



Tāmaki Makaurau  
Māori Midwives

## April 2018 / Pānui 34

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### UPCOMING EVENTS

**May 1, 2018**

NZCOM Auckland Monthly Meeting

**May 3, 2018**

Dear David March - Auckland

**May 4, 2018**

Birthcare Auckland - International  
Midwives Day Walk

**May 5, 2018**

International Midwives Day

**May 9, 2018**

NMTM Monthly Hui

**May 7 - May 8, 2018**

He Oranga Ngākau - Māori approaches  
to trauma informed care

**August 24 - 25, 2018**

15<sup>th</sup> NZCOM Biennial National  
Conference - One Voice

**September 10 - 12, 2018**

Whānau Ora Hui 2018 - Te Pou  
Matakana

**November 13 - 16, 2018**

Ngā Pae o te Māramatanga 8<sup>th</sup>  
Biennial International Indigenous  
Research

### NGĀ MIHI NUI KI A KOUTOU KATOA

Our April hui was an amazing night out with so many great guest speakers! We would like to thank all of the midwives, students, whānau and guests who were able to attend. We look forward to seeing you all again next month and welcome any new members to join us.

We would like to thank Dr Ben Albert from the University of Auckland's Liggins Institute and his colleagues for joining us to share their research about the effects of taking fish oil during pregnancy. Dr Albert is committed to recruiting an ethnically diverse participant group and aims to achieve the goal of having Māori hapū māmā represent at least one third of study participants. On that note, if you are working with Māori pregnant women in the Auckland area who may be interested in taking part please contact Dr Albert at [b.albert@auckland.ac.nz](mailto:b.albert@auckland.ac.nz).

We were also joined by Annabel Farry, one of Waitematā District Health Boards i3 Midwifery Research Fellows. Annabel discussed further work that is being done to support midwives to avoid artificially rupturing membranes in low risk labour. The HALO acronym was presented as a reminder of the key considerations when providing labour care and to reinforce that membranes matter. Annabel would also like to develop a te reo Māori acronym to promote these key considerations. In addition, she shared the beautiful sand art video clip that has been created by Marcus Winter to accompany this study.

Our final guest speakers for the evening were Leigh Henderson and Dr Mataroria Lyndon from Counties Manukau Health. They discussed ideas to enhance services for māmā, pēpi, and tamariki in Counties Manukau. Focus areas were hapū māmā through co-located Lead Maternity Care [LMC] services within a network of Māori health providers; tamariki through Kohanga Reo based health clinics and a Kidz First Emergency Department [ED] Pathway for access to primary care services. It was suggested by our rōpū that a midwifery role be key in the Kidz First ED pathway to promote the visibility and value of midwifery as primary health care, specialising in care from birth to six weeks old. Thank you both, we look forward to your future updates.

Ngā Māia o Aotearoa Website  
<http://www.ngamaia.co.nz>



Ngā Māia ki Tāmaki Makaurau

## NGĀ WHĀNAU TAUMATA RAU O NGĀ MĀIA KI TĀMAKI MAKĀURAU

### NGĀ MIHI KI NGĀ WĀHINE WHAKAWHĀNAU, NGĀ TAUIRA ME NGĀ WHĀNAU O NGĀ MĀIA KI TĀMAKI MAKĀURAU

*Acknowledging our remarkable Māori midwives, students and whānau*



#### **Dame Rangimārie Naida Glavish**

**DNZM, JP, Chief Advisor Tikanga  
Auckland and Waitematā DHBs, and  
Ngā Māia ki Tāmaki Makaurau  
Taumata Kuia**

*In this special interview we had the privilege of asking some pertinent questions and receiving some gems of wisdom and guidance from one of New Zealand's most prominent and inspiring Māori and political leaders, who is also our Ngā Māia ki Tāmaki Makaurau Taumata Kuia - Patron and Advisory Trustee, Dame Rangimārie Naida Glavish of Ngāti Whātua.*

*When asked how we should address her in view of the recent honour awarded, Dame Rangimārie humbly but assertively replies "I don't mind how people address me, I go on tone of voice rather than what is being said...whether that be Dame, whaea or Naida". However, she has decided, when she is invested as a Dame Companion of the New Zealand Order of Merit later this month she will use the name given to her by her grandmother who raised her, which is Rangimārie. It is with that it is clarified for us and we commenced our interview.*

Dame Rangimārie was raised on the shores of the Kaipara Harbour. Neither her maternal or paternal grandmother spoke English, therefore she was raised in the language of both Māori and Croatian. She remarks "It is amazing how a child understands language, it's more a gesture than the language itself". To Dame Rangimārie she had a rich upbringing based on the pull of the tides, understanding the harbour, planting by the moon, seasons for planting, preparing seedlings for planting, harvesting, preserving kumara, cry of the birds, eeling, fishing and gathering seafood. "We didn't know we were poor until someone told us" she said, followed by a warm laugh and the added comment reflective of her great sense of humour...

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*"There were no Mac  
Attacks in those days".*

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Taken from her grandmother at age 12 by social welfare, as a child Dame Rangimārie spent four years in state care, returning to the Kaipara at 16 years old. She married at the age of 18 and continued on to have six children, four girls and two boys. She is no stranger to adversity as she shares with us the loss of one of her young daughters who was "killed in a tragic freak accident". With pride in her voice she advises of her "...19 mokopuna, 13 of them boys and six of them girls, 30 great grandchildren, 17 of which

are girls and 13 are boys. I am extremely wealthy, I know all their birthdays and have a special calendar that birthdays are noted on". Birthdays are a big thing in her whānau because her grandmother celebrated her birthday every year.

When asked what her biggest achievement is, Dame Rangimārie ponders for a second, then replies that this is being a mother, grandmother and great grandmother. Part of this achievement is that she is in touch with all of her whānau, "...they all have absolute access to māmā". She goes on to explain that we often hear through our work about dysfunctional whānau, however she does not agree with this statement of dysfunction as this was the intent of colonisation. After 28 years in the role of Chief Tikanga Advisor at Auckland District Health Board, Waitematā District Health Board and soon to become Counties Manukau Health, Dame Rangimārie says this is also a "...huge achievement for our people, Māori, not for Naida, we now have Tikanga Best Practice, which is a policy". She then explains that she also supports the seeking of academic and institutional knowledge, however not at the expense of being Māori or of Māori, iwi, and whānau intelligence. All of which she says "...are often undermined by pursuing someone else's view of what the world should look like for you".

Our next question asked Dame Rangimārie about her thoughts on the current midwifery climate in Aotearoa, in particular Māori midwifery. With her quick response, she describes a time where she had to intervene in a decision that was being made to sell the afterbirth of women to overseas buyers so they could turn them into blood products to then sell back to us. This case is closed now and “we won it” she says with relief. This brought Dame Rangimārie to asking, who owns the afterbirth? “To Māori it is whenua to whenua”.

When she was born her grandmother, from what she describes as “her Māori side”, came and claimed the whenua and took it back to their marae. Now all of her own mokopuna and great grandchildren’s whenua are there where hers lays. However, she comments on the midwifery of yesteryear where the whenua was not always respected and acknowledged like it is today.

With enthusiasm and commendation she adds “Māori midwifery has done a great service to our people in acknowledging the tapu and significance of the whenua, which is often buried at birth in preparation for death. Māori midwifery is responsible for supporting the education and actioning of our Māori R.I.T.E.S. Soon later she adds “...however, I don’t believe that Māori midwifery should need to cut the umbilical cord with pipi shell, we should use modern technology, maintaining our tikanga value of the sacredness of the womb, the sacredness of the child that has come from that womb who received soul implant while in their to come into this world to be nurtured by us”.

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*“I have the greatest respect for Māori midwifery...so Māori midwifery kia kaha”.*

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When asked about her view on the current midwifery pay equity claim Dame Rangimārie is quite clear. “The pride of being a midwife, and being a good midwife should precede any money payment but should be compensated appropriately”. She adds that money is not a good reason to become a midwife and would hope that the aspiration is dominantly driven by a compassion for women, the knowledge and pain that women endure to birth a child. Dame Rangimārie shares a whakatauki with us, “...the greatest gift of any women...ka te wāhine he whakawhanau mokopuna, that which is the role of women

is to give birth and care for the house of the generations. The tapu of women begins in the womb...we need to acknowledge this and remind some of our women of the sacredness of the womb”. Regarding the role of Māori midwives, she says with happiness “...the delight in supporting the birthing of a human being into this world of ours. All midwives know how hard the world is that we live in for some of our mothers, and yet here we are, Māori midwives supporting that māmā through this hard but delightful time”. Dame Rangimārie reminds us “...there are two privileged positions in this life time in my view, to be at the birth of a baby and to be at the birth of the life hereafter, crossing from this world to the next”.

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*“Every midwife should consider themselves privileged to be of service”.*

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As the Taumata Kuia of Ngā Māia ki Tāmaki Makaurau, Dame Rangimārie believes the role of our rōpū is several fold. The first being to look after each other, be kind to each other, and value each other in the work that we do, and the purpose for doing that work. The second being to provide education to māmā and the world around the māmā. She explains “It takes a village to raise a child, becoming a mother can take away the village from the child, so we need to educate the village to raise that child”.

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*“The village needs to be prepared for the child”.*

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“A lot of women to date don’t have their mother or grandmother present and so the midwife becomes part of the village that raises the child. It is not just a matter of applying the training to give birth but being a part of birth. The mauri of the birth of that child, a midwife is inside of that mauri and needs to understand it themselves and respect it...mauri is an energy field that is inherited, the mother has a mauri, when the baby is born it will be born with its own inherited mauri, and the midwife and her own mauri are connected intrinsically to the mother, baby, father, whānau and village.

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*“It’s not just a job!”.*

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The midwife needs to understand and make sure that their mauri is clean and that they do not take into that connectedness any problem or issue that may be occurring for them personally. It is important that the midwife cleanse their thoughts to ensure that when they themselves enter the mauri they are of pure mind at least. Dame Rangimārie says that this is important because “...mokopuna is the reflection of the ancestor, that is who we are giving birth to, an ancestor, not just a baby...moko is the tā moko on the face of our ancestors...puna is the well that has no bottom to it, this is intergenerational”.

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*“You are giving birth to tomorrow’s kaumātua, giving birth to yesteryears ancestor, and giving birth to tomorrow’s ancestor in this baby”.*

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The opportunity that Ngā Māia o Aotearoa and our regional rōpū, Ngā Māia ki Tāmaki Makaurau, has is of several potentials for midwives. One of them, as Dame Rangimārie identifies, is to get ourselves upskilled in the areas being discussed in this interview, and the next opportunity is to share that skill with others who we encounter. “Each midwife not only has to learn the clinical skill of being a midwife, but also needs to pass their own knowledge and skills of the intangible part of being a midwife, the taha wairua part of being a midwife” she says.

Another point, Tūranga Kaupapa “...it has these elements we’re talking about. Tūranga Kaupapa is to stand strong and firm in yourself...that strength in yourself is if you want to be of service and of help to anyone else you yourself must be strong...i roto i tō tūranga, stand strong in your own knowledge base and your own kaupapa, and we are never too old to learn something new” affirms Dame Rangimārie.

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*“I would like to encourage Tūranga Kaupapa, absolutely encourage it”.*

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As the Taumata Kuia of Ngā Māia ki Tāmaki Makaurau Dame Rangimārie has a vision, that is that Ngā Māia o Aotearoa and our regional rōpū will continue to build itself to such a strong position of Māori midwifery that it becomes a normal part of the whole midwifery and maternity services in Aotearoa. She adds, “as the Chief Advisor Tikanga I kinda was like standing outside in the cold on my own. It took a lot of work, a lot of education, a lot of heartache sometimes, a lot of push back to actually get tikanga as an important part of the infrastructure of the DHB”.

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*That is where I would like to see Ngā Māia, as a fundamental part of the infrastructure of midwifery in DHBs and wherever midwifery is required. Wherever, whoever is delivering midwifery. That Ngā Māia our Māori midwives are a fundamental part, intrinsic part of midwifery in this country”.*

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How will we achieve and sustain such aspiration? Dame Rangimārie gifts her final words of wisdom, “we cannot be destructive...clinical competition and the thing that Māori midwifery has to be aware of and we must recognise is pūhaehae when it exists. Recognise jealousy as being like a wart growing on your nose, it’s got to be recognised so that we can give ourselves comfort in knowing that we appreciate each other”. And with that last gem shared, Dame Rangimārie set out on the rest of her busy day ahead.

*We would like to acknowledge Dame Rāngimarie for her time and wisdom shared in this interview undertaken on Thursday 26<sup>th</sup> April, 2018.*

*Ngā mihi maioha me mihi aroha ki a koe  
Dame Rangimārie Naida Glavish.*



Strength from My Ancestors - Hine Te Iwaiwa  
By Regan Balzer for Ngā Maia o Aotearoa

## WHAT YOU MISSED AT OUR LAST HUI

WEDNESDAY 11<sup>TH</sup> APRIL 2018

- We are excited to announce our new first year NMTM Māori Midwifery Student Representatives. Congratulations and welcome to Arana Komene-Lavis, Rikki Gage and Cheryl Barrett. Our second and third year Student Representatives were all very impressed by their demeanor and wairua, drive to succeed and support their fellow midwifery students along the way, willingness to advocate on behalf of their peers and their commitment to the kaupapa of Ngā Māia o Aotearoa and NMTM. We are lucky to have such a passionate and hard working group of Student Representatives on our Committee and we look forward to supporting you all this year and many more to come.
- We would also like to congratulate and welcome Puti Baker to her co-opted appointment as Co-Deputy Chair for NMTM. Puti is also our Treasurer so it will be a busy year for her. We admire your passion Puti!
- NMTM is expanding, and Kaniwa Kupenga-Tamarama will be making the most of her roles as Deputy Chair of NMTM and Ngā Māia o Aotearoa North Island Representative to co-ordinate and strengthen regional involvement in our rōpū. The vision is to make NMTM more accessible to our rural or remote Māori midwives and those in areas without an established rōpū by creating a strong network of support.
- We love the responses we have been getting to our Ngā Māreikura o Ngā Māia ki Tāmaki Makaurau pānui segment. It is great having this opportunity to share the amazing stories of our Māori midwives and students. As you have seen we have changed the segment title slightly so we can commence the inclusion of articles that recognise our wider rōpū membership. If you would like to nominate someone to feature in this segment or have a story you would like to share of your own, we would love to hear from you! Please email us at [ngamaia.tamakimakaurau@gmail.com](mailto:ngamaia.tamakimakaurau@gmail.com)
- Our Student Representatives will have high quality Ngā Māia o Aotearoa lanyards available for sale for \$10 each at our next hui and on Facebook as soon as the shipment arrives. Thank you for all your work in leading this mahi Jana Kite.

## ANNOUNCEMENTS

### Puti Baker: Co-Deputy Chair and Treasurer

Our rōpū warmly welcomes new membership. If you would like to become a Ngā Māia ki Tāmaki Makaurau member please visit our Ngā Māia o Aotearoa website to download a membership form:

<http://www.ngamaia.co.nz>

Annual membership fees:

Midwife - \$100.00

Student Midwife, Whānau, Consumer, Kaumatua - \$30.00.

Please email your completed membership form to:

[ngamaia.tamakimakaurau@gmail.com](mailto:ngamaia.tamakimakaurau@gmail.com)

### Cinnamon Lindsay: Secretary

If you are due for your MSR and require certificates for your NMTM professional activity and continuing midwifery education involvement, please email us at least two weeks prior to needing these records.

Also, members can you please advise us if you have a change in contact details for rōpū communications.

Please contact us if you have a notice you would like to have included in our monthly panui at:

[ngamaia.tamakimakaurau@gmail.com](mailto:ngamaia.tamakimakaurau@gmail.com)

## NGĀ MĀIA KI TĀMAKI MAKĀURAU MONTHLY HUI

NAU MAI, HAERE MAI!

**Venue:** NZCOM Auckland Resource Centre.

**Date and Time: Wednesday 9<sup>th</sup> May 2018, 1800 - 2130**

**1800 - 1930:** Committee and regional business hui.

Ngā Māia o Aotearoa members welcome. MCNZ Accredited.

**1930 - 2130:** Regional hui and education/discussion forum.

All midwives, students and whānau welcome. MCNZ Accredited.

### International Midwives Day Celebration and Māori Midwifery Student Discussion Forum

*A forum for Māori midwifery students to network,  
share and discuss knowledge, experiences and tips*

You are welcome to bring a plate of kai to share.