

# He Kōrero Whakamana:

Rheumatic Fever Language Guidelines



A KAUPAPA MĀORI RESPONSE  
OCTOBER 2023

KŌRERO MATUA

**Manawa nei e, te huaki rangi  
Manawa nei e, te huaki papa  
Hohou nuku te kokonga whare kia kitea  
Hohou rangi te kokonga ngākau kia rongohia  
Kauae rungatia, kauae rarotia  
Kia pūkawatia te mānehurangi  
Mō Hine-ngākau, mō Tama-ngākau  
Hei oranga tinana, hei oranga wairua  
Tau te Mauri!  
Tau hā, tau ana!**

Heartfulness in the subconscious  
Heartfulness in the conscious  
To stimulate further what we understand  
To foster further what is yet to be understood  
Internalize it, externalize it  
So that it may imbue a new reality  
For her soul, for his soul  
For physical and spiritual wellbeing  
Contentment in life anew  
Bring forth vitality!



# He Kōrero Whakamana

## Rheumatic Fever Language Guidelines

He Kōrero Whakamana aims to encourage all media and health services to utilise language that maintains the mana of tamariki Māori and their whānau when describing rheumatic fever.

When talking with whānau, Māori health professionals and Māori media, we heard that the language that is often used when talking about rheumatic fever has a strong and lasting impact on the way tamariki Māori and whānau Māori see themselves. The language can leave whānau feeling a sense of whakamā, therefore discouraging whānau from talking about rheumatic fever and the way it affects whānau.

We want whānau Māori to dream of a future without rheumatic fever, to believe this is possible, to believe that it isn't an immovable part of their future, and to feel comfortable talking about it.

Kia kaha tō tātou whakaaronui ki ngā whānau e noho nei, me te Rūmātiki.

If in doubt, ask yourself these three questions to ensure your language is mana-maintaining:

- Is the language fatalistic or does it imply there is hope?
- Does the language suggest it is the fault of the whānau or the result of the way our systems are designed?
- Does the language acknowledge the strengths of Māori who experience rheumatic fever?

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## AVOID THIS UNHELPFUL LANGUAGE

## EMBRACE THIS LANGUAGE THAT MAINTAINS MANA OF TAMARIKI MĀORI AND THEIR WHĀNAU

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Rheumatic fever is a third world condition.

Rheumatic fever is a complex condition that unfortunately discriminates against some people.

Rheumatic fever is a condition of poverty.

Inequities in society create the conditions for poverty, which increase the risks of rheumatic fever.

Rheumatic fever is a Māori condition.

It's a big challenge for us as Māori, especially for our tamariki and rangatahi.

Families living in low socio-economic areas are likely to get rheumatic fever.

Despite experiencing inequities, we Māori can draw on a range of approaches to protect ourselves against rheumatic fever.

Where you live determines whether or not you will get rheumatic fever.

Māori have effective ways of sharing knowledge across generations and can do so with rheumatic fever.

Preventing rheumatic takes a collective team effort – it is not the fault of an individual.

Rheumatic fever is preventable if parents take their children to the doctor.

We can redesign our health, social and housing systems to overcome the causes of rheumatic fever.

Māori are genetically predisposed to getting rheumatic fever.

There are things we can all do to keep our hearts strong and healthy.

The good news is there are ways we can prevent it.

Rheumatic fever is caused by whānau ignoring sore throats.

Early checking of sore throats is a great way to reduce the risks of rheumatic fever.

By looking out for each other, we can make a real difference.

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