

Pūrākau a māmā: Teenage Māori mothers' experiences of holistic support

Lisa Heke



ABSTRACT

The pūrākau presented in this article come from a narrative inquiry underpinned and guided by kaupapa Māori theory and research principles (G. Smith, 1997; L. T. Smith, 2015). This rangahau explored four teenage Māori mothers' experiences of support in health, social, financial, education and whānau domains. The pūrākau presented here are the research participants' experiences. The wider research project sought to ascertain which support systems were effective for strengthening holistic wellbeing and success for this group. This was achieved by overlaying *Te whare tapa whā* (Durie, 1984) pou upon the pūrākau. Each of the supports were explored in terms of their impact on the taha tinana (physical), hinengaro (mental and emotional), wairua (spiritual), and whānau (family and social relationships) health and wellbeing of wāhine. Research participants were sourced from one Teen Parent Unit (TPU), are Māori, and became mothers as teenagers. The research found health, social and financial support systems lacking. The young wāhine had mixed or variable experiences of support in each of these three domains. In contrast, education and whānau experiences of support were overwhelmingly positive. These two domains were found to be effective in supporting holistic wellbeing and success for each of the wāhine Māori who took part in the research. Further to this, research findings are made visible through each of the pūrākau shared below.

KEYWORDS

Teenage, Māori, mother, support

Introduction

Within a western education paradigm, the research which gave rise to the following pūrākau took the form of narrative inquiry. Guided by kaupapa Māori theory and research principles, pūrākau (Lee, 2009; Lipsham, 2020) were privileged in this research as they are seen as being integral to Māori identity (Lee, 2009). Lipsham (2020) further suggests pūrākau is a "traditional story telling approach that engages Māori voice, heart, mind, and soul" (p. 32).

The pūrākau are first and foremost a respectful acknowledgement to the four young māmā Māori research participants. According to Linda Tuhiwai Smith (2000), kaupapa Māori research should “develop approaches to and ways of carrying out research that take into account, without being limited by, the legacies of previous research and the parameters of both previous and current approaches to research” (p. 225). The centrality of the pūrākau in the original study aligns with Smith’s (2000) call, while also honouring the research participants, their whānau, and their tūpuna.

Māori have a tradition of oral storytelling which made pūrākau well suited to the research and meaningful to the kairangahau and research participants involved (Durie, 2004). The kairangahau considered narrative inquiry complementary to kaupapa Māori research (Smith & Cram, 2001) in that the pūrākau focus on the individuals’ experiences as opposed to the individuals themselves. From a te ao Māori perspective, this is a respectful approach and reduces the sense of whakamā for Māori research participants. A key purpose for carrying out this research was to empower individuals (Butina, 2015) by giving voice to young wāhine.

From a te ao Māori perspective, pūrākau allow the speaker, the storyteller, to be connected to tūpuna, their knowledges and wisdom (Lipsham, 2020). There were many times during the interviews that these connections, knowledges and wisdom were almost tangible; felt by the kairangahau in wairua and expressed in the words of the young wāhine who shared them.

Method

The methodology of the research from which the pūrākau presented were framed by was a qualitative, interpretive paradigm (Creswell, 2013; Edwards, 2010; Elliott, 2005). Narrative inquiry ensued (Clandinin et al., 2015; Merriam & Tisdell, 2015; Webster & Mertova, 2007) as semi-structured interviews led to the creation of each pūrākau. The lived experiences of each research participant were captured in narrative form. Being rangahau Māori, the research was grounded in kaupapa Māori theory (G. Smith, 1990, 1997; L. T. Smith, 2012, 2015; Smith & Cram, 2001) and kaupapa Māori ways of doing. An ethic of aroha ki te tangata/whanaungatanga/whakapapa relations informed how relationships with research participants developed. These ethics urge researchers to honour participants and their stories, rather than appropriating them and instead offered opportunity for the wāhine involved, to be seen and to be heard. In kaupapa Māori research, upholding the mana of participants is central to the research approach. Lee (2009) supports this thinking, suggesting that pūrākau are integral to the identity of Māori. Kaupapa Māori methodologies were employed, beginning with a period of whakawhanaungatanga before the research participants chose to become involved, which then extended throughout the interview and research process. Continuing in this vein, the interview transcripts were reconfigured into pūrākau, bound, and given as koha to the young wāhine involved. Following the interviews being transcribed, thematic analysis took place. The codes and themes developed were categorised into ‘positive’, ‘mixed/variable’, or ‘negative’ experiences of support. Wāhine Māori experiences of support in health, social and financial domains were predominantly negative or mixed/variable. In contrast, experiences of support in the domains of education and whānau were found to be predominantly positive.

Pūrākau o Jade

Jade is 22 years of age and had her son when she was 17 years old. Jade was born and raised in a large rural town. She grew up with her mum and dad alongside her siblings and a close cousin who was more like a sister. As integral members of her whānau, Jade's grandparents played a big part in her upbringing.



Jade on health support

Jade describes a generally positive experience related to health support received as a young māmā Māori. She was 17 when she became a mother. Jade had the support of a health clinic within walking distance from the Teen Parent Unit (TPU). Jade felt comfortable visiting the clinic for anything she needed and with any concerns she had during her pregnancy. Jade was enrolled at the local college when she became pregnant and found their support valuable too. The college referred Jade to the TPU and she enjoyed a smooth transition. Once at the TPU, Jade felt she had all the support she needed as a young māmā Māori. The TPU connected Jade with a midwife, she had the health clinic at the college and antenatal classes at the TPU. Jade built a good connection with the woman who took the classes and felt everyone got to know each other well. Jade felt she was empowered with knowledge about being pregnant, giving birth, about baby and her own health. Jade felt all her support needs were well catered for and that she was well taken care of.

Jade was unsure about what she could and could not do as a young pregnant mum in terms of her physical wellbeing. Health services helped her in this regard. They recommended activities she could do and advised her regarding those she should avoid. She was supported with nutrition, e.g., what she could eat and what she could not. As well, she was advised about what was good for baby. Jade felt health support was easily accessible, either in person or via a phone call.

However, Jade felt social media, society and the portrayal of young mums had a negative effect on her mental wellbeing due to the negative stereotypes and opinions about young mums. Jade felt coming to the TPU helped mitigate these negative impacts. Here, she received uplifting and positive support, encouragement, and constant reassurance of her capability as a mum. Jade felt she had a connected relationship with the health specialists at the school; she felt they made the effort to get to know her and her family and she got to know them too. From a mental health perspective, knowing that people would check in to see if she was struggling and provide her with reassurance when she needed it was of great benefit to Jade.

It was not all positive though. There was no available consistent midwife when Jade was pregnant, and as a result, she had appointments with different people and was unable to develop a relationship or establish a bond with just one person. Jade did find this challenging as she had to explain herself repeatedly to different people. Within the TPU, Jade felt supported but within the public sector, the hospital, she found it hard. Postnatally, Jade experienced challenges when her son was born premature. She was 32 weeks pregnant and was transferred to a hospital in an urban centre for care.

Jade found the experience of being young, in a big city with a premature baby, and without the support of her whānau, quite overwhelming. Fortunately, her partner was able to be with her and the hospital staff were supportive. But Jade admits it was difficult seeing her baby vulnerable, in an incubator with cords connected to him. Jade also found the pressure from hospital staff for her to breastfeed difficult. She was sore but felt pressured to breastfeed her baby. In hindsight, Jade feels glad that she did persevere and feels she was able to give her son the best start. Once home, Jade felt supported again and even felt the difficult experience had strengthened her relationship with her partner.

From a taha wairua perspective Jade was disappointed that there was no advice or guidance related to traditional Māori birth practices given to her. Jade has since witnessed these practices among her whānau and hopes to be able to follow this path herself, in the future. On a positive note, Jade's mum was able to attend all her medical appointments with her. This was a huge benefit as Jade felt more comfortable with her mother supporting her and having her clarify and explain anything she was unsure of. Jade describes her mum as "her rock". She felt both her mum and her partner, when he was there, were included in the process and that they were all well provided for.

Jade on education support

For Jade, education had the biggest positive impact in her experience being a young māmā Māori. Jade was in year 12 at college when she became pregnant and transitioned to the TPU. Jade was unsure what the future would now hold, whether her education would be stunted by motherhood and what this would mean for her career-wise. Jade experienced self-doubt and was hesitant to attend the TPU. Within a couple of months though, this changed. Jade was engaging enthusiastically and felt incredibly well supported.

In terms of taha tinana, Jade found there were many opportunities but acknowledges that she may have taken these for granted at the time and not valued them as highly as she does upon reflection. For example, there were sports teams, walks, trips, and swimming. The TPU did a lot to ensure their students' physical health and wellbeing was looked after. For Jade, the best part about being at the TPU was the social engagement with friends and teachers.

Jade found that mental wellbeing was positively impacted by the education support received, more than anything else. When she was first pregnant, she had many doubts about her ability to achieve success in life. She believed she might not amount to much and end up being a stay-at-home mum on a benefit. Fortunately, the staff at the TPU changed Jade's perspective on this. Jade was encouraged to do anything she wanted, be anything she wanted, and give her son anything she wanted. Jade has maintained a close relationship with the teachers and staff at the TPU, and still looks to them for reassurance and guidance when necessary. Health classes at the TPU were underpinned by *Te Whare Tapa Whā* (Durie, 1984). Jade enjoyed these classes as did many of her friends. She also built the strongest relationship with the teacher of these classes.

The class was awesome. [The teacher] wasn't there for just school. It wasn't just teaching. She wanted to know about you. If you weren't coping on a specific day, she

understood that, and it wasn't just shrugged off. It was, let's talk about it, let's resolve it, how can you get through this.

In terms of taha wairua, Jade felt supported by the TPU in this aspect of her wellbeing. She felt uplifted as she was encouraged to have goals and aspirations in life. They used visual diagrams to set goals and planned and created steps toward personal success. They would reflect on these regularly, identifying where they were making progress and where there was room for development.

Jade's experience of whānau within education was positive too. She established lifelong friendships with other students at the TPU, people she remains connected to today. They helped each other as they could relate to each other. They bonded through the many outings, through shared experiences like noho marae, and through having a good laugh together. Jade does not believe such strong connections and relationships would have been possible without the TPU.

Jade on financial support

Once enrolled at the TPU, connections were established with financial support agencies. Jade received the Young Parent Payment. A financial support staff member would visit the TPU twice a week to check what financial support was needed. He would answer any and all questions and would help complete any applications or paperwork necessary. Jade was grateful for the support and thankful that it was just the one person who would come to them and help. There were financial incentives offered for study too.

Financial support helped immensely. Jade was able to get out and about, do things with and for her son. Using a payment card that was provided, Jade was able to buy groceries including the baby foods that her son liked. If Jade needed clothing for her or baby, she would need to get a quote from a shop and request that this amount be added to the payment card in order to make this type of purchase. Jade did not particularly enjoy this process because "it was a little bit of a hassle" but she remains grateful that she and her son did not have to go without. Jade felt having financial stability supported her mental wellbeing. Mentally and emotionally, it was a relief knowing that the money would keep coming in and that she could provide for her son. Jade was able to access grants for bigger ticket items too.

In terms of taha wairua, Jade felt having financial support helped. Without the financial support she may not have been able to buy a car. Being self-sufficient and independent is important for spiritual wellbeing and Jade felt having a good, reliable car contributed to her sense of wellbeing. Jade has goals and aspirations which she feels could only have been met by having some financial support. At a later point, when Jade transitioned off the payment card, the benefit went straight into her bank account, and she could save for other things. For Jade, financial support meant she could contribute to whānau by buying groceries for the whole household. From a taha wairua and taha whānau perspective, feeling that she could provide was a huge benefit for Jade.

There were about 11 of us in one house so it impacted the family and it was awesome. We weren't rich or anything like that but when grocery day came, the kids were happy, we could have a good kai, the cupboards were full. It helped my whānau out a lot and

being able to go out with the girls with the babies (even just for fish and chips in the park) or being able to contribute, was good. It helped with my whānau and social relationships. Even being at the TPU, where one of the girls might not have nappies for a night, until their next payday, someone else would give them some. We were here every day together so we could pay each other back, help each other out.

Jade on social support

Jade found social support within the TPU, great. However, beyond the walls of the TPU it was much more difficult. Beyond the TPU, it seemed no one considered someone might be young and not know certain processes or systems and how to do things. Jade found it challenging having to navigate all of these 'real world' concerns and agencies. Having to deal with and understand processes for rent, power and all other service providers was difficult and Jade admits that she struggled. When Jade found her first rental property, Jade recalls bringing all the documentation to the TPU and getting help from the staff there. Jade gives credit to the TPU for teaching her about the outside world and how she might navigate and be successful within it.

In terms of taha tinana and taha hinengaro, Jade believes that social sector support is only available if proactively sought. Within the TPU it was fine, the support was accessible. Outside of that, there was nothing. Jade felt there was no one to check in with her, no one reaching out, and no one to help her figure things out. Being young and being responsible for a child is a heavy load to bear. Fortunately, Jade had the support of whānau once she left the TPU, aged 20. Jade is sure to share the knowledge she has gained with other young mums when she can.

Jade found it difficult to access social sector support technology-wise, with everything moving online. She is a person who prefers speaking with people face to face or on the telephone. The introduction of automated messages and having to navigate websites online has been challenging. Jade feels asking for help is sometimes frowned upon, or that support services might belittle you. This is something she never felt at the TPU and the reason she continues to return there when she has questions or needs guidance/support.

When Jade was enrolled at the TPU, she was connected to a medical and community support service for whānau Māori. Jade felt they were a good support in terms of taha wairua. The service is focused on Māori aspects and support holistic wellbeing. When Jade started renting, support staff visited her home, ensured it was fully insulated and arranged new curtains so that her home was warm and dry. They also helped to get the fireplace fixed and supported Jade to address these issues with the landlord. It is not easy for a teenager to speak up in these situations and Jade was grateful that the service was there to give voice to the health and wellbeing needs of her whānau. Jade felt supported knowing that the service would sort anything that her house or whānau needed.

Jade felt that the service did focus on supporting her whole whānau. Once she transitioned out of the TPU, support staff would visit Jade in the whānau home and wanted to build relationships with all whānau members, not just her. When repairs around the home needed doing, they would hui with Jade's partner to see what tools or resources might be needed. Occasionally, they would

provide kai too. The majority of the support staff are Māori and some speak te reo Māori. For Jade, this added a degree of ease and comfort when engaging with them.

Jade on whānau support

Jade is fortunate to have had strong whānau support her whole life including when she became pregnant and became a mother. Jade acknowledges that there are other support systems but believes whānau support is the main one that you need. To this day, whānau are there to help with baby when Jade needs it or needs time out. Jade also has a supportive partner who has been at her side as she navigates being a young māmā Māori and is equally committed to the parenting journey they are on together.

Jade expresses gratitude for her whānau and the fact that they have always been able to do things together, enjoy activities, outings, holidays, celebrating and feasting. From a te ao Māori perspective, sharing kai is a common way Māori connect with each other and Jade's whānau have always made time for this activity. Jade believes everything is "more fun with family" and she is fortunate to have a strong whānau support network.

Jade acknowledges your taha hinengaro can be impacted when you do not feel good or have doubt. Again though, Jade always has whānau support there. Jade describes her dad as goal focused and always encouraging her to do her best. She feels a sense of reassurance, knowing her whānau are always there for her.

Jade's whānau support her spiritual wellbeing. She gained exposure to and understanding of traditional birthing practices from whānau. Jade looks forward to next time when she will give birth at home, surrounded by whānau. In terms of taha whānau, being connected and being together has been valuable for Jade. Jade admits there are occasional disagreements or disputes and a need for personal space at times, too. With all of this in mind though, Jade warmly acknowledges that whānau are there for everything "through school, through life, obstacles and achievements. They're always there, no matter what".

Pūrākau o Amelia

Amelia is 20 years old. She was 16 when she had her first child. She now has two children, a four-year-old and a 20-month-old baby. Amelia was born in a large rural town and grew up with her mum, dad, mum's family, and cousins. In Amelia's opinion she grew up with "too many people, drama and chaos". Amelia knows her marae, but is not strongly connected to her Māori side and did not grow up connected to te ao Māori.



Amelia on health support

Amelia did not feel well supported by the health sector. She was 16 years of age when she became pregnant and living in her aunty's care. She came under the oversight of a social work service for whānau. Amelia felt this service took over once she was pregnant. This was not a positive experience. Amelia often felt staff talked about her, not to her, and made decisions on her behalf and without genuine consultation. As she said, "no one would help. It would have been good if someone actually talked to me". Amelia wishes the experience had been different, that health sector support staff had involved her and taken the time to hear her. Amelia did not feel taha tinana was positively impacted by health support. In her words, "it wasn't".

In terms of taha hinengaro, Amelia concedes that health services tried to support her, "they tried to get me into these agency people, things like counselling". Although there was some follow-up from the social work service, Amelia remains unconvinced of their motives and concern for her health and wellbeing. Amelia feels certain that most staff are "just doing a job" and that they do not genuinely care about people's physical or mental health and wellbeing. In relation to taha wairua, Amelia's experience "was pretty much negative". She does not feel that her spiritual health and wellbeing was supported within the health sector. Amelia feels she has had to "just do my own thing" and that she received little support from the health sector in general, to nurture family and social relationships. "They didn't do anything".

There's not much to say really, as no one would help. I was 16 and in [the social work service]. They basically just took over when I became pregnant. They were useless. Everyone was doing it for me, talking about me not to me. They don't care about anyone's mental health, physical or any of it.

Amelia on social support

Amelia did not have good experiences of social sector support in general. She felt they were especially unsupportive the first time around. Things were better with her second pregnancy, once she was enrolled at the TPU. There were good and bad experiences, but Amelia felt it was much better. Amelia now has a support person at a medical and community support service for whānau Māori, and a well-care person, like a Plunket Nurse. Her child has a dedicated person too.

The first time there was social support, but they weren't very supportive. They talked through my aunty. Not directly to me. The second time, they were good. It was on and off, but it was much better. You just have to get the right person.

Amelia felt that the new service supported her physical wellbeing positively by getting her out of the house. Occasionally, support staff would even “shout a feed, you just have to get the right person”. In relation to taha hinengaro, Amelia felt the benefits were similar to the physical ones of getting her out and about. The added benefit was having

someone who actually listens. They can refer you to counsellors, the best one that suits you or whatever. It goes both ways. If they think you need it, they'll offer it. But if you want it or something you go ask them for it and they'll go find someone.

Although Amelia finds it difficult to consider things from a taha wairua perspective, she acknowledges that social support, i.e., assistance from the new service, has been helpful in this sense. Amelia does not feel that this support has affected or impacted her family and social relationships. She believes the two are kept separate, as the new service is not involved in or concerned with family and social relationships. “I just feel like they're not involved in that bit”.

Amelia on financial support

Amelia received “no financial support, none at all” when she was first pregnant, at 16. The initial social work service had put Amelia into her aunty's care and her aunty received the benefit. The second time “was better because I was older”. Amelia was 19 and living independently. She was “able to control the money from Work and Income”. When she initially approached Work and Income at 18, she was sent to Youth Services and re-directed back to Work and Income. Amelia describes a complicated process which to her felt like “a whole lot of chaos”. Amelia was eventually able to access the financial support she was entitled to which now includes childcare being paid for.

In relation to taha tinana, Amelia believes financial support has made life a bit easier being able to afford essential items, “again, it's been like half-pie ... it makes you feel okay”. She has noticed that the benefit has not increased much and yet expenses continue to rise. This is challenging for anyone but especially so for a young māmā Māori with two young children. Amelia does not feel Work and Income is particularly sympathetic to her situation, circumstances or needs. “They just want you to get out and look for a job”. Amelia realises the difficulty in getting a good job without an education, which is part of the reason she is studying at the TPU.

From a taha hinengaro perspective, Amelia acknowledges that financial support “eased the stress off a bit”. However, Amelia considers the benefit to be bare minimum, only enough to survive. Certainly not enough to thrive. Amelia describes several experiences she has had with Work and Income which sound complicated and very challenging to navigate. In Amelia's experience, financial support has been difficult to access. On every occasion she has felt unsupported and found help has come from other sources like the TPU, her children's ECE centre, and the medical and community support service instead.

In terms of taha wairua, Amelia considers financial support goes some way to lift your spirits, but it is not enough. Amelia concedes it is good to be able to have the essentials covered, but she does not like the idea of relying on the money and relying on Work and Income. From a taha wairua sense, this does not feel good to Amelia. However, financial support has meant Amelia can “spend money and time with the people you love” and it has enabled her to continue to take her children on outings.

The first time, I got no financial support. None at all. My aunty got the money because I was only 16. It was better the second time because I was older. It eased the stress off a bit, but it's about surviving really. It's not enough. Having financial support lifts your spirits a bit. It is definitely easier to go out and get stuff, afford food and nappies. It's good and bad. The bad is relying on it.

Amelia on education support

Because Amelia was under the care of the social work service, and not enrolled at a secondary school in New Zealand, she was not referred to a TPU the first time she was pregnant. Amelia did complete a few courses but admits it was not the same as being at the TPU. She simply did what she was told to do. “The first time it was like half-pie. I felt like it was better the second time around”. From an education perspective, Amelia felt supported when she became pregnant with her second child and was referred to the TPU. Amelia was 19 when she became pregnant with her second child. Her midwife referred her to the medical and community support service for whānau Māori and the staff there arranged for Amelia to enrol at the TPU.

Amelia felt the TPU supported her physical wellbeing through twice weekly recreation (REC) activity. She did not enjoy REC to begin with but “that’s alright, I’ve come to be okay [with] it”. Amelia learned about nutrition and home economics at the TPU. Amelia believes taha hinengaro is a strong focus at the TPU. “We do a lot of that here, that’s for sure, they’re always getting us to think about it”. Amelia feels encouraged to consider health and wellbeing and although she does not know what the future holds, she hopes the learning she does now will set her on a positive career path. They say karakia regularly at the TPU, and Amelia believes they do a good job of supporting taha wairua. Furthermore, the TPU provides opportunities for all their students to explore their whakapapa.

Amelia acknowledges that engaging in education at the TPU has strengthened her relationships with whānau. Amelia’s maternal grandparents role modelled a strong work ethic and Amelia’s mother wants that for her own children. She was not happy when Amelia was not working or in education. Amelia is still finding her place in the TPU and is yet to establish strong friendships with other students. Amelia acknowledges that she is the one reluctant to develop relationships, at this point.

We learn life skills [at the TPU] and we do home economics. If you need help making baby food or anything, they will help you with that as well. We explore our spiritual wellbeing a little bit here. I feel like it's [attending TPU] made me closer with my family since I'm actually doing something. I don't really feel like being here, but it has made a difference with my relationships.

Amelia on whānau support

For Amelia, whānau support has been challenging, at times. “It’s positive and negative ... they help with situations but with the negative, they over-step sometimes”. She was not getting along with her mum and dad as a teenager which led to Amelia moving to a large urban centre and living with her aunty. The relationship with her parents was further impacted when Amelia discovered she was pregnant, at 16. The news was not received well, “it was chaos”. Although Amelia did not feel her parents were supportive to begin with, she acknowledged that this changed over time. She felt whānau support was much better the second time. “They let you parent your own way”. The exception to this was “when it came to breastfeeding” which her mum continued to strongly advocate for. Amelia thought “that was pretty annoying”.

From a taha tinana perspective, Amelia admits having whānau support has been good as it enables her to get out and about. “They’ll look after my son”. When she was back living with her parents, they would each help with the cooking, “mum cooked, and dad, and me”. Amelia’s parents will babysit so she can run errands and have some independence. Amelia does have a partner, but due to some unfortunate life experiences he has faced in recent years, he has only recently started helping and being at home more.

Amelia is not entirely convinced whānau support has had much of an impact on her mental wellbeing but concedes “it’s good having family support” and believes her mental wellbeing is better for it. Although not easily able to articulate her thinking in a taha wairua sense, Amelia believes whānau support has helped, “I don’t know, it’s just good”. Amelia sees both positive and negatives to whānau support in relation to family and social relationships. Amelia acknowledges that whānau help in most situations, but that “sometimes they over-step”.

With the first baby, it was like on and off [relationship with parents] because I was 16. Before I was pregnant with my first, we weren’t getting along at all, and then they found out that I was pregnant. And it was chaos. They weren’t supportive at the start, but they eventually came around. The second time, they were definitely better, it was completely fine.

Pūrākau o Jasmin

Jasmin was 17 when she became pregnant with her first child which she had at 18. She is now 22 years of age and has two children: a three and a half-year-old girl and an 18-month-old boy. Jasmin was born and raised in a large rural town. She lived there with her mum, stepdad, and three other siblings until she was 12, when the family moved to Australia. Jasmin eventually moved back to Aotearoa New Zealand herself. She now has her own place where she lives with her two children.



Jasmin on health support

Jasmin is grateful that the youth clinic (a health clinic attached to the TPU) is free for ages 16-25. Although focused on sexual health support, you can see doctors or get standard medical check-ups. Jasmin “moved back from Australia when I was 16” and lived independently. Jasmin was put in touch with Youth Services and when she discovered she was pregnant, she was then connected to the youth clinic. As a 16-year-old, living independently Jasmin was “entitled to a benefit”. Jasmin had a public midwife who supported her through pregnancy. Jasmin had antenatal classes with her midwife as well as attending antenatal classes that were offered at the TPU.

[Health support] has not been too bad because we have the youth clinic which is free. I feel pretty comfortable going there rather than going to an actual practice because I built that relationship with the doctor. She’s also the doctor that comes to the TPU.

For Jasmin “being a mum came naturally to me, from having siblings and having to look after them and looking after cousins growing up”.

Jasmin believes her mental wellbeing has been positively impacted by health support as she was given access to counselling and medication. Jasmin does not get sick often and is an infrequent visitor to the doctor. In terms of taha wairua, Jasmin feels she has been let down by the health sector. Jasmin recounts an extremely stressful experience with her daughter’s health, where she went unheard for an extended period. Jasmin puts this down to being a young mum and her maternal instincts being discounted by health sector staff. “I made my nan come to my paediatric appointment for my daughter because I wanted to be heard, I was sick of them not listening to me”. Her daughter eventually underwent a colonoscopy, but even this process was made unnecessarily difficult for Jasmin. As Jasmin suspected, the colonoscopy revealed the issue, and the problem was finally resolved for her daughter.

I’ve been let down a lot. With being a young mum, when your kids are sick and you know something is not right, and them (public health staff) not listening. With the youth clinic, that’s what they’re doing for a job, working with young ones. That’s obviously what they’re passionate about, why they’re doing it ... whereas the ones at the hospital, they just push everything aside until it gets to something serious.

Jasmin believes the support at the youth clinic is great, but that public health support is completely unsatisfactory. In terms of health support positively impacting taha whānau, Jasmin says “I don’t think it has been, I don’t think relationships have been impacted by health support at all”.

Jasmin on social support

Jasmin found the medical and community support service for whānau Māori to be quite supportive. Her midwife had put her onto them “because she was worried with my PTSD that I’d suffer from postnatal depression”. A social worker would visit Jasmin weekly to check on her and her baby’s needs. This help extended to supporting Jasmin into her first house. The social worker “accessed some funding and got my daughter some new drawers, some bedding for her room and a washing machine”. Jasmin expresses immense gratitude for this support.

Jasmin’s experience of social sector support was less positive. There was an incident where Jasmin’s safety was at risk. Jasmin had to move address and felt the social sector support staff did not follow up on what they said they were going to do. Jasmin did receive good support from her whānau Māori community support worker during this time though. Together they created a safety plan which Jasmin could use to support her case should the social sector service ask questions of her. After some time and a lot of rigmarole from this support agency, Jasmin’s whānau Māori community support worker made a complaint and the social sector service dropped their investigation.

It was quite stressful, and I was made to feel belittled by them [the social sector service]. It was just a waste of time. Making me feel worried that I’m doing something wrong or that my kid might get taken away from me. Having those worries wasn’t good.

Jasmin felt her mental wellbeing was supported by staff at the whānau Māori service. She felt assured that she could ask for any type of help she might need. Jasmin gained access to counselling through ACC at the time she was pregnant. Once Jasmin had her daughter, she took a break but was able to access counselling services relatively easily from that point onwards. Jasmin is still not convinced counselling is for her as she tends to internalise rather than voice concerns. From a taha wairua perspective, Jasmin feels social services impact has been “positive because of knowing the support is there”.

In relation to taha whānau, Jasmin does not really think the Māori support service had much influence in this area. Jasmin believes “if anything, it would have been the TPU. They were all pretty supportive”. For Jasmin, having children has been the biggest game changer in terms of her growth and development. Putting her children’s needs first and creating a good life for them motivates Jasmin to continue striving, in all areas of her life.

Jasmin on financial support

Jasmin has experienced financial challenges since becoming a mother. Jasmin was given a payment card, but this was only for use in supermarkets to buy food, and depended on how much rent/board was being paid. If Jasmin or baby needed clothes, the only option was to get quotes and apply for grants to purchase them. Work and Income paid \$50 into her bank account. This amount was to cover petrol and all other expenses. It was possible to increase the allowance by completing study,

budgeting, and parenting courses. It was barely enough to survive on. “It was hard just to get some pull-ups or have takeaways for one day”. Jasmin was fortunate that “mum would help out too”.

Jasmin does not feel financial support positively impacted her physical wellbeing “because I had to struggle”. The financial support covered food and accommodation, but little else. Getting out on day trips, enjoying activities and outings was not often possible. Jasmin often felt isolated and “just stuck”.

Jasmin’s mental wellbeing was negatively impacted too. Jasmin felt financial sector support “make things hard. It causes stress and you feel like you are failing as a mum”. Even now, after leaving the TPU, accessing and receiving financial support is difficult. “It’s not to say that money is everything but ... you can’t survive without it. Having to live week to week ... it just shouldn’t be like that”. For Jasmin, taha wairua was impacted negatively because “having to struggle doesn’t feel good”. Due to the lack of financial support, Jasmin often feels the precarity of her situation and the sense of insecurity that surrounds her and her children’s basic living needs. “I want to own my own house so we have our own sense of belonging and stability without having to worry about when the contract ends, am I going to get my notice. It’s not easy to get a house”. The dependence and lack of freedom and independence has weighed heavily on Jasmin over the years. “It’s all so unpredictable”.

In relation to taha whānau, not being able to afford a phone has naturally affected Jasmin’s relationships and her ability to remain connected to others. Financial support has enabled Jasmin to do some things as a family. However, it remains a struggle and appears to persist through the generations. “My siblings miss out on quite a bit. I see the stress my mum goes through, bills and feeding four kids”. Jasmin hopes a different future is possible for her and her children.

It was quite challenging because we were told what money we could have [from Work and Income]. We were only allowed \$50 in our bank account and then \$200-300 on your Payment Card which you can only use at supermarkets. I had to struggle. Not so much with food, but the other stuff that we needed. We weren’t able to go and have a day out and do something, we were just stuck. And, it was difficult to go through the process of having to make appointments to get money. They [Work and Income] make things hard. It causes stress and you feel like you are failing as a mum. It’s not to say that money is everything, but ... you can’t survive without it.

Jasmin on education support

Having the support of the TPU and attending teen parenting classes has been of great benefit to Jasmin. She was extremely reluctant to go the TPU. When Jasmin realised she would only receive financial support if she was engaging in education, she “sucked it up” and enrolled to attend the TPU. Jasmin initially resented being forced into study to receive a benefit/financial assistance but Jasmin found she thrived in the TPU environment. “Having a purpose and having something to get up for everyday” was positive for Jasmin.

From a taha tinana perspective Jasmin felt education support “helped my confidence”. She felt the TPU provided her with motivation and “always pushing us along to be successful”. Where she once

felt she had no choice in being active, due to REC being compulsory, Jasmin now reflects “I wish I was just more into it while I was here”.

For Jasmin, her mental wellbeing was impacted by Covid-19. The vaccine mandates meant she was unable to attend the gym and was not able to enrol to study social work. As Jasmin could not move forward on this study pathway, she chose to complete business studies “I want to have something behind me and I’d rather work for myself anyway. At least with doing this I’ll have the knowledge to be able to operate a business”.

The TPU was fundamental to supporting taha wairua for Jasmin. Jasmin suffers from post-traumatic stress disorder (PTSD) and anxiety but felt supported during her time at the TPU. “Working for others has always been an issue for me but being here was different, better”. The TPU was unthreatening, a safe and comfortable space for Jasmin. Jasmin engaged and connected with the other young mums. They all had a story, stories that resonated among the group, and they could easily relate to each other. If Jasmin had not taken the education route, she might not be studying business and considering her future career options with enthusiasm.

Having the support [TPU] and having the parenting classes helps with a lot of young mums. They provide a lot of motivation, always pushing us along to be successful. It was a comfortable space, it felt like my second home. Everyone here is a young mum. It was much more comfortable than say, going to Pak’n Save and getting a job there. There, you would probably get those people that look down at you for being a young mum.

Jasmin knows her family and social relationships have been positively impacted by education support. She jokingly reflects on her misconceptions of the TPU and the students who attended. Instead, Jasmin found “some life-long friends” at the TPU, and was reunited with old friends from childhood. “Everybody here has a story to tell, everybody here is a young mum”. Jasmin believes sharing experiences like noho marae, going away for sports tournaments and other outings helped bring “everyone together as one”. Jasmin also reflects on challenges in her relationship with her mum, before she became a mother herself. Jasmin acknowledges that being at the TPU helped Jasmin with this relationship.

Me and my mum have never really seen eye to eye. Being here [at the TPU] matured me and being a mum matured me; to be more open minded, accepting and understanding. It wasn’t until I had my girl, she was probably about 6-months old, and I realised it’s not my mum’s fault. Now me and my mum don’t even argue.

Jasmin on whānau support

Overall, Jasmin’s experience of whānau support has been positive. She recalls one unsolicited and unwelcome interjection, “my aunty made a comment once but that was just when I first found out I was pregnant”, but aside from that it has been good. From a taha tinana perspective, having whānau support has been realised in the form of having an aunty as a gym buddy. Both suffer from anxiety, but together they provide moral support for one another. “Having each other meant we could go together ... be each other’s motivation”.

Jasmin does have a supportive whānau, but her natural disposition is to look out for everyone else. “I won’t show my feelings because I worry about how it might upset them ... I know how emotional mum and my nan can get ... my way of dealing with things is to do it alone”. Jasmin knows her family are there for her if she needs them, but she consciously chooses to keep worries to herself. However, she appreciates this is not the case for many others in her situation. “I have their support, whereas other people don’t have much support”.

In terms of taha wairua in relation to whānau support, Jasmin has experienced some challenges. Looking back, Jasmin acknowledges her first pregnancy as “one of the hardest times of my life”. There were breakdowns in whānau relationships during this time. “I stopped talking to my mum and my nan, everyone ...”. It was some time after her daughter’s birth before these relationships were reconciled. However, Jasmin considers her family close and a lot closer since she became a mother.

My aunty, we both, well all my family suffer from anxiety. My family are definitely supportive. They would definitely be there if I needed them, but I just choose not to ... I’m used to that. We’re a close family and definitely a lot closer now. Becoming a mum helped. It brought me and my mum closer and my mum and my aunty. Having kids has definitely been the biggest impact on changing who I am and where I am today.

Pūrākau o Walker

Walker had just turned 17 when she had her first baby. Walker is now 21 years old and pregnant with her second child. Walker was born in a large rural town, in her whānau home. Her whole family were there for the birth of her son. Walker comes from a blended family; she is the youngest. Walker's parents had children before they met, nine girls and one boy who died of cot death. Walker describes her whānau as "the tightest family ever", calculating that there were about 22 grandchildren and two great grandchildren so far. This large, blended family grew up together, with Walker's older sisters coming and going between the household Walker was born into, and their other biological parents' homes. Walker lived with her mum and dad up until 2020. She now has her own place, where she lives with her husband and child.



Walker on health support

After an initial reluctance to enrol at the TPU, Walker and two other college friends who were also pregnant enrolled there. "It was like, I'm not going if you're not going ... so all three of us came over for a visit". The TPU "connected us to Youth Services and the TPU had its own midwife". Antenatal classes were delivered at the TPU. The midwife provided a lot of support, "she gave us the people to contact".

Walker felt that the midwife "prepared us for labour and delivery". An excursion included a trip to the district health board where she was shown "where everything happens and how it happens". Walker felt well informed and supported by the midwife's prenatal care she received. Walker's experience of labour and delivery was positive. She had a quick labour, delivery, and recovery and felt the experience was a natural and smooth process. "The only tricky thing about everything was the breastfeeding. They gave me a lactation specialist. There were struggles there but everything else to do with pregnancy, labour, delivery and afterwards was good". From a nutritional perspective, Walker only recalls being encouraged to keep her fluids up. She did feel pressure to lose the baby weight she gained as quickly as possible. "Society puts pressure on about losing weight fast but diets aren't even good for breastfeeding. You lose the weight anyway ... it's hard for teenagers especially".

Walker does not believe she received any health sector support from a taha hinengaro perspective. She had to have two midwives, "because my first midwife was horrible ... she didn't communicate well with me at all". This affected Walker enough that she did not want another midwife. Eventually acquiescing, Walker did find another one. This midwife was "alright, she visited once [postnatally] and it was the last time I ever saw her". Taha wairua was not touched on within health sector support, in Walker's opinion. However, Walker does acknowledge that she did not feel she needed support in this area. "They didn't really do much from what I remember. I guess I didn't need the support, so I didn't really see it. I was fine".

In relation to taha wairua, there was no one within general health sector support checking on Walker's health and wellbeing. Postnatally, Walker experienced an extreme loss of appetite, existing on a liquid diet only. Walker's mum was the only person who supported her through this. A friend, as opposed to anyone in the health sector, was the only person who asked whether Walker might have postnatal depression. Although Walker does not believe she did, she reflects now that there were a lot of people who should have offered support and did not.

There was no talk about postnatal depression. You might learn about it after but that's when it's too late sometimes. They [public health support] didn't really do much. Now that I think about it, there's a lot of people who didn't support me. I think just being here [at the TPU] with the girls that are going through this was the biggest support.

Walker on social support

At the TPU, Walker was involved in some great educational programmes. Walker recalls one such programme called 'Mates and Dates'. The programme covered the ins and outs of relationships, sex life, and safe sex. Walker reflects that although some of the content was awkward to cover, it was important to know. Walker believes "this stuff needs to be talked about in mainstream school, not when it's too late ... when you're already here".

From a taha tinana perspective, Walker felt "some people more than others" were supportive. In general, Walker did find the reassurance received by social services staff, within the context of the TPU, was positive. They had realistic attitudes about teenage sex and pregnancy. "We weren't made to feel bad". Instead, they focused on empowering students with knowledge, and supporting positive outcomes for the young parents' futures. In relation to taha hinengaro, social support had little impact and influence on wellbeing. Instead Walker suggested the TPU was where she "felt secure, we felt like we belong here".

Experiences of social support were not always positive in a taha wairua sense. Walker recalls that a lot of social services staff in her local community knew her from childhood and some displayed surprise when they discovered she was at the TPU. On one occasion, a team of 'Quit Smoking' staff called Walker out for not attending their class. They assumed Walker was a smoker. She is not. Judgement and discrimination were evident in Walker's experience of social sector support on occasion. So much so, that the comments and the impact of those comments persist and are vivid in Walker's memory, today.

Sometimes it would be bad. There were quite a few social services that knew me and didn't know I was here. And, they just got a bit of a shock. I did get the odd person who was like "oh ... are you here?" I felt a little judged by social services.

Walker did not receive social sector support related to taha whānau. "My whānau, my little village was great ... I didn't really get social support, it was more from my whānau". Walker expresses gratitude for her whānau and the relationships and strong social network they have created together. "Mum and dad were a huge support ... so I could still be my young self". Walker's mother encouraged her to get married in Rarotonga as part of a holiday that included both her and her

partner's whānau. Walker was 18. Walker reflects "whānau support has been awesome ... we probably wouldn't be where we are without them".

Walker on financial support

For Walker, experience of financial support has been positive. Walker completed a budgeting course at the TPU and feels confident managing money. In addition, Walker's mum would help her to sort anything that was needed. Walker was living at home when she first became pregnant, and herself, husband and baby continued living with whānau for some time following the birth. Walker received a Young Parent Payment and thought "it was great, quite a relief". Two years ago, when Walker, her husband, and their child moved into their first rental, they received financial support with grants for the bond.

Walker did not expect financial support. "I didn't know about a benefit, but it was great". Walker had not worked prior to becoming a mother so the money was an unexpected bonus. Walker often spent the Young Parent Payment on others. Her husband was encouraged to finish college and the financial support Walker received made this possible. "I wanted him to finish school, so did his parents". Having to adjust to parenting at a young age and accept the huge responsibility involved did alter Walker's reality. Walker felt the money helped ease the impact. They did not have to struggle. "It was just extra. We went on a lot of dates, little shopping sprees and trips to [a shopping centre in a local city]". It was these freedoms that helped Walker and her husband continue to feel young and maintain some independence.

Walker considers this financial support did positively impact taha hinengaro. "I realise how great life was back then, the [financial] support was great ... I did see it as a bit of a bonus". Walker expresses a lot of gratitude for this but also acknowledges that she had a lot of other support systems in place. Due to the strong whānau support Walker had, she was even able to save a large portion of the Young Parent Payment she was receiving at the time. Walker's sense of taha wairua has also been impacted positively. "It made me feel like an adult, I could do adult things". Being able to provide as a mother added to her sense of wellbeing and was made possible by the financial support Walker received.

In terms of taha whānau, financial support enhanced her family and social relationships. Walker would buy meat and groceries for the whānau using her payment card, which could only be used in supermarkets. Her mum would transfer the grocery money to Walker's bank account so that she was not limited to where she could spend it or what she could spend it on. Because of Walker's previous experience of financial support, she was able to share her knowledge with whānau members who later became teenage parents.

I'm really good with money and that's because of the budgeting course that I did here [at the TPU]. I got a Young Parent Payment. I didn't even expect anything. I didn't know about a benefit, but mum was really good, whatever I needed mum would sort it. My partner was still at school ... we made him stay. I was able to buy things that we needed, and I treated him a lot. Our youth was kind of taken from us and we had to adjust our lives to this new reality. The money helped; it wasn't such a struggle.

Walker on education support

Walker was at college when she became pregnant. She was extremely reluctant to attend the TPU. “We’ve had teen pregnancies, but it was judged so [coming to the TPU] never happened”. Walker and two other college students became pregnant around the same time. As natural sources of moral support for each other, the three of them decided to go to the TPU together. Post TPU, Walker feels she “learned more here in my three years than I ever did, anywhere”. Becoming a mum was motivation for Walker to continue and complete her education.

Physical education was compulsory at the TPU. Walker reflects that this was probably a good thing, “because young mums won’t do it if we don’t have to do it”. For Walker, this was positive for her physical wellbeing. “I loved to feel like I’m young, young and fit, it was good”. In addition, Walker enjoyed being around other young mums and being able to relate to what they were all experiencing, physically, mentally, and emotionally. Walker believes physical and mental wellbeing were connected, that they went hand-in-hand within the TPU kaupapa. Having female teachers was a positive in Walker’s opinion. “There are some things I will talk to my mum about and there are some things I won’t, and that’s what I could talk to them about. They were another mother figure type support”.

Walker felt “it was great having all the support we needed” at the TPU. She could access support easily or support people would come into the TPU which was even better. In terms of taha wairua, Walker developed a strong sense of belonging at the TPU. “Even when you leave [they] keep inviting us back”. It is for these reasons that Walker and many other former students remain connected to the TPU.

Walker believes the shared TPU experience with other students, all going through the same thing, was the biggest contributor to taha whānau for her. Walker forged strong relationships with the other young mums and found her best friend at the TPU. The TPU were welcoming of whānau, developing and nurturing relationships with everyone. Partners were also supported by the TPU. Walker insightfully remarks, “helping partners is also helping us”. Although there have been other teenage pregnancies in Walker’s whānau, Walker was the first to attend a TPU. As a result of Walker’s positive experience and her encouragement, younger whānau members have since come to the TPU, including Walker’s nephew and niece.

All the stuff that I know, I might have missed out on and my family saw that when I graduated. I guess it’s a wake-up call becoming a mum and that becomes your reason to do it. That was my why. It was great. I could be myself around people that I could relate to. We felt safe here, we felt like we belonged here. I can’t imagine if I never ended up coming here ...

Walker on whānau support

For Walker, whānau support has been a huge positive factor in supporting her wellbeing holistically. It was great. Even when things weren’t great, and we needed time. Sometimes you just go through things and it’s better to get through them without your baby there. Mum would see that, and she

would just take him. “You guys just have your time. When you are parents you shouldn’t forget that you still have to make time for each other. You have to look after yourself in order to look after your little one”.

Walker’s sense of taha tinana was positively impacted by whānau support. It enabled Walker to continue engaging in commonly enjoyed teenage pursuits. Walker was involved in a regional kapa haka campaign when she was a new mum. It involved a huge time commitment, a lot of practice during weekends, and noho. Walker’s baby was only five or six months old “but he was fully looked after by whānau, he was fine”. Walker is grateful of the whānau support she has, appreciating that many mums do not receive the same level of support. “It does take a village and some people don’t have that village. That’s what makes me want to help other people”.

From a taha hinengaro and taha wairua perspective, Walker feels well supported by whānau. “We get so much love, we can give it away, pay it forward. I don’t know many blended families that are as inclusive as ours”. Walker feels a strong sense of security and comfort in the whānau support that she has. Walker jokes about the fact that her and her siblings are all girls, “we have our days of course”, and occasionally someone in “the family group chat leaves”. These incidences pale in comparison to the obvious love and care Walker’s whānau have for one another. “We are the tightest family ever ... I think it’s because of our parents”.

When considering taha whānau, Walker feels fortunate to be the youngest daughter. It means anyone she comes across in the community tends to know her whānau, “they know who you belong to and it just makes sense of everything ... they are all my sisters’ friends then all of a sudden they are your friends too”. Walker found Covid-19 isolation highlighted how much of an influence her whānau had on social relationships for her. “It was a bit lonely moving into our own house and not being able to see anyone”. Reflecting on this time Walker fondly recalls “getting endless drop offs or we’re doing endless drop offs ... I guess for me that kind of support is very normal in my family”.

Conclusion

We can see from the pūrākau, that education and whānau support were effective in strengthening holistic wellbeing and success for all young wāhine. Some clear examples can be seen in Walker's words on education, "It was great. I could be myself around people that I could relate to. We felt safe here, we felt like we belonged". This was also apparent in Jade's words on whānau support, "through school, through life, obstacles and achievements. They're always there, no matter what".

In contrast, health, financial and social services were not effective in supporting holistic wellbeing for this group. Amelia's experiences of health system support were characterised by comments such as, "There's not much to say really. No one would help ... They don't care about anyone's mental health, physical or any of it". Jasmin's experiences of financial and social services support expressed similar sentiment, "I had to struggle ... I was made to feel belittled ... It causes stress and you feel like you are failing as a mum".

The study itself, highlighted a need for a more holistic, wraparound, and integrated approach to support for young wāhine. The integrated services approach provided to wāhine attending the TPU was critical to their success. Each of the research participants acknowledged this. Testament can be seen in Jade's words, "The class was awesome. It wasn't just teaching. If you weren't coping on a specific day ... it wasn't just shrugged off. It was, let's talk about it, let's resolve it, how can you get through this". Walker's words further reiterate this, "All the stuff that I know, I might have missed out on ... I can't imagine if I never ended up coming here".

This article shares an honest and true account of the experiences of four young wāhine Māori in the areas of health, financial, social, education and whānau support. While there are positive experiences of support in some areas (i.e. education and whānau), there are some glaringly obvious omissions in terms of the quality and level of care offered in others (i.e. health, financial and social supports).

Sitting behind each of the pūrākau are more complex matters of trauma, colonisation, adversity and discrimination experienced by each of the wāhine involved in the study. For example, each of the research participants shared experiences of trauma or post-traumatic stress outside of the bounds of the semi-structured interview questions being asked. Although outside of the scope of the study and interviews, these stories were shared with honesty, clarity and with a courage, bravery and maturity far beyond the years of the research participants involved. The fact that these experiences were shared unsolicited, indicates that holistic wellbeing and success for this group is also linked to these underlying, complex issues and concerns. Perhaps this is an area for further research.

While this article does not represent the entire study or findings, it stands as an example of the lived experience of others; of young Māori mothers striving to create a better future for themselves, their whānau, their tamariki. These pūrākau highlight significant gaps in our support systems while articulating the inequity that exists in Aotearoa New Zealand; where the playing field is not level for Māori, and even less so for wāhine Māori. When our rangatahi tell us, "That affected me negatively", "I got no financial support", "I've been let down a lot", "My first midwife was horrible ... now that I

think about it, there's a lot of people who didn't support me", we need to listen! And, we need to make change.

It is hoped that you can see beneath and beyond the words shared in each pūrākau. It is hoped the reader can truly understand and appreciate the adversity and challenges young wāhine Māori experience when becoming māmā. In the colonised context of Aotearoa New Zealand, we have an ethical responsibility to mitigate the ongoing impact of colonisation on Indigenous peoples (Carter et al., 2018). Further, we have a societal responsibility to support those already marginalised. These impacts include inequity, poverty, disadvantage, and discrimination. Finally, I believe we have a humanistic responsibility to do better by these wāhine. They, their tamariki and their mokopuna are the future of our nation. We can do better. And, must.

Glossary

| | |
|---------------------|---|
| Aroha ki te tangata | Love or respect for others |
| Hinengaro | Mind Mental and emotional wellbeing |
| Hui | Meeting |
| Kai | Food |
| Kairangahau | Researcher |
| Kapa haka | Māori performing arts |
| Karakia | Prayer |
| Kaupapa | Plan Purpose Theme |
| Koha | Gift |
| Māmā | Mother |
| Māori | Indigenous peoples of Aotearoa New Zealand |
| Marae | Meeting place Complex of buildings around the meeting place |
| Me | And |
| Mokopuna | Grandchildren |
| Noho marae | Overnight stay at a marae |
| Pou | Post Pillar Support |
| Pūrākau | Story |
| Rangahau | Research |
| Rangatahi | Youth |
| Taha | Side |
| Tamariki | Children |
| Te ao Māori | Māori worldview |
| Te reo Māori | Māori language |

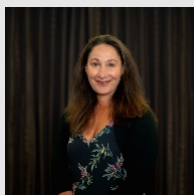
| | |
|---------------------|--|
| Tinana | Body Physical wellbeing |
| Tūpuna | Ancestors |
| Wāhine | Women |
| Wairua | Spirit Spiritual Spiritual wellbeing |
| Whānau | Family Family and social relationships wellbeing |
| Whakamā | Shy Ashamed Bashful |
| Whakapapa | Genealogy Descent |
| Whakawhanaungatanga | The act of developing (familial) relationships |

References

- Butina, M. (2015). A narrative approach to qualitative inquiry. *Clinical Laboratory Science Journal*, 28(3), 190-196. <http://doi.org/10.29074/ascls.28.3.190>
- Carter, L., Duncan, S., Leoni, G., Paterson, L., Ratima, M. T., Reilly, M., & Rewi, P. (Eds.). (2018). *Te kōparapara: An introduction to the Māori world*. Auckland University Press.
- Clandinin, D., Huber, J., Menon, J., Murphy, M., & Swanson, C. (2015). Narrative inquiry: Conducting research in early childhood. In A. Farrell, S. Kagan, E. Kay & M. Tisdall (Eds.), *The SAGE handbook of early childhood research* (pp. 240-254). Sage.
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Sage.
- Durie, M. H. (1984). Te taha hinengaro: An integrated approach to mental health. *Community Mental Health in New Zealand*, 1(1), 4-11.
- Durie, M. (2004). *A framework for considering Māori educational advancement*. Huia.
- Edwards, A. (2010). Qualitative designs and analysis. In G. MacNaughton, S. Rolfe, & I. SirajBlatchford (Eds.), *Doing early childhood research: International perspectives on theory and practice* (pp. 155-175). Open University Press.
- Elliott, J. (2005). *Using narrative in social research: Qualitative and quantitative approaches*. Sage.
- Heke, L. (2022). *Mana Māori māmā Māori* [Unpublished Masters thesis]. Te Rito Maioha, Wellington, New Zealand.
- Lee, J. (2009). Decolonising Māori narratives: Pūrākau as a method. *MAI Review*, 2(3), 1-12.
- Lipsham, M. (2020). Mātauranga-ā-whānau: Constructing a methodological approach centred on whānau pūrākau. *Aotearoa New Zealand*, 32(3), 17-29. <http://doi.org/10.11157/anzswj-vol32iss3id766>
- Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation* (4th ed.). John Wiley & Sons.
- Smith, G. (1990). Principles of kaupapa Māori. *Rangahau*. <http://www.rangahau.co.nz/rangahau/27>

- Smith, G. (1997). *The development of kaupapa Māori theory and praxis* [Unpublished doctoral thesis]. The University of Auckland, Auckland, New Zealand.
- Smith, L. T. (2000). Kaupapa Māori research. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. 225-247). UBC Press.
- Smith, L. T. (2012). *Decolonising methodologies* (2nd ed.). Zed Books.
- Smith, L. T. (2015). Kaupapa Māori research: Some kaupapa Māori principles. In L. T. Pihama (Ed.), *Kaupapa rangahau: A reader – A collection of readings from the kaupapa rangahau workshop series* (2nd ed., pp. 46-52). Te Kotahi Research Institute.
- Smith, L. T., & Cram, F. (2001). Māori ethical frameworks: Community-up model. *Rangahau*. <http://www.rangahau.co.nz/ethics/166/>
- Webster, L., & Mertova, P. (2007). *Using narrative inquiry as a research method: An introduction to using critical event narrative analysis in research on learning and teaching*. Routledge.

AUTHOR PROFILE



Lisa Heke

Ki Te Rarawa, Ngāpuhi me Ngāti Maniapoto. Lisa is an educator, researcher and life-long learner. Lisa is interested in disrupting the dominant discourse of colonisation in Aotearoa New Zealand and resisting racism and oppressive systems that disadvantage tangata whenua. Lisa is currently engaged in doctoral studies at Te Herenga Waka | Victoria University of Wellington. Lisa's research is kaupapa Māori and will explore wairua in education, with a view to making wairua visible within a western education paradigm.

If you would like to know more about this rangahau Māori, please contact the kairangahau, or access the unpublished thesis (Heke, 2022).

Email: lisa.heke@ecnz.nz