



Ngā tohu o te ora

Hui, Symposium, Workshop

Rongoā and Research: Past, Present and Future

Tuesday June 28-30th

Tangatarua Marae, Waiariki Institute of Technology, Rotorua

Ko te pū
Ko te more
Ko te weu
Ko te aka
Ko te rea
Ko te waonui
Ko te kune
Ko te whe
Ko te korekore
I takea mai i te pō

(waiata sung at the symposium during workshop feedback)

Supported by



NGĀ PAE O TE MĀRAMATANGA



Kaupapa

There is increasing interest in the potential for traditional healing practices including rongoā Māori to make a contribution to the health and wellness of the community. Various community clinics, whare oranga and rongoā services are in operation throughout the country and a variety of research projects are under way to support these developments. This symposium provides an opportunity to hear about a range of research projects exploring traditional healing and rongoā Māori from the past, present and ideas for the future. The symposium involves national and international speakers and will involve workshops to explore the issues that emerge from conducting research in the area of rongoā Māori.

Facilitator

Isaac Bishara

Speakers

Dr Leonie Pihama

Matarākau: Ngā Kōrero mō ngā rongoā ā Taranaki

Matarākau is a symbolic expression of the eyes of the rākau that oversee our use of rongoā. The term is one that is drawn upon by those involved in the healing world of rongoā who were involved in this research. Matarākau is a research project developed and controlled entirely by Māori whānau and researchers from the Taranaki region. This project interviewed 60 Elders in from the Taranaki region in regard to their knowledge and experiences of Māori traditional healing. The key messages are

- All of our people had experienced traditional knowledge and healing.
- Whānau had healers within their own midst.
- Knowledge of traditional healing was readily available either within the whānau or through wider hapū and iwi links.
- A range of healing processes were daily practices.
- Whānau healed themselves.
- Whānau were aware of the tohunga in the area and utilised their expertise when required.

Dr Cheryl Smith

Māori Vietnam Veterans, Whānau & Healing

Fifty Māori Vietnam Veterans were filmed for their health experiences pre-war, during the war and post war. Contextualising combat exposure and toxin exposure for Māori Vietnam veterans:

- 60-70% of NZ Vets were Māori
- Study of 756 NZ Vietnam vets showed Māori had higher rates of PTSD
- Māori had higher rates of combat exposure, lower ranks and in high exposure roles

NZ was involved in Vietnam from 1964 – 1972 with an estimated 3500 Māori Vets' who would have over 20,000 descendants (every iwi and majority of hapū affected). Most Māori men came from rural, large families with around half being te reo Māori speakers. All but a few witnessed aerial spraying that they believe to have been Agent Orange and most reported direct exposure (bulldozers). Dioxins are known to cause cancer, immune system deficiency and birth defects. Veterans were also affected by Post Traumatic Stress Disorders. Unrecognised and untreated veterans can become suicidal and depressed, can have long term anxiety and panic attacks and are at higher risk of becoming addicted to alcohol and drugs through self-medicating. Men had little or no treatment for mental health impacts (dioxin or PTSD causes). Whānau were not aware of PTSD but felt its consequences. Healing came under a number of guises and included;

- Whakanoa – under the korowai of Tūmatauenga
- Repairing relationships whānau, hapū and themselves
- Kai – local and home grown
- Rongoā, karakia, rongoā rākau, wai
- Whakamaa – protests
- Government recognition – veterans services

Maui Hudson, Isaac Bishara & Annabel Ahuriri-Driscoll

Ngā Tohu o te Ora: Traditional Māori Wellness Outcome Measures

The aim of this HRC funded project is to develop a set of wellness measures that reflect the range of outcomes sought by rongoā Māori healers in their practice. As a shared 'language' to communicate and promote the basis/benefits of rongoā, it is proposed that this will assist healers and Whare Oranga to participate more actively in the public health system. The project team has held hui with healers, stakeholders and tangata whaiora to construct a wellness framework (next page) and oranga essence statements.

- **Wai ora** - the essential element of wairua realised as holistic health and wellness. The state of spiritual health and wellness expressed in the wairua. Characterised as peacefulness, contentedness and being centred.
- **Mauri ora** - the elemental essence imparted by wairua, bound with energy to generate life, form and substance. The state of environmental health and wellness expressed in the taiao. Characterised by concepts of connection to a healthful environment.
- **Whānau ora** – the foundation for nurturing and growth, social interaction and identity through intergenerational relationships, aroha and manaaki. The state of health and wellness expressed in the whānau. Characterised by concepts of belonging, inter-dependence and connection.
- **Manawa ora** – the energy and capacity for growth and development. The state of emotional, cognitive health and wellness expressed in one's hinengaro. Characterised by concepts of self esteem, maturity, conscience and consciousness.

- **Hau ora** – the sacred breath of life imbued in a person. The state of physical health and wellness expressed in the tinana. Characterised by concepts of vitality, vigour, and bodily integrity.

Ngā Tohu o te Ora: Wellness Framework							
Application of Tikanga Rongoā	Assessment	Clearing	Balancing	Strengthening	Enhancing	Promoting	Oranga
Wairua Spiritual Domain	Vibrancy	Fear	Energies	Whakapono	Synergy	Lightness of being	Wai ora
Taiao Environmental Domain	Sensitivity	Contamination	Mātauranga Information	Tūrangawaewae	Kaitiakitanga	Mutuality/ Reciprocity	Mauri ora
Whānau Social Domain	Connectedness	Dysfunction	Relationships	Social involvement	Inclusivity	Potential	Whānau ora
Hinengaro Emotional & Cognitive Domain	Maturity	Blockages	Emotions/ Thoughts	Self esteem	Insight	Tūmanako	Manawa ora
Tinana Physical Domain	Vitality	Pain/ Inflammation	Function	Mobility	Flexibility	Resilience	Hau ora

The framework provides the foundation for a goal setting tool for tangata whaiora. The research team will work with whare oranga/rongoā providers to test the tool, analyse the findings and feedback to providers and stakeholders.

Abe Scott & Tom Rogers

Te Maire Taumata Trust & Te Ihu Pūtaiao

Abe Scott and Tom Rogers outlined a whānau development project undertaken by Te Maire Taumata Trust with support from IRL, to identify the active properties of kawakawa for the development of kawakawa based health products. The presentation prompted much discussion about intellectual property and the potential impact of this development on the use of kawakawa by other practitioners.

Rita Tupe, Sylvia Tapuke & Mate Tihema

Ngā Wai o Rongo

Ko te rongoā te pātaka o te ora i tākohatia e Tāne
Rongoā is the source of our wellbeing as gifted to us by Tāne

Ngā Wai o Rongo is a collaboration between Te Tāpenakara and the Malaghan Institute for Medical Research. The aims of this proposed research project are:

1. To establish a Rongoā Māori Treatment Programme
2. To test Rongoā for inflammation and develop new Rongoā

The presentation outlined a number of issues involved with developing collaborations including: building trust and rapport; maintaining control of research; policies and processes for research partnerships; finding the right people who specialise in research; IP issues; iwi development; creating clear research goals from our long term strategic plans; and support for administration.

Whakakaupapatia ngā ōhākī a o tātau tīpuna kia puāwai ngā putiputi
Fulfill the aspirations of our ancestors to quality life and well being

Tapenakara:

- Establish Rongoa treatment programme
- Select, collect, prepare and apply Rongoa treatments to turoro
- Select, consult, liaise and care of turoro

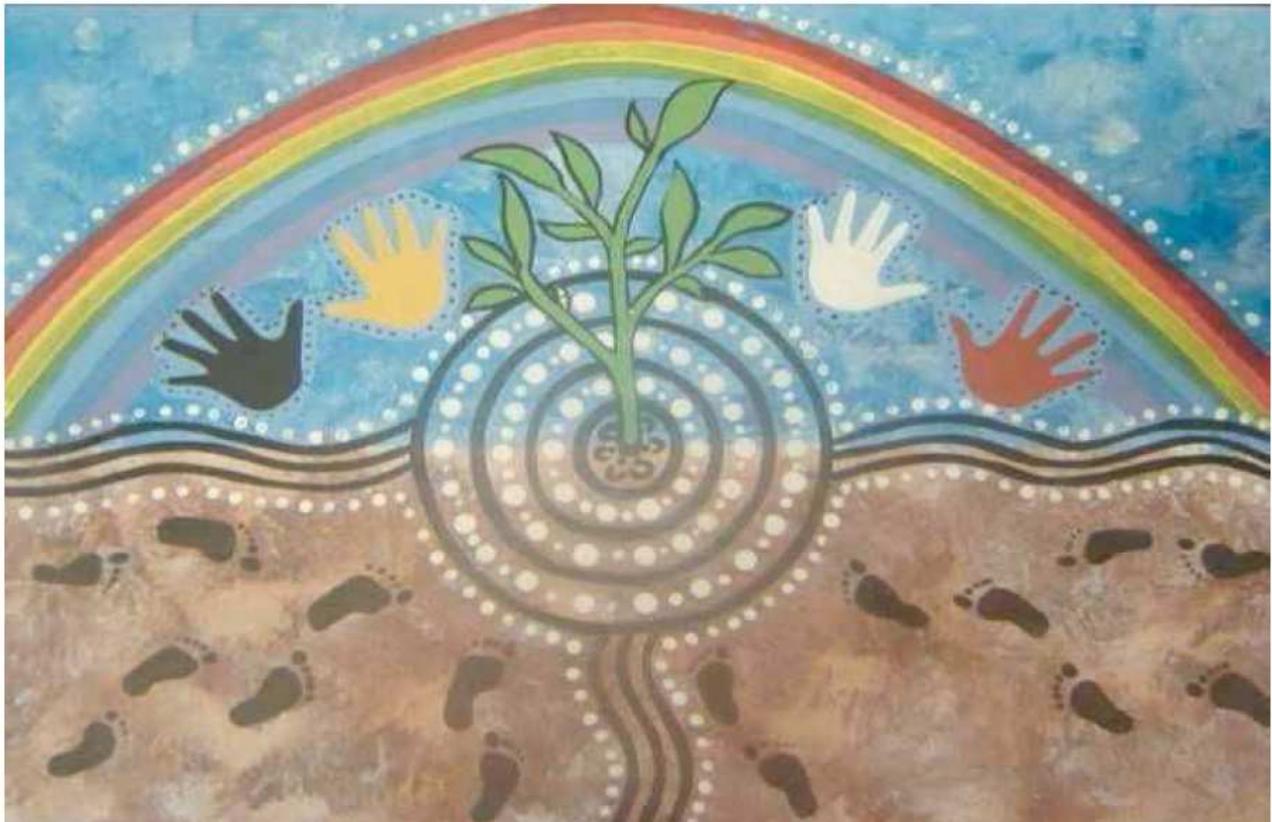
Malaghan Research Institute:

- Analyse and report bloods of 15 patients
- Analyse and report Rongoa formulations



International speaker: Dr Chris Kavelin

Indigenous Governance and Management of Traditional Medicines



Dr Kavelin shared his experiences of identifying unacknowledged intellectual property associated with medicines derived from traditional plants, and processes of informing traditional communities about these developments. He also discussed a Samoa-based project which is promoting unity by creating spaces for healers to share experiences and medicines with each other.

Symposium Workshops

1. Vision for Oranga 2025-2050

Kei tua nukunuku, te kotahi te iwi rongoā ka kata te pō. Te hua o te whenua – feed the whenua within so that we can retain, develop, exercise, service that which we have, workforce – skilled, Whare Maire. Te Ohonga ake, mārama/values, beliefs, mātauranga which nurture and enhance whānau senses, te reo, ko te hī ko te hā. Change behaviour and attitudes, kia oho ake – seven generations to awhitia te mokopuna and create good memories of singing, mauri ora, talented special tohunga, clean taiao, drinking water, hinengaro.

2. Wellbeing of Rongoā

The mātauranga and kaitiaki roles and responsibilities of mana whenua (whānau, hapū, iwi) and tohunga in their respective rohe were acknowledged first and foremost, and the need for mechanisms to apply, retain and transmit this to future generations. Integral components include karakia, knowing the whakapapa, where & when to plant, seasons, Matariki, how to plant, rāhui, harvesting & storage,

appropriate disposal, knowing the environment, rohe, and which rongoā rākau are abundant [protecting the MAURI]. Self-sufficiency within rohe was deemed an important goal (example of Te Aitanga a Mahaki gardens).

The need to organise governance and support systems for sustaining rongoā was also recognised. This included healing the contamination of rongoā, utilising Papatūānuku, challenging councils, DOC and other agencies to maintain what is (in terms of quantity, quality), and grow the rākau resource to sustain increasing & current demand. Promoting UNITY across whānau, hapū, iwi, local, regional, and national levels was identified as a key aim, as well as education and respect for customary law/lore.

3. Protection of Mātauranga & Intellectual Property

This involves understanding rongoā in three time phases – past, present and future; and the distinction between Mātauranga Māori and knowledge of rongoā for the general domain.

Past:

- Understanding our whakapapa to rongoā
- Knowing the space of mātauranga Māori pertaining to rongoā based on Māori worldview and whakapapa
- Practising the expressions of mātauranga Māori about rongoā
- Exploring events (social or natural) leading to states of change in rongoā

Present:

- Understanding our law systems and our interaction with it (involving people and rongoā)
- Identifying the states of our relationship with rongoā (along a continuum)
- Knowing what systems are in place for mahi rongoā, and knowing how to use these mechanisms to protect rongoā
- Exploring events (social or natural) leading to states of change in rongoā

Future:

- Returning the state of rongoā to tapu? (people/whenua) through kaitiakitanga and education programmes.
- Utilising technologies, modern tools and skills to deal with rongoā that is noa
- Knowing how and when to use tikanga around mātauranga Māori and IP to protect and sustain the wellbeing and usefulness of rongoā.

Healers workshop

Whaiora Tool Feedback

- Isn't the tool about achievement of goal, not consumer satisfaction?
- Could have a tick box + room for comments – tūroro to tick the boxes, them to say what has worked for them
- Need to break down barriers to get to goal kōrero – communication, te reo.
- Like the expectation of wellness, solutions-focused
- Questions: how are you feeling? How are you getting on? On a scale of 1 to 5?
- The form needs to provide room for initial assessment + follow up visits
- What information will go out of the Whare Oranga/clinic?
- In what form? Collating how?
- What does the goal look like?

- Need to consider and be able to guarantee practitioner and tūroro safety
- Total wellbeing is missing from this

Wellness framework feedback

- The framework fits us very well - empowering
- There are differing levels of practice – taurā ahurewa, āwhina, tohunga
- Assessment happens independently of doctors referral (form needs to indicate reason for referral, treatment sought)
- All have different assessment and treatment processes – mirimiri, manipulation, rongoā rākau, re/conditioning minds. If can fit within the clearing, balancing, strengthening, enhancing, promoting oranga...
- Observing, karakia, kōrero whakapapa, reading the body, wairua, intuition, pōwhiri, whakawhanaungatanga, manaaki
- Whakawātea → balancing out ā wairua → strengthening → treatment
- The reo is an important feature, could use slightly different words, adapt/flex
- Not giving out too much information – tūroro’s rights, trust and rapport
- Matching up with contractual obligation – reporting, outcomes
- Service outcomes (satisfaction), treatment outcomes (client records), goal outcomes (goal achievement)

Whaiora Tool: Tūroro Wellness Aspirations							
Tūroro:		Not achieved	Less than expected	Achieved	Exceeded	Sig exceeded	Verified Pt/Pract
Clearing/Balancing What are the tūroro's goals relating to alleviating pain or distress?		Have the tūroro's goals been met? Have pain/distress been alleviated?					
DATE:							
Strengthening/Enhancing What are the tūroro's goals relating to functional improvement?		Have the tūroro's goals been met? Has function been improved?					
DATE:							
Promoting Oranga What are the tūroro's goals relating to preventing illness and promoting wellness in the longer term?		Have the tūroro's goals been met? Have prevention/promotion behaviours been adopted?					
DATE:							
STAGE 1 NGĀ WHĀINGA - Goals		WHAIORA Healing Journey			STAGE 2 NGĀ HUA - Outcomes		

