

# Tangata whenua me te mate pukupuku

Framing cancer in Indigenous Paradigms

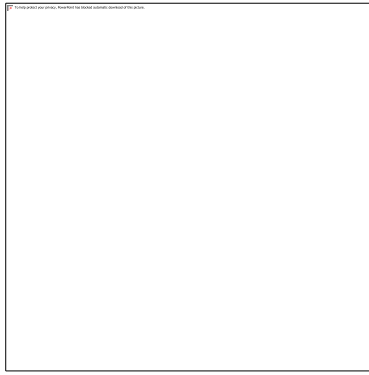
Bridget Robson

Te Rōpū Rangahau Hauora a Eru Pōmare

Cancer and Indigenous Peoples of Aotearoa, Australia and the Pacific:  
towards a shared agenda



# Whakapapa



“A theory of existence that is centred on whakapapa presumes an intimate connection between people and all other aspects of creation.”

...our ancestors include earth (Tawhionuku) and sky (Tawhiorangi); clouds (Parorouri, Parorotea); and wind (Hautuia Haungangana)

...shows the connections between a diverse range of elements and life forms, including: land and sky; moon, stars and the milky way; kumara and kiore; as well as tupuna who are typically associated with forests and people (Tane), and with the sea (Tangaroa).

Ani Mikaere, 2017. Like Moths to the Flame? A history of Ngati Raukawa resistance and recovery. Te Wananga o Raukawa

“Our people gave meaning to life and found its origins through the interactions of a complex whakapapa that transformed darkness into light, ‘nothingness’ into a dazzling reality, and a void into a life-filled experience.”

Moana Jackson, 2003. Whakapapa and the Beginning of Law

Referenced in Ani Mikaere 2017 Like Moths to the Flame? A history of Ngati Raukawa resistance and recovery





# Right to health



## UN Declaration on the Rights of Indigenous Peoples

- Article 24: Right to health
  - Indigenous peoples have the right to their traditional medicines and to maintain their health practices
  - Indigenous individuals have the right to access, without any discrimination, to all social and health services.
  - Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health.
  - States shall take the necessary steps to achieve the full realisation of this right.

# Right to monitor the Crown

- Māori have the right to monitor the Crown and to evaluate Crown action and inaction
- The primary right of indigenous peoples is to self-determination
- Our duty is to ensure the wellbeing of all people in our territories, Māori and tauwiwi
- Requires Māori to monitor health, including any disparities



# Māori models of health research



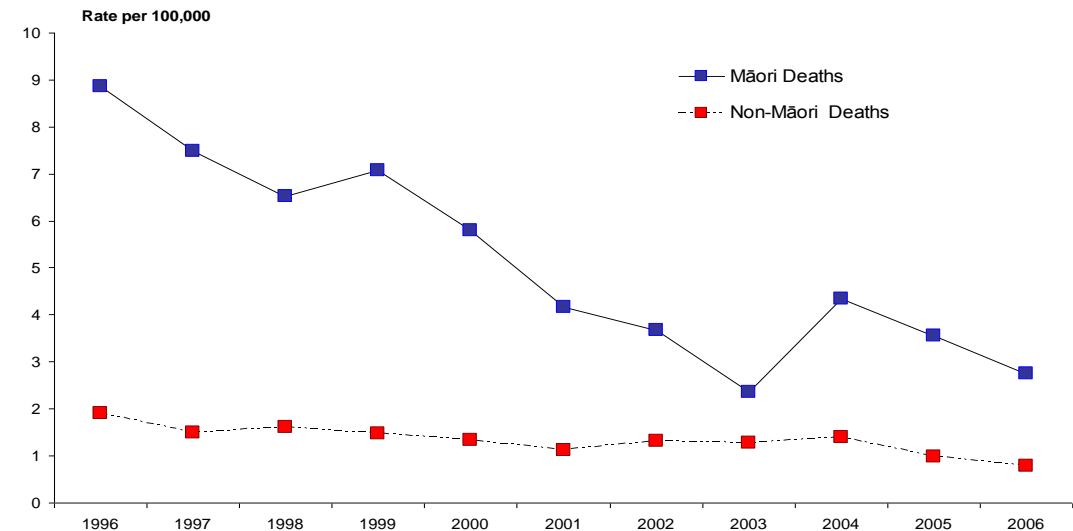
- Kaupapa Māori research principles and practice
- Mātauranga Māori
- Te Ara Tika ethics framework
- Anti-deficit model interpretation
- Right to be counted as Māori, monitoring by ethnicity
- Equal explanatory power
- Māori population age standard
- Māori evaluation models and Equity tools



# Māori providers and support services critical

- Māori providers – improved awareness & access
- Whanau support in hospital
- Mainstream responsiveness
  - smoking cessation advice within a colposcopy clinic
  - provision of Māori colposcopy clinics
  - Flexible radiotherapy appointments
- Standard setting – improved consistency
  - *Provider views. Mcleod et al NZMJ 2011*

## Trends in cervical cancer deaths



Source: Unequal Impact II 2010

# Māori provider funding reductions (colonial resistance?)

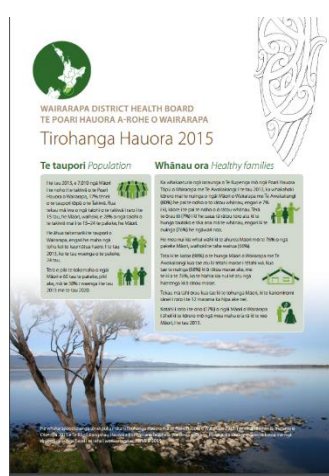
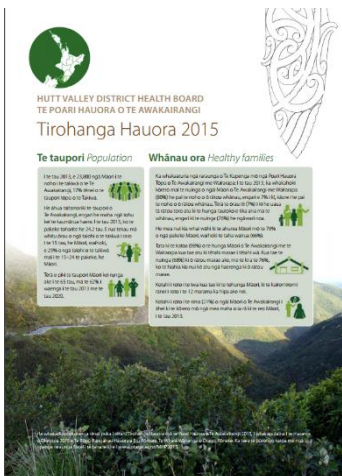
Only 1.5% of DHB funding goes to Māori providers

Funds from Crown to DHBs 11.7% increase

Funds from DHBs to Māori providers 7.2% increase

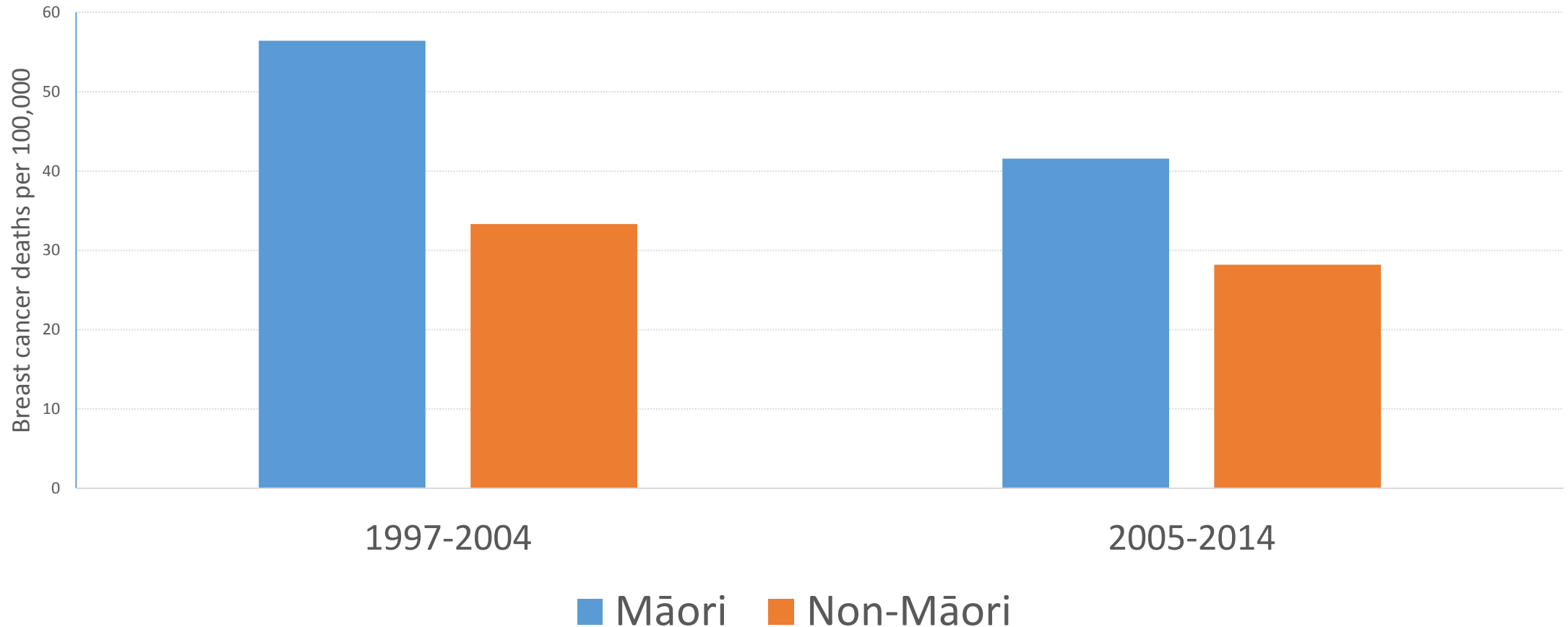
7 DHBs funding to Māori providers decreased

7 DHBS funding to Māori increased more than Crown increase

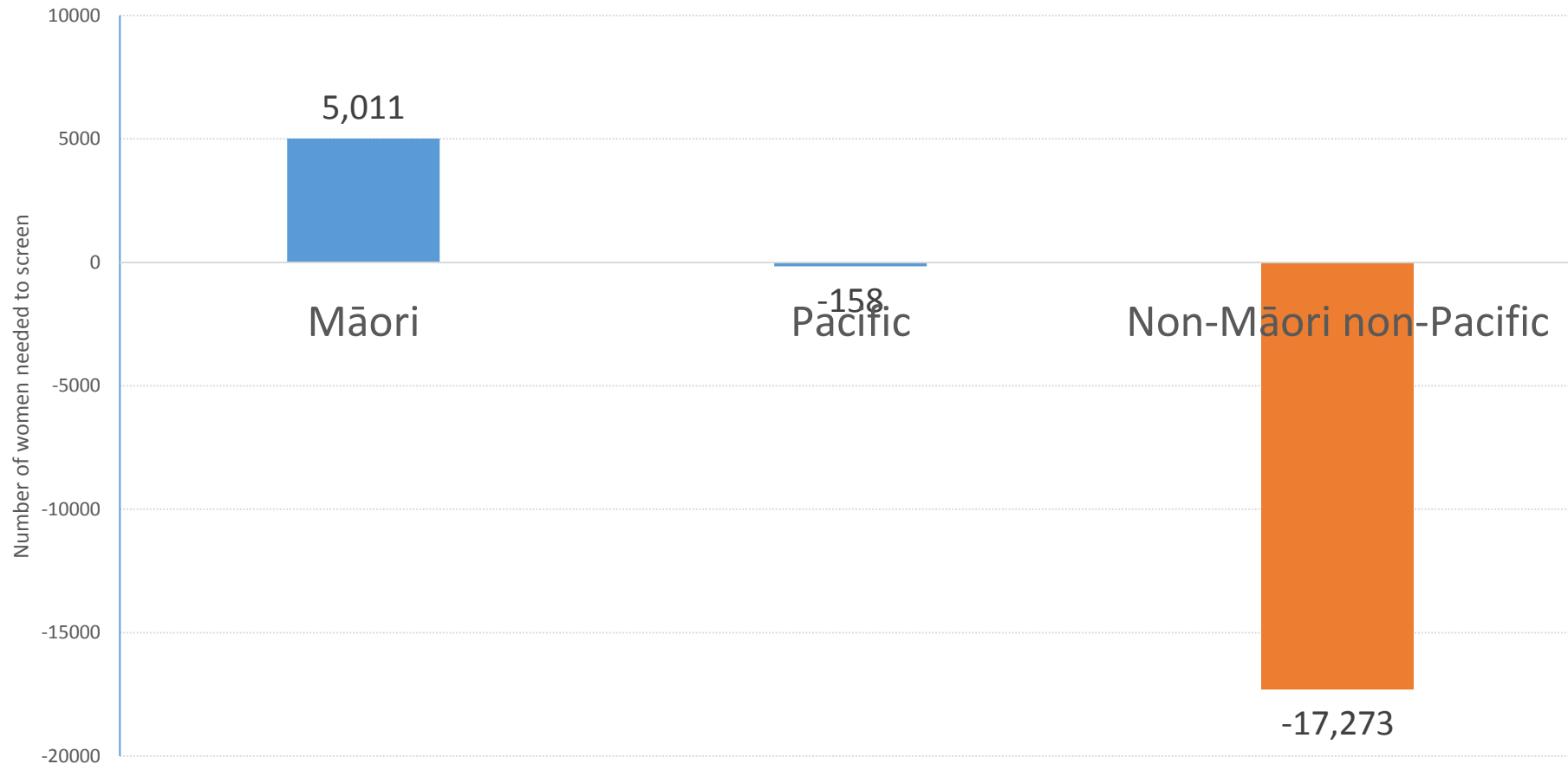




# Breast cancer mortality before and after breast screening age extension Māori and non-Māori women aged 45-49 years



# Additional number of women 45-69 needed to screen to achieve 70% breast screen coverage



# Drivers of inequality

- Coloniality underpinned by structural institutional racism that enables colonisation of another peoples land and culture
- Institutionalised racism – embedded in systems developed for the colonising population that advantages them
- Personally mediated racism – prejudice and discrimination - beliefs and actions
- Internalised racism – when negative messages about stigmatised group believed by people of that group (Camara Jones)

# WAI 2540 Corrections Enquiry



- Crime and punishment, imprisonment, not Māori concepts
- But hapa, hē, hara and whakatika
- Whakamahue i te mamae, whakaoranga whakapapa
- “only through restoration after wrong can just-ness be achieved”  
(Moana Jackson)



“Our people gave meaning to life and found its origins through the interactions of a complex whakapapa that transformed darkness into light, ‘nothingness’ into a dazzling reality, and a void into a life-filled experience.”

Moana Jackson, 2003. Whakapapa and the Beginning of Law

Referenced in Ani Mikaere 2017 Like Moths to the Flame? A history of Ngati Raukawa resistance and recovery



E kore e mahana, he iti iti o te pūweru;  
Kāore ra i te kākahu roroa, autō mai i  
raro i te whenua.

There is no warmth, the garment is too small; when the garment is long and trails on the ground then indeed, there is warmth.

A small war party will effect nothing, but a large party with many followers effects much.





E tū kahikatea  
Hei whakapae ururoa  
Awhi mai awhi atu  
Tātou tātou e