

TIRAORA HEALTH



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Whakamārama – (Explanation)

Tiraora is an equal of mauriora (the sacred life principal). Other words which are employed in a similar sense are Tuora, Kawaora and Kauruora. The Tiraora is applied to karakia repeated over an infant in the tohi rites with the object of endowing the child with physical, intellectual and spiritual welfare; this endowed the child with the desirable quality or condition termed Hauora.

Tiraora in regards to the health unit may also be interpreted as a group of people (tira) who are continually in search of pathways and methods towards spiritual, intellectual and physical wellbeing (ora).

Tiraora has its origin embedded in the past. A rediscovery of this has I believe put us back on a pathway to a reawakening of holistic well-being for our people.

TE PŪTAKE O TE ORA
Foundation of Health

Māori health embodies a holistic philosophy. It encompasses spiritual, mental, family and physical dimensions. Each dimension is looked at collectively, interrelating to form a whole and are the foundations of which good health depend. Te Ao tawhito is the root of good health where social, cultural and economic circumstances of our people were governed by the lore of tapu.

Tapu briefly, was geared towards maintaining harmony and balance between a person, his/her atua and environment. It protected and nurtured the existing resources of tribal spiritual sacred and economic wellbeing to enhance and develop continuity with the past, present and future.

The main social, living and learning unit was and still is the whānau. Several whānau groups constitute a hapu in today's modern society. While several sub-tribes make up an iwi. Whānau means family, birth; hapu means subtribe, iwi means tribe.

TE WHAKATĪNANATANGA

Human Manifestations

Individuals were not seen only as members of the whānau and hapu, but as a human manifestation of their tīpuna with certain functions and roles to fulfil during the different stages of the life cycle.

Kaumātua – respected, special status because of knowledge, wisdom, life experiences and links to the past.

Tamariki, mokopuna
(Children, Grandchildren)

Represent continuity with the future and needed nurturing protection and guidance.

Ngā mahi a ngā mātua
(Parental role)

This extended across the whānau or tribal group. Decisions concerning health and wellbeing of a person involved advice supported and counsel of the wider extended family group.

Marae Ātea
(Courtyard)

The focus of family and tribal activity. They physical courtyard in front of the whareniui. The marae embraces a human and spiritual dimension. Turangawaewae – a place to stand, a sense of belonging. It fosters self-respect, pride, social control and enhances family relationships. Marae are where the dead are farewelled and tribal, family issues are debated.

TE WHAKAMĀRAMATANGA O TE TIRAORA

Definition of Te Tiraora

Tahi: Te Taha Wairua : Spiritual Wellbeing

Te Taha Wairua is the non-material spiritual 'vital essence' part of a person. It is the life force that determines who you are, what you are, where you come from, where you are going to and provides the vital link with ancestors who are perceived as omnipresent. Spiritual wellbeing is extremely important for Māori people and is acknowledged in their everyday lives by observing certain practices and procedures. The tangihanga: funeral ceremony is one of the most important events in Māori life.

The deceased is often referred to as a taonga (treasure). It is not only seen as an occasion to farewell the deceased and to share the loss with the bereaved family but one to ensure the safe, untroubled journey of the wairua (spirit) to the spirit world and the happy reconciliation of the family into the living world.

It is a difficult concept to explain as each person has his/her own idea of spirituality, knowing what it means for him/her and how it can influence his/her way of life.

Rua: Te Taha Hinengaro : Mental Wellbeing

Te Taha Hinengaro is the mental and emotional dimensions of a person. It recognises that the mind, thoughts and feelings cannot be separated from the body or soul and that together they determine how people feel about themselves and thus their state of health. Self esteem and self confidence are important ingredients for good health.

Toru: Te Taha Tīnana : Physical Wellbeing

Te Taha Tīnana is that dimension which recognises the physical or bodily aspect of a person. It is the part of a person that western medicine focuses upon. Māori people like many other groups believe that the mind, body and soul are all closely inter-related and influence the physical state of wellbeing. Physical health cannot be dealt with in isolation nor can the individual person be seen as separate from the family.

Wha: Te Taha Whānau : Family Wellbeing

Te Taha Whānau acknowledges the importance of the function and role of the family in providing sustenance, support and an environment conducive to good health. There are many definitions of family. Māori people define it to include the extended family network that embraces all vertical and horizontal kinship members of a whānau, hapu or tribal group. Whanaungatanga (family relationships) is the essential element that provides a sense of belonging, identification and collective strength.

It is for this reason that the whānau is the foundation philosophy of the Te Kōhanga Reo Movement. Language nests involve the participation of all members of the whānau and are able to draw upon all the strengths of its members. Everyone has something special to offer and share, enriching the whānau group as a whole.

TE WHAKAMĀRAMATANGA O TE HAUORA

Māori people in general believe that their current health status is ultimately linked to their historical, social, cultural, economic, political and environmental circumstances. In order to achieve any improvement in health status, health initiatives must incorporate a holistic definition and approach and be part of a development strategy to improve the overall status and wellbeing of a Māori community, tribal or family group.

(Mataurangi kori a tīnana)

(Wāhanga Tuatahi – 1989)