

# AHAKOA HE ITI HE POUNAMU ALTHOUGH IT IS SMALL, IT IS GREENSTONE

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MEDICAL AND  
HEALTH SCIENCES

**SCHOOL OF NURSING**

WHO WANTS TO BE A  
RESEARCHER?





# BACKGROUND



# INTRODUCTION

- Why focus on Māori nurses?
- What has been the impact of the health system in the Aotearoa context on Maori? (Gurney et al., 2020; Crengle et al., 2022; Walsh & Grey, 2019; Steyn et al., 2022).
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- What will this research contribute?



# THE RESEARCH QUESTION?

- A PROCESS OF  
EVOLUTION.

How do wāhine Māori nurses utilise mātauranga Māori as a means to address health equity in Te Tai Tokerau?

The Mātauranga that Māori nurses utilise to achieve equity for whanau.


How do wāhine Māori nurses utilise mātauranga Māori?

What does it mean to be a wāhine Māori nurse?

What does it mean to be wāhine Māori?

Discovering, reclaiming and reimagining Maori nursing realities through Mana wāhine theory.





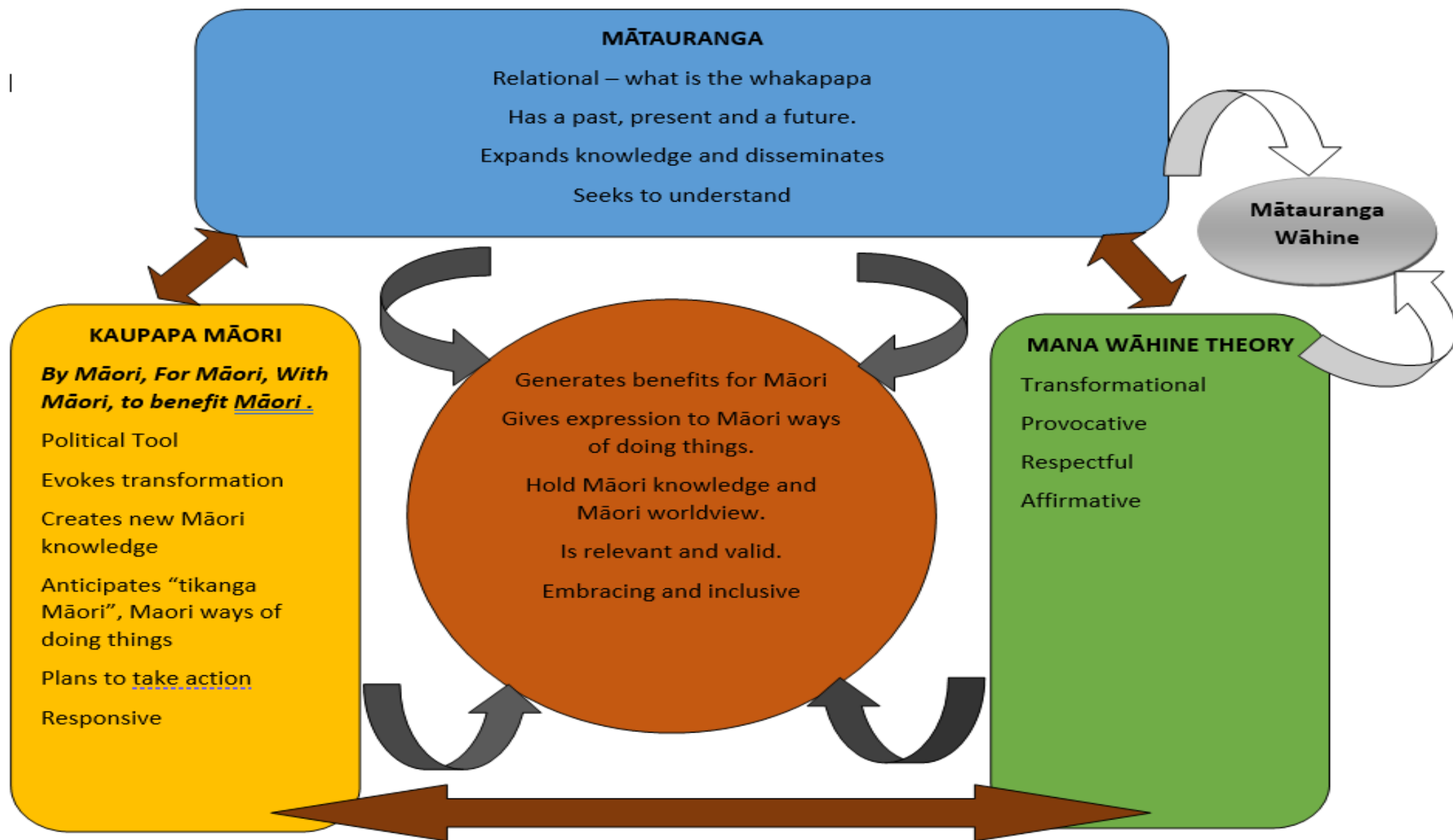
DISCOVERING,  
RECLAIMING AND  
REIMAGINING  
MAORI NURSING  
REALITIES  
THROUGH MANA  
WĀHINE THEORY.

**Aims**

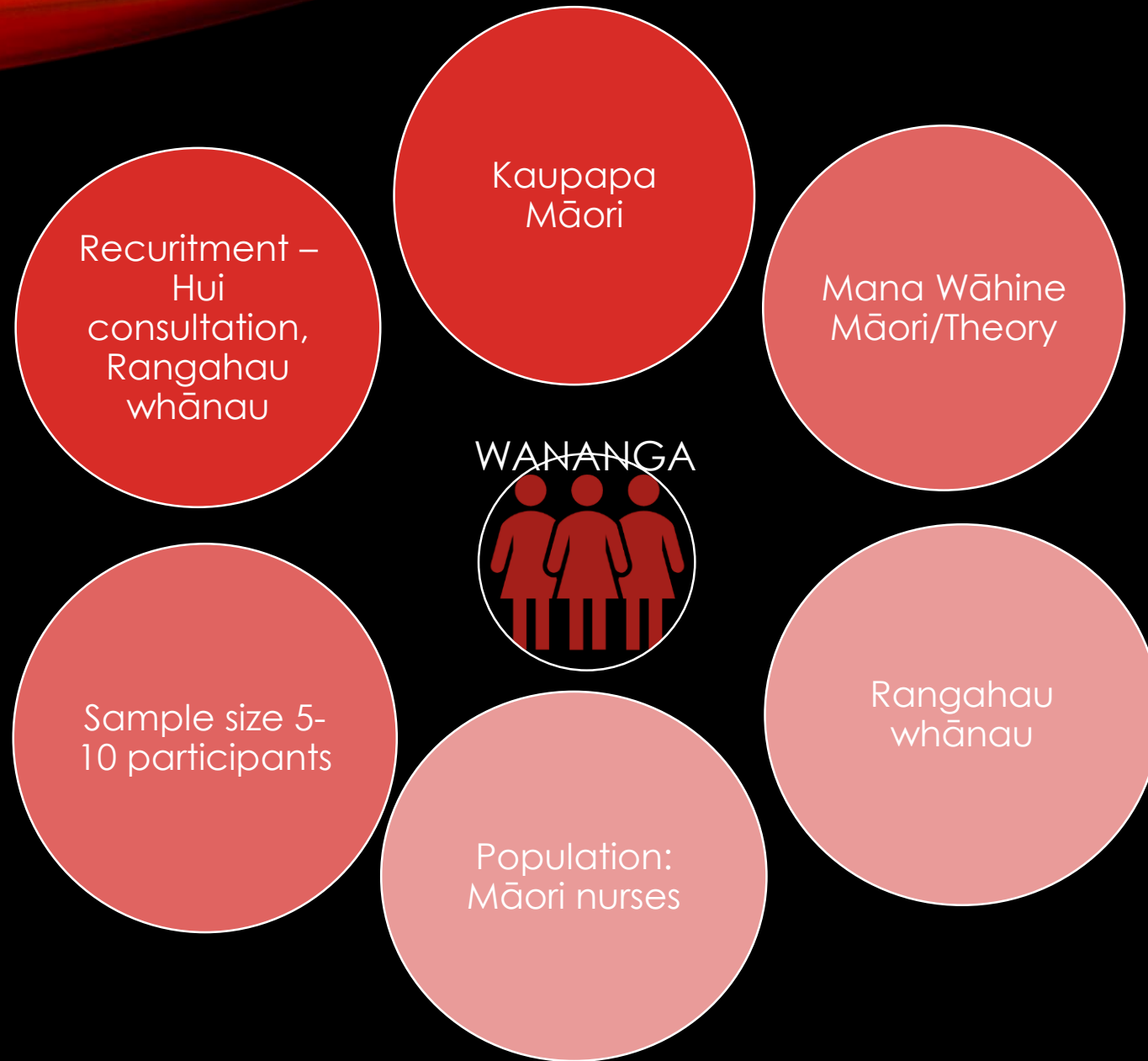
- Explore the experiences of wāhine Māori neehi?
- Provide the opportunity for Māori neehi to redefine, reshape and reclaim spaces.
- Determine the ways nursing might learn from these experiences, to recognise the mana and value of Māori neehi.

**Objectives:**

- Engage culturally appropriately
- Holistically explore experiences via wānanga
- Recommend ways to improve health environments by, for and with Māori .



# RESEARCH APPROACH







MANA WĀHINE  
THEORY AND  
POSITIONALITY



Bronwyn Catley – 23/10/1954 – 03/02/2016

PŪRĀKAU

# THIS PASSAGE REINFORCED FOR ME, THAT I AM WĀHINE MĀORI:

*“ Woman surrounded the body of the deceased and were the chief mourners at a tangi. The group of mourners approaching the body would usually be led by the women of the party with the men following, the foundation for this positioning in the group was that women were regarded as the puna roimata, the spring of compassion, or quite literally fount of tears. Their spiritual connection with Papatūānuku and Hinenuitepō also meant that they were able to liaise closely with the spiritual realm through karanga, when the women would raise their voices in a high-pitched tone, calling to the dead. The high frequency of sound was said to be heard by the spirits. On a more practical level, the stirring wail prompted the physical release of the iwi’s grief. By virtue of the fact, too, that women housed the whare tangata, and were connected cosmogonically with te whare aituā (through Hinenuitepō and ultimately Papa), they were destined to play these roles in the tangi process”, (Yates-Smith, 2019, p 115, as cited in Pihama, et al., 2019).*

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# Summary





PĀTAI?

