



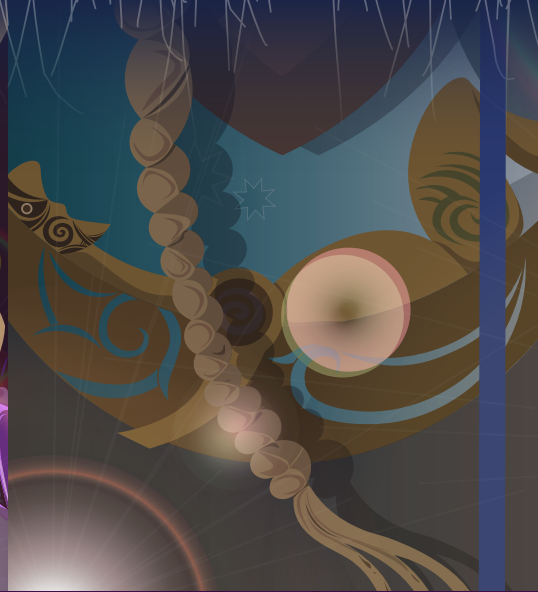
# Nga wānanga o Hine kōpū: **A Training Resource**



 Te **Kore**



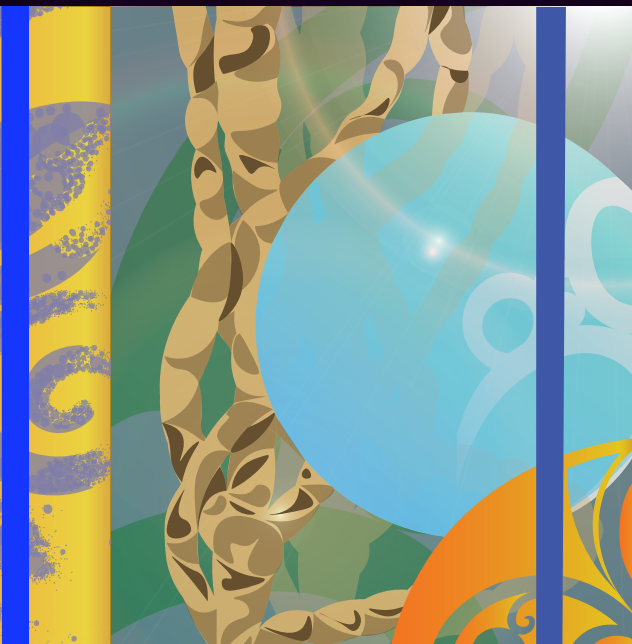
 Te **Pō**



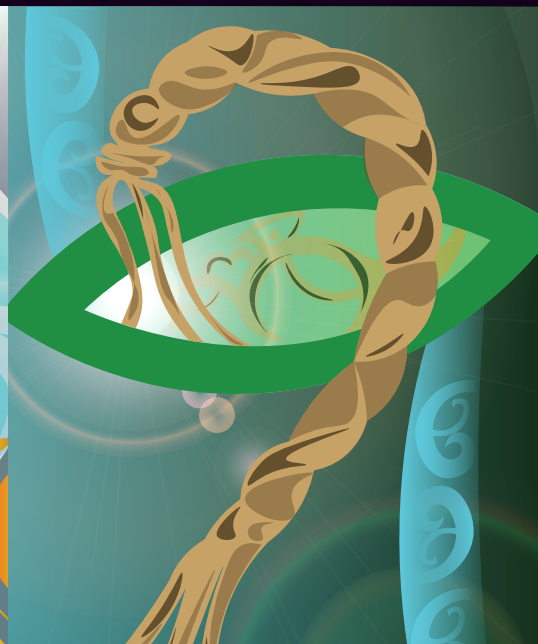
 Te **Kōpipiri**



 Te **Wheiao**



 Te Ao **Mārama**



 Tihewa **Mauri Ora**

## He Mihi

Toia mai rā ko te mauri tapu nō runga, koina te whakaritenga o te whakaaro nui. I uwhia, mai roto ano i te hiringa tupua, i te hiringa tawhito, oti atu rā i te hiringa Atua. I tōia mai ngā koha tapu e lo Waiora ki a maturuturu hei tomairangi manaakitanga ki a mātou rā te ira tangata. Kia rāngona hei mauri tū, hei mauri ohoooho, aue rā hei mauri ora.

Tuku iho, tuku iho, i te ara wairua ki a tohia ki a Papatuanuku e takoto mai nei, tāmaua te mana, te tapu, te orangatonutanga o te ira tangata ki te poho o tōna whaea, koia rā te timatatanga o te oranga, koia hoki te okiokitangā ko te Ukaipo, aue, takoto.

Ka mihi tonu ki a tātou ngā maramara mahue iho nō rātou mā, e whakaaro nui nei ki ngā uri whakaheke e heke tonu nei, ki te hungā e manaaki nei i te māhuri tāngāta na te whakapono he tupuna kei roto, tēna koutou, tēna koutou, tēna tātou katoa.

## Rārangi Kōrero

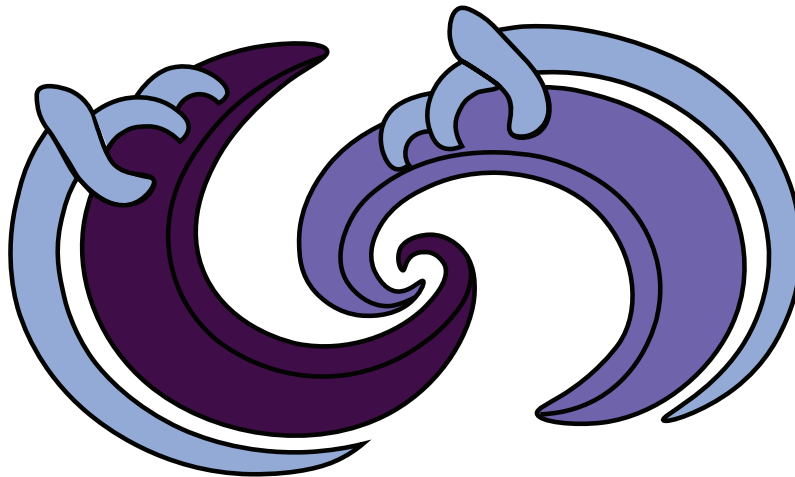
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## Ngā Tātai Ihorangi

Tātai is a tool Māori used to arrange information into sequential order. It describes the relationship from one to another and is used to demonstrate the relational connection of components. Ihorangi are the finite details which make up a bigger picture and contributes to the whole. Ngā wānanga o Hine kōpū is a component of Ngā Tātai Ihorangi.

The learnings gained in Ngā wānanga o Hine kōpū contribute to the overall vision **‘kia tupu ora ai ngā uri whakatupu; that the generations yet to come will grow and flourish’**. Hapu māmā need to be nurtured and cared for as they are the keepers of te ira tangata. Investing in hapu māmā ensures the secure safe passage of the ‘seed’ to the fulfilment of the dreams and aspirations of whānau .

**‘Manaakitia te mahuri he tupuna kei roto’**



Purple represents Te Kore. The dwelling place of Io Matua. All living beings derive from Te Kore.

Moving through Te Wheiao to Te Ao Mārama, this is a time of celebration, a time of reflection, and a realisation of a self determined pathway to wellness.

Blue represents Tangāroa. Before you are born you are in water, it gives us life, without it we cannot exist

The centre is depicted in the shape of a spiral that consists of both Te Kore and Te Ao Mārama being present. From here when we exit te whare tangata we are infused with Mauri Ora, the essence of life.

The hand that is seen on Te Kore represents our tupuna who guide wairua to the whare tangata. The other hand on Te Ao Mārama is the whānau who welcome the new addition. It also represents the hands of those who will have a part in caring for this life essence



## Tuku Mihi

He pukapuka tēnei mō te katoa. E tika ana me tuku atu i aku mihi ki te hunga i kaha tautoko mai kia tutuki. Ki ngā Poutūara o te kaupapa nei e kaha nei ki te mahi ki te hāpai i ngā wānanga puta noa i Te Taitokerau tēna rawa atu koutou. Ka mihi atu ki a rātou i koha kōrero mai, ki taku whānau taku māmaā a Moe Milne ki taku tūngane Tukaha Milne i noho mai ki te whaiaro whakaaro mo te kaupapa nei. Ki taku hoa rangatira a Tawai me ō māua tamariki e kaha nei ki te whāngai i a au ki te manaaki.

He mihi tēnei ki aku tuakana te rōpū o Te Kahu Wahine ngā pou o te kaupapa nei ngā kaitiaki o te ao whakawhānau Māori. Me mihi hoki ka tika kia Rachael Heteraka-Gotz me tana whānau taku mete i kaha ki te akiaki tonu kia tutuki ai ngā korero ā waha ā tuhi nei tēnei te rere atu o ngā mihi maioha kia koe. Tash Wharerau raua ko Tony Makiha i whakapau kaha ki te waihanga i ngā rauemi ataahua hei tautoko i te kaupapa.

Hoi ano ka mihi tonu ki a tātou Kaumātua e noho nei hei korowai whakaruruhau i tēnei kaupapa.

E kore rawa e taea kia mihia te katoa na reira kia penei ake te korero;

“Tahia te ara kia kitea ai te huarahiAhu atu tō mata ki te ao maramaKei reira ngā uri kāhore ano kia whānau mai e tatari atu ana i a koe”

Mā tō tātou manaaki i ngā Hine kōpū e tutuki ai ngā wawata

## Tuhinga Whakarapopoto

The following document is a resource to the utilisation of Māori knowledge systems referred to as mātāuranga Māori. It applies within the context of antenatal practices and care. In today's society we have been inundated with a multitude of social, economic and environmental issues. These not only impact but undermine the establishment and continuation of wellbeing for whānau Māori and communities.

With the ever growing concerns for safer communities, better education and cleaner environments a shift needs to occur within whānau and providers of service. These shifts are centred on ensuring whānau receive the best of all they are entitled to. Without exception this includes the environments in to which they are born which enables their thriving.

“Ngā wānanga o Hine kōpū” is a Māori centric approach to facilitating antenatal education. This creates opportunities for Hine kōpū and whānau to explore and validate mātāuranga Māori and for clinicians to partner through wānanga. Wānanga creates a supportive means of engagement where these shifts can occur. In this context, wānanga will focus on inclusion and participation of expert practitioners, whānau, community, Kaumātua and kuia and all who have a vested interest in the protection and preservation of ngā uri whakaheke; future generations.

Māori have always held intrinsic and interconnected relationships with each other and the environment. It is based on the principles of whakawhānaunga; the process of making connections and whānaungatanga; as the established relationships. These are fundamental to the culture as we know it today. Through this worldview the basis of the engagement process for whānau will be developed. It is a strength based approach in the understanding of a multiple system and will pave the way to wellness for future generations to come.

Kei roto i te ao Māori te oranga mō te iwi Māori. In all accounts of Māori pūrakau Hine kōpū are the protectors of te ira tangata and keepers of te whare tangata. Hine kōpū are supported and cared for; the belief was that ‘ina ora te wahine ka ora te whānau, ka ora te hapu, ka ora te iwi e’. When women are cared for whānau thrives, sub-tribe thrives and ultimately people flourish.

## Values of Ngā wānanga o Hine kōpū:

1. **He kākāno au i ruia mai i Rangiatea** – Celebrating YOU. We are all descendants from the divine universe; I celebrate in the uniqueness that is me.
2. **Manaakitia te māhuri he tupuna kei roto** – Nothing is more important than giving new life. Nurture and take care of the future that grows within for one day they will stand as the ancestors of tomorrow.
3. **Me ngaki te whenua kia puta ora ai ngā hua** – Every pregnancy is a new pregnancy. Take care of yourself and be present in the moment. This is the most important role you will have in your life time. This is your chance to help in the creation of a miracle.
4. **Me whakapapa te ora** – Whānau begins with whakapapa. Our greatest taonga tuku iho is whakapapa which is derived from Atua. Aspirations for oranga are about ultimate wellness and thriving.
5. **He ōhanga wairua he puna tangata** – Your tūpuna chose you. Acknowledge the unique and special status of ngā Hine kōpū as the keepers of te ira tangata.
6. **Tahia te ara kia kitea ai te huarahi, ahu atu tō matā ki te ao mārama kei reira ngā uri whakatupu kāhore ano i whānau mai e tatari atu ana i a koe** – Clear away the obstacles to have a healthy, happy pregnancy.
7. **Nau te rourou nāku te rourou ka ora te iwi** – Share your wisdom in a hapu wānanga. Each whānau come with their own stories they have received from tūpuna. These stories are shared in a wānanga space that gives them life and allows for matauranga to be validated in a Māori way.
8. **I haere mai koe e te ahuru mōwai ki te ao mārama tau ana** – From one safe space to another. Acknowledging the sanctity and safety of te whare tangata as te ahuru mowai and transferring that safety to a waikawa safe sleep space.
9. **Ko te whenua te wai-ū mō ngā uri whakatupu** – Ukaipo is used to describe our divine mother Papatuanuku. She gives us sustenance and nurtures all who dwell upon her. Breastfeeding connects us to our whenua, te whāngāi ū nurtures not only our body but also our spirit.
10. **Tihewa Mauri Ora** – Infused with the essence of life.

## Kaupapa Arahi

This teaching resource is a foundation document designed to provide information that supports Poutuara and Community Midwives (LMCs) to engage whānau Māori. The content and activities included in this document are a beginning point for Poutuara to implement. It is expected that as the programme evolves so too will the activities.

This resource will provide information that enables Poutuara to understand a Māori centric approach to antenatal education. The approach draws on matauranga Māori as the validation and infrastructure of the practice. In turn empowering Poutuara, Ngā Hine kōpū and whānau to grow and understand the incredible journey for all involved.

The booklet focuses on the following key points in the creation story:

- Te Kore
- Te Pō
- Te Kōpipiri
- Te Wheiao
- Te Ao Mārama
- Tihewa Mauri Ora.

As defined by Māori each of these components represents a significant event that occurred and impacted on the evolution of the universe. Māori worldview is relational and whakapapa is the process for analysing, storing and debating bodies of knowledge. From this people are able to make better informed choices and reaffirm where they belong.

## Poutuara

### Matapono

In the space of Ngā wānanga o Hine kōpū it is imperative that Poutuara maintain principles of:

- Aroha
- Whakawhanaunga
- Manaaki
- Tautoko
- Ngakau mahaki.

Wānanga is a safe space for whanau to share korero. At this time, we celebrate all who have chosen to engage in wānanga and treat them like the taonga they are. Within this wānanga space whānau explore their own birthing practices and are encouraged to celebrate these.

### Whakatau

Each day begins with karakia and mihimihi. This sets the scene and clears the spiritual pathway for the day. Whānau are invited to engage in whānaungatanga to settle and create links with others in the room.

### Whakarite Kaupapa

Poutuara play an essential role in facilitating positive and strengths based korero at all times during the wānanga. Therefore, Poutuara are encouraged to meet with speakers from other services weeks before the wānanga. This is to ensure speakers are delivering korero in a positive affirmative manner and to ensure resources are appropriate. This acknowledges too that pēpi can hear vibrations through the waters and recognise the feelings māmā have of love and support or shame and anxiety. It is essential that pēpi know they are being born into a world of aroha.

To enable Poutuara to prepare and coordinate the wānanga a timeline is provided as part of this resource. This includes advertising locally, interaction with midwives, well child providers and other stakeholders in the local community. The timeline takes into consideration venue, transport and catering.

### Wairua

Poutuara observe the ahua of the room and encourage whānau to engage in refresher activities such as mahi a Ringa activities, tii rakau, light movement and dance. Creative energies such as the making of ipu whenua, fabric painting pēpi suits and whakapapa dreams and aspiration boards recognises healthy brain activity and increases knowledge retention.



## **Kai**

Poutuara will need to be aware of dietary requirements of Hine kōpū and whānau. This can be completed at time of registration. The Ministry of Health guidelines around food safety standards for pregnant women can be provided for catering staff.

## **Aromatawai**

Each day wānanga is closed with karakia. Hine kōpū and whānau are congratulated with encouragement. At the end of the last day surveys are completed and feedback utilised for ongoing development of wānanga. This ensures that wānanga continue to meet the needs of the community, Hine kōpū and whānau. Pamper packs can be developed and given to whānau.

## Ngā Wānanga Ō Hine Kōpū

Kōwai	Whainga Paetae	Hua o te ako
<b>1. Te Kore</b>	<p>The growing of consciousness and becoming aware of pregnancy</p> <ul style="list-style-type: none"> <li>• Acknowledging the past</li> <li>• Affirming the present</li> <li>• Aspirations of the future</li> </ul>	Hine kōpū and whānau are affirmed in their mana and begin to understand the importance of taking care of themselves
<b>2. Te Pō</b>	The process of making informed decisions and the multiple dynamics of those decisions	Ngā Hine kōpū will celebrate being hapu
<b>3. Te Kōpipiri</b>	Awareness of senses and self care with the potential realisation and the long term impact on māmā and pēpi	Hine kōpū will recognise the significance of parents and whānau in the growth and development of pēpi
<b>4. Te Wheiao</b>	The transition from one space to another – from haputanga to birth	Hine kōpū will know how to prepare their tinana, Hinengāro and wairua for birth
<b>5. Te Ao Mārama</b>	Time of celebration and reflection; reclaiming and incorporating Māori traditional birthing practices	Hine kōpū will confidently take ownership of their tinana during birth and develop knowledge of traditional Māori birthing practices
<b>6. Tihewa Mauri Ora</b>	<p>Nurture and take care of the tāonga tuku iho</p> <p>Understanding the importance of te piringa poho – protective factors following birth</p>	Hine kōpū and whānau will understand the significance of te piringa poho

## TE KORE



Nā te kukune te pūpuke  
Nā te pūpuke te hihiri  
Nā te hihiri te mahara  
Nā te mahara te Hinengāro  
Nā te Hinengāro te manako

From conception comes the aspiration  
From the aspiration the thought  
From the thought the remembrance  
From the remembrance the consciousness  
From the consciousness the desire

## Essence Statement

Te Kore is often translated as the great void of nothingness. In the story of creation however it is the opposite. We come to know Te Kore as the dwelling place of Io, the creator. Io had many names with each of these names representing the evolving phases of the universe.

Te Kore is the place of unlimited potential for being. From Te Kore all living things were created. In its unorganised state the evolution phases are likened to the growth of knowledge. As the creator Io existed and evolved through the ages, the growing consciousness saw the energies shift from the void to thought to desire to enlightenment.

*Nā te kukune te pūpuke*

*Nā te pūpuke te hihiri*

*Nā te hihiri te mahara*

*Nā te mahara te Hinengāro*

*Nā te Hinengāro te manako*

Pregnancy replicates the story of Io within the period of Te Kore. The movement from conception to pregnancy to accepting and the desire to be better. As the kōrero above describes when pregnancy is confirmed it becomes a moment for consideration. It is the aspirations from self and whānau to bring forth new life that contributes to whakapapa and wellness of whānau and hapu. This moves us in to a state of thought and of awareness.

What do I think about this? Should I continue this pregnancy? Will my whānau be happy? Who will support me? What am I going to do? This is a natural thought process as one reflects on what life was like and considers the possibilities of what could be.

## Whāinga

### Hine kōpū and whānau will:

- Acknowledge whakapapa, begin to explore the creation story and how this relates to their haputanga
- Celebrate being hapu
- Be affirmed in their mana and begin to understand the importance of taking care of themselves
- Be acknowledged and understand that they have inherent gifts; tāonga tuku iho
- Become aware and accept their feelings about the pregnancy.

## Ngā Mahi

1. Whakamohio
2. Pūrakau – Te Pou Tuatahi
3. Whakapapa.

## 1 Whakamōhio

Whakamohio is an activity that is the beginning of whakawhanaunga the means by which whanaungatanga is established.

### Whakamōhio activities include:

- Whānau introducing themselves
- Provide a story about who they are and where they come from
- Provide a story about their names and how they came to have this name
- Mihimihi

Stories are acknowledged by Poutuara as the beginnings of whakapapa and acknowledge all that have taken the time to attend. Each person brings individual wisdom and the wānanga is a safe space for sharing.

## 2. Pūrakau

- Explore what knowledge whānau may have about Te Kore
- Poutuara will start narrating the creation pūrakau
- Te Kore and the evolution of te ao from a Māori view is related to the growing consciousness of Io the creator.

## 3. Whakapapa

- Poutuara will facilitate the introduction of devine whakapapa bringing Hine kōpū into a space of celebration
- This activity allows whānau the chance to explore the aspirations and dreams they have for pēpi during and after pregnancy.

### Whakapapa activities include:

- Utilising art resources illustrate their whānau momo
- Describe the momo that is unique to their whānau
- Share the dreams and aspirations they have for pēpi.

## Rauemi

- Te Pou Tuatahi
- Wānanga workbook
- Karakia
- Whakapapa activity
- Art resources
- Projector & laptop.



## Notes

[illegible]

## TE PŌ



Ka tuu te ao, tau ana te pō, piki ana te rā ki te rangi,  
Tihewa mauri ora

## Essence Statement

Ko Te Pō Uriuri, ko Te Pō Kerekere, ko Te Pō Tangotango. These are a few of the multitude of names that describe the different states of Te Pō. In essence Te Pō is the ideology pertaining to discovery, growth and development, uncertainty, unassuming, accepting, unaware and the multiple system dynamics. These are associated with self awareness and self discovery that inform the choices we make.

In Te Pō there is an ebb and flow of energies between thoughts and feelings. This is a time of self reflection to explore what is known, what needs to be known and how one feels about this. Ultimately this enables whānau to shape who they can become for themselves, their whānau, tamariki and mokopuna.

This translates into the wānanga by the exploration of the characteristics of Te Pō and how they manifest in the process of decision making. It also provides a learning opportunity on;

- How we get support around us for the long enduring night
- The ebb and flow of emotion
- Brain development for developing senses of pēpi
- Heightened awareness of whānau.

## Whāinga

### Hine kōpū and whānau will:

- Explore the gestations of Te Pō and how they relate to energy, thoughts and feelings
- Create an awareness of how these can impact on Hinengaro for both māmā and pēpi
- Understand the developing senses in relation to brain development
- Identify ways in which Hine kōpū can celebrate being hapu.

## Ngā Mahi

1. Pūrakau – Te Pou Tuarua
2. Oriori – this will be specific to the rohe where wānanga is being hosted
3. Oranga Hinengaro – invite local primary mental health and alcohol and drug services to present.

## 1. Pūrakau

- Explore what knowledge whānau may have about Te Pō
- Hine kōpū and whānau are introduced to the devine parents; ko Ranginui rāua ko Papatuanuku
- This begins the story of whakapapa.

## 2. Oriori

- Oriori is a traditional birthing practice, used by tupuna to affirm ngā uri kāhore ano kia whānau mai. It creates a connection ā wairua, ā hinengāro, ā tinana from māmā to pēpi. The oriori chant sends vibrations through the waters that surround pēpi, sending aspirational messages affirming their purpose
- This is the begining of reclaiming matauranga Māori.

### Oriori activity includes:

- Guidance from local Kaumātua/Kuia for oriori of the rohe
- Words available for Hine kōpū and whānau on screen
- Whānau and Hine kōpū will write the kupu in the wānanga booklets
- Poutuara teaches Hine kōpū and whānau the kupu and provides the explanation of the meaning
- Group practices the oriori

These stories are acknowledged by Poutuara as the beginings of whakapapa and acknowledge all that have taken the time to attend. Each person brings individual wisdom and the wānanga is a safe space for sharing.

## 3 Oranga Hinengaro

- Poutuara provides and explanation of Hinengaro and its importance
- Discuss clearing pathways to ensure a positive birthing experience

### Presentations include:

- Tohunga
- Rongoa practitioner
- Kaumātua/Kuia
- Local primary mental health, alcohol and addiction services

## Rauemi

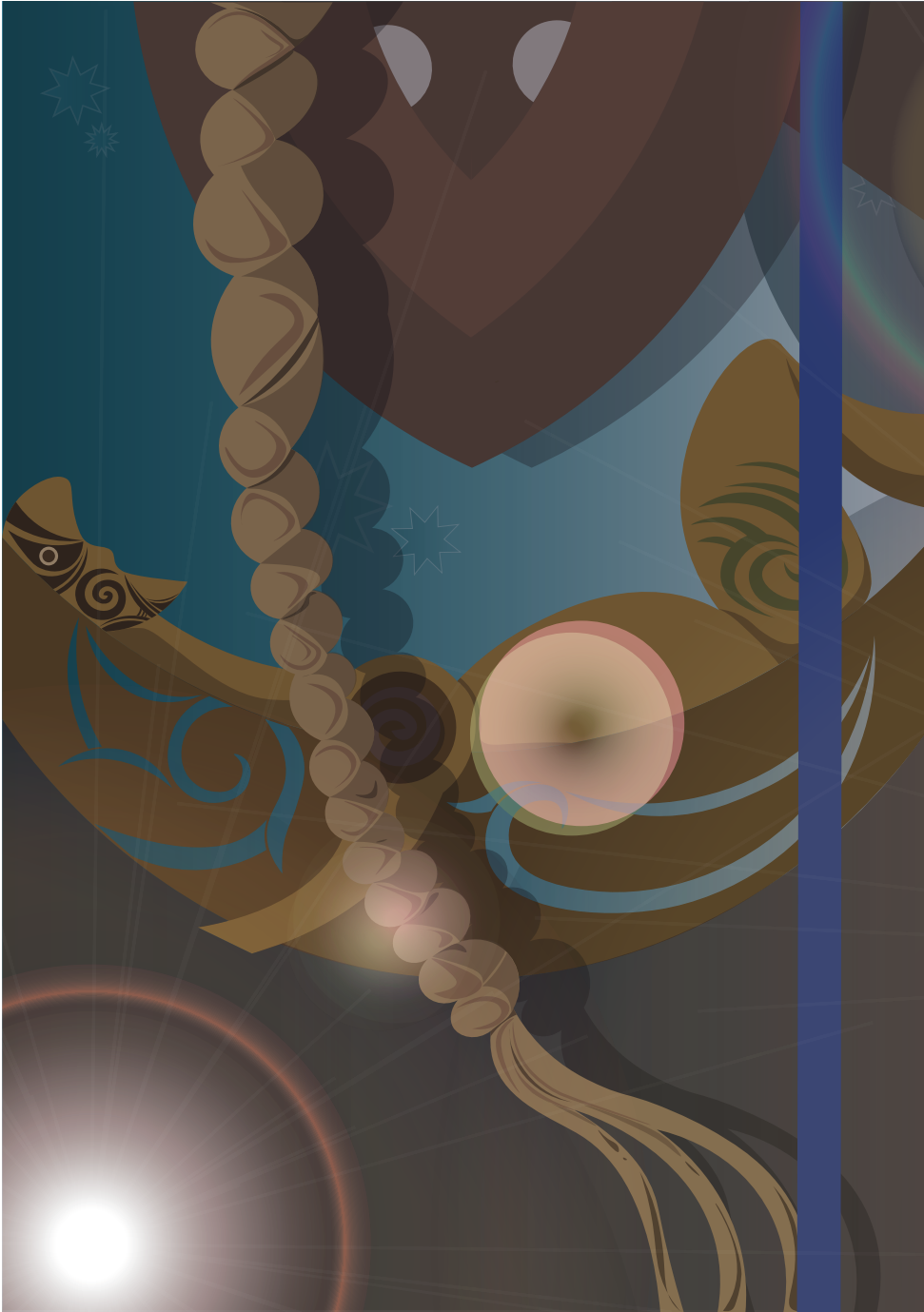
- Te Pou tuarua
- Wānanga workbook
- Oriori kupu and definition
- Local service providers.

## Notes

[illegible]



## TE KŌPIPIRI



“Manaakitia te māhuri he tupuna kei roto”

## Essence Statement

Te Kōpipiri o ngā Atua, as Te Po and Te Ao evolved into Ranginui and Papatuanuku. We are introduced to the concept of unconditional love. The story of energy that moved through Te Pō found its place in the convergence of the sky and the earth. This became the inception of Aroha.

Aroha brought forth Atua, which brought about life in all shapes and forms. In essence the story of Te Kōpipiri focuses on the development of Atua as created spirital powers of light and sound. Then came the primary senses which are personified as beings in the environment.

Often left out of the story of Te Kōpipiri is the ever presence of Ranginui and Papatuanuku. They both remain in this developmental stage, to be strong and well, therefore supporting the development of their children as their potential was realised.

This translates into the wānanga by the exploration of:

- Self care
- Hobbies and activities of interest
- Physical activity and nutrition
- Health care
- The environment.

## Whāinga

### Hine kōpū and whānau will:

- Understand Atua and their relationship to the developing pēpi
- Affirm the relationship between tangata and the environment focusing on the effects on thoughts and emotions
- Explore senses utilising tāonga pūoro Māori
- Recognise the significance of mātua and whānau in the growth and development of pēpi
- Explore Atua Māori and activities of self care, hobbies, physical activity and nutrition.

## Ngā Mahi

1. Pūrakau – Te Pou Tuatoru
2. Atua tangata activities
3. Create and play taonga puoro.

## 1. Pūrakau

- Introduction to most commonly known Atua
- Explore what whānau know about Atua and their attributes
- Hine kōpū are reminded here that while pēpi remains within te whare tangata they are learning about their environment through senses.

In this activity section Poutuara have a choice of which activities to utilise. It is advised to use one to two activities from either Atua or tāonga puoro sections.

## 2. Atua activities include

Atua	Type of activity	Example
<b>Tangaroa</b>	Energy	Aroro atua – Māori tai chi, relaxation and stretching or miri miri Use waiata – Tuwhera ki a Ranginui during the activities
<b>Tawhirimatea</b>	Environment	Select one of the activities in tāonga puoro
<b>Tūmatauenaga</b>	Physical	Mahi a rehia – tii rakau, tītītōrea, kēmu whakawhiti (hand games). Use waiata rota rota
<b>Tāne Māhuta</b>	Health	Hikoī to explore what oranga looks like in the environment. Collect resources to decorate ipu
<b>Rongomātāne</b>	Nutrition	Cooking demonstration using healthy kai

## 3. Tāonga puoro activities include

Activity	Explanation
<b>Nguru ponga ihu</b>	The sound that the nguru ponga ihu makes is said to be the same sound as te ha ora
<b>Porotiti</b>	Takes on the unique sound as individuals blow on the porotiti. It creates the rhythm from your tinana. Good to use for endurance
<b>Kōauau</b>	One plays the kōauau as they look toward the horizon and is played based on the rises and dips in the mountain ranges. This reflects the ebb and flow that Hine kōpū experiences during pregnancy

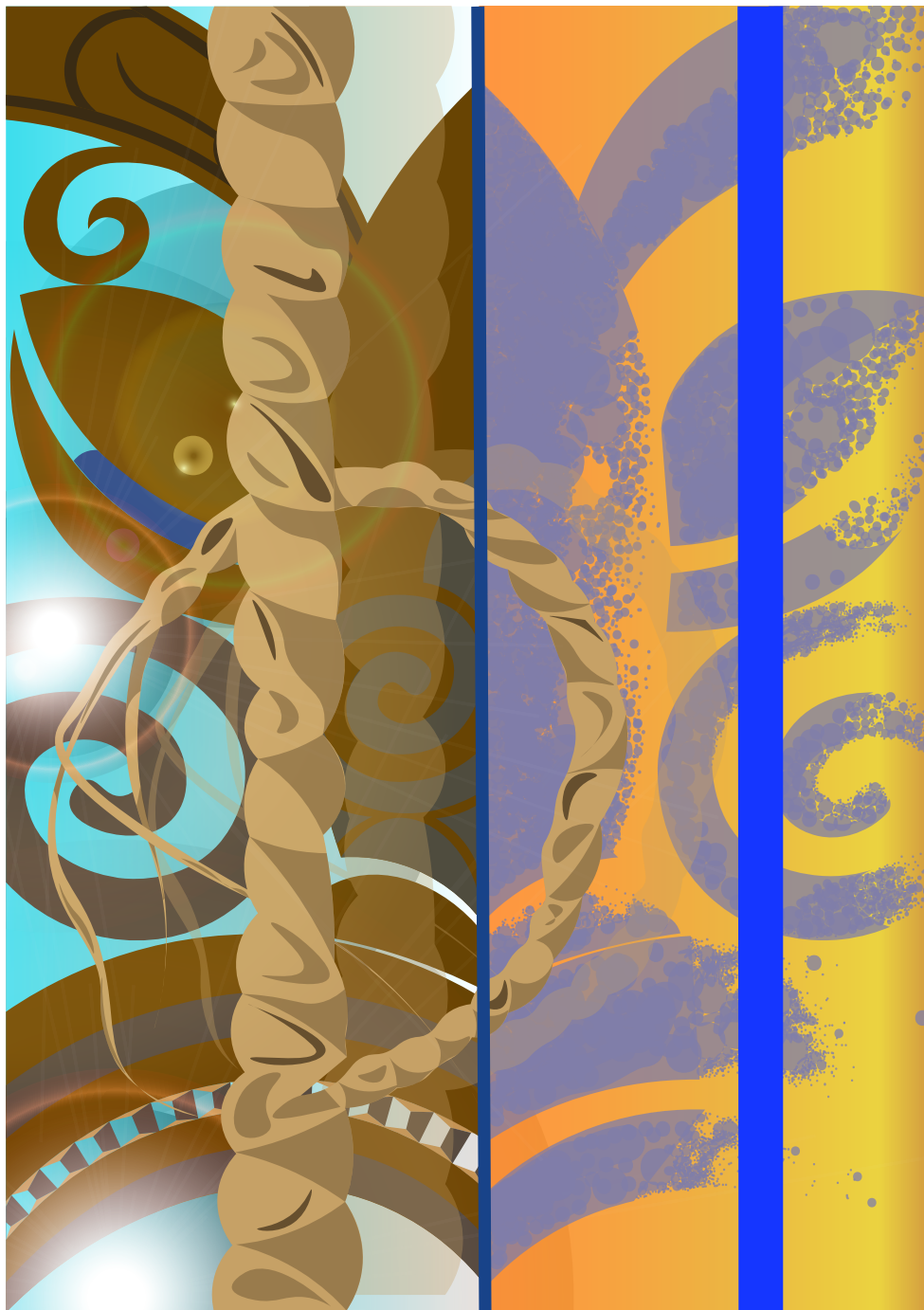
## Rauemi

- Te Pou Tuatoru
- Depending on activities chosen have comfortable shoes to walk in:
  - Comfortable shoes to walk in
  - Mirimiri – mirimiri chairs and Rōngoa practitioner
  - Waiata
  - Healthcare information
  - Produce and cooking utensils (cooking demo)
  - Nutritional information
  - Templates for tāonga puoro.

## Notes

[illegible]

## TE WHEIAO



“mai te wheiao ki te ao mārāma”



## Essence Statement

Mai te wheiao ki te ao marama, the stage of potential realisation. In the story of te wheiao, Atua gained awareness of self and the environment. The event of 'whiti o te ao mārama' the brink of light, had presented itself to Atua. This sparked a chain reaction and now Atua had insight into a world beyond what they knew. It was an exciting prospect to go forth and create a new life, new beginnings, new experiences and ultimately provided hope for the future. Te wheiao represents the transition from one space to another from thought to behaviour. It is described as the world of limitless potential.

This translates into the wānanga by the exploration of:

- Birth education through the creation story
- Ngā kōrero o ngā kaiwhakawhānau pēpi
- Birth planning.

## Whāinga

### Hine kōpū and whānau will:

- Explore oranga from whānau perspective
- Reclaim or create traditional birthing practices
- Identify methods to prepare tinana, hinengaro and wairua for birth
- Understand the concepts of whenua ki te whenua.

## Ngā Mahi

1. Pūrakau – Te Pou Tuawhā
2. Kaiwhakawhānau pēpi
3. Aukati kai paipa
4. Create an ipu whenua using uku and decorate as desired.

## 1. Pūrakau

- Poutuara will focus on Tāne Māhuta and the journey he embarked on to enter te ao mārama. This is related to the journey pēpi takes during birth
- The role of Atua in whakapapa is explored.

## 2. Kaiwhakawhānau pēpi

- Introduces self and begins whakawhānau to establish whānaungatanga with the group
- Discuss the principles of whānaungatanga and manaaki in relation to the partnership during the pregnancy journey. These principles ensure the roles and responsibilities of both kaiwhakawhānau and Hine kōpū are clear
- Explores the concepts of Te Kore and Te Pō eg screening, blood tests, scans, body changes, nutrition and lifestyle choices and maternity services
- Discuss the importance and options of the Ministry of Health funded vaccines during pregnancy
- Discuss the special status of Hine kōpū as the keepers of te ira tangata.

## 3. Aukati kai paipa

- Poutuara discuss the importance of being smokefree during pregnancy to allow te ha ora to continue its flow.

### Aukati kai paipa activities include:

- Presentations by local smoking cessation service providers
- Karawhiua. This is a unique quit smoking programme that has been developed around the use of tii rākau. The programme describes tii rākau movements and likens them to the thought processes when deciding to quit smoking. It is an interactive style of presentation

## 4. Hangaia he ipu whenua

- The word whenua has dual meaning, and is used for both placenta and land.
- To honour the gifts of Papatuanuku we return whenua ki te whenua.

### Ipu whenua activities include:

- Kōrero with whānau about their practices for taking care of whenua once pēpi is born
- Is there special burial place? Is there a special karakia or waiata?
- Create an ipu whenua
- Weaver to create an ipu whenua utilising harakeke

## Rauemi

- Te Pou Tuawhā
- Wānanga booklet
- Kaiwhakawhānau pēpi
- Smoking Cessation kaitiaki
- Tii rākau instructor
- Dowling rods
- Clay and carving utensils
- Decorations for ipu i.e shells, stones.

## Notes

[illegible]

# TE REO O TE IWI





## TE AO MĀRAMA



“Tahia te ara kia kitea ai te huarahi, ahu atu tō mata ki te ao mārama kei reira ngā uri whakatupu kāhore ano i whānau mai e tatari atu ana i a koe”

## Essence Statement

Te Ao Mārama is said to be the world of light, this is also described as the moment of clarity and of enlightenment. Through perseverance and commitment Atua had now reshaped their destiny. Moving through te wheiao ki te ao mārama, it is a time of celebration, of reflection and a realisation of a self determined pathway to wellness.

This translates into the wānanga by the exploration of:

- Names for pēpi
- Whānau thoughts and feelings
- Revising birth plans
- Incorporating traditional Māori practices during birth.

## Whāinga

### **Hine kōpū and whānau will:**

- Explore whānau birthing practices
- Have ownership of their tinana during birth
- Have a basic understanding of the karanga process during birth
- Identify the role of whānau and whānaunga in relation to the birth process
- Further develop knowledge of traditional Māori birthing practices.

## Ngā Mahi

1. Pūrakau – Te Pou Tuarima
2. Kaiwhakawhānau pēpi
3. Karanga – Nau mai e hine e tama kia mihi atu au
4. Whiria te muka – Creating muka ties for the pito.



## 1. Pūrakau

- In this section of the story the focus is on Tāne Te Waiora and his quest to find the resting place for Te Uha and the creation of tangata
- Whānau are introduced to Hineahuone
- The story of Tāne and Hineahuone explores the relationship that Atua have with tangata
- Ka hono te ira tangata ki te ira Atua ka puta te tangata mai te wheiao ki te ao marama.

## 2. Kaiwhakawhānau pēpi

- Explore the partnership between kaiwhakawhānau pēpi, Hine kōpū and their whānau
- Discuss topics relating to:
  - Changes that may occur in relationships once pēpi arrives
  - Te whakamamae, the stages of labour
  - Te ara whānui a Tāne, the child birth experience. Exploring own knowledge and whānau stories on child birth
  - Traditional birthing practices within whānau i.e use of muka, karanga, karakia and ipu whenua.

## 3. Whakatau mai rā e Hine e tama

- Karanga is a traditional Māori birthing practice that is used to call to the spirit child and welcome their arrival into the physical realm of te ao marama.

### Karanga activities include:

- Hine kōpū and whānau are given the opportunity to learn a simple karanga
- They will be given four simple sentences and are encouraged to note these down in their hapu wānanga booklets
- Practice the kupu during the wānanga

## 4. Whiria te muka herenga tangata

- Explain te pā harakeke and the use of muka as a traditional Māori birthing practice
- Discuss incorporating muka in to the birth plan.

### Muka activities include:

- Prepare harakeke by stripping the harakeke blade
- Demonstrate the process of miro i te muka – rolling the muka
- If a weaver is available in the area, invite them to demonstrate

## Rauemi

- Te Pou Tuarima
- Kuia for karanga practices
- Kaiwhakawhānau pēpi
- Hapu wānanga booklet
- Child birth teaching resources
- Harakeke
- Weaver
- Craft knives or kutai shells.

## Notes

[illegible]



## TĪHEWA MAURI ORA



“I haere mai koe mai te ahuru mōwai ki te ao mārama tau ana”



## Essence Statement

“Greeting beings of light and sound”. Tihewa mauri ora is the moment in the story of creation where Tāne the progenitor of nature kneeled beside the convergance of all Atua Hineahuone earth maiden formed of kurawaka.

Tāne and Hineahuone shared the breath of life ‘te hā ora’ and from this tangata began. The hongī is accredited to this event and continues to be used as a ritual of engagement.

Mauri ora describes the essence and vitality of life. The essence of life is the interlinking energy that connects us to our origins as beings of light and sound. It links us back to the source of creation and reminds all of who we are meant to be.

This is translated in the wānanga by the exploration of:

- Whānau stories of wellness
- Tāne ora
- Wahine ora
- Whakangāhau
- Waiata
- Korikori.

## Whāinga

### Hine kōpū and whānau will:

- Understand the special role they have as the protectors of te ira tangata
- Explore the concepts of te hā ora and mauri in relation to the birth of pēpi
- Celebrate and acknowledge the role of Tāne
- Gain confidence with breastfeeding and nurturing pēpi
- Identify the importance of te piringa poho and protective practices following birth i.e safe sleep practices and injury prevention.

## Ngā Mahi

1. Pūrakau – Te Pou Tuaono
2. Kaiwhakawhānau pēpi
3. Mokopuna Ora – Safe sleep and injury prevention
4. Te whāngai ū – Breast care and breastfeeding.

## 1. Pūrakau

- This section of the story emphasises the importance of te hā ora and reaffirms the importance of whakapapa
- While explaining that the pakiwatara narratives are based in the past it still has relevance in today.

## 2. Kaiwhakawhānau pēpi

- Tihewa mauri ora is a time of celebration. Kaiwhakawhānau will explore this concept and their role in this period
  - Discuss topics that include:
    - Whakatau i te pēpi - Information on physical and emotional changes for māmā and pāpā
    - Self-care and support
    - Te whāngai ū - Breastfeeding connects us to our whenua. Te whāngai ū nurtures both body and spirit. Ukaipo is the word used to describe the divine mother Papatuanuku. She provides sustenance and nurtures all who dwell upon her. Provide information to support establishing and maintaining breastfeeding including benefits, te piringa poho skin to skin and discussing issues that may occur. Explore roles for fathers, partners and whānau reiterating the importance of exclusively breastfeeding for at least the first six months as per the WHO recommendations
    - Key universal health services available for pēpi and whānau e.g. newborn enrolment to GP, Well Child/Tamariki Ora and other childhood services
    - Information to support parents to make informed decisions about immunising their pēpi. This includes the NIR and storage of immunisation information.

## 3. Mokopuna Ora

This section looks at safety and injury prevention. Injury prevention is a broad subject that encompasses all activities utilised to minimise risk of injury. For this wānanga the areas of focus will be SUDI prevention, immunisation and car seat safety.

### SUDI Prevention

- Place pēpi in their own bed
  - Discuss and demonstrate safe sleep practices
  - Utilise wahakura-waikawa/pēpipod to reaffirm safe sleep practices
- Eliminate smoking
  - Reaffirm earlier korero from cessation presentation including Tii Rākau
  - Provide options for creating smoke free environments for pēpi
  - Provide strategies for smoking cessation
- Position pēpi on their back facing the stars- taia ngā whetu
  - Reaffirm the role of whānau in safe sleep practices
- Encourage breastfeeding.

### **Mokopuna ora activities include:**

- Demonstrate safe sleep practices, including how to place pēpi in their sleeping spaces
- Power to Protect video
- Demonstration of correct installation and use of car seats
- Invite immunisation support roles to provide kōrero

### **3. Whangāi ū**

- Reaffirm the messages from the kaiwhakawhānau pēpi regarding the benefits of breastfeeding

### **Whangāi ū activities include:**

- Invite lactation consultant or breastfeeding advocate to present
- Romper suit activity. Whānau design a romper suit with the greatest gift they have to give to their pēpi

### **Rauemi**

- Te Pou Tuaono
- Hapu wānanga booklet
- Breast feeding support
- Car Seat Coordinator
- Romper suits
- Fabric pens.



## Notes

[illegible]

## Closing Statement

Manaakitia te māhuri he tupuna kei roto. We must take care and nurture the small sapling for an ancestor dwells within.

In essence this whakatauki depicts the motivation behind the effort and emphasis of this kaupapa. At its centre is the focus on the prosperity of ngā uri whakaheke. Whakapapa comes with both accountability and responsibility. So when we ask the question; How do we liberate ourselves from the negative images that have infected our whakapapa? So that our mokopuna yet to come are able to recount and regale us as their ancestors who left a legacy of love, life, of everlasting relationships to ourselves to our land and our wairua? Let us heal our wairua through affirmative action.

“Ngā wānanga o Hine kōpū” has made a commitment to creating an educative and inclusive wānanga based programme. The programme provides a quality forum of engagement for both kaiako and whānau. It is centred around mātauranga Māori and draws on clinical expertise to provide the best support services for Hine kōpū, pepi and their whānau.

In conclusion the knowledge and information that informs “Ngā wānanga o Hine kōpū” has been compiled with the support and input of those who have a vested interest in supporting the kaupapa. The work involved in developing and implementing this kaupapa will give a fresh approach and a focus on well being for all involved in the journey. All are encouraged to participate and enjoy the journey of discovery and enlightenment that comes with this wānanga.

Nō reira, tēnei rā te mihi nui ki a koutou ara, ki a tātou katoa i runga i te whakaaro nui ki ō tātou uri whakaheke, e heke tonu nei, e heke tonu nei.

Tēnā koutou, tēnā koutou, mauri ora ki a tātou katoa.

## Ngā Kupu Hou

Kupu Māori	Kupu Pakeha
Aroha	Love, compassion
Aro Matawai	Evaluation
Atua	Created Spritiual Powers
Harakeke	Flax
Hapu	Pregnant
Haputangā	Pregnancy
Hinengaro	Mental, consciousness
Hine kōpū	Expecting Mother
Hongi	Pressing of noses
Hua o te ako	Learning outcome
Ipu	Container
Kai	Food
Kaiwhakawhānau	Midwife
Karanga	Call
Kōwai	Component
Kutai	Mussel
Māmā	Mother
Mana	Authority, power, devine right
Manaaki	Honouring and respected
Mātāpono	Principles
Mirimiri	Māori massage
Orangā Hinengaro	Mental wellbeing
Papa	Father
Pēpi	Baby
Poutuara	Facilitator
Pūrakau	Narrative, story
Rongoa	Traditional medicine
Roro	Brain
Taongā Pūoro	Traditional māori muscial instruments
Te piringā poho	That which is treasured
Tohunga	Specialist
Wairua	Spirt
Wānanga	Learning forum
Whakamohio	Get to know
Whakapapa	Geneology
Whai kōrero	Formal speech
Whainga paetae	Learning intention
Whakarite kaupapa	Set the programme
Whakatauki	Proverb
Whakatau	Welcome
Whenua	Land, placenta
Uku	Clay
Uri whakatupu	Descendants

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