

Te Rau o Tāne

(Upholding the Mana) Inclusion of Tāne Māori in the pregnancy, labour, and birth journey

Aroha (Camille) Harris

Te Aupōuri

A dissertation submitted to Auckland University of Technology (AUT)

in fulfilment of the requirements of

Post Graduate Certificate Health Science

2021

Department of Midwifery, School of Clinical Sciences

Faculty of Health and Environmental Sciences

Primary Supervisor: Judith McAra-Couper

Secondary Supervisor: Annabel Farry

Mātanga Mātauranga Māori : Paraone Tai Tin rāua ko Beatrice Leatham

Abstract

This dissertation will share my reflections and the learning I have uncovered regarding tāngata whenua o Aotearoa, specifically, tāne Māori when sharing their hapūtanga, haerenga. Within Te Ao Māori, hapūtanga is a significant process deeply embedded with ancient mātauranga, and yet so much of this knowing has been lost. Therefore, this has been my karanga, my wero, to uphold the mana of our people and remind our tāne of their korekore and their whakapapa. We as Māori know how important our tāne are and their link to pōkaitanga, hapūtanga, birth, and beyond.

As a Māori midwife working closely with whānau Māori and providing kaupapa Māori care, I see the difference that our care makes. Cultural connection is something that Aotearoa prides itself on; yet, whānau Māori do not necessarily receive culturally safe care. In fact, too often their experience of maternity services in Aotearoa is mana diminishing. Huge disparities exist in the provision of healthcare for Māori. In the interest of this dissertation, we focus on hapūtanga. This led me to the research question: How do we understand, include, and uphold the mana of tāne Māori during the pregnancy, labour, and birth journey? The aim is to reflect on the importance of mana tāne, acknowledging the impact of disconnection including lack of knowledge and understanding and the imbalance of power within our maternity system and beyond.

As I reflected on the shared hapūtanga experiences, I was increasingly informed about how tāne perceive themselves within the pregnancy and birth space. It also informed me of their korekore, their potential as well as their “knowing”. The use of whānau pūrākau aligned with the kaupapa Māori methodology that informed this dissertation. Pūrākau have been the pou to the knowledge shared and gained upholding the mana of the whānau and especially that of tāne Māori.

The Te Atatū Pūrākau analysis tool created by Alayne Mikahere-Hall (2017) provided concepts that I was able to apply to the pūrākau. These concepts such as wairuatanga gave consideration to a Te Ao Māori perspective that aligned with the research and the kaupapa. This allowed a thorough analysis of the pūrākau giving insight, vision and understanding in a way that keeps within the true kaupapa of Te Rau o Tāne with respect. Te Atatū pūrākau ensured that I was able to whakamana tāngata whenua keeping them culturally safe within their world view, their beliefs, their tikanga whilst their hapūtanga journeys were explored.

The exploration and concepts of analysis of the pūrākau have shown that there are clear failings within our current approach towards tāngata whenua and specifically tāne Māori. The current Maternity health care provided with New Zealand fails to uphold the commitments promised within Te Tiriti o Waitangi and fails to understand the consequences suffered by tāne Māori because of the severed link that now exists within pōkaitanga and hapūtanga.

The whānau pūrākau became the waka of navigation and the incredible pou that informed the research. The many layers of trauma and experience unravelled allowing a deep insight into the mamae and the journeys held by tāne Māori. This gave understanding on how we as health professionals approach whānau Maori when providing their care. Pūrākau was a necessary tool to conduct this study as it resonated not only with myself the researcher but with the whānau also. Their world view was able to be celebrated in a way that provides a genuine and realistic interpretation that upholds their mana. This approach set the mauri for my study and resonates well with Māori in a way that we appreciate and understand to be tika and pono.

The key conclusions from Te Rau o Tāne that will be explored in future research is the importance of working towards a maternity system that will consider the historical damages that have separated tāne Māori from their pōkaitanga and hapūtanga. To re-evaluate how midwives as well as the New Zealand Maternity system understands, views, and values the important role of tāne Māori within their hapūtanga. These key points are critical to research further in order to uphold the obligations of Te Tiriti o Waitangi and ensure that tāne Māori, whānau Māori and pēpē Māori are thriving within the midwifery care that we are so privileged to provide in Aotearoa. Ensuring that for tangata whenua it is nothing less than mana enhancing.

Mauri ora

Table of Contents

Abstract.....	i
Table of Contents.....	iv
List of Figures.....	vii
List of Tables.....	vii
Attestation of Authorship.....	viii
Acknowledgements.....	ix
Mihi Ahau.....	ix
Chapter 1. Introduction.....	1
Ko Wai Au.....	1
Ko Tenei Au Whakapapa.....	1
Te Ao Māori.....	4
Mahi.....	6
Aim of Research.....	7
Rationale for Research.....	7
Why Am I Doing This Research?.....	8
Methodology and Methods.....	8
Kaupapa Māori – mātauranga Māori.....	8
Pūrākau.....	8
Te Atatū Pūrākau.....	8
The 4th Research paradigm.....	9
Chapter 2. Literature Review.....	12
Background to the Literature Review.....	12
Māori concepts.....	12
Mana motuhake.....	13
Search strategy.....	14
Historical Understanding of Tāne Māori and Wāhine Māori.....	16
The Exclusion of Tāne From Birth.....	17
Birthing Practices and Place of Tāne at Birth.....	18
Place of Men at Birth in Other Indigenous Cultures.....	21
Midwifery Care in New Zealand.....	24
Summary.....	25
Chapter 3. Methods and Methodology.....	27
Kaupapa Māori.....	27
Kaupapa Māori Protocols.....	28

Kaupapa Māori Principles	28
Whakapapa	29
Ata	30
Whakawhānaungatanga	30
Methods	31
Narrative Literature Review	31
Self-Narrative Journal	33
Pūrākau	34
Data Analysis - Te Atatū Pūrākau	35
The Method of Te Atatū Pūrākau	37
Ethical Considerations.....	40
Chapter 4. Pūrākau	42
Pūrākau - Tahī	42
Time has no bounds: Kanohi ki te kanohi, tangata te tangata	42
Pūrākau - Rua	44
The three realms: Te Kore - Te Pō - Te Ao Mārama.....	44
Pūrākau - Toru.....	45
Te Mihi - Rūaumoko.....	45
Chapter 5. Findings	48
Mikahere-Hall's Te Atatū Pūrākau Concepts	48
Pūrākau - Tahī	51
Time has no bounds - Kanohi ki te kanohi, tangata te tangata	51
Pūrākau - Rua	56
The three realms Te Kore - Te Pō - Te Ao Marama.....	56
Pūrākau - Toru.....	58
Te Mihi - Rūaumoko.....	58
Chapter 6. Te Rau o Tāne.....	62
Introduction	62
Findings	63
Research Rigour, Strengths, and Limitations	65
Recommendations	69
Education	69
Midwifery practice	71
Research.....	73
Conclusion.....	74
References	76

Glossary.....	82
Kupu Māori (Māori word – definition).....	82

List of Figures

Figure 1. Overview of search strategy and articles included in the review	15
Figure 2. Factors considered in Te Atatū Pūrākau (Mikahere-Hall, 2017)	36

List of Tables

Table 1. Five studies included in the review	16
Table 2. Example of Te Atatū Pūrākau Method	38

Attestation of Authorship

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

Signed:

Date: 22/12/2021

Acknowledgements

Mihi Ahau

This dissertation reflects the aroha and trust demonstrated by the tāne and whānau who so openly shared their experiences with me. It is their pūrākau that has allowed me to become immersed in te ao Māori in a way that enabled me to delve deeper into our Māoritanga; a world so old in culture and rich in mātauranga that together our puku would grumble in hunger for more. Nga mihi e te whānau . I am forever grateful for the woven connections of whakapapa that we are, the journey we have navigated together, and the learnings bestowed upon us all by our tīpuna.

Kei a koe te mana!

E kore au e ngaro, he kākano ahau i ruia mai i Rangīātea.

I will never be lost, I am a seed, born of greatness, descended from a line of chiefs.

Mauri Ora!

Chapter 1. Introduction

Ko Wai Au

Te ao Māori is the moral compass that has guided me throughout my rangahau. My tīpuna navigate the way, as I uncover and gain a deeper understanding of ko wai au and learn about myself and where I am from. An incredibly rich journey is unfolding; awakening a level of consciousness in relation to my very existence and all that connects me back to Rangiātea. This will inevitably be a lifelong journey as it includes reclaiming my reo. Cairns and Dawes (1996) pointed out that it is a necessity to know yourself before attempting to understand another. In te ao Māori, the correct tikanga before continuing with any kaupapa requires one to identify themselves—their iwi, whenua, whakapapa, who they are and where they are from (Iti, 2015).

Ko Tenei Au Whakapapa

Ko Māmari tōku waka

Ko Ruanui te tangata

Ko Ngarui Everitt tōku kuia

Ko Taniwai Harris tōku koro

Ko Tawhitirahi tōku maunga

Ko Awapoka tōku awa

Ko Parengarenga tōku moana

Ko Rongopatutaonga tōku whare kai

Ko Waimirangi Haerekitera tōku whare tīpuna

Ko Pōtahi tōku marae

Ko Toko o te Arawa tōku urupa

Ko Te Aupōuri tōku iwi

Ko Te Kao tōku tūrangawaewae

Ko Aroha Harris ahau

I am a child of whāngai raised in the richness of my grandparents. My nan, Ngāruī Everitt, is from a small place in the far north called Te Kao; my koro Taniwai Harris is from Mangamuka. The word whāngai means to feed, to nurture, to grow. I grew up with my uncles still at home, coming and going like brothers; and, although my father was not in my life, I was always aware of my mother. We lived in Māngere Bridge with my koro working long hard days on road works and in his spare time working on cars in the garage. My grandmother also worked hard and ensured there was a hot kai on the table every day. We had our own kaupapa at home; we knew our chores, setting the table, doing the dishes, and so on. Every night we said karakia; and as often as we could, we headed back to the far north. I have happy and warm memories of my childhood and it is thanks to my grandparents that I have a strong connection to my culture. On reflection, my childhood is also where the passion and commitment to my people and to tāne Māori began. When I was 10, my koro took his life. I have yet to kōrero with my nan about what led him to this action. I may never know for certain. However, in my eyes, the pressures of the urban shift, disconnection from iwi, hapū, whenua, and the fruitless promises of a better life all negatively impacted my koro resulting in him no longer wanting to be here. The effect on our whānau was huge—its impact is still visible 35 years later. My whānau are all in varying ways disconnected and continue to struggle; my uncle that found his dad has been homeless and living rough ever since. My nan returned home to her whenua. No counselling or support was available to any of us. This is something that is still hard to source for whānau under my care today. Unfortunately, with no help available, all my whānau have had (and continue to have) issues with alcohol, drugs, violence, law, employment, connection, whakapapa, happiness, and health.

After my koro passed, I spent more time with my uncle Mete Kaka. He would take me pig hunting, fishing, catching wild horses, and we would spend hours in the ngahere. He would

share stories of his childhood, the whenua, our whakapapa; and it is only now that I see the significance this had on my existence. All he knew of te taiao, te ao Māori, and his sharing of whakapapa has been my saviour and is my driving force today. I mihi to my uncle. Oh, how I so wish you were still here to share stories and talk rubbish with me; arohanui, he pūrākau taonga motuhake, moe mai rā.

I have had, and at times still have, my struggles; however, I have managed to land at this point where I am today. I continue to learn more about myself—who I am and where I am from—as I reclaim my reo and educate myself, so I can continue to connect and create positive change for my people. I am led by my tīpuna; this is something I know and feel. However, it is challenging and confusing, having to walk in a world of fusion; one step te ao Māori and one step te ao Pākehā. Even among my own whānau, the worlds collide. My children are confused and not always enthusiastic about the blood that runs through our veins. They do not always believe in certain kōrero of our culture or of our tikanga and instead dismiss it and wish that I would come to my senses. For me, this makes my whakapapa, our whakapapa, even harder to hear, to absorb, to breath in. Within my whānau I am often the only one holding views and having to remind myself, kia kaha. I glimpse sparkles in my children, and I know that they take in much of what they see me do and go through. Soon I am receiving my moko kauae. This has not come about lightly and is a decision that I make for us all. I have sat with my grandmother who raised me and together we discussed our thoughts on moko. Interestingly, it became clear that my grandmother had been so thoroughly colonised, despite speaking Māori. Initially it would seem that she shared western derogatory views in relation to our indigenous practices and traditions. Gently the conversation developed and, although she was not fully convinced, she agreed that our culture is important and felt saddened that so much mātauranga Māori has been lost. She also added that someone serving our people (like me as a midwife), is

someone whom she would consider worthy of moko kauae. In addition, she said that as far back as she can remember, there is not anyone in our whānau or in any photographs with moko kauae. She simply stated, “There are none.” I am not sure this is true and am yet to delve further. Thus, the whakapapa, mokopapa, haerenga, continue to move and evolve in this enriching journey that I am blessed to be on.

Mauri Ora!

Te Ao Māori

At the beginning of this journey, it was recommended by my Māori cultural advisors that I explain for the reader my understanding of te ao Māori. Therefore, I have introduced this worldview here so that an appreciation of a Māori perspective can guide the reader throughout this rangahau.

Te ao Māori is a worldview in which we consider, respect, and value whānau, environment, whakapapa, wairua, connecting our environment to our atua and to our own beings. There is an understanding that these things must be cherished and nurtured for our physical world, our spiritual world, our thinking world, and our future world to thrive. Te ao Māori is an ancient world of knowledge that relates back to the very beginning of our existence (Iti, 2015). It is the way in which I am led; a moral compass that continually connects me back to my tīpuna who guide me. It is a worldview that is loving and caring; a view that holds ancient pūrākau or stories. These pūrākau, waiata, oriori, connect us to our atua and to Rangiātea and Te Rauroha, a place where our atua and māreikura dwell, our heavens so to speak.

Growing up you learn such things from your elders, from running around on the marae, and hearing the stories or being shared tikanga of what to do and what not to do. I have warm

and loving memories of my nannies and aunties telling me what to do—take your shoes off before entering the whare tīpuna on marae, kiss those who have passed, and then go around and one by one acknowledging the importance of everyone, whanaungatanga. Tikanga and kawa was something learned through osmosis as I followed older cousins and then, in turn, I showed the younger ones. It is only looking back that I realise how much I learned from listening to the kōrero on the marae and from the kaumatua and kuia.

I used to go pig hunting in Te Kao, the small place in the far-far north where I am from. My uncle Mete who used to take me hunting was strong in the old traditions and knew the forests like the back of his hand, even when it was pitch black in the middle of the night. I did not know at the time how special the stories were that he shared of the whenua, of whānau, and where and why they planted all the pine trees. Often it is not until someone has passed that we realise the significance of such experiences and conversations. The ngahere was named after his father (Temepara), and he was always immensely proud of that. It is beautiful, lush iwi land rich with fauna, flora, and wild pigs where my whānau can hunt and feed their tamariki, for there is abundance for everyone. Fishing was another strength and skill that my uncle shared with so many. There is a saying—you can give a man a fish and it will feed him for a day, or you can teach him how to fish and you will feed him for a lifetime (Lao Tzu, n.d). My uncle did this for so many of our whānau; handing down his knowledge and skills, taking the time to nurture each learning hunter and gatherer, whilst embedding the knowledge of the moana, ngahere, taiao, teaching what to take and understanding how much and what to leave. When my uncle passed a couple of years ago, it reminded me of how important the time spent together actually is and that so much has gone with him now, like with our tīpuna before him. His passing highlights the need to learn what we can; to give life to our pūrākau, traditions and culture; to uphold the mana of te ao Māori and our tīpuna; to give it life – Hā, Mauri ora!

Mahi

I am sharing this here because it is relevant in the context of who I am and the work I do. The more I care for whānau Māori, the more I understand how to provide kaupapa Māori midwifery care. This understanding has led me to my research and the development of the research question.

I can remember wanting to become a midwife when I was 15. I cannot quite say why. However, later in life, when I learned of my great-grandmother being the lay midwife in our iwi, my heart warmed, and it made sense as her mana runs through me. I studied late in life and was 40 when I became a midwife. I had gathered the application forms to study more than once over the years; however, in 2013, when I saw the degree offered in South Auckland, I felt more determined to apply. Finally, here was a university in the heart of South Auckland offering health sciences and making education accessible and visible to my people. For me, this was huge, tino rangatiratanga. It motivated me and I wanted to contribute towards more positive statistics for Māori in education. I knew that once I had gained this tohu, that my purpose was to awahi and serve my people. I proudly provide kaupapa Māori care to whānau Māori throughout South Auckland. I plan to continue working here as this is where many of my people reside within Tāmaki Makaurau. I am unapologetic in only caring for whānau Māori. To be under my care, you must whakapapa or at least know that you do. Providing maternity care exclusively for whānau Māori is equity and means they have access to a midwife to whom they can relate and who will keep them culturally safe. Under my care, tino rangatiratanga is paramount over one's health journey and that of their whānau. We are equal, we are whānau, we are Māori.

My research question is:

How do we understand, include, and uphold the mana of tāne Māori during the pregnancy, labour, and birth journey?

Aim of Research

I aim to share my findings so that we can learn and understand the importance of mana tāne, acknowledging the impact of disconnection including lack of knowledge and understanding and the imbalance of power within our maternity system and beyond. Furthermore, I aim to challenge the status quo by creating credible strategies to influence positive changes within our midwifery model of care. My determination is to ensure the obligations under Te Tiriti o Waitangi and the mana of tāngata whenua is appreciated, upheld, and valued, to enhance the Mauri of my people and create a better Aotearoa for our mokopuna.

Rationale for Research

Current statistics show that Māori contribute to the largest birthing population within Counties Manukau (Counties Manukau District Health Board, CMDHB 2020); which highlights the need for kaupapa Māori maternity care to be delivered by Māori for Māori. Working in this way, I have made beautiful connections with my people; I provide a service that they understand, that sounds and looks familiar, that keeps them culturally safe. Every day there are emails, text messages, voice messages of wāhine Māori seeking Māori midwifery care. The whānau that contact me believe that Māori midwifery care serves them better culturally than the current maternity care from a Pākehā worldview. Because the current inequity inherent in the Māori midwifery workforce means that whānau Māori cannot always find a Māori midwife, I hope to provide a resource that will inform non-Māori midwives as well as undergraduate midwives of Aotearoa.

Why Am I Doing This Research?

The reason for doing this dissertation has become clearer to me over time. With each haputanga, threads of tikanga weave connections between wāhine pōkai, wāhine and tāne, as they prepare to welcome their pēpē. Therefore, it is evident that it is tikanga that must inform our care from the first meeting. For tāne, this familiar approach of societal lore creates a sense of trust and enables a safe space for them to step into their role as rangatira. The connection for our tāne through pōkaitanga connecting back to Io, to our atua, is a vital connection that has been severely interrupted through colonisation and external events that have removed our tāne from the intrinsic ways in which wāhine Māori and tāne Māori existed within unison, balancing each other, kotahitanga—as one. This study begins to gather the mātauranga to understand this critical bond within te ao Māori that runs through the energies of tāngata whenua and connects us to our very existence and beyond (Te ao wairua, Io, Rangiātea, Hawaiki, pōkaitanga, whakapapa).

Methodology and Methods

This research will be informed by:

Kaupapa Māori – mātauranga Māori (ways of doing and knowing, ancient Māori knowledge, whakapapa) so that valuing, gathering, and analysis of the literature align with values such as whanaungatanga; and upholds the mana of tāngata whenua whilst acknowledging tikanga and principles (Pihama et al., 2004).

Pūrākau will be used to analyse and interpret the information gathered during this research. Pūrākau will also guide me to ensure that the information gathered and shared is tika and pono.

Te Atatū Pūrākau is a Māori data analysis model developed by Alayne Mikahere-Hall

(2017) that I will be utilising to examine my findings. This model enables me, as the Researcher, to analyse the narratives and interpretation of the whānau pūrākau whilst considering factors such as:

- Social circumstances of the whānau
- Whakapapa – whānau relationships and connections, including historical factors
- Emotional aspects of Pūrākau - considers the bonds between whānau, tamariki, and mokopuna
- Interpretations – the analysis and interpretations made by the researcher
- Wairuatanga – acknowledging the whānau pūrākau and accepting the level of wairuatanga for whānau without judgement

The 4th Research paradigm will also inform the research as it will challenge me to consider other ways or points of view such as the sharing of stories (within te ao Māori) through whakapapa, as mentioned earlier, including waiata, karakia, and oriori (Rapport & Braithwaite, 2017).

There are two parts to this research:

1) Review of the literature. This will be a narrative review of the literature. A narrative literature review can provide a history and trace the development of something over time. A narrative review will focus on the topic of interest to uncover what is known about the topic; it usually involves four steps.

1. Conduct a database and literature search
2. Identify the key words
3. Review abstracts and articles
4. Summarise and synthesise the findings

2) Self-narrative journaling. A research journal will be kept throughout, capturing personal experiences through my eyes as wāhine Māori and midwife. By journaling, I will endeavour to explore and document my observations, thoughts, and feelings of how I interpret the experience and emotions of tāne Māori and whānau Māori during their hapūtanga, whilst utilising the guidance of a te ao Māori lens. For tāne Māori, I aim to learn and understand more of what this experience is like for them when their mana is upheld during this time. My journal will be a self-narrative which will consist of my observations whilst working with whānau Māori, including my knowledge and hapūtanga experience.

Furthermore, I will include in my journaling reflections of the documentary footage of “My Māori Midwife”, of which I am a part, and the discussions shared by whānau, māmā, and pāpā regarding how they felt, how different it may have been, and how this may impact on their future hapūtanga. Within my journaling, I will also value and include conversations with friends, colleagues, and whānau. For Māori, narrative and storytelling is a process that comes naturally to us; and within our culture, it is how we understand and share our history. Thus, it is an appropriate method and methodology for this dissertation. Conversations and teaching from mātanga within Mahi a Atua wananga will be captured through journaling and used to further inform the findings.

In Chapter Two, I explore literature relevant to my research question. This will be intentional in the aim to utilise Māori researchers as much as possible to ensure credible evidence from a te ao Māori perspective. In Chapter Three, I will apply the kaupapa Māori methods and methodology, as well as the Te Atatū Pūrākau data analysis tool to understand the literature that has been reviewed. Within this chapter I will also apply the 4th paradigm to further include and analyse the self-journal that I have kept.

Chapter Four will uncover the findings and themes that present once the analysis of the literature, and the self-journaling has been completed. Chapter Five will collate the findings and apply further research in order to inform recommendations for practice and education.

Chapter 2. Literature Review

In carrying out the literature review and searching for relevant articles and knowledge relating to my research question, a significant issue arose. That is, there was little or no literature available from traditional academic sources that related to the research question and focused on tāne Māori and childbirth. On one hand, this is surprising as there is a growing interest in understanding Indigenous knowledge and practises, recognising the positive effect this has on Indigenous health and wellbeing. However, on the other hand, in Aotearoa, mātauranga Māori is still being gathered and documented with much of this ancient knowledge sadly lost. Such an issue is not isolated to Aotearoa as the cries of lost knowledge echo throughout the lands of many Indigenous peoples (Áhrén et al., 2021). Recognising I was searching for lost knowledge led to an awareness of mātauranga that I find grumbling in my puku, an inner force driven by my tīpuna, one that is heart-breaking and heart-warming all at the same time.

To explore knowledge with all the richness that mātauranga Māori holds is complex and humbling. This is a narrative literature review so that history and development of events and concepts over time can be explored. In this way, huarahi can be navigated with the purpose and hope of discovering what it meant for tāne as their whakapapa grew and flourished.

Background to the Literature Review

Māori concepts

Midwives have a huge responsibility for every whānau for whom they care. The responsibility for Māori midwives is greater still, as they care for their people. For a Māori midwife providing care for whānau Māori, our mahi is informed by concepts such as

manākitanga, to awhi, to care; and requires constant navigation and decision making, upholding mana, and creating space—stepping back and allowing the whānau to lead their own hauora. Rangatiratanga (sovereignty over their health) informs how a Māori midwife works. Whilst undertaking this literature review, it became clear that it was important to present not just the place of tāne in childbirth but within te ao Māori which gives context and meaning to the place of tāne.

Mana motuhake

When beginning a journey with whānau, a Māori midwife heads to mana motuhake. This is not a conscious plan but one that I know I want for myself and, most certainly, for my people. Mana motuhake is a promise clearly stated in Te Tiriti o Waitangi 1840, alongside other commitments such as kāwanatanga and rangatiratanga. According to Durie (1989), Te Tiriti o Waitangi promised the right for Māori to rule themselves. The obligations of this treaty are yet to be upheld, with the Indigenous peoples of Aotearoa having suffered greatly due to broken promises and the impact of colonisation (Smith, 2015). However, it is tāne Māori and their importance within hapūtanga that is the focus of this literature review. Tāne Māori, pre-colonisation, were predominantly the tohunga of tāngata Māori (Simmonds, 2014). Within birthing, they played a vital role, as it was often tāne—fathers and grandfathers—who assisted and guided wāhine throughout hapūtanga (Coromandel-Wander, 2013). Tohunga would recite karakia to protect the life force of both the māmā and the pēpē. Cultural practices such as these were performed both during labour and birth, and to nurture one's mauri during illness and death. The karakia called upon by tohunga would be specific to the circumstance and ensure the life balance of the mauri was protected (Ngawati et al., 2018; Smith, 2015). Within te ao Māori, it is appreciated that everything has a mauri, ensuring the vital essence of one's being or life force. Furthermore, it is recognised that if unbalanced it was tohunga who would perform karakia to restore the

wairua of the mauri (Coromandel- Wander, 2013; Lee 2005). Interestingly, in Coromandel-Wander's (2013) research it is stated that it was tane—specifically the fathers—who composed the oriori, consolidating their connection to pēpē. Oriori would explain the significance of fatherhood and the intrinsic connection to one's potential as bestowed upon them by Io. This study highlights and supports the role of tāne and of pāpā within te ao Māori birthing traditions. It also recognises that further study is needed to understand, reclaim, and restore the mauri of birthing traditions for tāngata whenua, including the mana of tāne Māori (Coromandel-Wander, 2013; Ngawati et al., 2018).

Search strategy

During the investigation into relevant literature, I was successful in retrieving several articles that related to traditional birthing for Māori. The key words I used for this part of the literature search were: Indigenous birthing for Māori, tāne Māori and hapūtanga, the role of tāne Māori during birth. All searches led me to similar studies based on birthing for Māori; yet, there was nothing that was specific to tāne or informative of the role they may have held within hapūtanga. Although there was minimal academic literature that I could find, there were other material that explored tāne as tohunga. This sort of material maybe named as the sharing of korero with kaumatua and kuia the mātanga of mātauranga Māori or the attendance of “Mahi a Atua” wānanga and the understandings of ancient pūrākau broken down, explored, and applied to the present. Not to be put off by the lack of material, I undertook a different strategy and began to contact and speak with academic researchers who also could not name any literature specific to my research question. However, as happens for Māori, I have sat in wananga with elders who have shared kōrero around tāne Māori and the roles they held within health and hapūtanga. Although this knowledge may not yet be recorded within our western academic institutions it does not mean that it does not exist or should not be valued as informing this current research.

An overview of the the search strategy is presented in Figure 1 and the final five included studies are listed in Table 1.

Figure 1. Overview of search strategy and articles included in the review

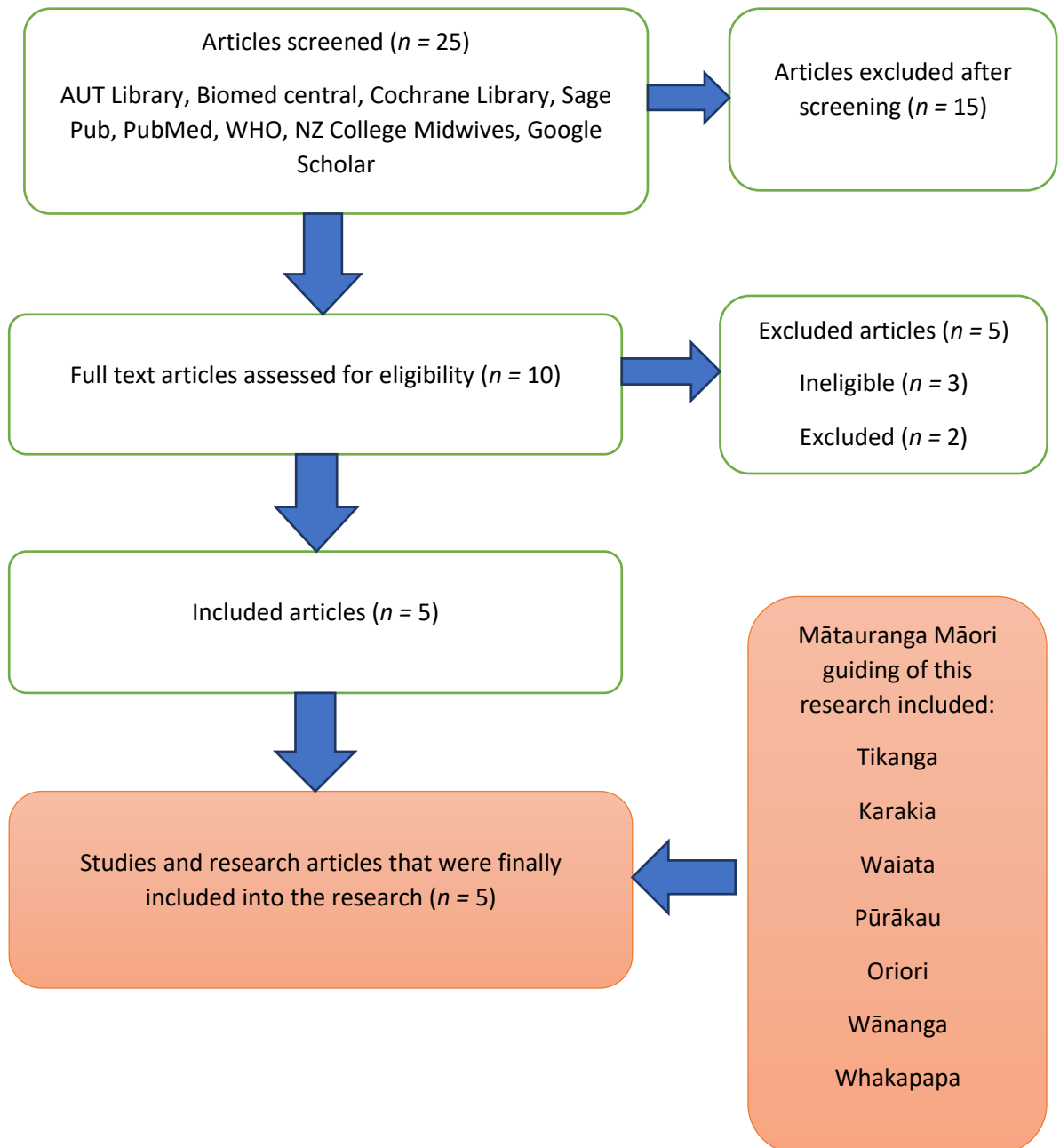


Table 1. Five studies included in the review

Article Number	Reference
1	Coromandel-Wander, H. (2013). <i>Koorero tuku iho: Waahine Maaori voices from the embers of Rangiaowhia</i> [Unpublished Masters thesis]. Massey University. http://hdl.handle.net/10179/4178
2	Leatham, B. A. M. (2014). <i>He Kanohi kitea Ka Hoki Ngā Mahara: Ngāti Porou kuia tell the stories encompassing their childbirth experiences</i> [Unpublished Masters thesis]. Auckland University of Technology. Tuwhera. http://hdl.handle.net/10292/7979
3	Ratima, M., & Crengle, S. (2013). Antenatal, labour, and delivery care for Māori: Experiences location within a lifecourse approach, and knowledge gaps. <i>Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health</i> , 10(3), 355-366.
4	Simmonds, N. B. (2014). <i>Tū te turuturu nō Hine-te-iwaiwa: Mana wahine geographies of birth in Aotearoa New Zealand</i> [Unpublished master's thesis]. University of Waikato.
5	Tikao, K. W. (2020). <i>Raro Timu Raro take: Ngāi Tahu birthing traditions</i> [Unpublished masters thesis]. University of Canterbury.

Historical Understanding of Tāne Māori and Wāhine Māori

Pre-colonisation, it is reported that tāne Māori and wahine Māori had a level and equal relationship (Durie, 1989). Both worked together to ensure their whanau, iwi, and hapū thrived. They were as important as each other, with history explaining that the relationships were one of balance; not only between each other but also as mana whenua with respect and consideration given to the land (Mikaere & Kahukiwa, 2017). However, western influence over te ao Māori created imbalance between wāhine and tāne causing a tipping in their societal values and effecting how they function as whānau Māori (Durie, 1989, Hokowhitu, 2007; Mikaere & Kahukiwa, 2017). For example, in te ao Māori, there are many Atua wāhine who are revered and appreciated (Murphy, 2013; Murphy et al., 2014). However, Christian beliefs are of one God, who is a man, and herein begins the ideals of patriarchy (Hokowhitu, 2007). This is a political theory that has arisen from a

western worldview and supports a concept of absolute power for monarchy, giving power to the king over all the state and his subjects (Hokowhitu, 2007). This ideology contradicted the indigenous way of thinking for Māori and all they valued. Within te ao Māori, wahine were treasured, nurtured, and supported by their tāne with great respect as they carried the whakapapa essential to keeping iwi and hapū thriving by understanding and appreciating both feminine and masculine energies. These beliefs were passed down throughout the generations by way of karakia, waiata, oriori, pūrākau, mōteatea, and many other forms or oral communications, of ancient ways and beliefs (Lee, 2005; Mikaere & Kahukiwa, 2017). Smith (1999) explained that it is the indigenous stories that “serve to connect the past with the future, one generation with the other, the land with the people and the people with the story” (p. 145). By understanding and valuing these Indigenous traditions and beliefs, it becomes evident that the arrival of European settlers to Aotearoa has had a devastating impact on the indigenous ways of tāngata whenua. This information supports the importance of this study as it becomes obvious that tāne Māori have been remarkably assimilated to western ideologies, critically affecting their entire essence of knowing and being.

The Exclusion of Tāne From Birth

The British enforcement of the Tohunga Suppression Act 1907 meant that Māori could no longer practice their ways of healing, be that spiritually or use of traditional practices such as rongoā. The Act, along with the forbidden use of te reo Māori, had detrimental effects on the health and well-being—spiritual, mental, physical, cultural—for tāngata whenua (Durie, 1989). For wāhine hapū, the Act removed the safety of practitioners as they understood, and transported them into foreign environments (hospital) with no whānau; ultimately, eliminating tāne Māori during birth. For tāne Māori, the Tohunga Suppression Act completely undermined their mana and skills making them extinct from the birthing

space; thus began a direct disconnection for tāne as tohunga as the healer, spiritual guide, and mana tāne (Durie, 1989, 2001). Patriarchy and gender disparities clearly did not exist pre-colonisation (Durie, 1989, 2001, 2005; Durie et al., 2012) which is crucial to understanding the ensuing damage which caused huge cultural disconnects for tāngata whenua and continues to have massive repercussions to this day by further excluding tāne from the place of birth.

Birth Practices and Place of Tāne at Birth

Coromandel-Wander (2013) described the tikanga of birthing practices within her own whānau as led by tāne, stating it was the husbands, fathers, and grandfathers of their hapū and iwi that assisted in birthing their babies. Tāne were noted as being the tohunga of birthing and that, occasionally, an aunty or kuia would attend to hapū wahine during labour (Coromandel-Wander, 2013). It is evident when reading literature such as *Raro Timu Raro Take: Ngai Tahu Birthing Traditions* that it was normal for tāne Māori to be involved in the birthing process (Tikao, 2020). Tāne led karakia and oriori throughout, highlighting the natural balance of energies and the gender-neutral values that existed for whānau Māori (Tikao, 2020). This knowledge underlines how intrinsic the connection was for tāne and wāhine Māori during pregnancy, labour, and birth. In comparison, Wepa and Te Huia (2006) discussed how wāhine hapu were often assisted by wāhine during the labour and birth with tohunga reciting the ancient karakia and whakapapa to spiritually ease the birth; additionally stating that it was tāne who were predominantly tohunga. The repeated chanting of whakapapa, including the use of rongoā, mirimiri, and warm baths, were all cultural practices that tohunga would use throughout the labour and birth (Mikaere, 2017; Simmonds, 2014). These indigenous ways were believed to help ease wāhine hapū as they brought forth the life of their pēpē, from te pō into te ao marama (Tikao, 2020). This information indicates a loss of cultural birth practices and highlights a sharp contradiction

to what happens for tangata whenua o Aotearoa today (Mikaere, 2017; Ruwhiu, 2009, Wepa & Te Huia, 2006).

In contrast to the traditional place of tāne at birth, French obstetrician, and physiologist, Michel Odent, argued that men should not be present during birth. Odent's rationale was that women needed to be in absolute quiet supported by women; further adding that the presence of men causes complications, ultimately inhibiting birth to unfold safely (Kitzinger, 2010). Odent continued to elaborate that the disturbance to the birth process can range from anxiety in the woman, hormones ceasing to release, and, ultimately, increasing the risk of caesarean section. He further discussed the fact that if the male presence is not properly attuned, it may disrupt the physiology of the birthing process by introducing fear and anxiety into the birth space contributing to increased risks, such as caesarean section (Kitzinger, 2010). While this may sound a little extreme, it perhaps highlights the importance of exploring how tāne Māori find their place in the flow of birth rather than disrupting it. Thus, the importance of this research topic, as it could be argued that traditionally the attunement of tāne Māori played an important role in the very process of birth itself.

There is a significant amount of literature which shows the need for women to have partners present throughout labour and birth. In 2019, a Cochrane review considered the perceptions and experiences of women during labour and birth. This review found that partners, and support people, present during labour and birth, resulted in a more positive labour and birth experience (Bohren et al., 2019). Women stated that their experience was made more positive as their support person could advocate for them, bridging the gap between the professional and themselves. Having a support person present provided a sense of physical safety allowing the woman to feel more confident and in control (Bohren

et al., 2019). The review concluded that companions contributed to positive experience and outcomes for the women. However, it also uncovered that, at times, the health worker was responsible for creating awkwardness as they demonstrated resistance to having a companion in attendance at the birth. This was especially apparent if the support person had not been present during the antenatal care (Bohren et al., 2019).

The western approach towards childbirth has gone from no men at birth, to men being present at birth, and, if Odent is to be believed, to men being considered unsafe at birth. Such views have impacted significantly on wāhine Māori, tāne Maori, and, ultimately, tāngata whenua. Wāhine Māori have been subjected to incredible birth trauma under the rule of the Crown (Leatham, 2014). Enforced changes by colonial rule meant tāngata whenua could no longer uphold their indigenous practices, meaning that wāhine were unable to give birth on their whenua. Instead, they were made to birth in hospitals without tāne and within a western system, a worldview unfamiliar to them (Leatham, 2014). Leaving their homes and whenua to birth within hospitals was alienating for tāngata Māori. This oppressive rule created incredible stress—being separated from whānau, in the foreign surroundings of hospital, and in a space that reflected the coloniser and nothing of any normality for wāhine (Leatham, 2014).

Simmonds (2014) challenged the patriarchal rule that enforced wāhine to birth in hospital, separating wāhine and fracturing the old ways of knowing. Simmonds explained how these violent actions caused disconnect and trauma in comparison to the cultural safety held within te ao Māori, mātauranga Māori, and the tapu of birth. Whakapapa is presented as intimately entangling both mana tāne and mana wāhine, and is echoed throughout narratives such as the creation stories of Ranginui and Papatūānuku, waiata and oriori (M. Kopua, personal communication, October 2021). Recordings such as these, support the fact

that wāhine and tāne were intimately connected throughout the haputanga journey. Furthermore, they inform us how tāne were there to support and protect wāhine physically and spiritually, with wāhine often having their fathers, grandfathers, husbands, and brothers present. Wāhine drew on this strength during birth as tāne protected the mauri and maintained a sense of calm and safety as the tapu act of birth brought forth their pēpē (Simmonds, 2014). These understandings challenge the position of Odent and other discourses which have informed western ways of birth. In fact, it could be debated that women would not feel safe without having their significant other by their side to awahi and reassure them.

Place of Men at Birth in Other Indigenous Cultures

Unsurprisingly, when I researched aboriginal birth practices, they too held similar values such as family and spiritual connections that resonated strongly with birthing on their land (Roe et al., 2020). For the Indigenous peoples of Australia, there have been advancements towards understanding and meeting their cultural needs such as the strategy “Birthing on Country”, which has gained momentum with a collective community drive inclusive of urban, rural, and remote Aboriginal women. With this approach, the Australian health system has been able to appreciate the need for a culturally appropriate model of care in providing more positive health outcomes (Roe et al., 2020). When consulting with the Indigenous people of Australia, it became clear that their worldview held a broader outlook for pregnant women than simply labour and birth (Kildea et al., 2016). These findings are what presented the need for system wide reform that was all encompassing of indigenous Aboriginal beliefs and values (Roe et al., 2020). The Aboriginal cultural aspects that were important to them were reflective of the connections and beliefs valued by other Indigenous peoples such as tāngata Māori o Aotearoa (Ratima & Crengle, 2013). Understanding who you are and where you come from was expressed as a generational

necessity, a shared belief that is critical to complete hauora for Māori (Durie, 2001; Durie et al., 2012; Ratima & Crengle, 2013). This knowledge was a key component to gaining insight on how Aboriginal peoples viewed and valued their identity. It became clear that for the Aboriginal people, understanding all that connected them holistically would lead them with dignity; thereby giving them pride and passion in their Indigenous roots (Roe et al., 2020). Connections both spiritually and physically to land is a common thread for Indigenous peoples around the world. The “Birthing on Country” approach recognised the inherent Aboriginal connection to the land and informed the need to change how maternity services were delivered for Aboriginal women (Kildea et al., 2016). The strategy highlights the importance of providing culturally safe care whilst becoming more deliberate in achieving positive pregnancy, labour, and birth outcomes for the Indigenous Aboriginal communities of Australia (Kildea et al., 2016; Roe et al., 2020).

Additional research shows us that the Indigenous Inuit people of Canada also held strong and similar beliefs, including having their people close within a space that reflects them culturally (Chamberlain & Barclay, 2000; Van Wagner et al., 2010). These beliefs connect them to their living environment, native lands, and spiritual world. However, in the 1970s, it became mandatory for the Inuit people to birth in hospital (Van Wagner et al., 2010). This specific time in history is known as the “evacuation period” and is when the Inuit people had no choice but to leave their land as the hospital facilities were in the city. This distance also meant that they were often unsupported and alone as they were forced to have to leave their home around 36 weeks pregnant whilst they awaited birth (Van Wagner et al., 2010). The demand of leaving their homeland and relocating to the city created many problems for the Inuit people. They felt isolated and culturally displaced, unsupported in their beliefs and practices, which caused anxiety and depression. Furthermore, the cost of staying in the city created pressure and exacerbated the stress, resulting in poorer health

outcomes for mother and baby. The actions of this law saw the Inuit people experience traumatic labour and birth experiences; and, sadly, resulted in them often returning home mentally unwell with their spirits broken (Chamberlain & Barclay, 2000; Van Wagner et al., 2010). The displacement of both the Aboriginal and Inuit peoples birthing away from their homelands highlights the distress caused when families are separated, and their cultural beliefs made invisible.

These acts of colonialism are responsible for the disturbing and declining health statistics of many Indigenous peoples, including Māori. For tāne Māori, it is these acts that have removed them completely from the pregnancy, labour, and birth space, and continue to impact both their hauora and their mana.

The connections that Indigenous people have to their land are a critical component to their health and wellbeing (Durie, 2003, 2005); and it is greatly appreciated that it is land that sustains life for all. It is equally as important as family and spiritual beliefs. Within Aotearoa, tāngata whenua also share these deep connections. Not only is it the kupu Māori “whenua” translated to mean “land” that describes them as the indigenous people of New Zealand, it is also the kupu Māori used for the placenta. This beautiful understanding of how Māori position themselves in relation to whenua, also navigates their health and wellbeing within te ao Māori. This worldview within hapūtanga appreciates that if the equilibrium of mātauranga is disturbed, so too is the mental, physical, and spiritual wellbeing of the whanau—wāhine, tāne, and pēpē (Durie, 1989, 2001, 2003, 2005). Te Whare Tapa Whā is a Māori model of health designed by Māori psychiatrist, Tā Mason Durie (1989). This model is utilised to guide health practitioners within the New Zealand health system when providing care for tāngata Māori. Te Whare Tapa Whā helps guide midwives’ thinking in Aotearoa,

encouraging a more holistic and culturally safe approach towards whānau through their pregnancy, labour, and birth journey.

Midwifery Care in New Zealand

Internationally, New Zealand is highly regarded for its model of midwifery of care (Dawson et al., 2019). This Eurocentric approach, for which we are so highly praised, clearly states the focus is women-centred. The model underlines a partnership that is proudly upheld between the midwife and the woman (Dawson et al., 2019). Although the New Zealand College of Midwives (NZCOM, 2015) and Midwifery Council of New Zealand (MCNZ) have statements about cultural safety and cultural competence, at the present time it appears to be nothing more than lip service (Kenney, 2011; Te Huia, 2020). There is nothing within the model of midwifery care that intentionally states the importance of the father ensuring a whānau centred approach. Although we are apparently leading as a country within maternity care, comparative to other countries, there is clearly still a long way to go, especially when declaring our midwifery and maternity services to be culturally competent and culturally safe (Te Huia, 2020).

The current women centered model of care in New Zealand does not serve everyone well, specifically tāngata whenua o Aotearoa (Kenney, 2011). A study presented by Kenney (2011) pointed out the lack of cultural cohesiveness within the framework, ultimately questioning the current philosophies of practice, including competencies, ethics, and practice standards. Furthermore, Kenney argued that the claim of partnership with tāngata whenua within the framework is absent; illuminating the fact there is no representation of a Maori worldview within the partnership model, and inevitably the foundation the midwifery practice within New Zealand (Kenney, 2011). This insight provides a deeper context to understanding the approach by which midwives within New Zealand are guided

to provide midwifery care. Although there are acknowledgements made to some cultural aspects, these are often not fully understood or applied, and result in being simply glazed over (Kenney, 2011). Acknowledgment of tikanga and mātauranga Māori within the current model philosophy is absent and, therefore, unable to inform culturally safe care for whānau Māori (Kenney, 2011; Te Huia, 2020).

These are some obvious inequities which have led to a close examination of the current model and service of delivery (Perinatal and Maternal Mortality Review Committee, 2019), including having a culturally appropriate and safe model of maternity care. Annie Mikaere (1994) stated that men and women were essential within te ao Māori, with both collectively forming the whakapapa that linked Māori back to their very existence. Furthermore, she discussed how the very survival of Māori was dependent on everyone, collectively, appreciating that both tāne and wāhine had their own intrinsic value in this process (Mikaere, 1994). Thus, a woman centered model of care cannot possibly uphold Te Tiriti o Waitangi and provide the necessary support or care for whānau Māori (Tupara & Tahere, 2020). This understanding highlights an already fractured New Zealand health system when considering health services that will best serve Māori (Kenney, 2011). How can we possibly expect tāngata whenua to thrive when much of what it is to be Māori, including the importance of tāne Māori, has been invisible within our midwifery model of care and, ultimately, absent within our “gold standard” approach?

Summary

In this chapter I have explored and summarised material relevant to the research question. The lack of available literature has shown the need for more research to be undertaken by Māori when seeking information that is credible and culturally rich mātauranga from a te ao Māori perspective. Furthermore, it becomes evident how important it is for Māori to be

the navigator when collating and narrating mātauranga Māori, so that information such as tāne and their importance within hapūtanga is recorded as tika and pono—correct and true.

Upholding mātauranga Māori supports the need for Aotearoa to draw on the values and concepts within te ao Māori and become receptive to the reinstatement of an old paradigm to create positive systemic changes and address inequity for tāngata whenua (Lee, 2005; Sharples, 1988). Such values are often contrary to the current Eurocentric perspective that is failing tāngata whenua and has had a generational effect, consequently eliminating tāne Māori from hapūtanga.

Chapter 3. Methods and Methodology

Te ao Māori worldview and paradigms have been the guide for my dissertation. Working within a kaupapa Māori research framework, I believe, is in the best interest of my research topic, which is focused on tāne Māori, wāhine Māori, whānau Māori, tāngata whenua. Furthermore, working within a kaupapa Māori framework constantly reminds the researcher to uphold mana tāngata and work towards addressing inequities (Sharples, 1988). In undertaking this research, which focused on upholding and respecting tikanga, kawa, and cultural components aligned within the traditions of Māori, it was only right that a kaupapa Māori framework was used (Sharples, 1988).

Utilising kaupapa Māori methodology enabled the centralisation and normalisation of Māori worldviews. This is important, as increasingly indigenous knowledge is being gathered and shared by indigenous peoples in the ways that show the evidence base for indigenous knowledge. Mātauranga Māori, or ancient Māori knowledge, is a taonga that deserves to be valued, considered, and acknowledged in Aotearoa.

Kaupapa Māori

Kaupapa Māori is a collective philosophy of beliefs; indigenous principles attained through generations with intense and deep meaning (Durie, 1989; Sharples, 1988). This holistic indigenous foundation offers a pathway for the researcher to be guided during their gathering of information. For the purposes of this rangahau, it is obvious and tika that such an approach should be adhered to when seeking to unravel and gain an understanding of mātauranga Māori for tāngata whenua o Aotearoa.

Kaupapa Māori research is more simply defined as—by Māori, for the benefit of Māori, and inclusive of Māori (Durie et al., 2012; Smith, 1999). Being wāhine Māori myself, becoming the researcher and using a kaupapa Maori approach is both inherent to me and challenging. Typically, Māori or Indigenous peoples have been the researched. It is only in more recent years that Indigenous peoples have become the researchers themselves (Smith, 1999). To whakapapa Māori and be the researcher gives a more dignified and aligned meaning to the process. I share the same worldview; I know and feel what participants mean when they speak of upbringing and experiences. I can relate; and, therefore, relationships and trust are able to be built. Furthermore, a kaupapa Māori approach upholds the mana of the principle, “by Māori, for Māori, about Māori” (Sharples, 1988).

Kaupapa Māori Protocols

The approach to this research involved a number of obvious and necessary protocols; for example, the need for cultural supervision or guidance. In te ao Māori, learning comes from elders and the sharing of stories. Māori are oral communicators, storytellers. Māori acknowledge and refer to the past to understand the present and plan or look towards the future. Furthermore, within mātauranga Māori exist a rich range of primary sources of data (Lee, 2005). These teachings are transmitted through whakapapa, pūrākau, waiata, karakia, oriori, whakataukī. Whether this be simply helping in the kitchen on the marae you are inhaling, absorbing and learning the tikanga and kawa. All of which are collective definitions of kaupapa Māori that breath and embody mātauranga Māori (Durie, 1989; Sharples, 1988).

Kaupapa Māori Principles

This research process involved navigating my kaupapa to gain a deeper understanding of tāne Māori. I have outlined some of the kaupapa Māori principles that were utilised to

guide this rangahau. To understand these principles a deeper consideration of these Kaupapa, as explained by Dr Leonie Pihama (2004), along with whakapapa, ata, and whakawhanaungatanga, were required, as they underpin the research methodology and method. Kaupapa:

- Kau – laying down the foundations of our existence or within te ao Māori our connection to Papatūānuku. Kau can also be explained as having an insight into knowledge for the very first time.
- Pāpā – a shortened name for Papatūānuku, the layers of our whenua. In addition, as described by Kelly Tikao (2020), an interpretation of this word could inform the researcher of the importance of gathering knowledge from the ground up, so to speak. Furthermore, it acknowledges the connection with Papatūānuku our earth mother. The nurturing characteristics of a māmā are a gentle reminder to uphold the mana and kaupapa of the research whilst ensuring the safety and wellbeing of tāngata whenua.

Whakapapa

At the heart of kaupapa Māori philosophy lies mātauranga Māori (knowledge of the Māori world) and woven throughout this knowledge is whakapapa (Edwards, 2009; Ngawati et al., 2018). Whakapapa establishes identity of one's-self, creating a deep understanding and connectedness to relationships, not only with people, hapū, iwi, but also with te taiao and with tipuna (Cram & Mertens, 2016). Whakapapa enables one to understand and make sense of to rātou ao (their world), which includes the existence and obligations of tāngata whenua during their physical lifetime. It is equally important that this principle is reflected in the commitment from the researcher. Who is a researcher to research someone else if they do not know or are at least endeavouring to learn and understand their own whakapapa (Wilson et al., 2021)? In addition, Pihama (2004) contended that Māori

researchers naturally include and bring themselves into the kaupapa Māori process. This is identified as a unique point of difference in comparison to non-Māori researchers for the mere fact that we, as tāngata whenua, epitomise all that embodies kaupapa Māori (Pihama et al, 2004).

Ata

Following on from whakapapa, ata is a principle that reiterates the importance of connection and the building of relationships. Kanohi ki te kanohi is one of the ways that we, as Māori, acknowledge, show respect, and uphold one's mana. Being of Māori descent, this interaction comes comfortably for me, especially with my people. In my experience, this feeling is reciprocated when I am in the presence of whānau Māori. Ata is defined as proceeding with care and consideration for others. When attending a hui with whānau Māori, one would think carefully before speaking, being mindful of the intent to enhance the mana of others (Pohatu, 2013). In essence, ata is a reminder to us to be deliberate, intentional, and to always move with respect if we are to establish healthy relationships (Pohatu, 2013).

Whakawhānaungatanga

This principle is essential in every way to the very life and existence of tāngata Māori. Although all the principles weave together, it is whānaungatanga that connects us as whānau (Sharples, 1988). These links are made when genealogy is recited and stories of our Ao are shared. Time spent together allows bonds and connections to forge as the mātauranga of whakapapa and pepeha (line of descent, who you are, and where you are from) is realised (Morrison, 2021).

These concepts inform the methodology as te ao Māori is the worldview of tangata whenua. Te ao Māori breaths whakapapa, connection, relationships, valuing time, protocols, procedures, and wairuatanga. Therefore, the concepts that weave throughout te ao Māori are incredibly important towards guiding and informing the chosen approach of kaupapa Māori.

Methods

There are two parts to the methods of this research. The first part was a narrative review of the literature which is written up in Chapter 2. The second part was a self-narrative that was captured and recorded through journaling.

Narrative Literature Review

The narrative review of the literature provided an historical background to the research topic, along with showing how events developed and unfolded over time. As seen in Chapter 2, there were four steps to this review:

1. Conduct a database and literature search
2. Identify the key words
3. Review abstracts and articles
4. Summarise and synthesise the findings

The Critical Appraisal Skills Programme (CASP) qualitative research checklist tool was used to both arrange the literature and assess its relevance to the research topic. It enabled a critical lens to be put on the literature and an assessment of what was valid, robust, and, therefore, should be included in the review.

The other methodological approach that informed and guided the literature review was the 4th research paradigm. This paradigm challenges the researcher to consider other forms of evidence and literature (Rapport & Braithwaite, 2018). Thus, the literature search included, but was not limited to, the sharing of stories (within te ao Māori) through whakapapa that were inclusive of waiata, karakia, and oriori. The emergence of the 4th paradigm enables the researcher to discuss and explain their perception of the world and the views that we may hold (Rapport & Braithwaite, 2018). This approach and open mindedness are helpful when undertaking indigenous studies. Many forms of information are shared in different ways that sit outside the traditional parameters of what is considered knowledge or evidence; yet, how can these sources not be considered (Ngawati et al., 2018)? One example is an article I read on the power of being a tāne Māori and what it means to be a dad as reported through the newspaper, the *New Zealand Herald*, and other stories in social media that are available online. In addition, I have attended many wānanga where the learnings are moments in time and gems of knowledge. Attending wānanga allows one to absorb the oral and visual information, as well as the spiritual feeling that creates the context in which to interpret and understand the kaupapa. Other platforms for information such as TV documentaries—*Waka Huia* or *Marae*—link us to stories and knowledge in a way that informs us from our old world. Absorbing experiences and being open to learning of mātauranga in many ways ensures the findings are more tika and pono. The 4th paradigm frees the researcher from the western constraints of academic boundaries (Rapport & Braithwaite, 2018); instead, enabling indigenous research to be conducted within te ao Māori. In my opinion, the 4th paradigm is critical for tāngata whenua o Aotearoa when so much mātauranga Māori has been lost and oppressed to the point of extinction (Mikahere-Hall, 2017; Simmonds, 2014; Pihama et al, 2004). It provides a space for the valuing of all knowledge which means that it can then be included in a literature review such as the narrative one completed for this research.

Self-Narrative Journal

The self-narrative was captured through journaling. Throughout the research I kept a research journal capturing my personal experience in relation to the care I gave and the experiences I had. I was able to explore and reflect on my thoughts and feelings as I cared for tāne Māori and wāhine Māori during their hapūtanga. I captured shared moments in time during hapūtanga, filled with feelings, thoughts, and observations. These moments are always unexpected, with tāne often filling the room with indescribable wairua, mana, and aroha. Maybe this has developed out of their immense pride in that moment and awe of the strength of their wāhine or, as I believe, this moment is their awakening—an innate knowing of their very existence and all that connects them from Rangiatea to the life and Hā of their pēpē.

Documenting these experiences encouraged an interpretation that aligned culturally and created a contemporary and modern approach to research (Ovens & Garbett, 2020). This approach allows the researcher to explore their lived experiences and, although it embraces multiple methods of investigation, focuses heavily on traditional qualitative methods of enquiry (Ovens & Garbett, 2020). In addition, capturing the feelings of experience enables the human element of emotion to be woven throughout the research writing in a way that is credible both academically and culturally. Self-journaling creates a flexibility of the narrative which evolves and transforms throughout the journey adding multiple layers of information for the researcher to decipher (Ovens & Garbett, 2020). Therefore, the methods are often chosen, adapted, and developed depending on its ability to best facilitate the inquiry.

Alongside the use of a journal, as advised by my supervisors, I reviewed the footage of “*My Māori Midwife*”, a television documentary that I have been involved in for two seasons and is available on TVNZ on demand. This footage captured the lived experiences, kōrero, and pūrākau shared by whānau, māmā, and pāpā with me as their Māori midwife. This documentary invites the viewer into real life pregnancies, labours, and births, allowing an insight into how each whānau felt. It also highlighted how different it was for whānau to have a Māori midwife upholding cultural practices and how this may impact on future hapūtanga for them, their whānau, and mokopuna. Within my journaling I have been fortunate to include my conversations with friends, colleagues, and whānau, all of which I have incorporated into my research.

Pūrākau

Pūrākau is a Māori kupu or word for legendary or ancient story. These are the stories often shared by our nanny and kaumātua. They have been passed down through the generations and relate back to our atua and all that came before us, connecting us to our very existence (Ngawati et al., 2018). They are often linked to whakataukī or proverbs that we use today; and although pūrākau are ancient and from an old world, they are often easily relatable to our current lives. Unfortunately, with the influence of colonisation, over time Pūrākau has been misunderstood to be mythical and likened to fairy tales. Although there may be an element of this included in our storytelling, the word mythical and its interpretation is a Pākehā whakaaro that only dilutes its importance. These misinterpretations have had a detrimental effect on the understanding and the value of pūrākau, its mana, its legendary and ancient knowledge. Furthermore, it has enabled non-Māori to be our storytellers, resulting in non-evidence based, incorrect, and misinterpreted stories. I have utilised pūrākau in all its mana and mātauranga to analyse and interpret the information gathered throughout. Pūrākau has assisted me by

ensuring that the research gathered and shared is tika and pono. Pūrākau provide a way in which my journaling was informed by kaupapa Māori principles that have continued to enrich, enlighten, and keep me focused throughout my study.

Data Analysis - Te Atatū Pūrākau

To align within te ao Māori, pūrākau was the obvious and most fitting form of data analysis, and has been used to analyse and interpret the information gathered from shared hapūtanga experiences. Te Atatū Pūrākau is a Māori data analysis model developed by Alayne Mikahere-Hall (2017) that guides the researcher to gain a deeper understanding when examining the findings. This kaupapa Māori model has enabled me to analyse my narrative, creating an interpretation and rich comprehension of the whānau pūrākau. The initial data analysis used Te Atatū Pūrākau to navigate and consider factors depicted in Figure 1 such as:

- Social circumstances of the whānau
- Whakapapa – whānau relationships and connections, including historical factors
- Emotional aspects of pūrākau – considers the bonds between whānau, tamariki, pēpē, and mokopuna
- Interpretations – the analysis and interpretations made by the researcher
- Wairuatanga – acknowledging the whānau pūrākau and accepting the level of spirituality for whānau without judgement

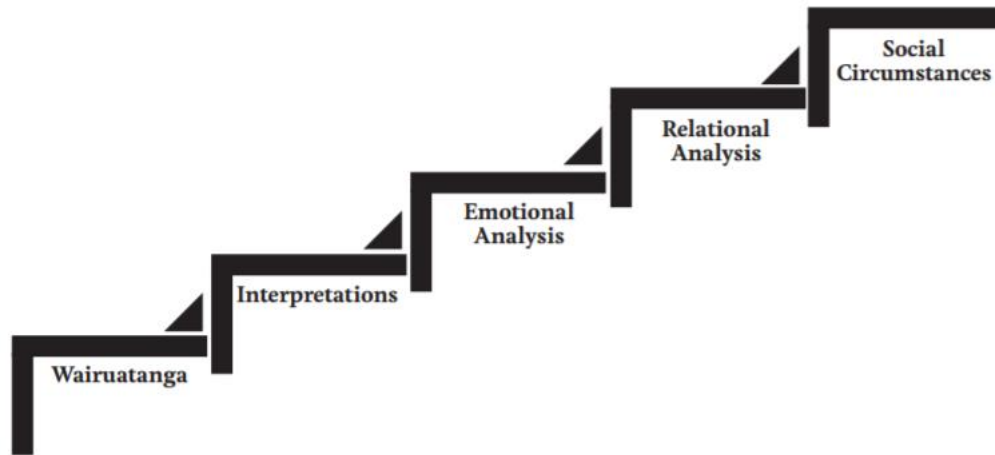


Figure 2. Factors considered in Te Atatū Pūrākau (Mikahere-Hall, 2017)

It is important to acknowledge that Te Atatū Pūrākau is a complex and comprehensive data analysis tool that guided me to stay true to a kaupapa Māori way of exploring and analysing such complex data. Therefore, it has been a suitable and fitting tool when reflecting on my experience with tāne Māori during hapūtanga and the tapu realms of birth. The pūrākau that have emerged from my “being with” whānau Māori during hapūtanga contain rich layers of all the dimensions—taha tinana, taha hingengaro, taha wairua, and taha whānau.

The complexity of the intense level of social, relational, emotional, and spiritual dimensions are many. These complexities arise when whānau are about to welcome a new member through the process of hapūtanga and have been captured by Mikahere-Hall (2017) in the Poutama of Te Atatū Pūrākau. I feel grateful to have this model to remind me to go deeper into these aspects of humanity that are sometimes forgotten, unacknowledged, or given no consideration in health research. The layers, from a kaupapa Māori perspective, are endless. It is the telling and retelling of stories that increase richness and depth, welcoming one to hear, feel, and see the pūrākau within mātauranga Māori (Ngawati et al., 2018). Hapūtanga and the storytelling that happens within this time is a celebration of emotions and wairuatanga. Nurturing the mauri to grow and elevate and protect with each

whakaaro. The focus of the details becomes flexible, often changing to suit different occasions (Ngawati et al., 2018). This is a source of strength which essentially forms the basis of whakapapa and cannot be overstated in kaupapa Māori. The stories of pōkaitanga, hapūtanga, and those of tohunga hold great mana as they can bring truth and meaning that speaks to the nature of the individual. This gains momentum, building, over time, a strong collective consciousness of social interactions. Gently guiding how the collective is nurtured and their voices heard, whilst their mana is upheld and celebrated.

The Method of Te Atatū Pūrākau

The following is an example of how the kaupapa of the Te Atatū Pūrākau was utilised in this research (see Table 1). As already mentioned, the concepts are used to provide insight into, and interpretation of, what is happening so that the presence and experience of tāne can be captured.

To understand, include, and uphold tāne Māori in childbirth is to recognise this is about whakapapa. In this case, it was the linking of the experience of the midwife to the calling from the tāne to be part of the experience over time which helps us to begin collecting a picture to answer the question and connect it to the analysis. It is about emotion, connection; bringing together time, whānau, and communities across the generations, including the connections made with the midwife—this is their role and their place as captured in this experience.

Table 2. Example of Te Atatū Pūrākau Method

Journaling	Te Atatū Pūrākau
<p>Often when I receive communication from whānau Māori seeking midwifery care it is from wāhine Māori. However, after returning home from a birth in the early morning hours I opened an email. This email was different, it was from a Tāne, full of heart, written on the spot with intense and genuine feelings. This was a call for midwifery care, manākitanga for a pēpē he would whāngai. I remember feeling warm that he had contacted me, for I was raised by my koro and nan and have always felt very fortunate.</p>	<ul style="list-style-type: none"> • Emotional aspects of pūrākau – considers the bonds between whānau, tamariki, pepe, and, mokopuna <p>This experience was full of emotion, connection, a bringing together across time, whānau, communities, the shared experience of whāngai.</p>
<p>Being a child of whāngai in te ao Māori is a taonga, often whāngai were chosen to be raised by elders to be fully immersed and gifted with old knowledge mātauranga Māori. This was a karanga not from the māmā but from tāne who were to be the fathers of this pēpē. The layers within the following kōrero were many and a hui was arranged</p>	<ul style="list-style-type: none"> • Whakapapa – whānau relationships and connections, including historical factors <p>The linking of the experience of the midwife to the karanga from tāne to be part of this experience takes time. The spiritual, relational, and emotional connection develops during whanaungatanga, kanohi ki te kanohi where time has no bounds.</p>

The method of analysis fitted naturally and began with the interpretive pūrākau. The pūrākau I have shared were interrelated lived experiences of the midwife and whānau. These pūrākau have been captured over time within my self-journaling and are my experience and interpretation of the hapūtanga journey. Although these are only a few of the many hapūtanga pūrākau I have been so fortunate to share, I believe they have provided a rich insight into the world of hapūtanga, whakapapa, and tāne. The interpretive narratives captured my thoughts of feelings and emotions that I experienced when

observing tāne Māori. These experiences were also explored through the interpretive lens of TV with the filming of the doco-series “*My Māori Midwife*”.

I have chosen to share the pūrākau in all their glory in Chapter 4, raw and honest, as they have been written. The intention was to uphold the mana of the pūrākau and that of tāne Māori. By offering the pūrākau as a stand-alone chapter, they were able to be celebrated and absorbed; in a sense, transcending one into the world of te ao Māori of hapūtanga and of tāne. Furthermore, the pūrākau are the pou of this rangahau and provide an interpretive insight into the intimate experiences of tikanga, wairuatanga, and Māoritanga.

Using the concepts of the Te Atatū Pūrākau I was then able to navigate throughout the pūrākau in a way that deciphered the emotions and feelings that were seen, felt, and heard from tāne Māori by myself. These interpretations were, in turn, unravelled and analysed by applying the concepts to the pūrākau as outlined within Table 1 above.

For example, the emotions displayed by tāne and recorded through my observations were then able to be understood by myself as either a relational bond or one of wairuatanga. As I applied this method of analysis to the pūrākau, I began to grasp deeper and informative understandings from the journalled reflections that developed an even more insightful comprehension.

I continued applying these concepts throughout all of the pūrākau, weaving each insight one by one through the sentences and around each kupu. What emerged from applying these concepts provided clarity and definition to the pūrākau and the perceived experience of tāne. Application of the concepts when analysing the pūrākau allowed me to view my own interpretations through another layer of thought and consideration. At times, it gave me room to further clarify my understanding of how I had originally perceived tāne may

feel. Mikahere-Hall's (2017) concepts of analysis provided navigation throughout the analysis of the data and using this process, themes of "enlightenment" or findings began to emerge.

Poutama is the design of which each concept is displayed within Mikahere-Hall's Te Atatu Pūrākau model of analysis. Poutama is also understood within te ao Māori as the steps of enlightenment connecting whakapapa back to Io and looking forward into the future of mokopuna. This adds another layer of beauty and depth to the kaupapa of analysing the pūrākau in a way that embodies a worldview fitting of whānau Māori with the purpose to whakamana tāne Māori.

Ethical Considerations

It was deemed that ethics was not required for this dissertation as the experience captured in the research was self-narrative. This meant the experiences were those of the author and the pūrākau were a composite of experience in which every care was taken that no person or event could be identified. However, while ethics may not have been required, every ethical consideration was taken, recognising that when one works within a kaupapa Māori framework one is always guided by tikanga. Furthermore, the tikanga that is applied when working with whānau Māori, or any person for that matter, must always be transparent, tika, and pono. The ethical consideration that has been given to the whānau within the shared pūrākau was first and foremost, leading of the tikanga and kawa for this research.

All the whānau within my care, including those who have invited me into their world and whose experiences have been explored within the pūrākau, have always been aware and supportive of this study. The whānau involvement is a voluntary result of sharing in the

beliefs, intentions, and the hopefulness of the research to create positive change within hapūtanga for tāne and whānau Māori.

Together with whānau, I have shared in many spontaneous hui as the kōrero has organically grown. Their interest and willingness to tautoko and be as involved as possible has been humbling and heart filling. Whānau are also aware that this research is ongoing and that aligning with tikanga the whānau pūrākau that have been included within this research will remain anonymous. Furthermore, Te Rau o Tāne will not be submitted or published without them first having the opportunity to read the research as voices of whānau are important. This kaupapa aligns within the tikanga of te ao Māori and leads me safely as I endeavour to explore this mātauranga. Additionally, once completed, Te Rau o Tāne will be revised by mātanga kaumātua, my advisory board—Beatrice and Paraone. These are the unconditional steps taken prior to submission of this dissertation and adhere to tikanga that is tika and pono. This approach and commitment of respect upholds one's mana and sits well within my own upbringing and knowing, something I know that my nan and koro would expect of me.

Chapter 4 presents the intimate pou of pūrākau. My observations of the beating heart of tāne during hapūtanga that informs this research.

Chapter 4. Pūrākau

The methodology and method, as outlined in the previous chapter, presented the process of using narratives from my journaling to capture the pūrākau which related to my research question. The process of pūrākau gave me the flexibility to draw on my experience and make sense of it in relation to my research while exploring my practice. In working through how best to present the pūrākau and honour the experience, it was decided that the pūrākau would be presented in this chapter just as they were written. It seemed there was power in just dwelling with the pūrākau as they were written and the experience they captured. Hence, in the next chapter, the analysis and findings will be shared. But first, take a moment, ha ki roto, ha ki waho, nau mai, as you, the reader, are gifted with this taonga.

Pūrākau - Tahī

Time has no bounds: Kanohi ki te kanohi, tangata te tangata

Often when I receive communication from whānau Māori seeking midwifery care it is from wāhine Māori. However, after returning home from a birth in the early morning hours I opened an email. This email was different. It was from a tāne, full of heart, written on the spot with intense and genuine feelings. This was a call for midwifery care, manākitanga for a pēpē he would whāngai. I remember feeling warm that he had contacted me, for I was raised by my koro and nan and have always felt very fortunate.

Being a child of whāngai in te ao Māori is a taonga. Often, whāngai were chosen to be raised by elders to be fully immersed and gifted with old knowledge—mātauranga Māori. This was a karanga not from the māmā but from tāne who were to be the fathers of this pēpē. The layers within the following kōrero were many and a hui was arranged. Whāngai was a strong and common practice in this whānau, with the sister of the māmā very involved in the connection to the pāpā. I arrived at the sister's house and, as the door

opened, I was met with tears and hugged so tightly—it was evident that this pēpē and the mother of this pēpē were much loved. As I waited for the pāpā and the wāhine hapū to arrive, we shared our whakapapa and whānau connections were made. All awhile the sister was preparing kai for us to nourish our tinana and set the mauri. Although the pāpā had not arrived, this time spent was necessary as the sister was an important link to understanding the dynamics of my care being called upon for this whānau.

Eventually, the pāpā arrived and if they could have lifted me off the ground, I feel they would have. Their excitement to be kanohi ki te kanohi, having this hui, and the reality of their pēpē arriving soon, was manifested in their whole being, their energy, and their wairua. We shared kai and got to know each other; how they came to be the pāpā and how their experience in this hapūtanga had been. They had watched every episode of “My Māori Midwife” doco-series and felt they resonated with the care that we provide. They were open and honest that they feared judgement and expressed their need to be guided within a Pākehā system. Judgement was not something the pāpā were unfamiliar with. Being a same sex couple, bias was, unfortunately, an obvious part of their worlds. Thus, although they stood strong in their mana, they felt cautious of the institutional racisms, systems, and procedures that they may face. Their karanga was heard, we finished our kai, and not too long after the māmā arrived heavily pregnant. The feeling in the room changed. Māmā arrived with caution towards me, an energy that, in my experience, is learned from distrust. This māmā was in emergency housing and her situation was dire, life had not been kind to her. The armour she wore was clear to see. Gently I asked how she envisioned her birth, including important discussions such as skin to skin, something she assumed she would be okay with not having but, on further consideration, something that was incredibly important to her. It was just as well my day was clear as this hui was fragile needing time and aroha. The vulnerable space that māmā and both pāpā were navigating needed

guidance and gentle manākitanga. Organically the hui became more comfortable, whānaungatanga and sharing kai created the space needed for walls to come down and kōrero to unfold. Māmā started to relax and share more, and the booking visit was completed. I am sure that night we all slept a little better as a feeling of aroha and newly found whānau had been established that day. Without the time spent with this whānau in a space within which they all felt safe, I am not so sure that connections would have been woven or the true intent of the karanga heard. The information gathered and shared was appreciated by us all, laying down the wero for our huarahi ahead.

Pūrākau - Rua

The three realms: Te Kore - Te Pō - Te Ao Mārama

The rise of our tāne reminds me of an experience, a wairua. In this instance, the pēpē was not waiting for me. The phone call was received, māmā was in strong labour, and, as I spoke with the pāpā, the head of his pēpē started to emerge. Inevitably the pāpā—mana tāne—held that space, strong for his whānau, nurturing of his wife and guiding of his pēpē into te ao mārama. As I got in my car and made my way over, I said my karakia (like I do before every birth) handed down to me by my nan when I was only little, calling on my tīpuna to keep this whānau and pēpē safe, to allow my safe arrival and to guide me as I cared for them. As I entered their whare, I could feel the wairua rise to meet me; and, as I turned the corner, there was māmā propped with pillows on the floor, pepi skin to skin breastfeeding. Pāpā was beaming, the adrenaline surging through his veins. Whether looking through the eyes of Pākehā or titiro te ao Māori, his mana shone! Here stood pāpā smiling from ear to ear amazed by his wāhine and himself, for he had welcomed his own whakapapa into te ao mārama. He had knowing and instinct, a strength that resonated within him the whakapapa of his tīpuna. Hanging above the māmā were photos they had carefully placed that morning; photos of their loved ones that had passed, watching over

them, smiling down on this whānau, their tīpuna. He looked to them to mihi, a spontaneous release of aroha led by his knowing tikanga that is instinctive and inherent. Then he shared with me his “moment”. He explained that as the māhunga of his pēpē emerged and sat in restitution, it dawned on him that at that very moment his pēpē was in all three realms—Te kore, te pō and te ao marama. His look to me was like... You know? “How amazing, right? And I saw it, I felt it,” he told me. “They were all with us,” he said looking up to the photos of his tīpuna. “Did you feel ok?” I asked? “We were so okay, we were so safe, I have never felt anything like it,” he replied, the energy still pulsating through his veins and the aroha beaming from his face. I learnt so much from that one moment; the depths of his instinctive knowing and the realms our pēpē pass through to be with us in the physical, in te ao, bringing all their mana with them. This tāne changed in that very moment, as did their 10-year-old son who was also present. Unfazed and so in awe of the strength of his māmā he stated how his dad was “the man”. These are the moments that I experience with tāne Māori when caring for our whānau.

The follow through care with this whanau continued to exude energy of his connection and presence. When I arrived for a visit, it was pāpā asking questions or informing me how their week had been. Lunch was cooking as I arrived, kai prepared by pāpā to lovingly feed and nurture his whānau with a place at the table for me.

Pūrākau - Toru

Te Mihi - Rūaumoko

Recently I cared for a whānau I know well, and with each birth together our trust and comfort has grown. Time spent with them is easy, we kōrero about a lot of things almost as if we have known each other forever, we are familiar. After the dressing and wrapping of their newborn on the day of their birth, I carried on with my mahi, the endless

documentation. I aim at this point to disappear into the background and try to give whānau undisturbed space. The pāpā, always quiet, never saying too much but very present, stands. I feel the energy change. I feel his energy towards me. I turn around to face him. His body seems taller and stronger than usual, there is something inside of him preparing to emerge like Ruaumoko, I can see it and I can feel it. He looks at me directly and begins to mihi to me. I feel humbled to have in front of me such a proud tāne; and as his kōrero flows, I am reminded of our important journey together. The surroundings of the clinical environment fade away as we transcend together into another world. In that moment nothing else is apparent. I feel my tīpuna with me as he shares his kōrero. With each kupu I am reminded of the importance of our people, and for me this tāne and his whānau are living proof of that.

He speaks of his incredible respect for wāhine, for his beautiful wāhine, and for me, who has, in his words, guided his pēpē safely into te ao. He takes his time, almost shaking there is so much he wants to say. I can see and feel the strength in him, so different from the quiet tāne with whom I am familiar. This pāpā demands attention and respect; like a huge totara tree, he is beautiful, and he is proud. Karakia flows from his mouth, each kupu carefully placed and so meaningful. With his eyes closed he blesses us all and he especially calls on his tīpuna to watch over me and the whānau I will continue to care for. He iti tōku reo Māori, however, I understand the korowai of his intentions and as each blessing wraps around me, I feel warm, I feel home. His kōrero continues to flow with so much aroha, telling me of the love they have for me and that I am whānau. When we first met, this pāpā was quiet, simply accompanying his wāhine to the appointment. A behaviour I see too often; a result of colonisation and a conditioning of western influence to which our tāne have become accustomed. Yet, today, I see and feel tāne Māori, mana tāne, tāne toa. As he stands tall in his mana, I thank him. His words truly fill my heart. We share kōrero over the

importance of our tāne, the whakapapa and mana they hold. Often it simply needs reigniting and today this happened for him.

He ends his mihi and approaches me to hongī. We take our time, we press noses, Hā ki roto, Hā ki waho my tīpuna acknowledge his tīpuna, Mauri ora! The tears are wiped, and I leave to gather this whānau some kai.

In summary, the pūrākau take us on a journey with whānau that is open, honest, and raw. An insight into hapūtanga that is emotionally rich in cultural beliefs. These pūrākau transcend the reader, pulsating through the veins of tāne Māori as his mana emerges. For a moment, the bias, expectations, and learned way of doing is removed from the minds of the reader and tino rangatiratanga for whānau Māori can be seen, felt, and heard. Nga mihi i te whanau for it is the pūrākau that are the pou of this rangahau, te taonga o mātauranga. In Chapter 5 I identify themes that present from within the pūrākau to clarify the findings. By doing so, I will construct the analysis for the reader to gain an even deeper insight into the mātauranga bestowed upon us.

Chapter 5. Findings

Mikahere-Hall's (2017) Te Atatū pūrākau model of analysis provided the framework I have used to interpret my reflections on my relationship with whānau, and the experiences I have had while working closely with tane Māori. I have explored the poutama of Te Atatū pūrākau model and how they relate to the pūrākau I have written, to gain depth of understanding that will begin to answer the research question.

In applying Mikahere-Hall's analysis model to my pūrākau, I will uncover how I uphold the mana of tangata Māori, and why the result is so often deeply profound for both me and tane Māori. Mikahere-Hall's Te Atatū pūrākau model will guide the exploration of concepts, beliefs, and values of te ao Māori interwoven within each pūrākau, unravelling the precious tohu as they appear so that they can be better appreciated, interpreted, translated, and, perhaps, adopted by others.

Mikahere-Hall's Te Atatū Pūrākau Concepts

Mikahere-Hall's (2017) Te Atatū model of analysis draws on poutama (the stepped pattern of tukutuku panels and weaving)—symbolic of whakapapa and the various levels of exploration and unfolding knowledge. This is not a linear model; instead, it acknowledges the way all aspects of exploration can lead to insights as long as the approach to pūrākau remains mana enhancing.

The way Mikahere suggested approaching pūrākau is by acknowledging five broad areas of exploration.

1. Social circumstances of the whānau
2. Whakapapa – whānau relationships and connections, including historical factors

3. Emotional aspects of pūrākau – considers the bonds between whānau, tamariki, and mokopuna
4. Interpretations – the analysis and interpretations made by the researcher
5. Wairuatanga – acknowledging the whānau pūrākau and accepting the level of wairuatanga for whānau without judgement

In the next section, I consider how these poutama have been used to approach the exploration of the pūrākau written in response to my experiences with tane Māori.

The effects of colonisation and the western frameworks that shape healthcare in Aotearoa have created social inequities that have had a devastating effect on tāne Māori and their place in pōkaitanga and hapūtanga. Mikahere-Hall's (2017) Te Atatū Pūrākau model of analysis urges the researcher to consider the social circumstances of the whānau in interpreting the pūrākau. My pūrākau present my own reflections and interpretation of "social circumstances" as they have become apparent through my relationship with whānau. I will not be considering the social circumstances of the whānau in any objective way; rather, I will reflect on the way I perceive tāne to place themselves within their whānau, within their hapūtanga journey, and into fatherhood. I do not wish to "other" the whānau in any way, especially in my own reflections of our shared intimate and tapu experiences. I will honour the intention of Mikahere-Hall, that the process of answering the research question remains mana enhancing. In future research I intend to conduct interviews with tāne which will allow me to further explore their social circumstances in respect to how their social circumstances have been impacted by being included in their hapūtanga experience.

Mikahere-Hall's (2017) Te Atatu pūrākau model includes a poutama dedicated to the analysis and interpretations made by the researcher. It is recognised that because these are

my own reflections, everything within the pūrākau is my interpretation of the experience, observations, and feelings that were so intimately shared. I apply analysis to my own interpretation of these experiences in the hope that my deeper reflection will help inform ways to best capture the truest self-reflections from tāne and whānau in future rangahau and pūrākau. By keeping this intent in the forefront of my mind, I am consciously aware of the huarahi and journey my tīpuna are navigating, and my responsibility to continue to honour and align with the research question in relation to inclusion and ways to whakamana tāne Māori within hapūtanga.

These pūrākau are brimming with emotion as the bonds between whānau, tamariki, and mokopuna are at the very heart of each experience. Mikahere-Hall's Te Atatū Pūrākau model of analysis, because it is by Māori for Māori, makes central the emotional aspect of a growing whānau. This is natural to Māori and provides a foundation for the emotional analysis of these pūrākau to be rich and multifaceted, acknowledging the layers of feelings I have observed weaving throughout the whānau relationships as hapūtanga unfolds.

Another of Mikahere-Hall's (2017) poutama calls on the researcher to consider whakapapa and the whānau relationships and connections, including historical factors. This poutama has particular significance within te ao Māori and this research as it acknowledges the realms in which tāne Māori exist from kakano within pōkaitanga, throughout hapūtanga breathing life and vitality into whakapapa, whilst forever connecting back to atuātanga embodied within wairuatanga.

Mikahere-Hall (2017) urged the researcher to accept the level of wairuatanga for whānau without judgement. The concept of wairuatanga is woven throughout all pūrākau. Each pūrākau echoes the intention of Mikahere-Hall's Te Atatū Pūrākau model as "The staircase

of enlightenment”, with each step representing the generations of whakapapa that lead from our very existence connecting us from Io, Hawaiki, and within Rangiataea; leading forward into the future of our mokopuna yet to come. This model also echoes the understandings of te kore, te pō, and te ao marama—the realms in which our pēpē pass through from conception to birth.

Mikahere-Hall’s Te Atatū Pūrākau poutama have been an incredible resource to scaffold this research. The poutama give clarity to the relational and emotional and social interpretations of my own pūrākau as I observe without judgement, but with immense gratitude, the expression of wairuatanga within each experience. I look forward to gaining even richer insight using this process of analysis in future studies when I have undertaken interviews with tane Māori and collated data from their voice so that I am more able to rightfully uphold their mana and the mana of their tīpuna.

Tihei Mauri Ora!

Pūrākau - Tahi

Time has no bounds - Kanohi ki te kanohi, tangata te tangata

Mikahere-Hall’s Te Atatū methodology is applied to this pūrākau in the interpretive form of the following concepts: social circumstances, emotional analysis, and wairuatanga.

When I am meeting a whānau for the first time, whakawhanaungatanga is the leading principle within the kaupapa of the care that I provide. One of the concepts within Mikahere-Hall’s model of analysis, Te Atatū Pūrākau, helps me understand the interpretive lens I apply as the midwife. As wāhine pōkai, when meeting the whānau for the first time your whole wairua must be free of any bias and judgment. Furthermore, it highlights how critical a viewpoint can be when it’s one’s interpretation. As a Māori midwife,

understanding and appreciating tikanga comes naturally as this is how we, as Māori, are raised. In this instance tikanga highlights the relational and wairuatanga aspects when analysing the pūrākau. With this approach in mind, the midwife can appreciate tikanga and have the flexibility of time, knowing that they may meet the whole whānau during the visit. The depth of this meeting is not just that lots of people may be there but there is a profound valuing of the relational aspect. The social circumstances shape the meeting, this wāhine and her pēpē are so valued, they are whakapapa. Therefore, it is incredibly important to the whole whānau that māmā and pēpē are cared for in a way that they see as safe. These emotional aspects are embedded within Māoridom with all assessing the mauri and wairuatanga within the hui, always gauging how I show manākitanga towards their loved ones.

I mentioned earlier that as a Māori midwife I care for hapū wāhine and the extended whānau. In fact, from a relational aspect I, myself, become whānau. In my experience, it is not uncommon to have three generations of whānau present and all being acknowledged, from our nannies right down to tamariki and pēpē. Kai is often enjoyed together as whakapapa is shared and the richness of the connections are realised. The sharing of kai and allowing undisturbed time is an important part of tikanga. Kai brings people together and creates mauri, allowing one to further explore the relational aspects that are fundamental in establishing a healthy partnership. Whānau show excitement and interest in these meetings, and all want to be involved as this is the next kakano (seed) of whakapapa, so lovingly anticipated. The relational and emotional aspects are evident in this interaction further shaping the partnership as whānau centric rather than woman centred. Understanding that “time holds no bounds” during whanaungatanga is a social norm for whānau Māori and incredibly important. This example of tikanga upholds the mana of the whānau, kanohi ki te kanohi in a culturally safe space. For our tāne, it also provides an

approach that is different from what they are used to with a health provider. I am the midwife, but I have come into his whare, onto his whenua, to get to know them over a cup of tea. It is only natural that they show manākitanga towards me as their manuhiri. I believe tāne Māori respond to this approach and are more willing to initiate whanaungatanga or conversation, introducing themselves and becoming involved. The relational interaction of the midwife meeting at their whare upholds the mana of tāne, sets the tone, lowers any guards that may be up, and encourages tāne to connect within hapūtanga from the very start.

Mikahere-Hall's concept of wairuatanga gives a deeper insight into this initial meeting. For tāne, their mana is valued when someone is prepared to meet with them on their whenua. This approach is an emotional connection that is interwoven with tikanga and guided by wairuatanga. Within te ao Māori, how one connects to their whenua is integral to who they are and where they are from. This may not be his tūrangawaewae, but the concept of tikanga and upholding of one's mana remains the same. The "mauri" or tone, as mentioned earlier, is the intent that is set to clear and conduct the hui within the given space. This relational aspect is incredibly important as it guides the wairua creating a safe space for tāne Māori to simply be. Mikahere-Hall's (2017) tool enables the researcher to pull apart why a guard exists and what is it that becomes so different that tāne lowers his armour. The social circumstances and the ongoing impacts of colonisation continue to violate our tāne and diminish their mana. These acts are seen within midwifery in the clinical setting when they sit as the spectator, not included, or valued in the booking visits. These unspoken messages inform tāne they are not valued, and their presence is of no real importance. The emotional concepts within Mikahere-Hall's methodology enable us to explore how tāne feel in this moment and how the intent informs the mauri within their hapūtanga journey moving forward.

In my experience from caring for whānau Māori, including the kōrero and hapūtanga shared, if tāne are not included from the very first meeting then their mana is completely diminished. This understanding creates a different view on hapūtanga for tāne and how they are valued within the health system. Distrust already exists between Māori and the health system and now another layer has been added, further enforcing a negative emotional and relational experience for tāne that ultimately creates angst in the invisible space in which they already exist. Such experience results in the need to be fiercely protective, hence “the guard”. Once tāne have met me and we have laughed, worked out where we are from and how we may connect, it is only natural that they willingly attend future appointments. Tāne feel included and rightfully comfortable; therefore, the hapūtanga journey unfolds with rangatiratanga. If whakawhanaungatanga is hurried or skipped, this vital link with tāne Māori risks remaining severed. However, the most common way whānau and midwife meet for the first time is within a clinical setting. Generally, this involves the hapū wāhine and tāne coming into a foreign and very clinical space where the midwife sits at a desk demonstrating a sense of power. The time frame allowed is typically 30 minutes as other whānau are scheduled and waiting. Therefore, initial introductions are made, and the antenatal appointment begins. Tāne, in my experience, will sit and wait to be included, as this tikanga is different from what Māori are used to. There is a feeling of rushed time, whakawhanaungatanga is brief, and the questions are directed more towards hapū wāhine. In addition, as the midwife sits at her desk, a sense of hierarchy is exuded. Although this may not be the intent, it goes without saying these are the feelings shared by whānau. For our tāne, the first experience has told him many things; for example, time is limited and his wāhine is needing to answer questions so best for him to let her do so. This leaves our tāne questioning if taking time off work is necessary and could result in not attending future appointments. It also sends a message to our tāne that this care is very woman centred—leaving tāne with confusion

over their place and resulting in tāne Māori feeling like a spectator. These are some of the comments and feelings that tāne Māori have shared with me after reflecting on their hapūtanga journey. Often this is a spontaneous conversation, a realisation after comparing their previous care from a non-Māori midwife and how incredibly different kaupapa Māori care has been for them as the pāpā.

Furthermore, they reflect on the lead they have naturally taken and in which they felt so comfortable. For example, not only have they caught their pēpē and created a space that was culturally safe for them, but they have also cut the iho using taonga, tied the iho using muka they made themselves at the antenatal wananga, and, in some cases, been the first hands on the whenua as it too has birthed. These actions they feel have imprinted on them in a way that would mean no going back, tino rangatiratanga. Included in their experience and feelings they have also understood how clinical spaces could serve them better culturally. At times, when I have had to care for whānau within a secondary care hospital, their fear is evident as they almost always associate the bigger hospitals with the death of a loved one. In addition, they also feel profiled, judged, spoken at, and not listened to. Tane often expressing the power of the health professionals and the lack of inclusion. In comparison, when I awhi whānau in hospital, I ask them how I can help them feel safe. This may be as simple as having photos of their tīpuna, playing waiata, or having karakia. These are some examples of ways that have ensured cultural safety for whānau whilst in my care. This understanding is incredibly important if we are to uphold the mana for our tāne as he continues to lead his wāhine throughout hapūtanga, whilst reclaiming his place in te ao Māori.

Pūrākau tahi in relation to the model of analysis sits primarily within the relational concept. The importance of time becomes understood with the value of tikanga being realised.

Furthermore, Mikahere-Hall's poutama of concepts give insight to how their application allows the midwife to understand and value the initial relationship; thereby giving opportunity for whanaungatanga to establish and trust to flourish.

Pūrākau - Rua

The three realms Te Kore - Te Pō - Te Ao Marama.

This pūrākau delves deeply into the poutama concept of wairuatanga. Although the emotional and relational aspects are also relevant, as they are throughout all the pūrākau, it is wairuatanga that beholds the mauri for this tāne. His pēpē arriving before the midwife reached the home, and the mana brought forth as he emerged. Mana from one realm to another gifted and held by tāne enriches the understanding of mauri within this experience for tane, deeply informing this research in many ways. Tāne was not scared. He understood the wero lay in front of him. We had spoken in length during hapūtanga visits about the fact that our pēpē sometimes arrive fast, with korero around what to do should this happen. When speaking with him on the phone, as I was driving to him, he was to the point but calm and reassuring of his wāhine. The relational aspect of our connection gave this tāne the time to absorb the information and reignite the ahikā in his puku, his knowing. Not once did he sound worried or unable to manage should his pēpē decide to arrive before me. As was the case, the swift birth of pēpē meant that this tāne had rangatiratanga. He had not been in or around anything like this before; however, in that moment, "Ha ki roto, Ha ki waho, he rose". The wairua within the mauri of the space as pēpē arrived was evident. This was felt by myself before even seeing the whānau as I opened the door, "I felt the wairua rise to meet me, guiding me as I walked in and turned the corner to where māmā lay". Pēpē skin to skin, pāpā holding them both with their tīpuna watching so lovingly over them in the photos above.

The spiritual realms that pēpē passed through on the journey into te ao was openly and excitedly realised and acknowledged by pāpā. The emotional connection that began with the ahikā in the puku of pāpā was further ignited when pēpē began to emerge. With pāpā in awe of the incredible journey of his pēpē, it was clear to him the tapu realms this taonga toku iho had to navigate. Mikahere-Hall gives insight into the Te Atatū pūrākau tool being of poutama. Like pēpē, the poutama symbolises the many steps of whakapapa that connect back to Io and forward into the future of mokopuna. This tāne was blown away by the mere fact his pēpē had navigated the sacred realms of wairuatanga, of atuatanga, and into te ao Marama. In the moment that that the māhunga of pēpē emerged and sat in restitution, it became clear to tāne that at that very moment his pēpē existed in all three realms. Te kore, the nothingness, the vast space of all potential. The kakano of tāne, the potential of the pēpē, and the characteristics of Atua that pēpē holds. The realm of te pō, the darkness, as pēpē moved from the wairua space of te kore. To the amazing feat of pēpē moving through the realms and then into the hands of his pāpā, te ao marama, the world of life and light. Having his whakapapa first on his pēpē is a concept of wairuatanga as well as emotional and relational. When considering the interpretational concept, it was clear to see and feel how tāne responded and understood so deeply the depths of the journey throughout the realms his pēpē navigated. The guidance this tāne felt when looking above to mihi to his tīpuna consolidates the ahikā of wairuatanga that exists for Māori. The knowing in the puku of this tāne can be understood better by considering this concept within the analysis tool.

Pūrākau rua celebrates the concept of wairuatanga and the deeply embedded knowing that lives within Māori. This tāne was clear in his understanding of witnessing the journey of his pēpē. He felt safe as his tīpuna watched over him and felt guided by their wairua. Mikahere- Hall's analysis tool brings to light the connections that the poutama has within whakapapa and within this pūrākau. The atuatanga, that all in one moment, connected

pēpē from Io to the hands of his pāpā into te ao marama; bringing with him potential and mana for tāne, for his pāpā, his brother, and generations to come.

Pūrākau - Toru

Te Mihi - Rūaumoko

Mikahere-Hall's Te Atatū methodology is applied in this pūrākau in the form of the following three concepts: social circumstances, emotional analysis, and wairuatanga.

These are some of the relational aspects that I see. An involved tāne who is proud, the provider, the protector, the pāpā. So different to the tāne I initially met at the booking visit who did not realise his importance within hapūtanga have been affected by the social impacts of colonisation and the western constraints placed upon Māori, changing the position of tāne within birth. It was a place that was oppressed and forgotten by him until now. Parts of the paragraph within pūrākau toru encapsulate the social circumstances of this whānau, especially in relation to colonisation and how it has impacted and diminished the role of tane within birthing tikanga.

When we first met, this pāpā was quiet, simply accompanying his wāhine to the appointment. A behaviour I see too often; a result of colonisation and a conditioning of western influence to which our tāne have become accustomed.

It took for the third experience of birth for this tāne to feel connected, safe, and culturally understood, and to emerge in all his mana; not to mention the overwhelming extent of the power in his strength of knowing, the ahikā. As he trembled, the overflow of emotion pulsed through his body, bringing forth mana tāne. In that moment, he is a proud descendant of his atua and all the characteristics that embody his being. Mikahere-Hall's

analysis tool allows us to hone in and absorb how present the wairuatanga for this pāpā was that day.

Emotional analysis is explored in the way I receive this mihi and what it meant to me. The richness of my experience is captured in a way that is in deep relation to this tāne. However, this is not an unusual experience in my practice, simply one I wanted to explore and share.

I utilised Mikahere-Hall's relational analysis to consider the way the tane felt as he shone, as he emerged like Ruaumoko trembling in the puku of papatūānuku as he stood tall and beautiful like a totara tree overcome with deep, raw emotion. The concept of emotion enables one to appreciate the beauty in this moment as he paused, shaking, whilst he took a breath before presenting me with his inner most thoughts and feelings of gratitude. I interpret this as mana tāne and the way his mihi is making us both feel, the relational connection and the exchange of mana and appreciation between us, "Ha ki roto, Ha ki waho". This emotional exchange is interwoven with wairuatanga. Mana leads this tāne to emerge and stand tall to mihi to me and express his inner most feelings. The connections made between us are emotional and relational.

The Te Atatū Pūrākau model of analysis understands and celebrates te ao Māori (Mikahere-Hall, 2017); therefore, grasping the concepts of wairuatanga that connect this tāne back to his very existence and reignite the ahikā; once laying as smouldering embers only to become forever ignited again, "the knowing". Considering the richness in the concepts of wairuatanga and whakapapa enables an understanding of this pūrākau as the experience navigates our waka through the swirling waters of mātauranga Maori. In this pūrākau, I explore the wairuatanga of our exchange.

As this tāne leans towards me we press noses to hongī, “Ha ki roto, Ha ki waho”, this is not rushed, we take our time. The beauty of hongī and the exchange of mana is explored within the wairuatanga concept.

The relational and emotional concepts within this tikanga are profound. They include the acknowledgment of tīpuna, whānau, and whakapapa that transcends us into another realm. The atua Ruaumoko rose within this tāne as the rumbling wairuatanga of atua stood tall, breathing mana of whakapapa of his existence into his very being. An overwhelming feeling of spiritual connection and of mana pulsates through our veins as his tīpuna acknowledge my tīpuna. He is mana motuhake standing tall like a totara tree for his whānau and mokopuna yet to come. The relational concept grasps our emotional connection as we now journey on in our lives as whanaunga and provides a way to explain the experience as we endeavour the spiritual realm of wairuatanga together. The poutama of concepts explore te kore, te pō, te ao marama, and the fascinating aspects of wairuatanga including atuaanga are acknowledged and celebrated. This pūrākau is both a mihi to me as the midwife from the pāpā and a mihi to us both from within te ao wairua, from our atua and tīpuna forever solidifying our connection of whakapapa.

Pūrākau toru navigates my interpretation of mihi and the rising of tāne when their mana is upheld. Again, the importance of “time having no bounds” and the emotional relational aspect shines through. The poutama of concepts within the analysis tool were woven through this experience for this tāne. As he rose within the wairuatanga of his mana after the birth of his pēpē, it was the foundation of the relationship and the importance of time and trust that Maikahere-Hall’s concepts bring to light.

In summary, all three pūrākau take us on a journey of hapūtanga for tāne Māori. They provide insights which show how to understand, include, and uphold the mana of tāne Māori in the hapūtanga, labour, and birth journey. From the first initial meeting it becomes clear how the restraints of time can interfere with including and upholding the mana of tāne Maori within the hapūtanga space, highlighting the need for “time to have no bounds”. By upholding tikanga and participating in whakawhanaungatanga, strong foundations of relationships and partnership begin to form. Whānau feel culturally safe, ahikā within tāne is reignited, and they begin to trust and stand strong in their knowing. Tāne “lower their guard”, embrace their wairuatanga, and understand the mana their pēpē bring with them from te kore, te pō, and into te ao marama. It is in this moment tāne rise and their connection within pōkaitanga, hapūtanga, wairuatanga, and atuātanga is no longer severed.

Matemateaone.

Chapter 6 delves into the meaning, importance, and relevance of the research findings. An evaluation and explanation of the themes that have arisen during this research, including consideration of any interpretation, limitations, and recommendations will be discussed.

Chapter 6. Te Rau o Tāne

Introduction

It is only right that I begin the discussion chapter by acknowledging the name of this rangahau— “Te rau o tāne”. This name was gifted by mātanga mātauranga kaumātua Paraone, who I am so very blessed to have had guiding me in this journey. Kaitiakitanga, such as kaumātua Paraone, is the absolute strength of this research. It has enabled me to navigate Te Ao Māori in a way that keeps all those involved in the research safe and ensures the intent and mana within the research is always aligned and at the forefront of any knowledge discussed or shared. The name itself—Te rau o tāne—embodies much meaning relevant to the research question and has been a pou of strength throughout this learning.

The naming of this research is a tohu that embodies the essence, the focus, of the study, which centers on tāne and their place within hapūtanga. Te rau o tāne was gifted as the name of the research during an initial hui with my cultural advisors and a discussion around my intended topic. “Te rau” means the many leaves that adorn Tāne Māhuta, the hugely symbolic rākau of the ngahere. Within te ao Māori, Te Atua o ngahere is Tāne, with the rau symbolising the many children of tāne. If Te Atua o ngahere is healthy and strong, the rest of the fauna, flora, and creature’s flourish. Just as our pāpā provide strength in love and protection for his tamariki, so too does Tāne o ngahere. Furthermore, when cared and provided for, the rau are healthy in colour, feel supple and shine. As a result, the ngahere thrives. The interconnectedness of te ao Maori with Atuatanga, te taiao, and whānau, continues to shine through the research and in the learnings within mātauranga Māori, the ancient knowledge, and teachings of Māoritanga.

The pūrākau of Atua Tāne are many, all connecting back, in some way, to this research. For example, it was Tāne who showed manākitanga to Uepoto who had chosen to isolate after feeling misunderstood for his sense of curiosity and knowing. The rejection of curiosity caused Uepoto to feel a deep sense of whakamā (M. Kopua, personal communication, October 2021) and he fled to shelter within the darkness under the safety of his father Ranginui, alone and isolated. As an act of rage against the separation of Ranginui and Papatūānuku, Tāwhirimātea threw out his eyes which became the stars in the sky, otherwise known as Matariki, unintentionally providing Uepoto some comfort within his loneliness (M. Kopua, personal communication, 2021).

I find relevance in Uepoto's story with regards to how tāne are positioned and see themselves within hapūtanga today—unheard and undervalued, sheltering under the comfort of wāhine hapū as a mere spectator. Just as Tāne who showed aroha towards Uepoto encouraging him to become reinvolved and included, assuring him that he held value and importance, so too have I sought to uphold the mana of tāne in hapūtanga. In addition, as Tāne journeyed towards Uepoto, he ascended further to Rangiatea, with the purpose of retrieving the three kete of mātauranga to share with others. Much like Tāne, my purpose in undertaking the journey of this rangahau, has been to inform how to uphold one's mana, share knowledge, and create positive changes.

Findings

My original experiences with tāne Māori impacted me deeply, and I can see in the resulting pūrākau how I believe tāne Māori are currently situated, perceived, and view themselves within hapūtanga care in Aotearoa. My reflections showed me that I often experience tāne seeing themselves as “spectators” and that I recognise this as an imbalance of power between tāne and health professionals. I also have reflected on this “power” and the way it

seems to further remove tāne from their hapūtanga, diminishing their mana and creating further mistrust.

This research has shown that I perceive maternity care to have repositioned tāne Māori to the point of severing their connection to their own knowing and experience. I have also recognised the level of divergence between the way I practice and the practice of mainstream midwifery with its current model of midwifery care being “women centred” (Guilliland & Pairman 1995); thereby exhibiting no mention of tāne Māori.

This research has highlighted to me just how much I value the innate knowing I perceive tāne Māori have within their hapūtanga. I have recognised that, in my pūrākau, this “knowing” seems to emerge when their mana is upheld and when tikanga is valued and applied within the tapu realm. Ultimately, re-including tāne Māori and re-positioning them within pōkaitanga and hapūtanga appears to further connect them within wairuatanga and beyond.

Te Ao Maori and the worldview shared by tangata whenua was apparent when providing kaupapa Māori care and acknowledging the balance of wāhine and tāne. The response I experienced from tāne when their mana was upheld, gave insight to how we, as midwives, can better serve whānau Māori. Applying tikanga and removing time constraints, enabled trust, lowered guards, and encouraged the building of relationships—whakawhanaungatanga.

Tikanga, perhaps, is a key aspect of re-including and re-positioning tāne Māori in hapūtanga. It may offer the necessary guidance and structure to the provision of midwifery care. Furthermore, it is possibly the fundamental component that demonstrates to tāne

that they are seen, heard, and valued, allowing them to embrace their hapūtanga journey and step forward in all their mana.

The protocols and guidance of tikanga assist with navigating the midwife and whānau relationship, and honour Te Tiriti o Waitangi by exhibiting how to work in partnership with whānau Māori. For tāne, in my practice, I see tikanga providing a sense of cultural safety. In my experience, when their guards are lowered, they emerge in all their mana tāne to take the lead of their hapūtanga. I perceived this extraordinarily powerful and influential moment in their lives to ultimately spark tino rangatiratanga over the health and wellbeing of their whānau and whakapapa of moko yet to come.

This finding is particularly significant as the current practice of midwifery care fails whānau Māori and completely ignores the incredible importance of tāne Māori. From my observations, it would seem that tāne do not feel included, seen, or valued with the way maternity care is delivered in Aotearoa. Simply embracing and welcoming tikanga into midwifery care could be the karanga our tāne are so desperately needing to see and hear. However, this means that midwives and those who provide maternity care need to be prepared to work in a Tiriti partnership, rather than a midwifery partnership, where whānau lead and guide the relationship within tikanga. The shift and the sharing of power is not at the core of New Zealand health systems, protocols, and practices. Therefore, a huge transformation in thinking, a removal of the patriarchal mind set, and a welcoming of new and indigenous ways is required.

Research Rigour, Strengths, and Limitations

Undeniably, a strength of the current research is the very fact it has been conducted with the intent and purpose to embrace all that is te ao Māori. This began first and foremost

with seeking the guidance of mātanga mātauranga Beatrice and Paraone. As the researcher, this guidance provided me with an advisory board that is tika and pono, one that I respected and trusted. I knew that if something was not tika within my whakaaro and research, I would respect and listen to these kaitiaki. In addition, I knew that together we would have the same intent of keeping our whānau safe and to whakamana whānau Māori, in particular tāne Māori within this research.

A second strength in the current research was the support from my tauwi supervisors. Although they work within a western education system, they absolutely understood the need for me to conduct my research within kaupapa Maori. This approach has fortified the research ensuring that it is tika and pono and does not simply look and sound Māori but is mātauranga Māori. Their ability to provide the necessary navigation and ensure the worldview of myself and my people is celebrated has been a crucial element for this rangahau. Their knowledge of the expectations and criteria within colonial Pakeha systems and frameworks of tertiary education has been essential for guiding me in this study, translating how to understand and work within the academic structures whilst being able to whakamana te ao Māori and the mana of my people.

The above paragraphs outline the importance of people and knowledge. These are beautiful and necessary strengths that fell naturally in place led by tikanga and set the mauri for the research. Further strengths within this research lay within the fact that I am Māori. Therefore, the ability for me to naturally connect through whakapapa and understand the lived experiences creates an interpretation that is realistic and genuine. These are my people and my community. I am them and they are me.

Being wāhine Māori and a midwife, I am close to the ground in many ways. The experiences shared, and later viewed on “My Māori Midwife”, allowed me dual vision. I was intimately involved in the TV show; the whānau and the experiences that I felt and shared were real. Together, the journeys of hapūtanga with whānau were navigated in the mix of lights and cameras; however, the emotions, the elevations, and, sometimes, lows, were always tika and pono.

The filming and reviewing months later gave me a unique opportunity to investigate this haerenga with whānau from a retrospective position. Through the eyes of the camera, director, editor, and the kaupapa of “My Māori Midwife”, the creation of this series distilled the powerful moments that have helped me recognise the power of my mahi and what it means for tāne Māori.

I was given a helicopter view of the hapūtanga shared, including the feelings and emotions of tāne. This became an additional strength of information when navigating the intended research topic. I could see how tāne reacted when their mana was upheld, when tāne were included and respected within hapūtanga. Interestingly, for myself, this was incredibly informative to see. These emotions were, and still are, shared with whānau Māori; some who were involved in the filming and others who have been powerfully affirmed by seeing familiar tikanga within a tapu space that they simply “know” is tika and pono themselves, after hundreds of years of being devalued and rendered invisible.

Tīpuna have guided, and continue to guide, me throughout this rangahau. I consider this a strength and the tuarā of all I do. Tīpuna also guide the whānau within my care and the realms navigated are so deeply understood even when one feels that they are less aware.

The strength that is gained within the learning of mātauranga breathes life throughout the findings and has enabled deep and meaningful discussion to be unravelled.

A limitation of the research presented itself at the very beginning stages. It soon became apparent that there were no specific studies in relation to tāne and birthing, highlighting a dire need for more research to be conducted by Māori for Māori. Much of the literature reviewed spoke of wāhine and their place within hapūtanga; and although tāne were mentioned, it was often brief and to no real depth. Therefore, it was challenging to be able to investigate this topic and prove a solid argument with the support of academic material.

Another limitation could be that this was my interpretation of the experience for tāne Māori. I work closely with whānau Māori and, at times, am whanaunga myself. This approach could be considered as insular and too close to the topic, creating bias. My intention was to explore my own experiences to “prepare the ground” for my doctoral studies where I will be well prepared to closely explore the experience of tāne Māori.

Being wāhine Māori means my perception of what tāne Māori were feeling, doing, and saying may be quite different to what they were actually feeling, doing, and saying. I look forward to moving the research forward by seeking a broader voice inclusive of more tāne, iwi, their pūrākau, and their birth tikanga.

The impacts of colonisation and the devastating effects from imposed laws, such as the Tohunga Suppression Act 1907, have left huge gaps within our mātauranga. When we, as Māori, seek to reclaim and uphold the mana of our ways, these gaps can be so vast and deep leaving one wondering how this knowledge can ever be heard, spoken, or written. The feeling of despair can leave the researcher feeling whakamā and lonely, as the road

travelled is both brave and confronting considering findings will be read, critiqued, and discussed by others. Those others may be an elder, more experienced, more educated, more knowing of their Māoritanga. Hei aha, I continue, accepting that I am young in knowledge and mātauranga and am at the very beginning of my learning.

Working within te ao Māori and being closely guided by a kaupapa Māori framework and tikanga Māori methodology ensured rigor through laying the foundation down early. With the guidance and support of my supervisors, this rigor gave structure in leading the research forward. The approach was extremely important for myself, as researcher, to be able to express my findings in a way that holds meaning and purpose. Tikanga is an important aspect of all that I am—my upbringing, beliefs, and understandings. These worldviews are strongly shared by the whānau in my care and perhaps it is because they feel safe, familiar, and understood, that we share deep, meaningful, resonant experiences that I am blessed to be able to reflect upon.

Recommendations

Education

Te Rau o Tāne has provided an insight and understanding of tangata Māori and their worldview. More education for midwives, both certified and in training, within a te ao maori worldview, is absolutely necessary if we are to influence more positive health outcomes.

In undergraduate midwifery education, all students should be placed into a Māori health paper with this requirement continuing throughout all years of study. Doing so would enable a deeper understanding for the Indigenous peoples of Aotearoa. Learning of the

history, their demise, and how to uphold their mana and work in true partnership under the obligations of Te Tiriti o Waitangi is essential for all midwives.

For registered midwives, the New Zealand College of Midwives and hospitals need to establish an ongoing commitment and requirement of cultural safety certification—not just simply “tick box” as it seems to stand currently. Just as midwives are required to complete an annual emergency refresher course, I recommend the same is applied within cultural competency and revisiting Te Tiriti o Waitangi and the obligations of working in partnership with tangata whenua. I also recommend that this education is delivered by iwi and in a setting that reflects indigenous learning; not within another clinical space. In addition, I recommend that the basic teachings of tikanga within hapūtanga and the birthing space be revisited and discussed all while embracing culture such as the making of muka and the sharing of karakia and kai. I strongly believe that implementing annual cultural wānanga will enhance the care we provide and normalise the importance of Māori culture. Furthermore, doing so, demonstrates true commitment to working towards establishing a Te Tiriti centric and mana enhancing maternity healthcare.

Education will need to involve acknowledging what has been taken from tāne within the birth space. Tāne were once our tohunga of birth. Colonisation has almost completely achieved the extinction of practices and knowledge that tāne Māori once held. This acknowledgement can be the education shared with tāne and whānau Māori around the importance of being the first hands or whakapapa on pēpē. This simple act of tautoko to reclaim and whakamana tāne within this moment is life changing and, in my opinion, not ours (the midwife or health professionals) to take.

Furthermore, midwives and student midwives need to be educated around the importance of cultural birth practices. For instance, tikanga within the birth space extends to tying the iho using muka, cutting of the iho with taonga, use of karakia, karanga, and so much more, all of which should be encouraged by midwives. Kaumātua and kuia should be approached to be those who deliver the mātauranga. At present, we have kaumātua and kuia available to perform procedures and guide hui within the District Health Boards and midwifery. Yet, in my view, these are more tick box practices. Our kaumātua and kuia are such taonga toku iho and hold vast knowledge that it is up to us to uphold their mana and stop using them as a greeting conductor or a hui facilitator. This may mean, at times, that the health professional is guided by the whānau and their kaumātua. This mutual engagement of trust recognises mana and acknowledges that to be led by those who know, creates significant growth. When midwives embrace, encourage, and support the reclamation of birth tikanga, they uphold the mana of tāne Māori within hapūtanga. This is inclusive of the above practices but, most importantly, it is inclusive of tāne and re-welcoming of tāne back into the realms of hapūtanga.

Midwifery practice

The New Zealand model of “woman centred care” is ingrained and understood within midwifery society. I argue that it needs to be reshaped. The current mindset that midwives and health professionals have is unhealthy and separates tāne Māori from pōkaitanga and hapūtanga. Instead, the model of midwifery care within Aotearoa needs to be “whanau centric”—valuing whānau Māori as a whole, acknowledging the balance within te ao Maori of wāhine and tāne.

My wero to the New Zealand College of Midwives, and to midwives in general, is to question the framework applied to the care given. For example, the importance of the

initial meeting—whakawhanaungatanga—should have the freedom of more time. This is tikanga that will lay strong foundations for the huarahi ahead and into the future. Tikanga shows respect and acknowledges that people are deeply valued. The health provider learns so much more about the whānau when removing the restraints of time, gaining insight into the whanau living conditions, needs, and values. In turn, this builds trust and informs the care, creating a stronger, healthier journey and outcome.

For tāne Māori, when respect and tikanga are applied, beginning with whakawhanaungatanga, it is perceived as being valued. This observation scaffolds trust, building relationships that flourish and thrive. When tāne Māori see and feel they are valued and included, their mana is being upheld. Their guards lower and they engage in a rich and healthy journey. This journey spills over into the emergence of Ruaumoko, standing tall, engaging in healthcare, and having rangatiratanga.

I recommend the first couple of visits to be a requirement of at least 1 hour, ideally within the whānau whare. Currently these appointments typically sit around 30 minutes, maximum, in which there is no room for tikanga or whakawhanaungatanga. The current time frame sets tāne to the side, creating an environment that is focused on the woman, informing tāne that he is merely a spectator.

Lastly, I want to mention the role of kai. This may not seem very important but is a strong and common thread throughout all the pūrākau and findings. Kai brings people together, further extending the tikanga of whanaungatanga. Kai is a vital link to connecting our present selves back to an old world. Within the birthing space, food is generally allocated for within the strategic budgets as an exchange of milo and toast for the woman after birth. Within te ao Māori, the act of birth is an extremely tapu space as the pēpē travels through

the realms te kore, te pō, and into te ao mārama. This journey is acknowledged in Māoritanga as our pēpē are descendants of Atua and with them bring forth whakapapa. After baby is born, it is important to whakanoa this energy and space. Sharing kai together this returns the space from tapu to noa. This tikanga within Māori culture is understood to whakanoa. Currently the food is offered only to the woman as they are the ones who have given birth. Yet, together wāhine and tāne have welcomed their whakapapa and together their mana should be respected and celebrated. Within te ao Māori, wāhine and tāne exist in unison, in balance, and tāne are very much the creator of their whakapapa with wāhine holding and nurturing that life within their house of humanity or whare tāngata.

I recommend a change in the way kai is perceived and offered to whānau by midwives. The offering of kai to both wāhine and tāne, again shows tāne that they are valued and included. It shows their worldview is understood and respected by upholding the mana and tikanga after such a tapu act. I challenge the powers that be to look beyond the allocated budgets of two pieces of toast per woman and focus more on the greater result of building trust and having tāne Māori feeling included and valued. When this is achieved, perceptions of the health system within New Zealand may also begin to change.

Research

More research is needed to be conducted by Māori for Māori and to inform the above recommendations, as well as educate midwives and health providers. This is a commitment within myself as I venture forward within my academic studies, led by my knowing, passion, and my tīpuna. I look forward to extending this research by capturing the lived experience of tāne Māori in their own words to extend the power and impact of whānau centred and tikanga conscious hapūtanga care.

Furthermore, there needs to be more support given for Māori midwives to reclaim mātauranga Māori. This is an obligation that must be met under Te Tiriti o Waitangi to work in partnership with tangata whenua. For example, when a Māori midwife wants to reclaim Te Reo Māori or attend noho marae and wānanga, there are no provisions of support within the New Zealand College funding, making it near impossible to fill one's own cup and uphold one's mana when trying to further knowledge to better serve their people. Partnerships within the District Health Boards between midwives and LMC relationships also need to be revised when working together to care for whanau, should the LMC or registered midwife need the time away to reclaim their own lost mātauranga.

These recommendations for Māori midwives are a necessity when the focus is upholding the mana of whānau Māori. The more we learn and whakamana our own wairua, the more we can give to others. These are recommendations that I intend to further research within my doctorate studies with the intention to provide evidence that strongly supports a shift in the way Māoritanga and mātauranga is valued for Māori to influence and implement structural change.

Conclusion

Te rau o Tāne has been an absolute tohu. From the very beginning, all who have been involved—om kaumātua, supervisors, whānau and, most importantly, tāne Māori—have led this rangahau on a rich and powerful journey. The learnings received within this research are clear. To reinclude, understand, and uphold the mana of tāne Māori one must first acknowledge the past, its histories, and the effects of colonisation. When this has been truly understood, one can acknowledge the need to reinclude and uphold the mana of tāne. This acknowledgement begins with tikanga, embracing an indigenous worldview, implementing change, and allowing the time to whakawhanaungatanga. I feel strongly that

the voices of tāne Māori will powerfully inform the next part of this journey of reclamation for Te rau o Tāne.

Kia kaha, Kia Maia, Kia Manawanui – Be strong, be brave and be willing

Tihei mauri ora!

References

- Áhrén, M., Doyle, C., Gilbert, J., Lanoi Leleto, N., & Shakya, P. (2021). *State of the world's Indigenous peoples: Rights to lands, territories and resources* (T. Lore, Ed.; Vol. 5). United Nations.
- Bohren, M. A., Berger, B. O., Munthe-Kaas, H., & Tunçalp, Ö. (2019). Perceptions and experiences of labour companionship: A qualitative evidence synthesis. *Cochrane Database of Systematic Reviews*, 2019(7). <https://doi.org/10.1002/14651858.cd012449.pub2>
- Cairns, E., & Dawes, A. (1996). Children: ethnic and political violence—A commentary. *Child Development*, 67(1), 129–139. <https://doi.org/10.2307/1131691>
- Chamberlain, M., & Barclay, K. (2000). Psychosocial costs of transferring indigenous women from their community for birth. *Midwifery* (16), 116-122. <https://doi.org/10.1054/midw.1999.0202>
- Coromandel-Wander, H. (2013). *Koorero Tuku Iho: Waahine Maaori Voices from the embers of Rangiaowhia* [Unpublished Masters thesis]. Massey University. <http://hdl.handle.net/10179/4178>.
- Counties Manukau DHB. (2020). *Annual report 2020 - Counties Manukau health*. https://countiesmanukau.health.nz/assets/About-CMH/Reports-and-planning/Annual-reports-and-plans/2020_CM_Health_Annual_Report.pdf.
- Cram, F., & Mertens, D. (2016). Negotiating solidarity between indigenous and transformative paradigms in evaluation. *Evaluation Matters—He Take Tō Te Aromatawai*, 2, 161–189. <https://doi.org/10.18296/em.0015>
- Dawson, P., Jaye, C., Gauld, R., & Hay-Smith, J. (2019). Barriers to equitable maternal health in Aotearoa New Zealand: An integrative review. *International Journal for Equity in Health*, 18(1), 1–14. <https://doi.org/10.1186/s12939-019-1070-7>

- Durie, M. (1989). The Treaty of Waitangi—perspectives on social policy. In *Māori and Pākehā perspectives on the Treaty of Waitangi* (pp. 280-299).
- Durie, M. (2001). *Mauri ora: The dynamics of Māori health*. Oxford University Press.
- Durie, M. (2003). *Nga kahui pou: Launching Māori futures*. Huia.
- Durie, M. (2005). *Ngā Tai Matatū*. Oxford University Press.
- Durie, M., Hoskins, T. K., & Jones, A. (2012). Interview: Kaupapa Maori: Shifting the social. *New Zealand Journal of Educational Studies*, 47(2), 21.
- Edwards, S. (2009). *Titiro Whakamuri kia Marama Ai Te Wao Nei: Whakapapa epistemologies and Maniapoto Maori Cultural Identities* [Unpublished Masters thesis]. Massey University.
- Guilliland, K., & Pairman, S. (1995). The midwifery partnership: a model for practice. [Monograph Series 95/1]. Victoria University Press.
- Hokowhitu, B. (2007). The silencing of Māori Men. *New Zealand Journal of Counselling*, 27(2), 63-76.
- Iti, T. (2015). *Mana: The power in knowing who you are | Tame Iti | TEDxAuckland*. [Video]. YouTube. <https://www.youtube.com/watch?v=qeK3SkxrZRI>
- Kenney, C. M. (2011). Midwives, women, and their families: A Māori gaze. *AlterNative: An International Journal of Indigenous Peoples*, 7(2), 123–137. <https://doi.org/10.1177/117718011100700205>
- Kildea, S., Tracy, S., Sherwood, J., Magick-Dennis, F., & Barclay, L. (2016). Improving maternity services for indigenous women in Australia: moving from policy to practice. *Medical Journal of Australia*, 205(8), 374-379. <https://doi.org/10.5694/mja16.00854>
- Kitzinger, S. (2010). Letter from Europe: Should fathers be banned from birth? *Birth*, 37(1), 77–78. <https://doi.org/10.1111/j.1523-536x.2009.00382.x>

- Lee, J. B. J. (2005). Māori cultural regeneration: Pūrākau as pedagogy. In T. Hoskins & W. Doherty (Eds.), *Indigenous (Māori) pedagogies: Towards community and cultural regeneration* (pp. 5-15). Centre for Research in Lifelong learning International Conference, Stirling, Scotland.
- Leatham, B. A. M. (2014). *He Kanohi kitea Ka Hoki Ngā Mahara: Ngāti Porou kuia tell the stories encompassing their childbirth experiences* [Unpublished Master's thesis, Auckland University of Technology]. Tuwhera. <http://hdl.handle.net/10292/7979>
- Mikaere, A. (1994). *Maori women: Caught in the contradictions of a colonised reality*. University of Waikato.
https://www.waikato.ac.nz/law/research/waikato_law_review/pubs/volume_2_19_94/7
- Mikaere, A. (2017). *The balance destroyed*. Ōtaki: Te Tākupu, Te Wānanga o Raukawa.
- Mikaere, A., & Kahukiwa, R. (2017). *The balance destroyed* (Rev. ed.). Te Tākupu, Te Wānanga o Raukawa.
<https://ezproxy.aut.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=cat05020a&AN=aut.b24733519&site=eds-live>
- Mikahere-Hall, A. (2017). Constructing research from an indigenous Kaupapa Māori perspective: An example of decolonizing research. *Psychotherapy and Politics International*, 15(3), 1-14. <https://doi.org/10.1002/ppi.1428>
- Morrison, S. (2021). *Stacey Morrison – Up to speed with te reo, a special podcast*.
<https://www.nzherald.co.nz/kahu/stacey-morrison-up-to-speed-with-te-reo-a-special-podcast/GGTJ7PHCQ76IF6WXUPGB2IALXI/>
- Murphy, N. (2013). *Te Awa Atua: Menstruation in the pre-colonial Maori world*. He Puna Manawa.
- Murphy, N., Ellison, S., & Balzer, R. (2014). *Waiwhero: He whakahirahiratanga o te ira wahine = the red waters: A celebration of womanhood*. He Puna Manawa Ltd.

- New Zealand College of Midwives. (2015). *Midwives handbook for practice* (5th ed.). Author.
- Ngawati, R., Valentine, H., & Tassel-Matamua, N. (2018). *He Aha Te Wairua? He Aha Te Mauri?* Massey University.
- Ovens, A., & Garbett, D. (2020). Weaving self-studies through journaling: A systematic review. In C. Edge, A. Cameron-Standerford, & B. Bergh (Eds.), *Textiles and tapestries* (pp. 6-12). EdTech Books. Retrieved from https://edtechbooks.org/textiles_tapestries_self_study/weaving_self_studies
- Perinatal and Maternal Mortality Review Committee. (2019, September). *Te Pūrongo ā-Tau Tekau mā Toru o te Komiti Arotake Mate Pēpi, Mate Whaea Hoki: Thirteenth Annual Report of the Perinatal and Maternal Mortality Review Committee*. Health Quality & Safety Commission.
<https://www.hqsc.govt.nz/assets/PMMRC/Publications/13thPMMRCreport/13thPMMRCAnnualReportWebFINAL.pdf>
- Pihama, L., Smith, K., Taki, M., & Lee, J. (2004). *A literature review on Kaupapa Māori theory and Māori education pedagogy*. Institutes of Technology and Polytechnics of New Zealand.
- Pohatu, T. W. (2013). Āta: Growing respectful relationships. *Ata: Journal of Psychotherapy Aotearoa New Zealand*, 17(1), 13-26. <https://doi.org/10.9791/ajpanz.2013.02>
- Rapport, F., & Braithwaite, J. (2018). Are we on the cusp of a fourth research paradigm? Predicting the future for a new approach to methods-use in medical and health services research. *BMC Medical Research Methodologies*, 18, 131.
<https://doi.org/10.1186/s12874-018-0597-4>
- Ratima, M., & Crengle, S. (2013). Antenatal, labour, and delivery care for Māori: Experiences location within a lifecourse approach, and knowledge

gaps. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 10(3), 355-366

Roe, Y., Briggs, M., Buzzcott, C., Hartz, D., Sherwood, J., & Kildea, S. (2020). Returning birthing services to communities and Aboriginal control: Aboriginal women of Shoalhaven Illawarra region describe how Birthing on Country is linked to healing. *Journal of Indigenous Wellbeing Te Mauri - Pimatisiwin*, 5(1), 1–14.

Ruwhiu Paulé Aroha. (2009). *Ka Haere Tonu Te Mana o Ngā Wahine Māori: Māori women as protectors of Te Ao Māori knowledge*. [Unpublished Master's thesis]. Massey University.

Sharples, P. (1988). Kura kaupapa Maori: Recommendations for policy. *Access: Critical Perspectives on Education Policy*, 8(1), 28–36.

Simmonds, N. B. (2014). *Tū te turuturu nō Hine-te-iwaiwa: Mana wahine geographies of birth in Aotearoa New Zealand* [Unpublished master's thesis]. University of Waikato.

Smith, L. T. (1999). Decolonizing methodologies: Research and indigenous peoples. *Social Policy Journal of New Zealand*, (17), 214-217.

Smith, L. T. (2015). Kaupapa Māori research. Some Kaupapa Māori principles. In L. Pihama & K. South (Eds.), *Kaupapa Rangahau a reader: A collection of readings from the Kaupapa Maori Research Workshop Series* (pp. 46–52). Te Kotahi Research Institute.

Te Huia, J. (2020). *Whaia te Aronga a Ngā Kaiwhakawhānau Māori: The Māori Midwifery Workforce in Aotearoa – June 2020*. Te Rau Ora. [The Maori Midwifery Workforce in Aotearoa \(terauora.com\)](https://www.terauora.com)

Tikao, K. W. (2020). *Raro Timu Raro take: Ngāi Tahu birthing traditions* [Unpublished master's thesis]. University of Canterbury.

- Tupara, H., & Tahere, M. (2020). *Rapua te Aronga-a-Hine: The Māori midwifery workforce in Aotearoa, a literature review – February 2020*. Te Rau Ora. <https://terauora.com/wpcontent/uploads/2020/05/Rapua-te-Aronga-a-Hine-Final-Publication-Version19.04.2020.pdf>
- Van Wagner, V., Epoo, B., Nastapoka, J., & Harney, E. (2010). Reclaiming birth, health, and community: Midwifery in the inuit villages of Nunavik, Canada. *Journal of Midwifery & Women's Health*, 52(4), 384-391. <https://doi.org/10.1016/j.mwh.2007.03.025>
- Wepa, D., & Te Huia, J. (2006). Cultural safety and the birth culture of Maori. 26-31. Cambridge University Press.
- Wilson, D., Mikahere-Hall, A., & Sherwood, J. (2021). Using indigenous Kaupapa Māori research methodology with constructivist grounded theory: Generating a theoretical explanation of indigenous women's realities. *International Journal of Social Research Methodology*, 1–16. <https://doi.org/10.1080/13645579.2021.1897756>

Glossary

Kupu Māori

The words used, or kupu Māori, have many meanings. It is important for the reader to understand that te reo Māori is a language of wairua (spiritual sense). Therefore, the kupu used within this research reflects my interpretation. The intention is to guide the reader in a way that is relevant to the information being presented. It is appreciated that the beauty and many interpretations of kupu Māori can vary depending on iwi and context of whakaaro.

Ahikā - burning fires

Aroha - love

Aotearoa - Māori name for New Zealand – Land of the Long White Cloud

Āta - deliberately, purposefully, intentionally

Atua - ancestor with continuing influence

Haerenga - journey

Hapū - pregnant, group of people

Hapūtanga - pregnancy, labour, and birth

Hawaiki - ancient homeland from which Māori migrated to Aotearoa

Hei aha – never mind

Hongi - pressing of noses, a greeting

Huakipouri - to be open minded, embracing of change

Huarahi - pathway

Io - Supreme Being

Karakia - ritual chant, prayer

Karanga - calling

Kauae - chin

Kaumātua - elder, elderly man

Kaupapa Maori - Māori approach, customary practice

Kete - basket

Ko wai au - who am I

Korekore - potential

Kōrero - speak, talk, conversation

Koro - grandfather

Kotahitanga - as one

Kuia - elderly woman

Kupu - Māori words

Kura huna - important knowledge, hidden potential

Mahi - work

Māmā - mother

Mana - inherited status, spiritual power

Mana motuhake - autonomy, self-determination

Māori - Indigenous person of Aotearoa

Māoritanga - Māori culture, practices, beliefs

Māreikura - female of supernatural being, treasured friend

Mātanga - expert

Mātauranga - knowledge, wisdom

Mauri Ora - sneeze of life, acknowledgement of potential

Mihi - acknowledgement

Moana - sea

Moko - Māori tattoo, under traditional protocol, grandchild

Mokopuna - grandchild, grandchildren

Mōteatea - ancient chant

Motuhake - position independently

Ngā mihi - thank you, appreciation for another

Ngahere - forest

Oriori - lullaby

Pākehā - New Zealander of European descent

Pāpā - father

Papatūānuku - mother earth

Pēpē - baby

Pōkaitanga - conception

Pono - true

Rangahau - research

Rangatira - leader

Rangiātea - a place in Hawaiki, a place of males, Atua in the uppermost heaven

Ranginui - Sky father

Ruaumoko - Atua of earthquakes, volcanoes, and the change of seasons

Taiao - environment, living world

Tāmaki Makaurau - Māori name for Auckland

Tamariki - children

Tangata whenua - indigenous peoples of the land

Tāne Māori - male who is Māori

Taonga - precious, gift

Te Ao Māori - Māori worldview

Te Ao Mārama - world of life and light, physical world

Te Kore - realm of potential being, the void

Te Pō - place of darkness, of nothing

Te Rauroha - house of female Atua, mareikura, in the upper most heaven

Te Reo - language

Tika - correct

Tikanga - correct procedure, custom, lore

Tipuna - ancestor

Tuteaniwaniwa - to remain set in one's thinking

Wāhine Māori - female who is Māori

Wāhine pōkai - midwife

Waiata - song or to sing

Waka - canoe

Wero - challenge

Whakaaro - thought, opinion

Whakapapa - genealogy

Whakawhanaungatanga - process of establishing relationships

Whānau - family

Whāngai - to feed, nurture, grow, to raise, child raised by whānau

Whānau - family

Whare - house

Wharenui - marae