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic.

*I whakaatu anō ia i te āhua o te taipō pīwa, te pūtake mai me te rongoā (TP 5/1901:11). / He gave instruction on the nature of typhoid fever, the origin and the cure.*

(*Te Māhuri* Video Tapes (Ed. 1): 2;)

<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=rongoa>

<https://www.health.govt.nz/our-work/populations/maori-health/rongoa-maori-traditional-maori-healing>


**Manaakitanga** - Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others and lift their Mana.

**Whanaungatanga** - Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

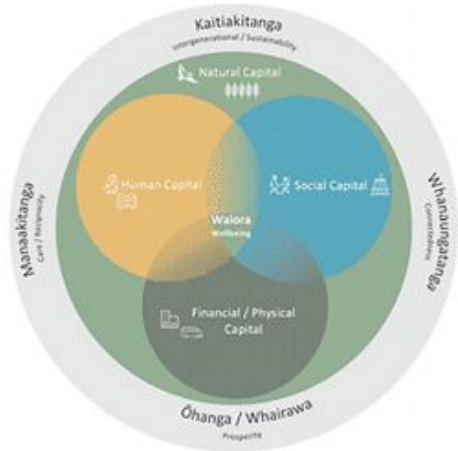
**Kotahitanga** - To work as one, Unity, togetherness, solidarity, collective action.

**Kaitiakitanga** - caring and protecting the wellbeing of others, of special knowledge and of mother earth. Guardianship, stewardship, trusteeship, trustee.

**Whakapapa** - genealogy, genealogical table, lineage, descent - reciting *whakapapa* was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of *whakapapa* and the different ways of reciting them.



# Research: A culturally derived framework of values-driven transformation in Māori economies of well-being (*Ngā hono ōhanga oranga*)



**Waiora** speaks to a broad conception of human wellbeing, grounded in water (wai) as the source of all life.

The foundations for wellbeing come through **kaitiakitanga** (stewardship of all our resources), **manaakitanga** (care for others), **ōhanga** (prosperity) and **whanaungatanga** (the connections between us).

These foundations support the development of the four capital stocks: **financial and physical capital**; **human capital**; **social capital**; and **natural capital**. Wellbeing depends on the sustainable growth and distribution of these four capitals, which together represent the comprehensive wealth of New Zealand.

## What insights did you gain from this research?

# Maori Health Model - Te Whare Tapa Whā

One model for understanding Māori health is the concept of 'te whare tapa whā' – the four cornerstones (or sides) of Māori health. With its strong foundations and four equal sides, the symbol of the whareniui illustrates the four dimensions of Māori well-being. Physical, spiritual, family and mental Health

Should one of the four dimensions be missing or in some way damaged, a person, or a collective may become 'unbalanced' and subsequently unwell.

For many Māori modern health services lack recognition of taha wairua (the spiritual dimension). In a traditional Māori approach, the inclusion of the wairua, the role of the whānau (family) and the balance of the hinengaro (mind) are as important as the physical manifestations of illness.

Link:

<https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha>



# Maori Health Model - Te Wheke



The concept of Te Wheke, the octopus, is to define family health. The head of the octopus represents te whānau, the eyes of the octopus as waiora (total wellbeing for the individual and family) and each of the eight tentacles representing a specific dimension of health. The dimensions are interwoven and this represents the close relationship of the tentacles.

Te whānau – the family

Waiora – total wellbeing for the individual and family

Wairuatanga – spirituality

Hinengaro – the mind

Taha tinana – physical wellbeing

Whanaungatanga - extended family

Mauri – life force in people and objects

Mana ake – unique identity of individuals and family

Hā a koro ma, a kui ma – breath of life from forbearers

Whatumanawa – the open and healthy expression of emotion

Link:

<https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-wheke>

# He Korowai Oranga: Māori Health Strategy

This is the original He Korowai Oranga. In 2014, it was replaced by the refreshed [He Korowai Oranga](#).

Link to Strategy Doc [Here](#)

## Emphasising whānau health and wellbeing

He Korowai Oranga: Māori Health Strategy sets the direction for Māori health development in the health and disability sector. The strategy provides a framework for the public sector to take responsibility for the part it plays in supporting the health status of whānau.

The overall aim of He Korowai Oranga is whānau ora - Māori families supported to achieve their maximum health and wellbeing.

Whānau (kuia, koroua, pakeke, rangatahi and tamariki) is recognised as the foundation of Māori society. As a principal source of strength, support, security and identity, whānau plays a central role in the wellbeing of Māori individually and collectively.

He Korowai Oranga asks the health and disability sectors to recognise the interdependence of people, that health and wellbeing are influenced and affected by the 'collective' as well as the individual, and the importance of working with people in their social contexts, not just with their physical symptoms.

Whānau ora is a strategic tool for the health and disability sector, as well as for other government sectors, to assist them to work together with iwi, Māori providers and Māori communities and whānau to increase the life span of Māori, improve their health and quality of life, and reduce disparities with other New Zealanders.

# He Korowai Oranga framework

<https://www.health.govt.nz/our-work/populations/maori-health/he-korowai-oranga>

## A living, web-based strategy

He Korowai Oranga is a living strategy. Updating this website with evidence, data and case studies will be integral activities in its second decade. Over time, this web-based strategy will become a 'hub of innovation' for Māori health.

You can access information on the aim, elements, key threads and pathways of the He Korowai Oranga framework using the diagram above. Over time, this information will be updated.

A downloadable Guide to He Korowai Oranga – Māori Health Strategy is also available.

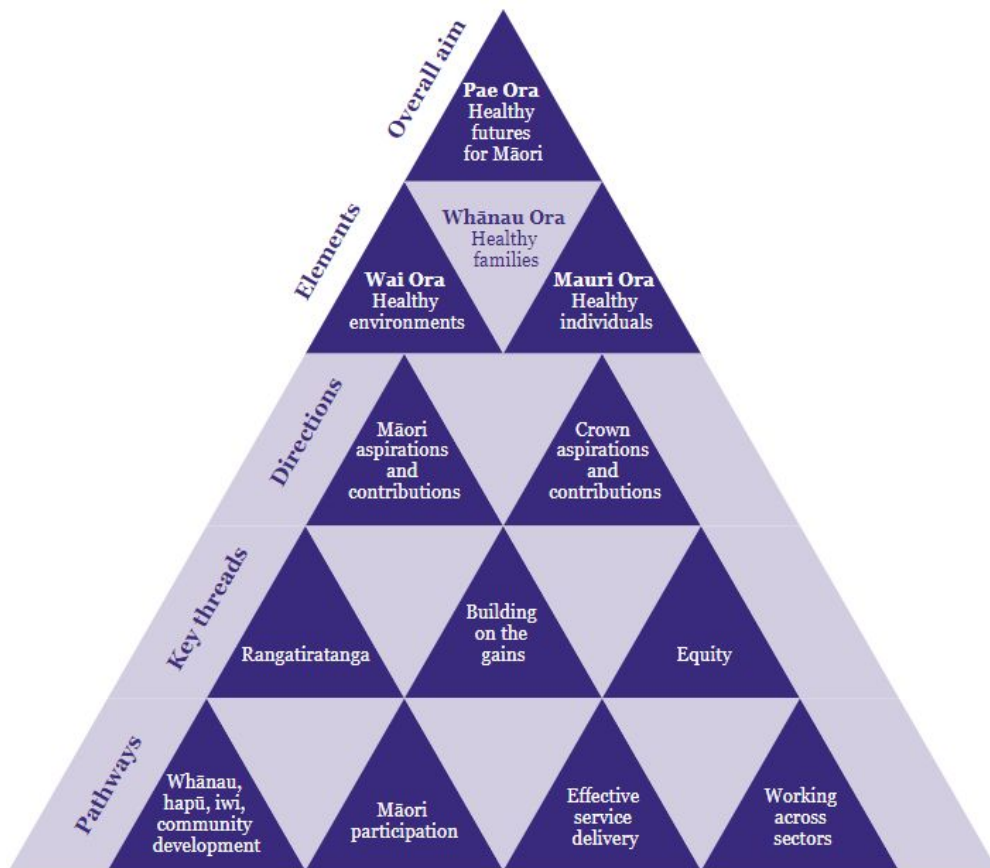
You can provide us with any further ideas or feedback for the website using our feedback form.

**The 4 pathways of the original He Korowai Oranga framework continue to tell us how to implement the strategy. These pathways are:**

- supporting whānau, hapū, iwi and community development
- supporting Māori participation at all levels of the health and disability sector
- ensuring effective health service delivery
- working across sectors.



The components of the framework are shown in the interactive pyramid below.



## How it works

He Korowai Oranga is a high-level strategy that supports the Ministry of Health and district health boards (DHBs) to improve Māori health by addressing the:

- New Zealand Health Strategy
- New Zealand Disability Strategy
- New Zealand Public Health and Disability Act 2000.
- Implementing He Korowai Oranga is the responsibility of the whole of the health and disability sector. It has implications for other sectors as well.

DHBs in particular should consider He Korowai Oranga in their planning, and in meeting their statutory objectives and functions for Māori health. He Korowai Oranga assists Māori providers and communities, and other providers when planning their own strategic development.

The elements, directions, key threads and pathways of He Korowai Oranga are the health system's guide to improving Māori health and realising pae ora – healthy futures.



# Looking forward into the series.

## Meeting Two: Wahine & Family Health

1. How might NFNZ as an organisation better support Maori women and their families?
  1. Menstrual Cycles
  2. Fertility
  3. Pregnancy and Childbirth
  4. Sexual Health
2. How might NFNZ educators incorporate these understandings in their work with women, both individually, as a family, or in a group?

## Meeting Three: Applying the Principles of the Treaty & Cultural Safety

1. How might NFNZ as an organisation practically apply the principles?
  1. Menstrual Cycles
  2. Fertility
  3. Pregnancy and Childbirth
  4. Sexual Health
2. How might NFNZ educators incorporate these understandings in their work with women, both individually, as a family, or in a group?

## Meeting Four: NFNZ Cultural Awareness policy review

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## Discussion points:

1. How can NFNZ as an organisation incorporate the Maori view on Health & wellbeing?
2. How can NFNZ educators incorporate Maori values and wellbeing into their practice?

Are these the questions we should be asking ourselves right now are we too early on in our journey to do so?

If so, what are the questions we should be asking ourselves as an organisation and as educators?

## Glossary

Atua gods of humanity, nature and the senses

Hapū kinship group, clan, tribe, subtribe—section of a large kinship group and the primary political unit in traditional Māori society.

Hau fundamental principle for the life force that generates life, sources of food supplies and the reciprocal exchanges among humans, and between humans and nature

He Whare Tapa Wha health model developed by Prof. Mason Durie consisting of psychological, spiritual, physical and family health

Iwi extended kinship group, tribe, nation, people, nationality, race—often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

Kaitiakitanga guardianship, stewardship, trusteeship, trustee

Kaupapa Māori approach

Kia ora Hello in Māori

Kotahitanga unity, togetherness, solidarity, collective action

Manaaki principle of caring, expressing mana and generosity

Manaakitanga hospitality, kindness, generosity, support—the process of showing respect, generosity and care for others

Mātauranga knowledge, wisdom, understanding, skill

Maumahara to recall



## Glossary

Mauri principle of the life essence

Mauri ora health and wellness of one's life

Ngā hono interlinking, interconnecting, relational

Ōhanga economies

Oranga well-being

Rawa goods, property, wealth, chattels, resource, asset

Taonga treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.

Tatai lineage

Te Puni Kōkiri Ministry of Māori Development

Te Reo Māori Language

Te Reo me ona tikanga Māori language and its methodologies

Te Taha Hinengaro psychological health

Te Taha Tinana physical health

Te Taha Whānau family health

Te Taha Wairua spiritual health

Tikanga method or approach



## Glossary

Tino Rangatiratanga self-determination, sovereignty, autonomy, self-government, domination, rule, control, power

Tohatoha the fair distribution of material things and social responsibility

Utu principles of exchange

Wairuatanga spirituality

Whakaheke linking principle

Whakamana to give authority to, give effect to, give prestige to, confirm, enable, authorise, legitimise, empower, validate, enact, grant

Whakapapa relational well-being linked to social groups and the environment as ancestors

Whai Rawa richness, to invest in

Whānau family

Whānau Ora family health and well-being

Whanaungatanga relationship, kinship, sense of family connection—a relationship through shared experiences and working together which provides people with a sense of belonging

Wharenui meeting house



Karakia whakamutunga;

Kia tau ki a tātou katoa,  
Te atawhai o tō tātou Ariki a Ihu Karaiti.  
Me te aroha o te Atua  
Me te whiwhinga tahitanga ki te wairua tapu  
Ake, tonu ake,  
Āmine

May the grace of the Lord  
And the love of God  
And the fellowship of the Holy Spirit  
Be upon us all forever

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