



Cultural Awareness Series

Module 2: Wahine & Family Health
Wednesday 4th August 2021 8pm

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.

What we talked about in our last Meeting:

- Concepts of Maori Healing
- Introduction to key words and their meaning
- Basic Tikanga
- Maori Health Models
- Maori Health Strategies

What's something you have taken from the previous module?



Resources:

- **Māori attitudes to periods | On the Rag: Periods - 5 mins**

<https://www.youtube.com/watch?v=sHhUAxuwO6Y>

- **Maori and Pasifika disadvantaged over BMI requirement**

<https://www.stuff.co.nz/national/health/123519860/mori-and-pasifika-definitely-disadvantaged-over-bmi-fertility-treatment-requirement>

- **Te whānau tamariki – pregnancy and birth by Hope Tupara**

Research:

- **Te Awa Atua, Te Awa Tapu, Te Awa Wahine: An examination of stories, ceremonies and practices regarding menstruation in the pre-colonial Māori world.**

<https://researchcommons.waikato.ac.nz/handle/10289/5532> Not provided yet.

- **Maori women, healthcare, and contemporary realities: A critical reflection**

https://mro.massey.ac.nz/bitstream/handle/10179/7213/02_whole.pdf?sequence=2&isAllowed=y

- **MĀORI ATTITUDES TO ASSISTED HUMAN REPRODUCTION**

<http://www.maramatanga.co.nz/sites/default/files/Research%20Report%20-%20Maori%20Attitudes%20to%20Assisted%20Rproduction%20FINAL.pdf>

- **'Your child is your whakapapa': Maori Considerations of Assisted Reproduction and Human Relatedness**

<https://sites.otago.ac.nz/Sites/article/view/76>



Traditional practices: Waiwhero (menstruation)

- When waiwhero first arrived, there would be the giving of gifts
- Moko kauae would be given, ceremonial cutting of hair, piercing of ears. She would be introduced to new arts, learn **karakia** and **waiata**.
- There would be a **hākari** (feast), and there would be a ceremonial bleeding onto the **whenua** as a gift to Papatūānuku (Earth mother).
- This practice was about acknowledging the connection between people, land and ancestors.
- Tūpuna believed wahine's waiwhero, the menstrual blood, carried their ancestors. Bleeding straight onto the land was their gift to the mother, to Papatūānuku. Some **wāhine** that still do that today.

Ref: TE AWA ATUA, TE AWA TAPU, TE AWA WAHINE: An examination of stories, ceremonies and practices regarding menstruation in the pre-colonial Māori world <https://researchcommons.waikato.ac.nz/bitstream/handle/10289/5532/thesis.pdf?sequence=3&isAllowed=y>

Traditional practices: Waiwhero (**menstruation**) continued

- Women in traditional Māori society were considered very **tapu** during menstruation, due to the degree of tapu associated with blood. Menstruating women were kept away from common areas because of their tapu (sacred) state – contact with materials essential to society was seen as insulting the **atua** (gods). Women would not enter the **whare** mata (housing for nets and snares), cultivated areas, shoreline or food storage areas, and did not associate with men or their belongings. Such acts were thought to bring dire consequences.
- Mosses such as angiangi and kohukohu were used to make pads, called kope.
- Decoctions made from karamu and puka plants were used to ease period pain
- Women are considered "tapu" meaning sacred during menstruation.
- Māori women were given the opportunity to rest during their menstruation period.



Traditional practices – Pregnancy and Birth

The word whānau means both to give birth and family, and hapū means both pregnant and clan, illustrating the significance of pregnancy and childbirth to Māori. The proverb ‘Mate i te tamaiti he aurukōwhao; mate i te wahine he takerehāia’ (the death of a child may be overcome, but the death of a woman is a calamity) shows the importance of producing children. When a family line was in danger of disappearing through lack of children it was called a whare ngaro (lost house)

Conception: When a woman had difficulty conceiving she would go to a tohunga, who would carry out the rite of whakatō tamariki. In one tradition the hei tiki talisman was said to help with conception. The first tiki was given to Hineteiwaiwa by Tāne for this purpose. There were trees and stones known as tipua which were said to help people conceive. Examples include a supernatural rock, Uenukutuwhatu, at Kāwhia, and a tree, Te Hunahuna-a-pō, at Galatea, in the Bay of Plenty. A woman who was not pregnant would stand over the whenua (placenta) of a new-born child to help her conceive. If a woman wanted a particular sex she would stand over the whenua of a male or female child. Some women chose to whāngai (adopt) children, which sometimes caused them to conceive.

Contraception. For natural contraception supplejack and flax root were used, or toetoe and poroporo leaves. The whakapā rite, involving karakia by a tohunga, was said to be a practice to avoid pregnancy which evolved after the arrival of Europeans. Breastfeeding was a form of contraception – babies were breastfed for a long period, and women typically could not conceive another child until babies were weaned. Whakapapa show that women had fewer children before Western infant feeding practices were introduced.

Traditional practices – pregnancy and birth continued

Cravings. During pregnancy a woman might begin to kumama (crave) or wainamu (dislike) certain foods. It was believed that these likes or dislikes came from the child.

Place of birth. Due to the tapu of childbirth women did not give birth in ordinary dwellings. Confinement took place in the open, or in purpose-built shelters, called where kōhanga by some tribes. During birth, mothers would usually squat and hold on to handposts. The house used for birth, together with mats and other objects used, would be burned after labour.

Labour. If childbirth was prolonged then a tohunga could recite a karakia to bring about the birth. Hineteiwaiwa had a difficult birth – the karakia to help her was ‘Ko te tuku o Hineteiwaiwa’. This karakia was also said over Rangiuru, wife of Whakaue, on Mokoia Island in Lake Rotorua, when she was giving birth to Tūtānekai. When a baby was born by breech presentation (whānau whakawae) it was considered the child would be smart and coordinated. A good athlete was described as a whānau waewae. The umbilical cord was tied with flax fibre or thin stems of makahakaha, a creeper which grows on sandy beaches. The cut end would be smeared with oil (titoki).

Ref: TE AWA ATUA, TE AWA TAPU, TE AWA WAHINE: An examination of stories, ceremonies and practices regarding menstruation in the pre-colonial Māori world <https://researchcommons.waikato.ac.nz/bitstream/handle/10289/5532/thesis.pdf?sequence=3&isAllowed=y>

Maori women, healthcare, and contemporary realities: A critical reflection

This study talks about the many things that influence the realities and disparities we see in Health among Maori woman.

Some of these are:

- Past negative experiences of the individual and of past generations with Health providers
- Lack of emphasis of concordant relationship building by health providers
- Lack of Cultural safety in how someone is assessed and/or treated.
- Lack of self awareness of attitudes and behaviours towards difference and the underlying position of power that a health professional holds.
- Inconsistency of cultural safety across different providers

[Ref: https://mro.massey.ac.nz/bitstream/handle/10179/7213/02_whole.pdf?sequence=2&isAllowed=y](https://mro.massey.ac.nz/bitstream/handle/10179/7213/02_whole.pdf?sequence=2&isAllowed=y)



What is cultural safety?

A Māori term for cultural safety *kawa whakaruruhau* can be translated as protection from potentially harmful or troublesome elements and relates more to the actions and activities of nurses, nursing and health professionals rather than focusing on ethnicity. New Zealand nurse and nurse educator Irihapeti Ramsden (*Te Awe Awe o Rangitane, Tikao o Ngaitahu*) maintained that cultural safety was not about the patient but about the nurse's behaviour and attitude toward patients and their ability or otherwise to create a trusting relationship.

What is a organisational Cultural safety statement?

Nurses council example

link: <https://dochub.com/roshanneannan/oGZeMNNwXYXn6yJRQvbrYd/profprac01-week-4-guidelines-for-cultural-safety-the-treaty-of-waitangi-and-maori?dt=bsFAkJHDXciVDg5zTSV9>

Medical Council Example link: <https://www.mcnz.org.nz/assets/standards/b71d139dca/Statement-on-cultural-safety.pdf>

What does NFNZ have?

PROFPRAC01 - Week 4 - Equality, Diversity and Cultural Sensitivity.pdf

<https://dochub.com/roshanneannan/bDa8NX3RdpN76bkR2zA6Ev/profprac01-week-4-equality-diversity-and-cultural-sensitivity-pdf?dt=bQkDXs6JayXpxiu8ywsb>

NFNZ POLICY on Cultural Awareness

<https://dochub.com/roshanneannan/DL7JIEGV1EL71DdVrWe0oa/cultural-awareness-09-09-pdf?dt=CqZstX8NDsozMe7qpr6n>



The first recommendation of this review

1. Research: Self-reflection tool

Kawa Whakaruruhau as a cultural safety nursing theory for Māori health addresses the categories of difference and power. It involves self-reflection by the nurse and assessment of cultural safety by the receiver of nursing care or user of services and programs. A recommendation is for the development of a self-reflection tool for nurses. Existing literature would be reviewed, any identified tool evaluated, and modified or developed for nurses to self-identify attitudes to difference, and the origin of the influences on those attitudes, to inform self-knowledge. The origin of the influences may include historical events in the nurse's family, class, social, racial, and economic understandings, peers, or media. The tool would include a guide for the nurse to develop their own plan to address self-identified attitudes to difference, which may include discussion with a supervisor in cultural supervision. The role of an appropriately prepared Tauwi registered nurse to provide a safe environment for Tauwi nursing students or registered nurses to discuss cultural safety and Te Tiriti issues in cultural supervision is linked to the literature (Huria et al., 2014).

Could we do something similar whether through the course or as an educator activity?



MĀORI ATTITUDES TO ASSISTED HUMAN REPRODUCTION: AN EXPLORATORY STUDY. Dr Marewa Glover with Alvie McCree & Dr Lorna Dyll

Strong theme in Research: Whakapapa survival

Whakapapa (genealogy) forms the foundation of Māori philosophy. Birth is the instrument by which whakapapa is created. All things are related through whakapapa – the gods, natural phenomena, humans and all other living things. Whakapapa provides a way of understanding the universe and its past, present and future.

- What's something you gained from reading this Research?



Discussion points:

1. How might NFNZ as an organisation better support Maori women and their families?
2. How might NFNZ educators incorporate these understandings in their work with women, both individually, as a family, or in a group?

Looking forward into the series.

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

1. How might NFNZ as an organisation practically apply the principles?
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

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
