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**A path to lotions and potions:
Ngāti te Maunga ahi kā use of rongoā for hapū wellbeing**

A thesis
submitted in partial fulfilment
of the requirements for the degree
of
Masters of Applied Psychology (Community)
at
The University of Waikato
by
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Te Whare Wānanga o Waikato

2019

Abstract

The research aimed to determine the challenges and improvements required during the implementation of the rongoā programme. The rongoā programme was based on a papakāinga near a marae, in a semi-rural location with difficult access. Participatory action research and auto ethnography methods were used with the ahi kā (local residence) to develop a programme that would fulfil the hapū ora (extended family wellbeing) goals. The goals of the programme were: for the ahi kā to use rongoā (modalities of health) confidently for their wellbeing; consistently use a Facebook page to learn and share information and to develop a database of the local rongoā rākau (medicinal plant). The ahi kā identified a further question to ask Facebook members to understand what motivated their participation and a survey was conducted. The ahi kā also wanted to understand the local doctor's view on rongoā and its context on health provision in their area. An interview was conducted and the survey and interview added to the understanding of what the ahi kā could do to improve theirs and the hapū whānau (group extended family) wellbeing.

The findings of the research highlighted the complexities that arise from conducting research in a bicultural space where a common understanding of cultural knowledge is assumed to be homogenous. A shared history with colonisation and religious beliefs brought to the forefront the multiplicity Māori work through to determine a shared hapū identity. Based on an understanding of Māori principle values and tikanga (ways of enacting values), as understood by ahi kā, transformed a programme of learning how to make lotions and potions for the ahi kā, into influencing hapū members to change their attitudes and behaviours to their environment and their wellbeing.

This research highlighted the role that ahi kā hold as keepers of cultural knowledge that is rooted in the papakāinga through ancestral links that informs the identity of a hapū. Learning how to use rongoā provided ahi kā a platform to learn a new skill while helping the hapū heal through connecting with the identity and land of the hapū they belong to.

Acknowledgement

I would like to acknowledge ahi kā of Ngāti te Maunga, Koro Hopa, all the Nan's especially Nanny Mere for being a consistent support. Thank you to the coordinators and whanau participating and supporting E Tū Rongo Mā Tāne that the rongoā programme is a part of, in particular the Te Ao Turoa project manager, Mandie Brown.

This thesis however is dedicated to my mother, my father and Koro Pete, who were always my rocks and talking stones that I could go to with any kōrero that I wanted to have in regards to healing and understanding the Māori worldview. Koro Pete, thank you for putting up with me as I debated with you my understandings and relevance of mātauranga in today's context. You showed me how to dig deeper into the 'why' of mātauranga and that the why is at the center of what we do.

To Mum and Dad whose decision to stay connected to marae life when they moved away from Taumarunui to Tauranga, provided me with good foundation and knowledge of the inner workings of a marae and the importance of the roles each person played. Dad, who showed me the art of *mirimiri* and *takahia*. Mum, who put her dream of being a radio DJ aside to be the best role model of a Māori mother, and instilled the importance of tikanga in these modern days and taught me that every tikanga has a spiritual and practical relevance. Your teachings are the legacy that I will continue to share with your *mokopuna* and anyone else who may find them of benefit in their life's journey.

I would also like to acknowledge whānau members who have returned to our ancestors throughout the period of this research, your love and support will not be forgotten as we continue to improve on the wellbeing of Ngāti te Maunga lands, waters and those who belong to them.

“Hurihia to aroaro ki te ra tukuna to ātārangi kia taka ki muri i a koutou.”

Finally, returning home, I would like to thank my family, to my son who comes home when called upon and to my partner and our daughter who have walked alongside me through this research, providing their knowledge in conservation and giving the support that I needed to complete this thesis.

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Background

This background introduces Ngāti Tūwharetoa, the people and the researcher of the Ngāti te Maunga *rongoā* programme. Located on the western shores of Taupō Moana and consists of its people and the events that lead to the development of the *rongoā* programme and the influencing factors around this programme. The background section is presented in a similar format to how Māori people introduce themselves when doing the pepeha (acknowledge geographical connections) and mihi (greeting). This background presents an understanding of the difference in knowledge delivery and that when co-constructing a PAR programme that the ethical behaviour can vary, as it has to reflect that of the people that the research was developed with. This is why this background section presents the whakapapa (genealogy) of how this research and the *rongoā* programme was conceived.

Ngāti Tūwharetoa and Ngāti te Maunga

Ko Tongariro te maunga	Tongariro is the mountain
Ko Taupō te moana	Taupō is the great inland sea
Ko Tūwharetoa te iwi	Tūwharetoa are the people
Ko Te Heuheu te tangata	Te Heuheu is the man
Tēnā koutou katoa	Greetings to you all
Ka titiro whānui au	I gaze to the distance
Ki ngā kokonga o tōku rohe	To the corners of my lands
Kei reira ngā mana o te motu	To where the prestige of land lays
Ko ngā whānau, ngā marae, ngā hapū	The whānau, marae, hapū
Kī mai ngā kōrero o ō matua tipuna	The old people cry out
Whakaponotia! Manaakitia! Pūmautia	Believe! Care for! Hold fast to them
Ki ngā tikanga o Ngāti Tūwharetoa	
Tihei Mauri Ora!	

Tukino (VIII) Te Ariki Tumu Te Heuheu

Ngāti Tūwharetoa and Ngāti te Maunga

Ngāti Tūwharetoa is an iwi (tribe) located in the center of the North Island of Aotearoa, New Zealand and stretches from to Ngāti Tūwharetoa ki Kawerau situated towards the east coast of New Zealand. Ngatoroirangi was the high priest of the Te Arawa waka (canoe) that journeyed to Aotearoa and he made his way inland to Te Puku o te Ika (stomach of the fish or Central North Island).

Upon climbing Tauhara, he drove his *pou* (staff) into the ground where a spring ran from and he lay claim to the lands. He and his followers made their way towards the lake reaching it as night fell so. They decided to rest and that is why the lake was named Taupō (tau, to settle and pō is night). Ngatoroirangi continued south towards the large mountains and as he ascended Tongariro, he sent for assistance to his sisters in Hawaiki to help with the freezing conditions. Fire was sent with messengers who left baskets of fire at White Island, Whale Island, Rotoiti, Tarawera, Orakei Korako, Wairakei and Tokaanu and Ketetahi on Tongariro (Grace, 1970; Stokes, 2000).

This *pūrākau* (historical story) provides an understanding of the connection held between lands, water and thermal resources between Ngāti Tūwharetoa, Ngāti Tūwharetoa ki Kawerau. It also provides the ancestral links to the homeland and people of Māori prior to the arrival in Aotearoa. This short *pūrākau* describes how the descendants view healing and that it is important to connect to the land, *ngā atua* (deities) and to the relative. This knowledge has been used to articulate what is required for Ngāti Tūwharetoa people to be well and healthy. The people of Tūwharetoa have centered their understandings of wellbeing as three aspects within their environment; the mountains, the waters. The *hapū* (extended family) members and *ahi kā* (people who live around the marae) wanted a rongoā programme to be run in a *kaupapa* (main focus/purpose) Tūwharetoa manner. A brief outline of the three pou stated in Ngāti Tūwharetoa's Deed of Settlement historical claims, 2019 ((*New Zealand Government, 2015*), are presented to situate me and the whānau I worked with as co-researchers, connected to the environment, our *tīpuna* (ancestors) and to the stories that have contributed to our understanding of their world (Lawson, Caringi, Pyles, Jusrkowski, & Biozlak, 2015).

Significant features of Tūwharetoa.

There are three significant features to the development and wellbeing of Ngāti Tūwharetoa and the *hapū* situated within these lands. These features were, and still are, often referred to as an integral part of the Ngāti Tūwharetoa introductions through their Treaty claims. Following are descriptions of the three pou referred to by Tūwharetoa; the mountains (lands), water and geothermal activity. Within these are also reference to the people of Ngāti Tūwharetoa.

These *pou* provide context to the importance of the lands and waters to the wellbeing of the people of Ngāti te Maunga.

Te Pou Tuatahi: Tongariro te Maunga. “Ka u, ka u, ka u ki matanuku Ka u, ka u, ka u ki matarangi Ka u, ka u, ka u ki tenei whenua, hei whenua Mau e kai te manawa o tauhou. I arrive where unknown land lies beneath my feet I arrive where unknown skies rise above me I arrive upon this new land, O land, this stranger Humbly offers his heart as food for thee”.

[recited by Ngatoroirangi as he travelled inland from the East Coast of Aotearoa].

Ngāti Tūwharetoa’s claim to the land and their rights to protect and use in a way that fits with Tūwharetoatanga. Reflecting tino raNgātiratanga and mana motuhake.

*Te Pou Tuarua: Te Matapuna o Te Wai, Te Ahi Tamou.
“E Kui, e Hau, ka riro au i te hau tonga, tukua mai he ahi, hei mahana taku kiri o Kui, o Hau, I am seized by the cold south wind, send me fire to warm my skin”*

[called out by Ngatoroirangi as he was freezing upon Tongariro].

This statement establishes Tūwharetoa commitment to being kaitiaki of their lands and in particular the geothermal and water paths that were established by Ngatoroirangi.

*Te Pou Tuatoru: Tūwharetoa te iwi, Tūwharetoa te Hapū.
“Tūwharetoa e! Kia ata whakatere i te waka nei, kei pariparia e te tai monenehu te kura. Ka whakamarotia atu ano, ka whakahoki mai ana ki te kapua whakapipi.
Tūwharetoa! Navigate the waka carefully, lest it be overwhelmed by the driving spray, Stretch out, but return to the sheltering cloud.”*

These words were pronounced by Tamamutu, as he urged his people to be careful in their pursuit of an adversary, to advance but also to guard their return, and to ensure their strength through unity.

The acknowledgement that one can venture into other spaces of knowledge and of knowing, but to also be aware that when they return with having new experiences, that they must give regards to the importance and the prominence of Tūwharetoa. To give regards for the *ahi kā* who remain at home keeping the knowledge and practices of Tūwharetoa strong. This was important to me a researcher who is related to, and has regular contact with the *ahi kā* who resides on the land, and not brought up within the culture of Tūwharetoa and Ngāti te Maunga to remember the importance the *ahi kā* place on their ways of knowing and being. This aligns with participatory action research (PAR) methodology as PAR asserts that knowledge is cocreated and with those who live in that context every day.

Ngāti te Maunga.

Ngāti te Maunga is located on the western shores of Taupō Moana (Lake Taupō) in the center of the north island of Aotearoa, New Zealand. The whenua of Ngāti te Maunga was formally recognised as belonging to Ngāti te Maunga between 1901 and 1902 when Te Waiti Hohaia a descendant of Te Maunga laid claims to the whenua in the Māori Land court at Kihikihi. The evidence that he presented awarded the area on the western shores of Taupō Moana at Whanganui, inland to Hauhungaroa.

In 1993, the *hapū* members decided to build a *marae* (gathering complex) so that *whānau* (families) could return home and have somewhere to stay. The location of the *marae* was determined by the space for parking and expansion for other activities, such as a *mārakai* (garden) and orchard, but also because of parking and the view provided from the position. The *marae* is a pivotal place for *whānau* to gather, but it is also providing a space for people to learn about those who have passed away, the connections they have to their environment, to other *hapū* in Aotearoa and the aspirations of the people (Aikma, 2015; Barlow, 2005; Meads, 2016). At the time of the research, the *marae* had not been complete and so whanau (family) had to abide by strict

tikanga (correct way of being/behaving, ethics) to keep them culturally safe, such as; the dining hall was being used to hold *wānanga* (learning space) and *pōwhiri* (traditional welcoming process), there was no food allowed in the dining area, all food had to be consumed in the kitchen or outside. *Tikanga* was also used when the *wānanga* were run from *whare* (houses) or an area on the beachfront that has been allocated for specific events such as *tangihanga* (funeral proceedings). It was important to the *whānau* of Ngāti te Maunga that all of the *wānanga rongoā* were held on Ngāti te Maunga land. For the initial phase of the programme *wānanga* were held at Whanganui Bay, where Ngāti te Maunga *ahi kā* reside.

Ngāti te Maunga Values.

The members of Ngāti te Maunga hapū held a hapū hui in April 2016 *hui* (meeting), to identify values that represented Ngāti te Maungatanga (ways of being from Ngāti te Maunga). Attendees decided to focus on four values to enact. The values selected by Ngāti te Maunga were conceptualised as outcomes with goals to be achieve (see Figure 1). Those goals were determined, by *whānau*, as achievable in a twelve-month period

Figure 1. Photo of Ngāti te Maunga values from April 2016 Hapū Whānau Ora hui.



Three values (*whānaungatanga*, *ora* and *kotahitanga*) were defined at this hui, while one was reserved for whānau members who were unable to be present at the *hui*. The following are the values goals and tactics decided at the April 2016 *hapū ora hui* (see Figure 2):

Whānaungatanga: To enable better *whānaungatanga* the *hapū* members decided that the marae completion was the most important thing to focus on. In particular, a focus on the *tukutuku* (woven latticework) panels and the *whakairo* (carvings).

Ora: Living in Whanganui Bay was not as easy as being in town. Funding to provide the doctor's service down at the Bay had been discontinued. The *hapū* decided to find away for whānau at the Bay to keep themselves well. Rongoā Māori was decided as a strategy to make this occur. The four tasks developed to enact this strategy were:

1. rongoā plant identification database to be completed.
2. rongoā wānanga plan
3. ahi kā whānau using rongoā, tikanga, karakia confidently
4. rongoā Facebook page set up and thriving

Kotahitanga: The Ngāti te Maunga value of *kotahitanga* reflected the Tūwharetoa iwi vision and remembrance positions; "...that kotahitanga reflects the strength of Ngāti Tūwharetoa in moving towards settlement of their historical Treaty grievances and in looking towards the future" (New Zealand Government, 2015. p.4)

"Ngāti Tūwharetoa consider that their whakapapa brings their people together, united under the korowai of the Ariki. Ngāti Tūwharetoa maintain that this unity is their strength, enabling them to protect their people and taonga. Ngāti Tūwharetoa thrive when hapū and whānau are strong and united by whakapapa and tikanga." (New Zealand Government, 2015. p.30).

To implement *kotahitanga* the *whānau* needed to know who and what skills the *whānau* within Ngāti te Maunga were available, in order to share with each other and build *hapū* capability.

The two tasks that came from this strategy were:

1. Whānau skills database
2. 3 x wānanga per year

The Ngāti te Maunga action plan was named “E Tu Rongoā Ma Tāne” and it was agreed that we would work all four values of the action plan in a positive manner and in accordance with the four values. Those at the *hui* signed the plan to work on these strategies using the stated values of *whānaungatanga*, *ora*, *kotahitanga* and *kaitiakitanga*, which was added at a later date.

Figure 2. Photo of pictorial representation of values and twelve-month plan.



The fourth value was suggested after *whānau* recognised that the care of the land, plants and waterways were essential to implementing the ‘ora’ value strategy. For the *ahi kā whānau* to benefit from *rongoā*, the quality of the plants and water supply had to be good and for that to happen, there would need to have a focus on investigating the wellbeing of our *whenua* (lands) and waterways. The *whānau* members accepted ‘*kaitiakitanga*’ as their fourth value to enact and a working group developed a plan to do so.

The E Tū Rongo Mā Tāne roopū.

E Tū Rongo Mā Tāne is the name given to the *hauora kaupapa* (wellbeing focus) for Ngāti Te Maunga and the name of the *roopū* (group) that helps to facilitate the dreams and aspirations (DnA) of the *hapū*. The name was given at the initial *hapū ora hui* in April 2016, when one of the Aunties suggested “E Tu” as a call to action; then “Rongo Mā Tāne” was suggested in

addition, so to bring in the energies of *ngā atua*, Rongo and Tāne. The explanation of the name given by a *hapū* member is as follows:

E Tū: A call to action, in acknowledgement that we have to be weary not to get stuck in the sitting, talking and contemplation, and that for change to occur we must stand and take action and to establish our identity as Ngāti Te Maunga. Tu also references Tumatauenga, the guardian of people (Tomlin-Jahnke & Mulholland, 2011).

Rongo: The balance that is required and for us to move towards becoming balanced, to heal and to move in a loving and caring manner. Rongo represents the senses and is also the guardian of cultivated foods and therefore acknowledges that we must care for not only people but also the environment that cares for us, as a people.

Tāne: Tāne has many identities and holds the knowledge that informs who we are as a people and of the seen and unseen environment that we live in at many levels.

To provide a structure for the *roopū* and the *kaupapa*. A project plan was developed to incorporate the ora and kaitiakitanga values, this project was called Te Ao Turoa.

Te Ao Turoa Project.

Te Ao Turoa is an implementation plan for E Tu Rongoā Ma Tāne to fulfil the tasks set out by the *hapū* in 2016 as Ngāti te Maungatanga. There are three programmes within this project, which was planned to take three years from 2017 to complete. The programmes within that are being implemented are Oral Histories, Maara Kai (garden) and funding to implement the programme for this research. The Oral Histories provided information for the *kaitiakitanga* value programme called the Ngāti te Maunga Ecological Restoration, as did the *rongoā* Māori programme, with the identification of plants, wildlife and significant landmarks.

It was important to *whānau* that the oral histories, *maara kai* and *rongoā* programmes were actually parts of one *hapū* action plan and that they were interwoven with each other. In a presentation to Genesis, for funding this was represented as the landscape of Whanganui Bay; the oral histories were the waterfall and that through our stories we connect to our lands upstream and to *whānau* of other *hapū* and *iwi* inland and to the west coast; downstream to the

lake that connected us to hapū around the lake and to the east coast and beyond. The *maara kai* would be based at the marae and was the place where we gathered as peoples to share and strengthen who we are as Ngāti te Maunga. The *rongoā* research was represented by the bush that cleanses the water, gives us shelter and feeds and heals us, but the oral histories would give us clues on what the Bay was like prepopulation and what our tipuna ate and the practices, *tikanga* and *kawa* they used in *rongoā* and *maara kai*.

Figure 3. Representation of how the Te Ao Turoa programmes related to the whenua.



The writer: Māori, positive and collective

Ko Tongariro raua ko te Ramaroa ā Kupe oku maunga
 Ko Taupō raua ko Hokianga oku moana
 Ko Ngāti Tūwharetoa me Nga Puhī me Ngāti Pakeha me Ngāti Tiamana
 oku iwi
 Ko Ngāti te Maunga, Ngāti Turumakina, Ngāti Whararā oku hapū
 Ko Whanganui, ko Waihi, ko Pakanae oku marae
 Ko Te Heuheu ratou ko Rahiri oku tangata

I am the fifth of six and the younger of twins. I was raised on marae in Tauranga and occasionally visited *marae* in Taumarunui with my parents when there was a family event. I have three children who have both been through *kohanga* (Māori-focused early childhood education) and bilingual units and my partner is of English born and descent and works in conservation.

Before coming to University to study psychology and educational studies, I was a massage practitioner and life coach and I owned and practiced in a wellness clinic, delivering rongoā Māori services. I have been raised on *marae*, with an expectation to help those around me, as my father would send us children to neighbouring farms to do *mahi* (work) and to help with other *whānau* gardens within the community. As a *whānau* we enjoyed the abundance from farms, sea, rivers, gardens, the citrus orchard down the road and the walnut grove opposite where we lived. We would work on other people's properties as children to earn the fruits and nuts, and if there was no work, there were always eels in the creek and blackberries lining the road and in the farms. I had a very grounded upbringing and supported by parents who were passionate about the importance of education and finding your own way in life.

While doing a diploma in massage, my healing abilities became prominent and I found out through my father that this was a family trait that he also had. As I did more healings and opened my clinic, my mother would talk about her Nanny who would prepare and use *rongoā* and that she prepared it at Whanganui Bay. While I worked at the University in varying roles to support students and connect with the community and Māori in Tauranga. I also held Board roles for two schools and a volunteer environmental group, while my partner and our daughter, our conservation dog and myself all worked in the *ngahere* (forest) with *taonga* (revered as gift) species. My son and stepdaughter are young adults finding their way in the world.

As you can see from my introduction, I am not a disconnected observer within this research; I am invested and connected to the land, the people and innately a healer through whakapapa and practice. I am cognisant of the effects of colonisation and purposefully place myself in situations where I can contribute to the healing of people, in particular our Māori peoples of Aotearoa.

My role in this rongoā programme is to provide support to the coordination of the programme and to research what would assist the implementation of the programme and to also contribute information of challenging situations that may occur.

Introduction

Māori are the indigenous peoples of Aotearoa/New Zealand and prior to colonial settlers arriving to New Zealand, the connection to their land was a part of their identity. Having a strong identity contributed to their *mana* (power, strength, integrity), which for Māori is connected to their wellbeing of the people (Marsden, 2003; Meads, 2016; Tate, 2012). If an individual were unwell then they would seek the guidance of a *tohunga* (expert) who would utilise their knowledge to correct the illness (Marsden, 2003). The different modalities that people used to keep well are known as *rongoā*. Due to the effects of colonisation, the movement of people away from their homeland, saw a decrease in the use of *rongoā* (Waitangi Tribunal, 2011). Since the Māori renaissance, more attention has been given to the positive effects of *rongoā* Māori and how it can be included into the State Health System to improve the health of Māori peoples in Aotearoa (Ministry of Health, 2018; Waitangi Tribunal, 2011).

The health of Māori is below their non-Māori peers in Aotearoa and some of the determinants that have contributed to the health inequalities in Aotearoa are socioeconomic factors, environment and material resources and power relationships (Ministry of Health, 2002). The use of cultural knowledge and practices has been identified as a way to improve health of people who have a history of oppression (Brave Heart & DeBruyn, 1998; Duran, Firehammer & Gonzalez, 2008). The practice of soul healing has been used in America with indigenous peoples and is also being implemented in Aotearoa, as a continuation of the rights of Māori under the principles of Te Tiriti o Waitangi and The Treaty of Waitangi. The people of the Ngāti te Maunga hapū located on the western bay of Lake Taupō in Aotearoa, decided to improve their wellbeing through reconnecting to the *mātauranga* (knowledge) of the ancestors through learning the medicinal practices of *rongoā Māori*.

This thesis intends to develop a deeper understanding of implementing a marae-based *rongoā* programme, in a semi-rural location, with difficult road access. The research looks to determine what the challenges and improvements made through each stage of the implementation of the *rongoā* programme that was researched and developed by members of the *hapū* and those who live near or are actively involved in the *hapū*'s activities. The research also answers what was learned through the participatory action research and autoethnography methods,

which also contributed to understanding the decisions made by the researchers throughout the research period.

This chapter has been divided into two sections. Firstly, I will present the rationale and the aims of the *rongoā* programme and secondly, I will outline the purpose of the research that was carried out during the implementation of the first phase of this *rongoā* programme.

Rationale and aims of the rongoā programme

The people of Ngāti te Maunga like other *hapū* focused on the development of the *hapū*, through growing the economic business of Ngāti te Maunga and the building of the marae. However, the building of the marae has had many challenges and at the time of this research had not been completed, even though the initiation of the build had started in 1993. A *hapū* member that there was not a focus on looking after the people, who were now aging and having difficulty accessing resources to improve their living conditions. Some *ahi kā* had already moved away from the *papakāinga* so that they were able to access health care and others were not wanting to move but needed medical or health support. Their experience highlights the juxtaposition whereby moving away from the person's homeland to access health services provides immediate relief via western medical interventions. However, those pharmaceutical prescription medicines, replace the desired access to more natural remedies such as *rongoā* Māori and staying on their homelands (Jones, 2019).

In 2016, the *whānau* were informed that due to changes in the funding, the visiting doctor's service would be cut and Ngāti te Maunga *ahi kā* would no longer have this weekly service provided to them. At this time the chief of Ngāti Tuwhāretoa had made available to *hapū* within his *rohē* (Māori geographical location), the services to have a facilitator assist *hapū* to develop their own *hapū whānau ora* strategies. A move to enable *hapū* was an outcome from his *haerenga* (journey) during 2012-2013, where the *Ariki* (chief) and his team looked to understand the wellbeing state of the lands and people that he was responsible for and to (Te Ara Mātauranga o Tūwharetoa, 2014). Ngāti te Maunga took up the offer of the *Ariki* and a *whānau ora hui* was held in April 2016.

This research was initiated through the *hapū whānau ora hui* held in April 2016, where attendees who belong to the *hapū* of Ngāti Te Maunga (including the *ahi kā*), voiced that they thought that learning how to use *rongoā Māori* would be a good way to improve the wellbeing of the people. The hui attendees, which included the *ahi kā*, felt that they would best benefit from learning how to use *rongoā*, due to their restricted access to health service because of the location of Whanganui Bay marae.

This *rongoā* programme will fulfil the Ngāti te Maunga ora that are in alignment and keep to Ngāti te Maunga tikanga (ways of being). The goals that were decided at the hui were to:

- use a Facebook page to learn about *rongoā Māori*;
- create a database of the *rongoā Māori* on the lands of Ngāti te Maunga, and;
- be able to use *rongoā rākau* confidently.

This programme will be the foundation programme to provide answers for the research questions of this thesis that are explained in the following section.

The *rongoā* programme is important for Ngāti te Maunga as resources are being channelled to other areas within the Ngāti Tūwharetoa *rohē*, *ahi kā* want to find ways of servicing themselves as a *hapū*. Another aspect of the *rongoā* programme is that the *ahi kā*'s wonderings how to have more *hapū* members participate in *hapū* activities or at least have an awareness of how *ahi kā* live on the *hapū whenua*. Using the Facebook page was used as a tool to do this and if it was conducive to improving *hapū* members' awareness and participation.

The purpose of the research

The purpose of this research has three levels, firstly to gain information on what challenges and improvements made throughout the implementation of marae-based *rongoā* programme in a location that has access challenges and to find out what learnings made through using the processes using participatory action research and the *Tomokanga* framework. Secondly, as mentioned in the previous section, the *ahi kā* wanted to find out whether the sharing the experiences of the *rongoā* programme would increase other *hapū* members interest in *hapū* activities.

The third purpose of this research is to provide a voice for the ahi kā, and for the knowledge that they have to contribute to reducing the exclusion of marginalised peoples.

Literature Review

This thesis had many aspects to it that needed to be understood and looked at as part of the literature review. As outlined in the rationale of this research, the ahi kā wanted to learn to use rongoā to improve their wellbeing and they wanted it to be delivered in a manner that kept Ngāti te Maunga tikanga and values at the forefront of decision making. The ahi kā also wanted to share their rongoā programme with other members of Ngāti te Maunga and to use Facebook as a platform to learn from. To cover all of these aspects, this literature review has been divided into sections of generalised wellbeing; Māori wellbeing and rongoā; and finally, Māori engagement and Facebook, to understand what has contributed to the diminished use of rongoā and the health of Māori and how knowledge of rongoā is currently being used and communicated in contemporary times.

Understanding the concept of wellbeing

Māori concepts of wellbeing differ from the contemporary medical view that Māori have had acculturated into the Māori peoples' ways of living since the arrival of settlers to Aotearoa. The medical field of knowledge used physical and mental measures to determine how well a person was and through science constructed remedies to 'fix' the health problem (Durie, 2004). Understanding wellbeing from a medical worldview remained until the 2007 financial crisis, which highlighted the impact of poverty and lack of access to resources had on a person's wellbeing. This has led to the OECD to measure inequalities across a variety of wellbeing domains, covering both material conditions and quality of life outcomes (2017, p.65). The OECD key focus areas on wellbeing are identified in their goals for the inequalities and the 2030 Agenda. There are a range of goals, such as ending poverty and food insecurity, access to education and health services; access to clean water and sanitation for all, health and lifestyles and communities and inclusive and sustainable development for all (OECD, 2017. p.67).

Māori required a balance within a person to have *mauriora* (the principle life-force for humans) (Meads, 2016). *Mauriora* is the connection to the universal energy and do this by connecting with people and their environment and this

would determine if the life-force energy flows through them in a positive and healthy manner. To understand what creates balance from a Māori worldview, one needs to understand the core values that underpin the culture. Tate (2012), refers to *pono* (truth), *tika* (correct), and *aroha* (love, acceptance) and how these three concept contributes to one's mana, where Marsden describes how the coherence of *aronga* (vision, preferred outcome), *kaupapa* and *tikanga*, contribute to what Māori determine as indicators of wellbeing (2003). It is also important to acknowledge the significance of having balance has within the Māori views of wellbeing and that the concepts of *tapu* (restricted) and *noa* (free from restrictions) was used to determine what created an imbalance in an individual (Durie, 2004; Marsden, 2003; Tate, 2012). The type of illness and the manifestation of this within the body would also provide indications to the cause of the illness and what was required to rebalance the body (Durie, 2003). The analysis made by a *tohunga* would determine whether the illness is *mate tinana* (physical illness) or *mate Māori* (spiritual or a transgression made of *tapu*) (Marsden, 2003; Tate, 2012). Knowing the remedies used for the physical illnesses were known by most families, in the same way as first aid is known today. If it was a *mate Māori*, then a *tohunga* would be sought to remedy the imbalance being experienced by the patient as they were the people who were trained in the specialised knowledge of *karakia* (prayer, incantation) that would invoke assistance from *ngā Atua* (deities) of the environment (Ratima, Durie & Hond, 2015; Tate, 2012).

Te Tiriti, Tohunga Suppression and Ko Aotearoa Tenei

The Treaty of Waitangi and Te Tiriti o Waitangi are New Zealand/Aotearoa's founding documents as a bicultural state under the Crown of England and this document is a historical representation of the merger between the colonial culture and the indigenous cultures of the Māori peoples of Aotearoa. Throughout New Zealand's history, there has been events that has highlighted the impact of colonisation on the Māori people; from loss of lands, loss of resources, loss of language, people and knowledge (Henwood & Henwood, 2011, Hill, 2009). These factors that are an integral part of Māori culture and wellbeing were systematically eroded, as the number of colonial settlers, missionaries and traders increased.

Laws and policies were implemented that inhibited and restricted Māori from practicing the knowledge that was a part of their life and a foreign knowledge and way of being was systemically forced into the lives. One of the policy that impacted on the ability of Māori to practice their culture was the enactment of the Tohunga Suppression Act 1907 (N.Z). Tohunga were seen by settlers to be witch doctors who were not helping the health of the Māori people. Unbeknown to the settlers, tohunga were not just medical practitioners, they were also the custodians of sacred knowledge that gave an understanding of how their world worked and it was their duty to keep it alive and to ensure it was passed on to the next generation in a safe manner (Waitangi Tribunal, 2011). All of this was jeopardised by The Tohunga Suppression Act 1907, that carried with it the ability for the magistrate to fine or imprison any *tohunga* who was seen to practice:

Every person who gathers Māoris around him by practising on their superstition or credulity, or who misleads or attempts to mislead any Māori by professing or pretending to possess supernatural powers in the treatment or cure of any disease; or in the foretelling of future events, or otherwise, is liable on summary conviction before a Magistrate to a fine not exceeding twenty-five pounds or to imprisonment for a period not exceeding six months in the case of a first offence, or to imprisonment for a period not exceeding twelve months in the case of a second or any subsequent offence against this Act. (*Tohunga Suppression Act 1907 (N.Z) s.2*).

The Tohunga Suppression Act (1907) defined three specific offences: for *tohunga* to gather Māori around them by practicing on their superstition or credulity; to mislead Māori by professing to have supernatural powers in the treatment or cure of any disease; and to mislead Māori by professing to have supernatural powers in the foretelling of future events. In fear of being imprisoned or fined, the knowledge of the Tohunga was restricted to those who continued to practice illegally and safe guarded the knowledge by not sharing it with the next generation (Waitangi Tribunal, 2011).

This affected the transmission of knowledge on what was considered best practice from a Māori worldview, as some Tohunga chose not to risk being prosecuted and discontinued practicing rongoā or having people gather to be able to teach others (Waitangi Tribunal, 2011). The Tohunga Suppression Act (1907) was only one law at the time that separated Māori people from their knowledge, culture and identity. The Tohunga Suppression Act was repealed with the enactment of the Māori Community Development Act 1962 (NZ), which was a change informed by the Hunn report (Hunn, 1960) on the Department of Māori Affairs, which included access to housing in main centres, if individuals sold their homeland interests. The strategy of pepper potting, where people were taken from one area and separated and mixed with another group to assimilate them into another culture increased Māori peoples' disassociation from their whenua, hapū and the knowledge that is embedded within the *whenua* and *hapū* (Murphy, 2004).

Māori continued to resist legislations that opposed the principles of the Treaty of Waitangi and throughout the 1970s the Māori renaissance emerged, where protest challenged the government of the day (Walker, 1979). These challenges saw the passing of the Treaty of Waitangi Act (1975) and the construction of the Waitangi Tribunal, for grievances could be heard in a legal forum (Waitangi Tribunal, 2017). One of the landmark claims put forward was the WAI262 claim - the flora and fauna and intellectual property claim. This claim challenged to address the grievances held by iwi that restricted Māori from having access to their taonga species and therefore, inhibiting the ability for the whakapapa of knowledge to be retained through to future generations and restricting Māori ability to act as *kaitiaki* (guardian) and to have *tino rangātiratanga* (self-governingship) of their *taonga* (treasured resources) (Waitangi Tribunal, 2011). The claimants believed that this was in breach of Te Tiriti o Waitangi.

On 2 July 2011, the Waitangi Tribunal released the Ko Aotearoa Tēnei: Report on the Wai 262 claim. The report described the impact of New Zealand laws and policies on Māori relationships with their culture through assimilation processes.

The findings of the claim suggest that the deterioration in the transmission of knowledge in regards to *rongoā* was more a consequence of the movement of Māori from their traditional lands and environment to urban settings and reducing the relevance of the knowledge due to the change of environment (Waitangi Tribunal, 2011). Although the decision of the Tribunal does not place the loss of *rongoā* knowledge on to the use of the Tohunga Suppression Act 1907, it does highlight the resilience that *mātauranga* has held against the western informed policies. The Tribunal did note though that “the Act” was racist as it banded all tohunga together and did not distinguish between those who were continuing to provide a good service for the Māori communities and those who were inauthentic and causing harm. Concluding comments by the Tribunal found in favour of Māori, that;

The Crown’s actions in failing to provide Māori with adequate health care, removing the power of the Māori Council to regulate the activities of tohunga, and banning traditional Māori healing practices breached the Treaty principles of tino rangātiratanga, partnership and equity and the duty of protection. (*Waitangi Tribunal, 2011, p.627*).

The Ko Aotearoa Tēnei report gave recommended a wide range of reforms and law changes to address the grievances that had occurred through the implementation of policies and laws from 20 Government departments and agencies (Waitangi Tribunal, 2011). One specific recommendation of relevance was that; “the Crown work in genuine partnership with māori to support *rongoā* and *rongoā* services, ... to combat the ongoing crisis in Māori health” (Waitangi Tribunal, 2011, p.711). To achieve this the Tribunal recommended that the Crown see the importance of holism and to include *mātauranga* as a founding system of knowledge, which has also been a recommendation of Māori researchers prior to this claim put forward (Te Rōpū Rangahau Hauora o Eru Pōmāre, 1996). The inclusion of *rongoā* into the New Zealand health system is discussed later in the section, but next I will discuss the Whānau Ora strategy as a holistic approach to Māori wellbeing.

Whānau ora

The Whānau Ora strategy was established to work across government sectors and to be based on improving the wellbeing of individuals within the context of whānau, not clinics (Ministry of Health, 2018). Whānau Ora encourages an integrated approach and application of service delivery and encourages whānau to develop their own initiatives and the implementation of these initiatives. The Whānau Ora initiating stage from 2010-2014 focused on reorienting the services provided to Māori so that whānau were at the centre of the delivery (Te Puni Kōkiri, n.d). In 2014, Whānau Ora moved from being managed by the government to three commissioning agency, who are responsible for determining which services to fund to provide better results for their communities (Te Puni Kōkiri, n.d). The three agencies are Whānau Ora Commissioning Agency, formerly known as Te Pou Matakana, who looks after *whānau* in the North Island; Te Pūtahitanga o te Waipounamu, working with *whānau* in the South Island and Pasifika Futures, focuses on improving the wellbeing for pasifika fano (Te Puni Kōkiri, n.d). The Te Pou Matakana - Whānau Ora Commissioning Agency, works with the people of Ngāti Tūwharetoa.

The next development for Whānau Ora was in 2015, with the establishment of the Whānau Ora Partnership group, which consisted of six *iwi* representatives and six government representatives (Te Puni Kōkiri, n.d). The role of this group was to provide strategic direction for Whānau ora and to advise the Minister of Whānau Ora, at the time of this research was Henare Peni, who is also the Minister for Youth, Minister for Community and Voluntary Sector, and Associate Minister for Social Development. All of these are Ministries that have strong association and provide services that can support for *whānau* to implement their initiatives to improve health and wellbeing for their *whānau*.

Whānau ora is dedicated to achieving seven outcomes:

1. Self-managing;
2. Living healthy lifestyles;
3. Participating fully in society;
4. Confidently participating in Te Ao Māori (the Māori world);
5. Economically secure and successfully involved in wealth creation;
6. Cohesive, resilient and nurturing; and
7. Responsible stewards to their living and natural environment.

These outcomes have the intention of having short, intermediate and long term measurements and the Whānau Ora Commissioning Agency, acknowledges that this “will be a complex and challenging transition to make” (Te Pou Matakana, 2015). Having staged outcomes, enables whānau and funders to monitor progress and to sustain motivation through this journey to *whānau* wellbeing. The first step in *whānau ora* though is to find out the aspirations of the *whānau* and to move with them in the development of those aspirations.

Contemporary uses of rongoā

Rongoā Māori are a group of methods used to remedy an illness, or an imbalance within a person (Marsden, 2003). This is why there are varied conceptions of what rongoā Māori means for different people. For Māori there are two main causes of ill health; *matē tinana* (physical ill health) and *matē Māori* (illness due to transgression), and both give reference to whether there is an imbalance within that person (Marsden, 2003; Tate, 2012). *Matē tinana* is a physical illness as, broken bone, cuts and infections. *Matē Māori* can be caused through either a transgression of tapū that has occurred, or the act of a māketu (curse) (Ahuriri-Driscoll, Boulton, Sturat, Poutaka-Ormsby & Hudson, 2015). Each form of illness has its own set of responses depending on the cause of the illness; this can range from, *karakia* and cleansing with water through to body work and the use of natural remedies, all delivered in a cultural context (Marsden, 2003; Tate, 2012).

The Ministry of Health (2018b) describes rongoā Māori as:

Rongoā Māori traditional healing is formulated in a Māori cultural context, in which the understanding of events leading to ill health and its impacts are addressed through a range of culturally bounded responses. These responses include rongoā rākau (native flora herbal preparations), mirimiri (massage) and karakia (prayer). (para.1)

Whereas the Tikanga-a-rongoā, which is a rongoā standards documented constructed by Te Paepae Matua describes rongoā as:

Rongoā Māori is informed by a body of knowledge that has at its core the enhancement of Māori wellbeing, including that of the taiao. In this way, Rongoā Māori is a wellbeing oriented practice. It is a specialty based on a body of knowledge accumulated by tipuna Māori that is applied in totality to bring about wholeness or interconnectedness of body, mind, emotion, spirituality, energy, society, culture, relationships and environment. It is a way of being in the world and sharing the appropriate knowledge to help restore balance.

It is not a medical modality in which components can be selected or ignored as one chooses. It is a process that combines healing tradition, environment and mātauranga. As such it differs significantly from a western medical paradigm which has at its heart the identification and management or treatment of disease” (Ministry of Health, 2014. p.3).

The *kupu* (word) *rongoā* was derived from Rongo, the name of the Māori atua (deity) that looks after the cultivated foods and peace or balance (Marsden, 2003). It also means to sense, that being, to use your human senses of listening, hearing, seeing, feeling and intuition. The ‘ā’ on the end is said to denote a feminine energy, therefore implying that rongoā is a feminine energy used to bring balance so that healing can occur.

The ā vowel is also symbolically defined as a triangle with a line in the middle representing the three energy sources, male, female and child and the line in between denoting working between *tapu* and *noa* (Pere, personal communication June 2016 at Kokohuia Marae).

Rongoā is commonly referred to as the method used when using plants as medicines, but is also in reference to other Māori healing modalities such as *mirimiri*, *romiromi*, *takahia*, which are all bodyworks along with acknowledging the healing abilities of the use of water and *karakia* (Marsden, 2003: Waitangi Tribunal, 2011). Rongoā was an integrated aspect of Māori living that most of the time a *tohunga* was called upon when a transgression against *tapū* had occurred (Waitangi Tribunal, 2011), the use of *rongoā rākau* was commonly known and applied in the same way as a first aid kit is used in today's context.

When a transgression is the cause of the illness, the patient may not be aware that they had actually did the transgression. So the *tohunga* would have to ask for details of the actions and places visited before they became unwell to determine a diagnosis of the ailment and the course of action required to bring a person's health back into balance, *rongoā* (Waitangi Tribunal, 2011). This could require action by an individual or by the *whānau* to remedy the situation. No matter what the ailment, *rongoā* Māori is a holistic approach to wellbeing and the collective impact of circumstances was taken into consideration.

Figure 4 represents what a traditional integrated *rongoā* Māori kaupapa or service may look like. As represented in the diagram the validation of the service was not given by a person but by *ngā atua*. The verification was held within the integrity of the service provided and the endorsement of the service was provided through the quality of the service and how services were delivered using the holistic approach and based in Te Ao Māori and *tikangā*. In this diagram you will see the reference to Māori values, the inclusion of *atua*, the environment and the skills and resources of the people providing the *rongoā* service (Ministry of Health, 2014).

Figure 4. New Zealand Ministry of Health Traditional Integrate Rongoā Māori Service/Kaupapa Framework.



Rongoā Māori in Aotearoa continues

Throughout the 70s, 80s and 90s, there was a renaissance of the Māori culture as there was public protests and acts of activism (Hill, 2009; Walker, 1990). Māori activist highlighted the injustices made against the Treaty of Waitangi. There was the development of Māori education organisations with Kohanga Reo Trust through to the implementation of Whare Wānanga and the emergence of hauora (Māori health) organisations in the communities, where health services were being provided to Māori by Māori organisations (Butterworth & Young, 1990; Durie, 2004). These organisations provided a safe space for Māori to obtain health and educational services, but both were still under the regulations and governed to report on what the New Zealand Government determined to be an acceptable way of reporting (Ahuriri-Driscoll, Baker, Hudson, Mika, & Tiakiwai, 2008). Many of the *hauora* have rongoā practitioners working within their services, but there are also rongoā practitioners who chose and still choose to operate privately and away from the constraints that accompany government funding (Ahuriri-Driscoll, et al., 2008).

Over the last 40 years, attempts have been made to try to consolidate and regulate how traditional Māori healers practice, so that there is a control on the level of proficiency of practitioners providing services to the public (Ahuriri-Driscoll, et al., 2015).

The Māori Women's Welfare League conducted a survey in 1984 that indicated that traditional Māori medicine was viewed in a positive manner (Durie, Potaka, Ratima, Ratima, 1993).

By 1987, there was further acknowledgement of the use of rongoā Māori, when the Department of Health provided guidelines on how to engage with traditional healing. In 1993, Ngā Ringa Whakahaere o te iwi Māori was established to represent Māori healers throughout Aotearoa, and by 2007, Ngā Ringa Whakahaere o te Iwi Māori had 48 rongoā practitioners registered to their organisation (Ahuriri-Driscoll, et al., 2015). By 1995, regional health authorities (RHAs) were allowed to purchase certain aspects of rongoā Māori (Ahuriri-Driscoll, et al., 2008). This practice informed the development of a policy and the publication of the Ministry of Health's set of standards for traditional Māori healing (Jones, 2000). Ngā Ringa Whakahaere o te Iwi Māori continued to grow and support the healers. In 2011, after many changes to the health sector in regards to Māori health provision, a new collective was formed, Te Paepae Matua, to establish a new nationwide governance body Te Kāhui Rongoā Trust, which included 10 rongoā networks throughout Aotearoa (Ahuriri-Driscoll et al, 2015).

To date the Ministry of Health fund 18 organisations who provide rongoā services, “of *mirimiri* (massage), *karakia* (pastoral support) and *whitiwhiti kōrero* (cultural support) that adhere to the Ministry's rongoā standards of Tikanga-ā-rongoā” (Ministry of Health, 2014). Tikanga-ā-rongoā is a toolkit that was developed in 2014, following on from the Rongoā Development Plan, Te Taonga tuku Iho. Tikanga-ā-rongoā is “a voluntary standard that provides clear requirements for providers to attain safe and quality *rongoā* care to *tūroro* (clients)” (Ministry of Health, 2014).

Rongoā usage

The use of *rongoā* continues to grow and many healers are familiar with the communities they with and the resources and plant in around them. This location knowledge is required as there are variation in the plants throughout the country. The more mountainous and colder regions having access to horopito but usually not *kawakawa* or *kumarahou* as the two later plants are naturally found in coastal regions. Knowing the local plants is useful for a healer who was

manufacturing for others, but consumers are now able to obtain oils, ointment and teas are now accessible to purchase online or in health stores and chemist.

Today, the interest in rongoā Māori has grown and people can learn about rongoā practices through many avenues. From the cultural way of learning from elders, to workshop delivery, through to engaging in more formal modes of learning Rongoā Māori are delivered through tertiary institutes (Ahuriri-Driscoll et al, 2015). Although these courses and method may not provide training in the same manner that was provided for *tohunga* of yesteryear, *rongoā* practitioners or healers are at times still referred to as *tohunga*, especially if they have a deep understanding of the epistemology, knowledge and a large following of people that they help (Jones, 2000).

The interest can also have been seen in the number of rongoā practices going into business and by the number of followers on *rongoā* Facebook pages, and groups, where members are sharing knowledge and plants, making rongoā medicine more available. This sharing of knowledge across locations may reduce the requirement of knowing local *whenua* and the plants and also how to care for the environment that plants grow within. Much work is still required in this regards, as the attempt to decolonise *whānau* understanding of rongoā Māori beyond improving physical health through the use of a remedy, to finding balance through connections.

Today, native plants are grown for their medicinal properties for commercial purposes and planted in the similar way to agriculture. This methodology is in contrast to the understanding of rongoā Māori, as the *karakia* that is a part of the practice focuses on an intent and then the correct plant is collected. What makes it the correct plant is not reliant on the type of plant alone, but it is also about the connection that the plant has to the surrounding plants and environment. The connection that plants have with the organisms and *whenua* that it grows from will connect to the person, and their intent, while collecting the plant. There is a need to decolonise the understanding of rongoā away from being medicines for a person, to rongoā being about balance, relationships and connections (Jones, 2000). This leads the literature to look at the use of the Facebook page as one of the goals of the hapū ORA strategy and gaining an understanding of what engagement is for Māori and the use of social media.

Māori and engagement

Te Whare Tapa Whā, Te Pae Mahutonga and Te Wheke are used within the Ministry of Health to understand how Māori understand the world (Ministry of Health, 2014). There are also models of engagement that have been conceptualised within Māori spaces and this has assisted in sharing understanding and communication. The Poutama Pōwhiri Model is an engagement model to understand what is happening when you are working with Māori people and uses the classical formal Māori welcome of a pōwhiri to provide understanding (Drury, 2007). The Tomokanga model is a preparatory model that analyses what *manuhiri* (visitors/practitioners) do when they are about to meet with a client (personal correspondence Fitzpatrick, February 21, 2018). The use of these models assisted not only to understand how ahi kā may conceptualise engaging with each other and other groups, but also provided a model of what could be used as an engagement method framework to support the decision making processes within the research.

As described in the Te Wheke model, how we communicated and engaged was an important factor in how we make either a positive or negative impact on a person's health and wellbeing. The use of cultural context models also provides a platform for others to communicate with Māori, on what the similarities between knowledge basis could be (Pere, 1995). In contemporary contexts, technology is being used to connect with friends and family members and to share information. Māori communities have taken to using this platform of engagement to share *mātauranga* and to encourage *tino rangātiratanga* with their *whānau*, *hapū* and *iwi*; social networking site can cause tension between sharing knowledge to connect *whānau* and the misappropriation of *mātauranga* (O'Carroll, 2013; Waitoa, Scheyvens & Warren, 2015). As the ahi kā of Ngāti te Maunga wanted to create a Facebook page to share with whānau, it was important to understand the impacts of using social network sites.

Facebook, Māori and Rongoā

The use of social network sites (SNS) is extensively being researched and the use of technology including social networking sites by Māori is also becoming important as researchers try to determine how technology and SNSs can be used to improve or harm the wellbeing outcomes for Māori (Kennedy, 2010; O'Carroll,

2013; Whaanga, Simmonds, Keegan, 2017). It is a topic where tension can be present between the ability technologies has to record *mātauranga* and to disseminate information to a dispersed population of Māori (Kennedy, 2010; Lee, 2018; O'Carroll, 2013). This is not the first time that Māori have navigated the impact of technology and *mātauranga* as this occurred when settlers arrived and began to record Māori oral languages and knowledge into written form.

Facebook is a social networking site platform that is used by individuals, businesses and communities to share information and to build relationships on (O'Carroll, 2013). However, it is also a space where information can be widely disseminated and identities and relationships can be challenged as participants navigate their online and physical interactions (Dashper, 2017; O'Carroll, 2013). For Māori Facebook and other SNS have enabled Māori to continue to practice *whānaungatanga*, with kinship or common interest being sufficient to make a connection (Kennedy, 2010).

Facebook and other SNSs have been used by *iwi*, *hapū* and *whānau* to increase the connections to *whānau* members who are unable to be active in *marae* and *papakāinga* activities or those who do not have any connection at all. The SNS platforms was used to strengthen the wellbeing of *whānau* members by increasing the ability to increase the number of *mātauranga* holders in subsequent generations (O'Carroll, 2013). The SNSs are instinctive to the younger generations who have been exposed to a myriad of technologies that facilitate communication across physical spaces that for previous generations, was not so readily available (Whaanga, et al., 2017). The older generation have taken to using SNSs as a tool to continue relationships with *whānau* and friends and Facebook being the second most popular for New Zealanders behind Youtube (Hughes, 2018). Social network sites were used to share information on *rongoā*. In the final stage of this research a Facebook search was conducted on the words 'rongoā Māori' and 84 pages were found relating to *rongoā*. Of those, 19 were within Facebook pages, and 65 groups with membership ranging from 2-14,200+ members. Many of the groups were associated to education or learning groups, which suggest that there may be more acceptance of a more controlled and private setting on the Facebook platform to share information on *rongoā*. This could be due to the identified risks of using SNS for Māori and indigenous communities, such as, misappropriation of information, commodification and exploitation of tradition and cultural knowledge (Lee, 2018).

Methodology

There are many different qualitative methodologies that have varied philosophical foundations and theoretical frameworks. For that reason it was important to choose methodologies that could answer the research question (Fawcett & Downs, 1986). It was also important to choose a methodology that aligned with the participants' values to minimise possible harm and to allow the development of the programme to flow without hindrance from the research process. The research questions are based on the implementation of a rongoā programme, which requires face to face engagement and online engagement through a Facebook group page. Qualitative research provides the space to gather data on multiple aspects when questions are grounded in the experience of the people affected by the programme and the research. Qualitative research is able to explore the relationship between people, systems and knowledge bases, while participatory action research (PAR) enables an analysis at each stage of programme (Coglan & Brannick, 2014; Kindon, Pain & Kesby, 2010). PAR also allows flexibility to amend the programme while retaining the rigour and validity of the research methodology (Coglan & Brannick, 2014).

Participatory Action Research (PAR) theory was chosen for the previously mentioned reasons while the autoethnography theory was chosen to capture information of the experiences had by the researcher. The researcher is a member of the hapū (extended family group) that the research was conducted with. It was imperative that the approach used, was able to be consistent with the views of the ahi kā coresearchers, the rongoā programme participants and other hapū members to ensure that the relationship between all contributors was cared for. PAR and autoethnography are qualitative methodologies that facilitate in-depth understanding of the context and decision-making within the research (Coglan & Brannick, 2014; Jones, 2000). The research question and the context necessitated exploring people's experiences and their understandings of the context and experiences had. The autoethnographic methodology was used due to time restrictions to capture the experience had by a hapū member participating in many aspects of the programme. Next, I will discuss the methodologies of participatory action research and autoethnography.

Participatory Action Research

Participatory action research emerged from the action research methodology that was developed by Kurt Lewin, post-war, where he wanted a theory to be developed that was tested through practical application (Kindon et al., 2010). Lewin merged theory and practice while retaining consistency between the project implementation and achieving the desired goals (Kindon et al., 2010; Lawon, Caringi et al, 2015). Participatory action research was founded in justice and democracy as it attempted to challenge the homogenous discourse that has been produced from empirically based research (Torre, Cahill, & Fox, 2015). The focus on justice and democracy was used by Paulo Freire when he developed the community-based research processes, to support social transformation and the conscientization of the influencing factors that were impacting on the lives of marginalised groups (Kindon et al., 2010). This focus of conscientization is also a highlight of other qualitative methodologies, such as liberation, feminisim and indigenous as research using these methodologies are often attempting to create some type of change for the participants.

Participatory action research is inclusive and collaborative and has the assumption that all knowledge is collectively produced and therefore two or more are able to coexist (Lawson, et al., 2015). Research has the potential to exclude those who are vulnerable or who live in remote and challenging places and PAR focuses on a creating a space within research for these peoples and groups' voices to be heard in an ethical manner (Lawson et at., 2015: Torre et al., 2015).

The environmental space of the research was important as it contextualised the relationships the participants had with the space and the relevance to the rongoā programme purpose and goals (Coglan & Brannick, 2014). The relationship between people and place was a consideration of PAR methodology, to not only observe the behaviours of the participants, but to also understand their relationship and the motivations that these behaviours are founded on (Torre et al., 2015). As mentioned in the background section, this research was carried out in a challenging area with participants that some would consider vulnerable due to them being Māori, aging and having restricted available resources. The PAR methodology provided a framework that aligned to the participants' culture as it levelled the power differences so that there was not just one single expert. The PAR methodology assumes that the conversations held throughout the cyclical

process will take into consideration all researchers input, from the lived experiential view of the participants, to the lived and critical view or the researching participants (the ahi kā in this researcher) to the theoretical and critical views of the researcher.

There are criticism of the validity of the participatory action research methodology that questions the knowledge gained from the research and the tensions and ambiguity (Lawson et al., 2015). However, to some extent by having these challenges raise, it does substantiate an objective of PAR, to a challenge the dominant assumptions and to highlight social inequities (Torres et al, 2015). Being able to gather deeper understandings of multiple experiences and then being able to do meta-analysis, may then provide other validations to qualitative and PAR research that critics of the methodology are looking for. For now the validity of PAR sits in the quality of ensuring the rigour in the process was retained, the same as with any other methodology used (Coglan & Brannick, 2014).

Participatory action research methodology was chosen for this research provided the care required when working with marginalised groups but also allowed the flexibility for the complexities within the research context. By choosing a methodology that was not based more closely to the participants own culture, such as kaupapa Māori methodologies, it provided a space for participants to challenge their own knowledge base and the methodology within compromising the research. This also provide the opportunity for the participants to broaden their own knowledge to a different framework, so that there is an understanding of the similarities and differences held between the knowledge sets.

This was also true for myself as the researcher, as I held knowledge that could contribute and advice in multiple ways. I am a participating member of the hapū and know the ahi kā, I have practiced rongoā Māori and I am the researcher for this project. It was helpful to have an understanding of which knowledge set was contributing to the research and so I decided to use autoethnography as a methodology to capture data and to clarify information when contributing to the research discussions with the ahi kā researchers. To capture this data I have engaged with autoethnography methodology to capture the multiple voices that I may have throughout this research and to ensure that I acknowledge the influence that my own subjectivity has had on this research.

Autoethnography

Autoethnography has a history that came from the 1980s as a part of the critical theories that took shape at this time (Prasad, 2019). The critical theory discourses questioned the hegemonic assumptions of positivism in the same way that participatory action research did (Ellis, Adams & Bochner, 2011).

Autoethnography also recognised and challenged the empirical position that the researcher was separated from the research and did not have an effect on the research or the research have an effect on the researcher. Autoethnography has been describe as a blend between the artful and literature based practice of autobiography and the scientific cultural investigation of ethnography and at times being critiqued by both disciplines of this juxtaposition and not serving either (Ellis et al., 2011; Gale & Wyatt, 2019). To this, autoethnographers fundamental questions is whether the practice is worthwhile to the inquiry at hand (Prasad, 2019). This was asked when choosing autoethnography as a methodology for this research. Additionally because of the multiple positions I held, I decided that it was useful to informing the research question, because journaling would provide a reflexive process to the subjectivity of the research and make that visible to the reader.

As a connected researcher, using autoethnography is used by indigenous/native peoples to disrupt and address the power positions that are often present with an outside researcher (Ellis et al., 2011). Ethnographers can construct their own knowledge, stories and understandings from their experiences allowing for a deeper look into the participatory action research methodology that the autoethnography has been paired with in this research.

Another form of autoethnography that works well with the cyclical reflexive framework of PAR is the layered account (Ellis et al., 2011). Layered accounts focuses the author experiences alongside the data that was collected throughout the research, analysing the procedural nature of the research that questions and compares the data collected (Ellis et al., 2011). When a research is written using the layered accounts, it immerses the reader in the experience of the multiple voices and introspection of doing and writing of the research (Ellis et al., 2011). As a kin of the participant researcher and hapū members, I hope that this will provide an opportunity to portrait the experiences within the research, while holding on to the validity and rigour of PAR and staying true to the participants.

Method

This section is divided into six sections to understand what the research questions were, the rongoā programme that the research was based on; the participants involved and the roles they played; the processes used to gather data throughout the research and the process to analyse the data gathered. The method section aims to present what occurred throughout the research period and the manner in which the participants were engaged to gather data that was in accordance in the PAR and autoethnography methodology, but also gave space for the participants to create what they decided would work to implement a successful programme.

Research questions

This research focused on obtaining the information used to implement a marae-based rongoā programme by identifying the challenges that the ahi kā researchers faced, the lessons learnt and ideas on how to improve at each stage.

The ahi kā had hands on experience through getting out in the bush, which was essential to building knowledge of the land. They increase their confidence in knowing more about their whenua, how to identify plants and how to use plants to keep themselves and their whānau well while they are visiting home (Whanganui Bay). The challenge of the location and people's available time to travel to the marae was also considered and the E Tū Rongo Mā Tāne page was identified as a medium to share learnings with others but also to keep connected with participants between each wānanga. The Facebook group also provided a good platform for sharing photographs and videos of whānau participating in the wānanga as well as the actual information being shared by the facilitators.

These activities within the programme provided a context for the following research questions to be answered:

- What are some lessons learned from the process that was implemented?
- What were some of the challenges to implementing the ORA goals?

- What can be done to improve the implementation of the next stage?
- It is the desire of the ahi kā that answering these questions will assist to improve better wellbeing for Ngāti te Maunga.

To answer the research questions, the participatory research action's method of a reflexive cyclical process was used and journaling at each stage and significant event as a method used in autoethnography. Next, I will describe the processes used within these methods along with the methods used to determine who the participant researchers were and the programme contributors and participants.

The rongoā programme

The rongoā programme consisted of seven wānanga from September 2017 through to March 2019, table. Table 1 shows the dates of each wānanga, topic covered and the purpose of the wānanga, (see Appendix A for a full list of events dates with purpose and outcome). The first three *wānanga* were used to clarify the issues that the ahi kā wanted resolved and to develop an understanding of what their current understandings and experiences of rongoā were. During these first three *wānanga*, the researchers were also able to come up with some initial ideas of what the ahi kā wanted to do in the *rongoā wānanga*.

The four *wānanga* that followed had *rongoā* practitioners shared their knowledge of healing from a *kaupapa Māori* perspective, how to identify plants, their uses and how to prepare rongoā for use. During the time between *wānanga* the Facebook page was used to share *mātauranga* that was relevant to wellbeing for people and for the environment. This included how to identify plants and past use of plants. It was also a platform to share the experiences of the *wānanga* with photos and videos and follow up information from the *wānanga*, like preparation of plants to making rongoā.

Table 1. Date of wānanga with corresponding topic and purpose as adapted from the Maramataka Wheel.

Date	Wānanga Topic	Purpose
16 September 2017	Ahi Kā Research Hui	What is the issues that we are wanting the rongoā programme to resolve?
29 December 2017	Clarification of Hapū Goals	Are the goals and actions right? Are we all on the same page?
24 February 2018	Discussion with Ahi Ka	Clarifying with ahi kā what they know and want to know
28&29 April 2018	Rongoā wānanga	Plant identification & making
19 January 2019	2 x 2mtr study plots	Walk in bush to identify plants, connecting to the environment
17 February 2019	Rongoā wānanga	Understanding rongoā, making rongoā
10 March 2019	Rongoā wānanga	Ahi kā making rongoā

Note. 1 (*Source: Adapted from Hoeta, 2018*)

During the first three *wānanga* further clarification was made on the definition of rongoā, the area that the ahi kā wanted to harvest plants from, and whether the food they ate would be considered as rongoā for the purpose of this research. To which the ahi kā researchers decided that, native plants material that was sourced from the lands of Ngāti te Maunga would be considered rongoā, whether it was used for medicine or for food. For the ahi kā it was understood that using the plants again would connect them to their history and to their environment and therefore was rongoā that improved their wellbeing.

The ahi kā researcher also decided that they had questions for other whānau member who would be participating on the Facebook page and for the visiting doctor that the ahi kā had requested to include in this research. The ahi kā researcher questions and how the method used to gain an understanding of the answers to these questions were as follows:

1. how did whānau members on a private Facebook group, relate to the land with the implementation of the rongoā workshops?

A survey was run toward the end of the research to gain insight to whānau member's opinions (see Appendix B).

2. what did the visiting doctor think of the implementation of the rongoā workshops? The visiting doctor was interviewed toward the end of the research programme to gather this information via video conference (see Appendix C for interview questions).

These were questions from the ahi kā were included into the research analysis that informed the second phase of the rongoā programme that would run after the completion of this research.

Participants, roles and consent

This research was based on the implementation of the rongoā programme and so there were three main groups that contributed to this research, the researchers, the participants and the external assistance. The people and groups within that were external assistance were predominately more to do with the running of the programme and less about the research process. These did raise points that the research group discussed to determine the best course of action for the implementation of the programme. The next section will present the participants and the roles they played within the research and/or rongoā programme.

Ahi kā researchers

Ahi kā are the people who live on the *papakāinga* that is located around the marae and in this situation that is within Whanganui Bay papakāinga reservation, for Ngāti te Maunga it also refers to the people who are regular and active participants of marae activity. At the *hapū ora hui* that was held in April 2016, it was decided that the rongoā programme would focus on developing the confidence of the ahi kā and so the ahi kā were asked, who would like collaborate in developing the programme and become co-researchers. From the ahi kā, six volunteered and attended the first *wānanga* held on 16 September 2017 to discuss the programme and what was required for the research.

The ahi kā researchers were given the research information sheet (Appendix D) and consent form (Appendix E) to use as a reference point and to sign to give consent for the research and their participation in it.

Following the first *wānanga* on the 28 & 29 April 2018, due to changes in the availability of three of the ahi kā, it was decided by the ahi kā that the coordinators of the hapū Te Ao Turoa project group, would be the main point of

contact. Further discussions about the research included the programme leads within this group, as they were all considered *ahi kā*. Two of the leads had not received the information and consent forms, so these were provided for them to read and sign, even though they were already aware and had knowledge of what was happening within the research and programme development. So in total the research ended up with five *ahi kā* researchers and myself as a researcher. The *hapū kaumatua* made himself available as an advisor along with one of the *ahi kā kuia* to ensure that *tikanga* was upheld and that the group and programme was kept culturally safe.

Hapū members

Hapū members contributed to the programme in two ways: as participators in the programme, this was either through attending the *wānanga* or as a member of the Facebook group; those who were members on the Facebook group was also able to participate in the survey that was conducted toward the end of the research. At each *wānanga* those attending the sessions were advised that the *wānanga* were a part of research project and the information sheet was made available and read out. *Wānanga* participants were also informed that photographs and videos were being collected and that these would be shared on the Facebook group page and used as part of the research. This included used to present findings in reports, article and conference presentations. All *wānanga* participants agreed to their images being used if needed knowing that they could contact me if they changed their minds.

The Facebook survey had questions formulated by the *ahi kā* during the research period and the questions were formatted on qualtrics to make available to the Facebook group members. Included in the survey was the information sheet (Appendix F) and the consent was included as a question in the qualtrics survey (Appendix G). There were thirteen Facebook group members who participated in the survey.

External participants

Through the discussions around the implementation of the programme and in identifying what was needed, there was a need to get some external assistance.

Even though the whanau had asked me to coordinate the rongoā programme, it was too difficult for me to be a researcher, a programme coordinator and a facilitator. After asking hapū members if anyone was available to facilitate and having no one available, it was decided that there was a need for external facilitators and they were invited to join the programme to facilitate wānanga. The external facilitators were as follows:

- a conservationist who had also practiced using rongoā and conducted workshops about rongoā;
- a practicing healer and ex-chef and
- the visiting doctor, whose service provision to the ahi kā was discontinued.

The facilitators were also provided with the research information sheet (Appendix D) and briefed on what they ahi kā who wanting to achieve from the *wānanga*. The facilitators were asked to sign the consent forms as well (Appendix E). The ahi kā were also interested in knowing what the visiting doctor thought about the programme, so she was asked if she would be interested in participating in an interview to respond to some of the ahi kā's wonderings on her thoughts and position on rongoā and the rongoā programme. The doctor was sent the information sheet (Appendix H) and the consent form (Appendix I) to consider. She verbally agreed to participate in the research.

During the research period, the ahi kā developed the questions that they wanted to ask the doctor and these were sent through to her to consider before the interview took place. The consents were returned and the interview was conducted via a video link. Two of the external participants, the healer and the doctor, were also included into the Facebook group to provide answers to any questions that the whanau may have.

The research process

This section presents the methods and processes used throughout this research in keeping with the participatory action research and autoethnography methodologies.

Participatory action research method

There are many different methods used in participatory action research but all are based on creating the opportunity and ability for participants to inform the actions that would best suit the context to providing a solution to the research issue or question. To do this a staged reflexive cycle is used that requires the researcher and participants to study and plan; take action; collect and analyse data or evidence; reflect and then study and plan again for the next stage. As previously mentioned before the first wananga was where myself, as the researcher met with ahi kā to discuss the development of the rongoā programme and how the research would be conducted. Each of these initial wananga were followed up with emails and phone calls to refine the understanding between what was wanted, the priorities, what would be required and the logistics required to implementing the two main facets of the rongoā programme; the Facebook page and the four wānanga.

The first three hui were a lot of the planning for the programme was discussed and a general programme decided on, the four implementation of the four wānanga required refining of the initial programme plan, but also study being carried out on working through the cultural clashes that occurred throughout the research. Using the reflexive cycle provided the opportunity for these issues and challenges to be discussed as a collective and to construct solutions that best served what the ahi kā prioritised as being of importance to them. These will be discussed further in the findings and discussion sections.

The other facet of the rongoā programme was the Facebook page and these application of this engagement tool was more open for the wider hapū members to engage. Changes were made to the content and the delivery for as members provided suggestions either at the wānanga or as the study into Facebook delivery was learnt. Any post content that any of the researchers were unsure about were discussed via email or in person to determine an appropriate action to take. Examples of these were posts that were considered not to be in alignment with the purpose of the Facebook group, use of functions on the page like the events, file uploads and live documents and the acceptance of people outside of the hapū. As the researcher, I used the discussions that were more involved as an event to journal to reflect on as part of the autoethnographic journalling.

Autoethnography journalling

During the research, I kept a journal to record my own experiences as a connected researcher, who is related to the participants, an active hapū member and an ex-rongoā practitioners. To do this I created a google form with the predetermined fields of: Event name; event date, journal date, observation, reaction, judgement and intervention (see Appendix J). Using a google form helped to populate the information into a spreadsheet I was able to reflect on the impact of the events and how they were informing the way that I was engaging in the review of the wānanga and if there were any biases that were influencing the comments that I was making.

These journal entries were references to indicate what information I needed to study to acquire a better understanding of the questions at hand and how to better advise the ahi kā researchers. This included being explicit about the understandings I held and the position that I was collecting information from to advise the group. The journal entries were also used to refer back to when analysing all of the data towards the end of the research in formulating answers to the research questions, which will be presented in the findings chapter.

Tomokanga method of engagement

Tomokanga is a precursor or preparatory framework developed by educational psychologist Megan Fitzpatrick (personal correspondence Fitzpatrick, February 21, 2018). Tomokanga, scaffolds onto existing mātauranga Māori that metaphorically provides the researcher in this instance, with a familiar process to ensure personal readiness for engagement (personal correspondence Fitzpatrick, February 21, 2018). To accomplish the outcomes stated above, the ahi kā focused on what needed to be done and known before going through each event; similar to the gathering of information and planning prior to the commencement of engaging in pōwhiri (personal correspondence Fitzpatrick, February 21, 2018). Tomokanga has seven preparatory facets that a practitioner or researcher should consider prior to engaging with groups or individuals: Who; What; When; Why; How; Where, and finally Koha. Tomokanga looks at the roles, responsibilities and reasons people gather and encourages the researcher to become aware of their own assumptions and biases.

This was a particularly important process as this research topic was called for by members of Ngāti te Maunga. Therefore, it was important that a process of understanding and approval was conducted to help define what the research question would be and the parameters and conditions that were acceptable for Ngāti te Maunga. The questions and parameters of the were agreed with ahi kā and then supported at a hapū hui with Ngāti te Maunga elders and associated land Trust, so that a research proposal could be submitted to the research ethics committee.

This research topic came from the request of hapū members who wanted to learn about rongoā Māori and since I needed to do my master's thesis but aware of limited time and resources, it was decided that I put forward the possibility of using the implementation of the goals to achieve whānau ora as my research questions. Aware of the complexities involved in working in a whānau space and the academic requirements, engagement began before an application to the University research ethics committee was submitted for review. This included drawing up a draft proposal based on the hapū ora goals, and attending marae and land trust hui to see if there was a desire for this research to be conducted. It also required meeting with ahi kā members to find out what they wanted to achieve. This information went into the research and ethics proposal, leaving room for development of specific workshop framework and for survey and interview questions to be constructed during the research.

The Tomokanga framework is also in alignment with cyclical process of participatory action research and the need to reflect on information gathered at each stage and using this information to inform the next step in the process.

Analysis

The participatory research method there were three cycles provided within the framework where analysis was carried out. The three cycles were:

1. an examination of current situation,
2. the implementation of change and
3. an evaluation of implementation of change

Within each cycle a reflexive process of share, plan, act, observe, reflect was carried out. The first cycle was carried out during the first three wānanga and the second and third cycles were done following each wānanga. The third cycle was also done at toward the end of the research where an analysis of all of the data collected, including the survey results and the interview, to be able to construct the final answers for the research question. A brief description of the analysis process at each stage follows:

Cycle 1 – current situation: Notes were taken at the wānanga held with ahi kā on their understandings of what rongoā Māori was, who the ahi kā were and what they wanted to achieve. From the rongoā programme and research, current state of the plants, the ailments that people were working with, what ailments happened when whanau visited and who was allowed to attend the wānanga. From these understandings, some parameters were point around the definitions of the rongoā programme and shared back with the ahi kā for confirmation.

Cycle 2 – implement change: if time allowed after each wānanga, a debrief was held and notes taken to note down the experiences held at the wānanga and to gather any suggestions made by the participants. Images and videos were shared on the Facebook group page and any suggestions on changes were discussed in the group. Research was carried out on any suggestions that the ahi kā researchers deemed valid and findings from these were included in the planning stage for the following wānanga.

Cycle 3 – evaluation of change: this cycle is where the culmination of all of the data gathered; meeting notes, minutes, survey results, interviews, journal entries and email threads to determine the answers to the research questions so that the findings can be used to inform the next phase of the rongoā programme for the hapū members of Ngāti te Maunga. To be able to answer the research questions, firstly the researchers had to define the difference between an issue and a challenge.

These were defined as follows:

- Issue: a minor event that required minimal time and effort to rectify and that did not cause prolonged emotional distressed.
- Challenges: an event that required in depth discussions to work through and that caused elevated distress for the researchers, the ahi kā or the kuia and koroua.

Lesson learned were identified as incidences where there was a change in the programme plan or an awareness to knowledge that was not initially explicit to the researchers. Tools that were not known, or implicit knowledge that the researchers made explicit, during the research were discussed.

Findings

The purpose of this research was to gain some insights into the lessons learned from implementing a rongoā programme. Participatory action research and autoethnography methodology were used to gather information and the Tomokanga pre-engagement framework was used to assist in the decision making process. The research also focused on determining the challenges and improvements made through the implementation of this rongoā programme. The participatory action method enabled a reflexive discussion to be held at various stages of the programmes, which allowed the group to define the challenges and decide on a plan of what was required to make well informed decisions. Here the researchers were able to comment on the different knowledge sets and decide on the preferred path of action.

Reflexive sessions provided greater knowledge and understanding of the main challenges faced by the researchers. This included decisions made to improve the programme's ability to reach the hapū ora goal through the hapū Facebook page. This page provided a space for ahi kā to be able to learn and use rongoā confidently to improve their wellbeing.

To present these findings, this chapter is divided into three sections; firstly, I will discuss the challenges and the decisions made during the programme. The findings for this first section was collected through the first two cycles of the participatory action research method. Researchers initially defined the purpose of the programme and research and what the rongoā programme was to incorporate. The second cycle was the evaluation of the events and changes made throughout the implementation of the rongoā programme.

The second section will present the improvements made through the programme and the intended improvements for phase two of the rongoā programme that will continue after this research has completed. The Facebook survey and the doctor's interview, along with the ahi kā researchers' comments contributed, to the development of the second phase of the rongoā programme. The final section of this chapter will discuss the lessons learned from using the tools for participatory action research and autoethnography methods.

Challenges

To determine the main challenges for the rongoā programme, an analysis of the journal entries, notes from meetings and interactions on the Facebook page was conducted. The analysis found five main challenges for the researchers to discuss; timing, location, different value-base, providing a holistic-based programme and continuous participation. This section will now discuss each of these challenges and how researcher worked through each challenge.

Timing and prioritisation

The beginning of the programme development was at the same time that Ngāti Tūwharetoa was finalising their Treaty settlement and that the Whanganui Bay Trust Charter being developed. These important activities required the ahi kā attention and were prioritised ahead of the rongoā programme. Taking time to prioritise all of the ahi kā commitments helped to determine the timing of wānanga and gave space for more planning and the ability to use the Facebook group as a form of interaction (Brown, 2019 unpublished Genesis report). The first challenge that the ahi kā came across was having activities that needed their attention all happening at the same time.

“Give plenty of notice of when the wānanga are on” whānau 3

“Heaps of notice in advance longer before activities take place” whānau 11

Iwi and land activities were not the only activities needing time and energy of the ahi kā. The completion of the marae was a priority for the ahi kā and it was also one of the projects within E Tu Rongoā Mā Tāne. Although a Matariki rongoā programme was planned to take place in 2018, this was rescheduled once the ahi kā put forward that they wanted to do a fundraising Matariki dinner with the kura (school) that visited them every year. The ahi kā still incorporated the use of rongoā rākau (medicinal plants) into the menu for the evening.

Understanding Māori time

Working with whānau required an acceptance that flexibility and adaptability as researchers navigated the development of the programme. The researchers understood time to be conceptual and acknowledge that the understanding of time also needs to be decolonised in order to plan for the timings of wānanga (sessions of learning). From a *te ao Māori* worldview, time is not two dimensional or only linear, that connects the past and the future to the present. A person can only enact identity in the present (Tate, 2012). The enactment of identity is done with time and this can be understood as *te wā*, referring to a specific time, or the moment of reaching a goal (Tate, 2012). The reference of moment has a better affiliation to Māori understanding as either being a period or something of significance that can be located in time (Meads, 2016). However, both of these meanings omit the many contributing factors in a moment, and time can therefore be referred to as *te wā* and *he wā*. Tate (2012) refers to achieving a goal or fulfilment as *te wā*, and *he wā* as the journey towards *te wā*. Therefore, collectively these can be referred to as stages. Each stage is a journey on *he wā* and accomplishing the goal of each stage is *te wā*, a moment of fulfilment to the end goal or fulfilment of the kaupapa.

In this case, fulfilling the *ora* goals; creating a database of all of the *rongoā* plants on the lands of Ngāti te Maunga; a Facebook group page being used to learn and share about *rongoā* and the *ahi kā* becoming confident in learning how to use *rongoā* confidently would be the main *te wa*.

This concept of *te wā* and *he wā* fit's both into the chronological time base, but also cyclical time of life cycles and ecological systems that Māori relate to, as seen with the use of the *maramataka*. Clarke and Harris, describes the *maramataka* as “a complex system that utilises the sun, moon, stars, environment and ecology to track time and occurrences. It requires a broad understanding of many facets from the world around us and above us” and that each *iwi* and *hapū* schedule their activities (2017, p.135). This was the known method of time and timing before the arrival of settlers, so even with time, Māori, including Ngāti te Maunga are living in a *te tiriti* space between the introduced Greenwich mean time and the *maramataka*. The table below shows when the wānanga ran and the corresponding *maramataka* phase and activity aligned with that time.

Table 2. Dates of wānanga with moon phase and relevance to maramataka.

Date	Moon Phase	Maramataka
24 February 2018	58% 1 day after first quarter	Tanagaroa Kiokio - set by water Planting/Bush/give back
28 & 29 April 2018	95-98% 1 day before full moon	Ohua - Planting
22&23 September 2018	92-96% 1 day before full moon	Ohua - Planting
19 January 2019	94% 2 days before full moon	Atua - Planting
17 February 2019	91% 3 days before full moon	Mawharu - Planting
10 March 2019	11% 3 days after new moon	Okoro - mod to high energy
3 May 2019 NTGET Presentation	4% 2 days before new moon	Mutuwhenua - lowest energy

Note. 2 (Source: Adapted from Hoeta, 2018).

Maramataka

The maramataka is measurement of time based on the sun, moon and stars that is an ancient practice that all indigenous societies depend on (Best, 1959; Robert, Weko, & Clarke, 2006). The maramataka was used throughout Polynesian societies to organise the activities of communities. The sun, moon and stars were used to foretell the appropriate time to gather food, planting and harvest of plants and fish (Best, 1959).

Determining the appropriate time to run each *wānanga* was difficult as the researchers tried to line up their busy schedules. It was decided that instead of the dates being set by what suited people, that the researchers would be guided and

determined by the maramataka. The ahi kā decided to schedule wānanga the weekend closest to the full moon, as this was recognised as a good time for new activities (Robert, et al., 2006). The first and final wānanga were the only wānanga not aligned to the full moon. The first wānanga was based on availability of people, that wānanga was changed on the day, due to a health crisis of an ahi kā whānau. For whānau who still attended, the time was used to sit with the ahi kā kuia, where we discussed their experiences of rongoā, as I attended to a mamae (wound) on one the kuia's leg. It was a kōrero by the lake, on the *papakāinga* and the stories shared were an indication of the integral use of rongoā in daily life, and the connection to their *tīpuna*.

The final wānanga was predominately rongoā making and the participants did not go into the bush. Instead, the ahi kā made rongoā while the facilitating healer guided them. This aligned with the moderate to high energy of the *maramataka* without requiring a connection with the environment. The final event on *table. 2*, was when the ahi kā presented a progress report for the Te Ao Turoa project, of which the rongoā programme was the main topic, to the Ngāti Tūwharetoa Genesis Energy Trust (NTGET) committee. Our *kuia* who are also the ahi kā attended. Unfortunately, due to the distance our *kaumatua* could not attend. It was a presentation enjoyed by NTGET and the ahi kā and provided both groups with a summary of the achievements made through the programme. The presentation provided an opportunity to share the multiple *he wā* (moments) and the achievement of *te wā* (time when goals) at each stage and that each *te wā* aligned to the hapū ora goals. The ahi kā followed the meeting with a hakari and an impromptu poroporoake (celebration) at Whanganui Bay the following weekend. This weekend had a new moon and it is a settled time with little physical activity required. The ahi kā used this time to reflect on what had happened on the programme and at the presentation at NTGET. Whānau stated their sense of achievement and fulfilment with the programme.

“It was beautiful and how it used to be, they all took turns standing up to give a kōrero about how they felt about the presentation and the programme, they all spoke about how they could feel the arohā and the connections. Having a tangi

*at the same time, it was beautiful". Te Ao Turoa Project
Manager*

Location

The timing of wānanga were influenced by the challenging location of the papakāinga at Whanganui Bay, where the ahi kā reside. There is a 30-minute drive through a farm and a canyon road, that is pumiced and is often washed out during heavy rainfalls. The first challenge this location created was the accessibility to the papakāinga for hapū members who wanted to join in wānanga. Secondly, the winter conditions can get harsh for the ahi kā who remain living in the Bay during this time. The final location challenge, was the availability of the marae while it was in the process of being completed. All three of these location challenges were remedied by repositioning the challenges. The accessibility and weather conditions were overcome by accepting that it was best to run wānanga over the warmer months. The solution to the marae accessibility challenge was achieved when researchers focused on the wānanga kaupapa and challenged their own thinking of what the marae represented. The understanding of what the marae represented was then compared with what the land represented and how the ahi kā researchers related to both, marae and land (Aikman, 2015). These understandings will be discussed next.

From a Māori worldview, location contributes to a person's identity and this is acknowledged when a person introduces themselves by reciting their pepeha. The pepeha acknowledges the lands and bodies of water that a person physically and spiritually belongs to and is referred to as one's *tūrangawaewae*, or a person's right through birth to stand in a place (Henwood & Henwood, 2011; Meads, 2016). As mentioned, the hapū of Ngāti te Maunga have four land Trust's that reside within the boundaries of Ngāti te Maunga, there is also a marae complex that is in the process of being completed. The ahi kā researchers decided that all wānanga were to be held on the lands and for the first phase to be carried out on Whanganui Bay (the Bay), due to that being the papakāinga and where the ahi kā live.

Marae, pā, papakāinga.

In contemporary times, the *marae* is known as the space that people gather to conduct meetings, celebrations, *tangihanga* (funerals) and *wānanga*. The marae often consists of a *wharenui* (meeting house), *wharekai* (kitchen/dining hall), *wharepaku* (ablution blocks) and other buildings to conduct hapū business (Meads, 2016). Traditionally the marae was referred to as the *pā* (fortified area) and the marae was the space in front of the wharenui, where *manuhiri* (guests) were received. The *wharenui* and *wharekai* are often named after *tīpuna* of the *hapū* that the marae is located and the artwork that adorns the buildings, represent *tīpuna* and reflect stories from the *hapū* or the landscape (Mead, 2016). Giving the buildings and marae an ancestral name links the people who belong to the area through their *whakapapa* (genealogy) and the land then becoming the *tūrangawaewae* for the decedents of the named *tīpuna*.

At Whanganui Bay the marae has not been opened but access to the wharekai was allowed as long as the interim *tikanga* (protocols) were followed. These included, only eating in the kitchen and no food in the dining hall as this was being utilised in place of the wharenui. The wharekai was only used for *wānanga* and hui, not for *tangihanga* or big family gatherings. For these occasions, an area on the lakefront by the main house was used. This explicit instruction meant researchers could *wānanga* at the lakefront if the marae was not available or suitable. This decision met the understanding that all *wānanga* are to be held on Ngāti te Maunga land, and the lakefront being used for hapū business has been, and is still, a common practice. The restriction from the marae being incomplete, did not restrain *ahi ka* from engaging in traditional practices.

“This whenua is where the church and the ngahere brings you sustenance, shade and cover and the beauty of it all, they never argue back with you...

We’ve turned gifts into concrete things, we are the church.” ahi ka 1

This decision also aligned with the values of the hapū, it did not transgress any *tikanga*, keeping *wānanga* participants culturally safe and sustained their connection to the land and *ngā atua*.

Place and belonging.

*“Ko te wai ki te kohatu
Ko te kohatu ki te oneone
Ko te oneone ki te otaota
Ko te otaota ki te totara”
nā, Koro Kahurangi Hepi*

The boundaries of Ngāti te Maunga are stated in above quote by my Koro Koro (great grandfather), Kahurangi Hepi. The locations mentioned are known by ahi kā and hapū members and gave reference to specific body of water, stone, soil and tree. For the ahi kā of Ngāti te Maunga, Whanganui Bay is where their home is physically, mentally and spiritually. Although it may present with some challenges that come with living off the grid, difficult access and at times very cold weather; it is the place that they belong to because it is also where their tīpuna resided and where those who have passed on now lay. Whanganui Bay is also home to whānau members who visit back to reconnect and feel a sense of belonging. It is where the memories of the past are remembered, connections strengthened and reaffirmed, thus connecting the living to the land and the people both present and past (Panelli & Tipa, 2011). This understanding of the connection to the land has contributed to Māori and non-Māori scholars' acceptance of the "...popular truism that without the land, the people are economically and spiritually bereft" (Hill, 2012, p.30).

It is important to distinguish between people belonging or having ties to the land as opposed to an economic view that land belongs to people. The interconnectedness between the land and people means that the ahi kā looked to work with the land and so wānanga had to be held on the land (Henwood & Henwood, 2011). Ahi kā understood that the land would help connect to knowledge through time and space, again connecting them to the different elements of the environment and to the *mauri* (life-force) that connects everyone and everything (Henwood & Henwood; Hill, 2012; Mark & Lyons, 2010). It is only in the land and air that all of the elements connect and why the connection to land is a fundamental of being Māori. This is how the voyaging pacific islanders became Māori and this is why Māori primarily value land and waters, noting that

economic development acquired from these should not devalue the ancestral and spiritual connection.

Māori, refer to the spiritual connection to land, *tapu o te whenua* relates to Māori creation stories that embody the *whenua* of Papatūānuku, mother earth (Tate, 2012). This personification is a reminder that the land provides sustenance in many forms, from human primal needs, such as food, water and shelter, to the complex needs of love and belonging (Forster, 2016).

Location and Wellbeing.

The importance of location to wellbeing has been a founding concept for the Ngāti Tūwharetoa through the chiefs of the iwi, from Ngatoroirangi to the present chief, tā Tumu TeHeuheu, as he noted in the recently enacted Ngāti Tūwharetoa Claims Deed of Settlement:

I have alluded to the importance of maintaining the linkages of our whakapapa tangata-ki-tangata, but we must also maintain the whakapapa links between ourselves and our physical and spiritual taonga. As part of our vision for the future, I encourage us all to explore and develop effective strategies for enhancing these vital foundations of our existence. (New Zealand Government, 2017, p.5).

The wellbeing of Māori is partly determined through the level of relationships that one has between their spiritual beliefs, with the land and environment and with other people (Forster, 2016; Meads, 2016; Tate, 2012). I have previously mentioned these connections and the rongoā programme provided a space for ahi kā and whānau to strengthen their relationships, but these are repeated because relationships are essential to Māori wellbeing (Mark & Lyons, 2010). It is the condition of these relationships that will contribute to how the mauri (life-force) flows, so if there are strong continuous relationships then the flow will be strong and therefore mauriora will prevail (Durie, 2001; Huambachano, 2018). Location and wellbeing is of interest for geographers and health researchers as geography now being researched in relation to the relationship people have with the place, instead of only mapping diseases location

and intensity (Huambachano, 2018; Panelli & Tipa, 2007). Ryff's (1989), six wellbeing factors; autonomy, environmental mastery, personal growth, positive relations with others, purpose in life and self-acceptance, demonstrates that relationships are connected to a person and communities' wellbeing (as stated in, Panella & Tipa, 2007).

The Waitangi Tribunal has been a mechanism for Māori to have cases heard that relate to grievances over land acquisition. Through the hearing of these claims, whānau were asked to present evidence of their connection to the lands and these are often given through *whakapapa*, *waiata* (songs), *whakatauki* (*proverbs*) and other forms of oral transmission of history (Hill, 2012). When Māori have lands returned it is because the evidence they present has justified the return. These lands are significant for Māori and reconnect with the land is important for the wellbeing of the people (Henwood & Henwood, 2011; Hill, 2012). Reconnection is a step towards the ability to be *kaitiaki* (guardian) of the lands that connect Māori to their tīpuna (ancestors) and provides the space to enact tino rangātiratanga, with their tīpuna (ancestors), their whenua (lands), their tāngata (people) and atua (deities) (Tate, 2012). Researchers continue to study the impact that cultural knowledge has in regards to understanding the geography of wellbeing for indigenous peoples including the people of Ngāti te Maunga (Henwood & Henwood, 2011; Panelli & Tipa, 2007).

Within the rongoā programme participants learned what they were able to source from their *papakāinga* and this prompted some to change in their behaviour towards health and the way they interact with their environment. For many of the Facebook members the rongoā provided a vehicle to reflect on what they knew about natural ways of keeping well, as represented in the quotes below:

Knowledge of alternative medicine derived from local plants available easily to everyone. Its simple not complicated... Look further into natural alternate medicines instead of prescription medicines. whānau 2.

How many different rongoā we have at home.... [I] trust rongoā more than I did before. whānau 7

The programme also provided a safe space for hapū members to explore their whenua and *mātauranga* and how these would change their behaviours towards their *whenua*.

*I felt more respect for the whenua I was brought up on
opposed to taking it for granted. whānau 8*

...stop cutting down trees. whānau 6

Identities, multiplicity, culture and values

The difficult challenges of the programme arose when there was a conflict in cultural values. Cultural values are what identities are founded on, but in our modern context, the ability to express one's Māori multiplicity and retain a clear cultural identity is a challenge. This was the case for the doctor who came across this, being a Māori doctor and the conflicts that would happen between her personal cultural identity as Māori and her professional identity as a doctor of western medicine.

when I do marae clinics, you can't take that western thing out of me because it's unsafe for me not to be able to look at notes, I need to know those patients, I need to know their notes, I need to know what medicines they're on, I need to know what reasons they've been in hospital and its just a dangerous world to be seeing someone without having any of that knowledge. Its difficult to take that safety thing out of me and there are so many different conflicts of interest, believe me. Doctor

Opposition to cultural values created the most energy and time-consuming challenges to researchers and ahi kā. Those involved with the rongoā programme were Māori and of Tūwharetoa and Ngāti te Maunga descent. However, this did not mean they had a common understanding of the cultural tikanga and mātauranga that was held by the ahi kā of Ngāti te Maunga.

Different lived histories have created different interpretations and constructions of knowledge and understandings. It is when these differences come together that tension can occur between groups and individuals. Henry Adams coined the term as multiplicity, as tension between people, due to differences in knowledge construction and lived experience (Borus, 2008).

Multiplicity was an inevitable effect of globalisation where increased mobility of people and experiences with other cultures can alter the construction of their identity. Adam's noted that multiplicity created constant displacement for humanity (Borus, 2008). Māori displacement from their lands moved them into urban areas and other iwi lands where they acquired different knowledge and

values through generations. Research done on indigenous peoples homogenised the unique aspects of hapū into a global ethnic one, Māori (George, 2012). George (2012), acknowledges the historical events that have contributed to Māori ability to express their Māori multiplicity. both in the workspace and on within private spaces. The ahi kā did not disengage with this challenge though; instead they found a solution forward through the application of tikanga (Webber-Dreadon, 2010).

Tikanga

The conception of this rongoā programme was based on values that were decided upon by hapū members who attended a hapū ora hui in April 2016. The values that were identified at the hui were: *whānaungatanga*, *ora* (wellbeing), *kotahitanga* (wholeness, working in unison, collaboration) and *kaitiakitanga* (guardianship) was added (Henwood & Henwood, 2011). *Tino rangātiratanga* (self-determination) was a value that was not explicitly named at the *hapū ora hui*. However, it was a value continuously referred to throughout the programme and is one of the articles of Te Tiriti o Waitangi. *Tino rangātiratanga* showed itself more in the form of challenging colonial mindsets and behaviours, when these came into conversations and the decision making process. These were closely linked to the ahi kā being free to exercise their rights as kaitiaki (Henwood & Henwood, 2001; Hikuroa, Slade & Gravely, 2011; Royal, 2003). Through conversations when there was a difference in prioritisation of values and if a barrier to *kaitiakitanga* was created.

For Māori, tikanga is an important concept that guides a way of being in life. It is founded on the understanding that the values; *pono*, *tika* and *aroha* enhance *mana* and restores *tapu* (Tate, 2012) which contributes to the wellbeing of people through living within the boundaries of *tapu* and *noa* (Durie, 2003; Meads, 2016; Pere, 2003; Tate, 2012). These values are multifaceted and to go through each concept is outside the scope of this thesis, but all of these concepts are interrelated and at the heart of being Māori. How these values are expressed is determined by the people and the place of each hapū and then enhanced with the values of *manaakitanga*, *tino rangātiratanga*, *kaitiakitanga* and *kotahitanga*.

We have witnessed a rapacious colonial mindset and a hunger that has severed and weakened our people's relationship with our taonga tuku iho. In the process, we have been subjected to the systematic political and legislative erosion of our traditional beliefs and values, and all of this has imposed a heavy toll on the many facets of our wellbeing. We take heart in the fact that our history does illustrate our remarkable resilience for survival in a world of incredible challenge and uncertainty. Our survival is attributed to the legacy laid down for us by our ancestors, originating with our eponymous ancestor Ngatoroirangi. (TeHeuheu, Te Kotahitanga Tūwharetoa, 2015. p. 6).

This quote from Tā TeTumu TeHeuheu, the paramount chief of Ngāti Tūwharetoa encapsulates the erosion of Tūwharetoa tikanga that has happened due to the different sets of knowledge and values that make up the multiplicity of Māori in contemporary times. Tā Te Heuheu's quote also that the knowledge of the ancestors is what the people of Ngāti Tūwharetoa can draw upon to build strength and improve their wellbeing. Our founding ancestor and revered tohunga (knowledgeable elder) Ngatoroirangi, held knowledge that transcended time and space, knowledge held within the mātauranga of Māori and Ngāti Tūwharetoa, before the impacts of the settlers and the process of colonisation and christianity.

Colonial Mindset

Te Heuheu's further refers to the colonial mindset; he does not refer to a race or ethnicity, but instead to a way of thinking. Colonisation is a process that has been used throughout the ages, where a set values and behaviours were systematically enforced on to another group of people with differing values and ways of being.

Colonisation and the research of the effects of colonisation has forced Māori knowledge and the acquisition of it to be deconstructed and justified, therefore defining Māori ontology, or the ways of being and existing. Finding the similarities and defining the differences provided a bridge where whānau with varied belief knowledge can respectfully discuss. Together the focus shifted from

understandings of whakapapa and colonisation to one of wellbeing through self-determination and decolonisation by putting mātauranga at the centre. This enabled the focus on and conscientization through the remembrance of our collective history and the knowledge of wellbeing held within our historical knowledge (Hickey, 2008).

One and a half centuries later however, New Zealand and Māori began to experience a renaissance and a reclaiming of the Māori culture and mātauranga that informed their beliefs and cultural norms previously (George, 2010; Meads, 2016; New Zealand Planning Council, 1979). This was in resistance to the social atmosphere that was happening at the time with the declining wellbeing of the Māori peoples. In the endeavour to improve the wellbeing of their people, Māori looked to the knowledge held by their ancestors to ameliorate past traumas and to find strength in remedies held within their own histories (Wirihana & Smith, 2014). Since the 1970s and 1980s there has been a swell of research towards the wellbeing of Māori and more recently in the 2000s a focus on how rongoā Māori can contribute to the improved wellbeing of the peoples (Ahuriri-Driscoll, 2014; Jones, 2000; Mark, Chamerlain & Boulton, 2017; Ministry of Health, 2018a; NZ Planning Council, 1979).

Christianity

Christianity played a role in colonisation as it brought in a different philosophical base to the Māori worldview in regards to the reasoning of what creates illness. Māori regarded illness that was not a physical ailment to be a mate Māori or a transgression made of tapu. This is when the knowledge of a tohunga (knowledgeable elder) would be sought to rebalance the transgression and restore wellbeing (Joseph, 2000; Royal, 2003; Tate; 2012). As new diseases entered the Māori communities through contact with settlers, tohunga were not unable to cure the new diseases brought by the settlers, and so some Māori turned to the Missionaries to cure the diseases as they held the knowledge of their ‘God’ (Owens, 1968). This ideology also contributed to the formation of the Tohunga Suppression Act 1907. The uptake of Christianity was quicker in the south due to the Missionaries enlisting the assistance of Māori teachers, who were able to articulate Christian messaging in a way that Māori were able to understand (Owens, 1968; Tate, 2012). The use of Māori teachers saw a rapid expansion and

uptake of christianity within Māori communities (Owens, 1968). The reasons for Māori converting to christianity has many attributing variables and should not be attributed to broad societal conversions, but instead the individuals understanding and experience of religion. The diffusion of christianity into the Māori understanding grew over time as from individuals' conversions; whānau groups took on the religious beliefs to a point where it was considered the belief system to base a whānau's culture and wellbeing from (Matthews, 2011; Owens, 1968). This however does not imply that a single religious belief system was fully taken up by a whole hapū or iwi group and christianity never infiltrated Māori belief system to the complete abandonment of their original ways of understanding the concepts of Gods, creation and illnesses.

The greatest influence in the uptake of christianity came when Māori were able to read and write in their own language (Matthews, 2011; Owens, 1968). The written christian texts in te reo Māori enable the christian literacy to be more accessible and more mobile than the missionaries and therefore the foundations of the missionaries' work were already done prior to their arrival into new areas (Owens, 1968). The christian writings were the main source of literacy for Māori to learn to read in their own language and then later in English (Matthews, 2011; Owens, 1968). Religious conversion may not have been the intention for Māori, it was an inadvertent consequence of their emphasis on wanting to learn the new act of reading and writing (Owens, 1968).

Christianity and mātauranga are similar but not the same and differences in conversations between the ahi kā highlighted the subtle discord and created a space to discuss the language used and to find words that were accepted by all so that we could all move forward together respectfully. One area of contention was how the plants were referred to in relation to us, as Ngāti te Maunga and as human beings. Some of the ahi kā referred to plants as their tuakana (older sibling), which inferred that they were directly related. However, this made others uncomfortable and preferred to refer to the plants as being related through the Earth and everything on it, being created by God. Both lines of thinking indicated that there is a relationship but the prior refers to a closer relationship to the land and spatial environment. This line of thought aligns with indigenous theology, which posits that the theology was contextualised and comes from within the culture and not from another culture and context (Tate, 2012).

Tikangā, pono, legislation and religion.

The arrival of settlers brought a new set of mores and norms, new christian beliefs and new laws to rule the land by. Māori continuously work on improving the inclusion of te ao Māori into governmental documents and the tikanga-a-rongoā document is an example of including tikanga and rongoā into health. However, as stated below, there are standards, but there is a need for health professionals to accept the standards.

“... that area’s tikanga that would have its standards, just like kohanga has its way relative to its area and every area will have special plants and every area and they will know those plants best and so they could come up with their own standards and their own ethics and their own ways of doing things, which they already do, it just needs to be accepted.”

Doctor

During the programme the difference between *tikangā* and common law was highlighted when the Whanganui Bay Reservation Trust introduced the health and safety policy and procedures. The ahi kā argued that the Trust’s policy and procedure restricted hapū members for living freely on their papakāinga and requiring permission from a *pākēha* (non-Māori) constructed entity was oppressive. The ahi kā challenged the Trust and again are using tikanga as a method to work through the differences, what is required and the best solution for Ngāti te Maunga.

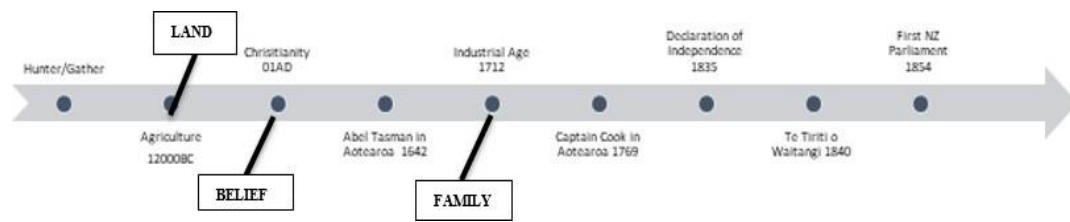
Challenging another hapū organisation can be more difficult than challenging non-Māori setting as the people within the organisation are also whānau members and therefore the manner in which these types of challenges are addressed have to be carefully considered. This situation highlighted the multiplicity that Māori have as peoples and that is also present at a hapū and whānau level (George, 2012). To work through this challenge, the ahi kā researchers focused on what they were trying to achieve and the what was the right thing to do according to *hapū tikanga* and the values that were the focus of the *hapū ora hui* held in April 2016.

Shared History

The ahi kā have a shared history with other members of Ngāti te Maunga, with members of Ngāti Tūwharetoa iwi, with Māori, with Pacific people and with indigenous peoples around the world. Many of these peoples contributed to the existence of Māori, whether it was through the journeys made through the Pacific to Aotearoa, or after they arrived and travelled from the eastern bay of Te Ika ā Māui (North Island, Aotearoa) as Ngatoroirangi and Tia did to laid claim to the Taupō District. Or it could be the shared history through the more intimate establishment of Ngāti te Maunga and who Te Maunga was and how she came to be the founding tīpuna. Or it could be the shared experience had by indigenous peoples who have an experience of being colonised and a systematic attempt to distinguish who they are as a peoples and as individuals. The mechanism of the colonisation is the recurrence of separation throughout history, where there has been a disconnection between people, land, families and spiritual beliefs. As Māori ancestors set for new lands, the Pacific voyagers had brought new lands to their canoes, they stopped to explore and formed relationships with the inhabitants before voyaging on. As Māori arrived adapted to their new environment, sounds and food source (Spiller, Barclay-Kerr & Panoho, 2015; Waitangi Tribunal, 2011). Each waka made their home on Aotearoa, some leaders (like Ngatoroirangi and Tia) wanted to find their own lands for their whānau and followers and ventured inland to lay claims to the Taupō region (Stokes, 2000). From here the numbers of followers grew and more leaders emerged who either conquered land or have it gifted to them.

The major social change for Māori was the arrival of colonial people with their knowledge, laws, beliefs and ways of being. The settlers had experiences disconnection to land, beliefs and history and had millennia to adapt to these changes. The timeline below illustrates the time difference of these changes, compared to intensified assimilation that Māori experienced.

Figure 5. Timeline representing social changes with the disconnection impact these had for people indicated in the text box.



As the timeline above depicts that where western world had around 3,000 years of adapting to the effects of agriculture, Māori had just under a century to adapt between the time of Captain Cook’s arrival and the formation of the new government. New agricultural practices changed the relationship Māori had with the land, where prior they would work with the land and environment. Prior Maori would with the land and environment as opposed to working the land. Christianity as mentioned previously was another form of separation experience with the arrival of missionary settlers and there was the industrial age, where families separated from their lands and at times from each other. The arrival of the settlers saw a change in the relationship with their spiritual beliefs, a change in relationship with the land and change in the relationship with whānau. All of these changes interrupted the mauri flow between Maori and the land, severing that bond and decreasing Maori wellbeing (Matthews, 2011). It is because of this journey and the resilience shown by tīpuna, that Māori choose enact the leadership that sustained a race that in 1856 was regarded as a ‘dying race’.

Ngāti te Maunga applied tikanga as kaitiakitanga to confront events or occurrences that opposed or oppressed their rights of rangātiratanga. This was achieved by the ahi kā deciding how to use the values they chose of aroha, tika and pono to support collective success.

The chosen solution

Tikanga and connection to the land are important for ahi kā to enact their *kaitiakitanga* (guardianship) of the land and to *manaaki* (care for) those who were returning home for each wānanga. Exercising cultural values chosen by ahi kā assists their definition of identity as Ngāti te Maunga, which is associated with mana (integrity, strength) and wellbeing.

The cultural identity of Ngāti te Maunga like other hapū and indigenous peoples had been weakened through colonisation (Panelli & Tipa, 2007). Returning to cultural lands and practices are recognised means of healing the historical traumas inflicting through the process of colonisation (Brave Heart & DeBruyn, 1998; Duran, et al., 2008; Lawson-TeAho, 2014; Wirihana & Smith, 2014).

Determining what is correct required an analysis of pono and tika, which are Māori concepts that guided some of the more challenging discussions toward a decision that all participants were confident in making. Taitoko, positioned John Rangihau statement “te rongoā kei roto i ō tātau ringa” (1987, p.24), as his master’s thesis question, on whether tikanga and cultural identity, having the potential to be a healer for Māori (2013). Every decision that was made within this research was made as a collective, where each person was able to put forward their own understanding of the situation and what the possible impacts could be. Creating a collective approach to the decision making process that considered the holistic nature of the programme.

Holistic-based programme

The holism aspect of the Māori culture is a reflection of knowledge taught from generation to generation (Hemara, 2000). An integration of land, history and topical knowledge was woven together and included in each lesson to improve the uptake of knowledge (Bishop & Berryman, 2006; Hemara, 2000). Knowledge was handed down from tohunga to student with the physical and spiritual aspects taught at each lesson (Royal, 2003). The challenge of delivering a holistic programme was that hapū members' assumed that I would facilitate the wānanga. However, due to having the role as a researcher and helping to coordinate the rongoā programme, I did not have the capacity to facilitate the wānanga as a healer and keep everyone physically and spiritually safe at the same time. Researching what approach would be best when no other hapū members were available to facilitate the wānanga, it was decided to get the services of an experienced healer and facilitator. The ahi kā researchers accepted the compromise between Ngāti te Maungatanga and quality of rongoā knowledge, knowing that the participants would be kept culturally safe. Value-based programmes can also be holistic, as values are the foundations of a cultural identity and Ngāti te Maunga values were woven into many aspects of the programme.

Kaupapa woven with values

At the April 2016 hapū hui, the hapū described themselves as practicing the values of (figure.1): *kotahitanga; whenua; kaitiakitanga; whakapapa, mātauranga, maumahara; ora; wānanga, te reo* and *whānaungatanga*, also an important promise made was the intention for the hapū to “work above the line”. This meant that in, recognising that journey of hapū ora may not be a smooth one and challenges and issues will occur, and will require discussions. The “above the line” rule meant that no blame was allowed with an aim to keep the discussions in an objective manner to refrain from people making personal attacks on others.

Value-based designed programmes are based on *tikanga* for Māori as *tikanga* guides the actions and represent the values. Values and *tikanga* are based on cultural understanding and provide common principles to work from values and *tikanga* are not identical for everyone, they are often similar enough to develop a rongoā and wellbeing programme (Meads, 2016; Joseph, 2012).

In today's diverse views and with the acknowledgement of Māori multiplicity, it is advised that when using *kupu* Māori, that whoever is developing the programme, defines the principles that underlie the meaning of each *kupu* for that context (Joseph, 2012). Having a value-based focused programme moves attention away from the economic baseline measure, which has been used as a measure of success and wellbeing, to the detriment to the identity of Māori (Mead, 2013).

Kaupapa delivery

The programme delivery had to be holistic and “had to incorporate the spiritual, intellectual, physical wellbeing of the individuals and the collective. As human and economic resources were identified, skills were taught the would commensurate” (Hemara, 2000. p.40). This interconnectedness is located in Māori mythology of Tāne (demi-god) ascended the heavens to find the highest level of knowledge and acquired *ngā kete mātauranga* (the baskets of knowledge); *te kete tuauri* (the knowledge of natural sciences and ritual practices), *te kete tuatea* (ancestral knowledge, including the destructive side of human nature), and *te kete aronui* (knowledge to advance the positive development of humankind). With these three *kete* the first *whare wānanga* was established (Waitoki, 2016). These *kete* assisted the ahi kā to determine how to prioritise what knowledge and work was done first and the stages throughout the programme.

The use of te reo Māori was identified as being of importance for the ahi kā, and it was also recognised that only of a couple of the ahi kā were proficient te reo (Māori language) speakers, so it was more about what Māori *kupu* were and meant. Regardless, *karakia* and *mihi* were upheld and where possible, Tūwharetoa reo was used. This was a discovery process at times when identifying the plants, as different *rohe* (tribal areas) have different names for plants. For example, the coriaria arborea is known as *tutu* in Tūwharetoa, but for the rongoā facilitator who is from the Hokianga in Northland, Ngā Puhī, she knows the plant as *tupākihi*. So during the wānanga where coriaria arborea was used, the healer would refer to it as *tutu*. This led to the acknowledgement that ahi kā and whānau needed to find out what *ingoa* (names) were used in Tūwaharetoa for the plants.

The whānau were asked to provide knowledge of the Tūwharetoa ingoa for *rākau* (plant).

The kaupapa delivery included the use of Tūwharetoa *mātauranga*, *tikanga* and *reo* was important for ahi kā to have as a part of the programme. These were included in each opportunity to enhance the mana of the hapū in as many ways as possible. The inclusion of Tūwharetoa connected Ngāti te Maunga to other hapū within Tūwharetoa and provided a wider connection to the experiences had within the programme.

Experiential learning.

“Let us make rongoā on our own but watch us” whānau 7

The programme was initially focused on learning how to identify the plants and keeping participants safe. To provide hands on experiences when learning all of the characteristics of rongoā, the ahi kā were shown how to observe and hear the environment, connect to the moana and, the whenua and inner self as part of preparing rongoā.

Figure 6. Wānanga participants connecting and preparing to make rongoā.



Hapū members with knowledge on plants, rongoā making or its use were encouraged to share at the wānanga, when they felt safe to. Participants were shown how to introduce themselves to the plants, as if they met for the first time.

Look at its features, smell, feel, taste on the tip of your tongue. Asking the plant questions and listening to what it was telling them. Nothing was wrong throughout this experience.

The rongoā rākau was incorporated in the kai (food) made for the *hakaari* (celebration feast). By preparing the kai together the ahi kā were able to see how rongoā rākau is included into the *hakaari*; *karamu* tea as a pre-meal drink, *kawakawa* tea instead of black tea, *makomako* or *tataramoa* made into a cold drink and koromiko tips to end the meal. Whānau were also shown how to make condiments using various rongoā, being made aware of the medicinal qualities and the medical contraindications to be aware of.

There was an attempt to include as many participants as possible, getting people to attempt new tasks or just simple tasks such as writing labels, grating pumice or mixing the infused oil with epsom salt allowed everyone the opportunity to contribute. By deconstructing the rongoā making process into small tasks enabled more people to participate. Having access to another facilitator was critical to delivering a quality workshop from a healer's perspective. Another task that was discovered during the programme, was the need to have someone recording the content and experiences of the programme. After the first wānanga where I focused on taking photos for this research, the ahi kā inquired about allocating a person to this role. This was another task where the researchers were able to get someone involved in the programme. The technology tasks were taken up by the younger members of the hapū and learning of rongoā was obtained through the recording of the wānanga. These images and videos were also shared on the Facebook group to share the rongoā programme experiences and to use as a resource for learning.

Figure 7. Photo of ahi kā making tanēkaha panipani at March 2019 wānanga.



Facebook secret group

At the initial planning hui with ahi kā, some of the whānau were disappointed that they would not be able to make the wānanga and asked if there was a way that they could be involved. From my tutoring and teaching background, I asked how they would feel about using a Facebook page because of the wide reach that it has to connect with our whānau (Pearce & Lermon, 2016), which was evident in the use of the existing ‘Whanganui Bay Whānau’ Facebook group which has 770 members and the ‘Ngāti te Maunga’ group that has 370 members. Facebook provided a medium that was familiar to whānau, had a wider reach, had functions to share comments, photos, videos, documents and to monitor engagement by the members of the group. All of these functions were required as the rongoā programme progressed. The whānau did have concerns of the use of the internet and in particular the protection of the information being shared. This was further discussed and after investigating the options, it was decided that a secret group would provide the best balance between retaining confidentiality, safety but also the flexibility to share amongst the members on the group page.

Continuous participation

The Facebook secret group page provided the ability for the ahi kā to retain contact with whānau members by providing information about rongoā and wellbeing, as well as sharing videos and photos from wānanga. The Facebook page also provided a space for ongoing learning and revision.

“Unfortunately I didn’t manage to come to some of the others but I did see them online [fb page] on making the rongoā and having the children involved. And I think having the children are definitely the future. So anything to do with medicine, it’s about repeating and layering, repetition over time and then it becomes second nature”. Doctor

This was noted from one of the researchers hui that was held “with all the delays the Facebook page has been able to keep the mauri of the kaupapa flowing” (journal observation, 16 December 2018). Throughout the programme, I researched how to design a programme that maintained the connection with whānau online between wananga. I found that the Tomokanga framework assisted with this combined with the Maslow’s Hierarchy of Needs model, and I focusing on what this meant in a Māori context.

Māori, Maslow and motivation

There were different reasons that motivated people to participate in the rongoā programme. Exploring/sharing the different motivations advanced ahi kā and hapū towards the wellbeing they were looking to gain from the programme.

Maslow’s Hierarchy of Needs model provides a platform to compartmentalise what aspects of the model required attention to motivate people and to sustain their motivation (Wachter, 2003). Maori writers have referred to Māori motivation coming through their connection to their whenua, tipuna and culture. This strengthens their sense of belonging and connection (Katene; 2013; Meads, 1994; Meads, 2016). In Maslow’s model this connections and belonging is on the third level. However, for Maori, security was also found in having these social needs addressed. In the delivery of the programme, all aspects of Maslow’s hierarchy were considered to give insight to the hapū members’ motivation to

participate and advance their knowledge. It also informed how Maslow's model integrated with other Māori models of wellbeing, such as Te Whare Tapa Wha and Te Wheke (Ministry of Health, 2015). Together these provided the best options on how to retain the ahi kā and hapū members' motivation to obtain the hapū ora value, of achieving wellness for our ahi kā. This meant there was more than just learning how to make the lotions and potions of rongoā Māori alone.

These learnings may have been an unintended consequence of the ahi kā's request for the rongoā programme to be run with Ngāti te Maunga values and tikanga. However, working in the bicultural space, provided further learning of how Māori would conceptualise and prioritise Maslow's model, as aroha and belonging being a central component of wellbeing, as articulated within the foundational concept of Te Ao Māori of pono, aroha and tika (Meads, 20016; Tate, 2012).

To understand why the whānau began with a problem, you have to understand that this was not about being deficit in the way that they think, as the hapū hui was about being strength and to be solution focused. The motivation of aroha was a strength base and solution focus to addressing the loss of the visiting doctor's services. The reasoning for the shift can be understood through Maslow's Hierarchy of Needs model, which depicts a view on the stages of human needs and the drivers for motivation. Although Maslow's model was constructed from a North American worldview, which is based on individualism and does not account for the collective worldview, it does provide another understanding of the different facets of motivations.

Utilising Maslow's model and Māori models for the rongoā programme, to understand what motivated whānau, helped to determine the 'why' of every engagement made (Dunne, 2009; Fletcher, 2006; Wachter, 2013). The differences in individuals' motivation created challenges that were constantly being navigated when deciding on why we needed to choose a certain method of engagement or platform for delivery over others. The decisions were made in regards to the strength of their motivation and their alignment to the hapū ora vision and then the goals of the rongoā programme.

Vision as a leader

Prior to the research beginning a mission statement or kaupapa statement had been developed for Ngāti te Maunga E Tū Rongo Mā Tāne hapū ora; “a hapū ora roopū that supports the implementation of programmes for the ‘Dreams and Aspirations’ (DnA) of Ngāti te Maunga. This mission aligned with the vision of the Whanganui Bay Reservation Trust, which is the governing body of the land that the papakāinga is on. Having common goals or visions across groups within a larger organisation builds the identity of that group and reduces conflict (Spiller, et al., 2015; Vaiioletti, 2012). Having common goals with other key stakeholders also helps to build connections to other networks that can provide support and strength to a particular goal, which had been identified the Whānau Ora commissioning agency (Te Pou Matakana, 2015).

Due to the outcomes being based on the ORA value, it was accepted that the concept of ORA was familiar enough not to define into a statement, rather an acknowledgement that the outcomes decided on where a pathway towards increasing the mana of Ngāti te Maunga. The assumption was that the wellness of the people would increase the mana of the people. The vision was intended to lead and uplift the mana of Ngāti te Maunga, the mana of the lands that provided sustenance and the people that belong to these lands. This in turn, further enabled self-determination of their lands, and the lives of their whānau and their futures.

Rangātiratanga.

A key factor to the motivation for the rongoā programme was the ability to enact rangātiratanga, so the vision became the leader of the programme. A leader as a singular person cannot move people in a certain direction; a crew and a vision is required (Spiller, et al., 2015). Rangātiratanga was clearly understood by ahi kā to govern the tikanga of Ngāti te Maunga and this had relevance for ahi kā and whānau. The strength of the relationship that whānau had to the programme’s purpose provided the energy that was required to move through the adversities along the way (Vaiioletti, 2012). The rongoā programme came from a request by the people and the conditions of participation were collectively determined at the beginning, so that the responsibility for the success of the programme was held by the people.

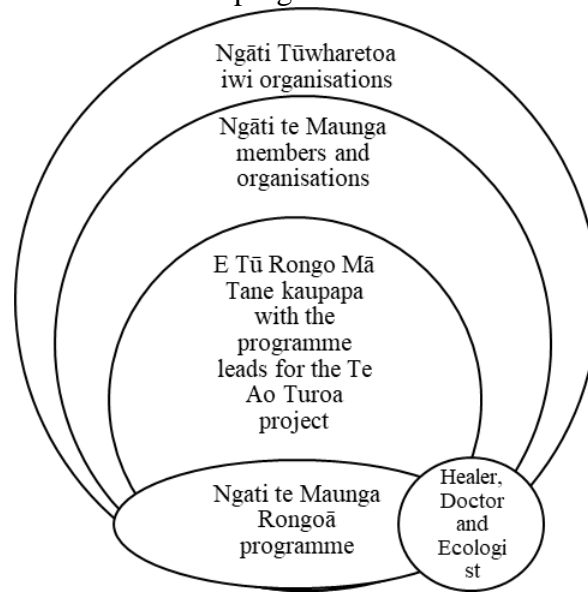
Having early engagement and providing transparency of the processes and what contributions were required by them, helped whānau to make an informed decision on the commitment level they were able to provide. It was important that ora was at the forefront of every decision made and that the participants were positive about the programme and abiding by the ‘above the line’ rule. This included that whoever wanted to attend the wānanga had to have a desire to be there and learn, not because they felt obligated to, as this could bring a negative energy to the wananga. Participants also had the understanding that the primary focus of the programme was to support the ahi kā, first and foremost, and that ahi kā were going to be provided the resources and hands on opportunities. However, all whānau members were invited to come, share, learn and support. This clarification from the start reaffirmed the kaupapa of the programme and the core focus of the wānanga.

Self-determination moves through all levels of Maslow’s model and is able to connect with all hapū members no matter which of their basic needs require attention. If whānau are able to determine how they sustain their wellbeing, that increases their feeling of stability and security, their ability to determine where they belong.

The Who does count

The ability to determine what happened on the lands of Ngāti te Maunga also influenced who was allowed to be a part of the programme and share knowledge with the hapū members. An example of this has been discussed in regards to getting knowledgeable facilitators and the inclusion of the doctor. None of the three external participants have whakapapa links to Ngāti te Maunga, but due to the knowledge that they held and the relationships they had with hapū members, the ahi kā researchers supported the contributions made by the three external facilitators to the rongoā programme. *Figure 8* is a ven diagram depicting the relationships held between the different groups involved in the rongoā programme.

Figure 8. Diagram of contributions made to the implementation of the rongoā programme.



This shows the relationships between the iwi and the rongoā programme and also the external facilitators; the healer, doctor and ecologist. As shown in the diagram, the external facilitators also have relationships or involvement with other aspects of the iwi. The healer is a colleague of a hapū member and is married to a member of Tūwharetoa; the doctor providing services through a health provider in Tūwharetoa; and the ecologist offered to help hapū with environmental projects and sits on an environmental board that the chief of Tūwharetoa is the chairman of.

The relationships held within the hapū and those who contributed to the programme are all considered important along with the relationships the ahi kā have with their lands, water, ancestors and cultures. These factors all added to the complexity of this space and the researchers' ability to make time to prioritise their cultural values and knowledge over task driven outcomes. Prioritising cultural value over specific tasks and timelines, such as three wananga in a year; has delivered a programme that provided knowledge about rongoā, but also facilitated a reconnection to mātauranga and cultural practices that is also a modality of healing, used by peoples who have been colonised (Brave Heart, & DeBruyn, 1998; Duran, et al., 2008; Grayshield, Rutherford, Salazar, Mihecoby, & Luna, 2015.). This two-pronged outcome has provided some guidance on what

can be improved on for the next phase of the programme, but also some lessons from the research methods used.

There were many who contributed to this programme and the iwi contribution through NTGET enabled the ahi kā to deliver a programme that removed financial barriers for participants to attend. This included facilitators fees, kai and koha to the marae, the ability to use people with contacts to the hapū and the iwi resources kept it familiar for the ahi kā and allowed them to determine who and what came onto their whenua. This self-determination reaffirms tino rangātiratanga for the ahi kā and the hapū.

Each of the challenges that presented were remedy through the enactment of tikanga. Some challenges continue as the ahi kā have further conversations and others have been balanced out through learning and making changes to improve the practice. No matter what the situation of the challenge was at the end of the research, the hapū goals of whakawhanaungatanga, kaitiakitanga, kotahitanga and ora continue to drive good practice for hapū wellbeing.

Improvements

Navigating through the challenges by aligning the outcomes with the hapū values and hapū ora vision to ‘Healthy whānau, sharing, protecting and looking after our lands, our waters and each other for now and future generations’, highlighted that the rongoā programme was not about the potions and lotions. The rongoā programme was about healing the ahi kā and healing the people of Ngāti te Maunga. Healing was achieved by using mātauranga and cultural practices that connected the people back to the land and to their ancestors. The main improvements highlighted by the analysis was to; continue to build hapū capability through building resources and better communication; expand knowledge through including rongoā as kai and mirimiri (bodywork); and continue to keep to the hapū ora vision.

Build resources

Through the first phase of the programme, the ahi kā were able to collect items and purchase resources such as books, jars and bottles. These items now make up the hapū library and resource area that has been located at the Te Ao Turoa project manager whare (home) in Whanganui Bay. These resources will be stored there until the marae is up and running or a more suitable place can be found. These are available for whānau to use while they are at the Bay, to use the books to explore the bush around them and to share and to learn with their whānau. The Te Ao Turoa project manager was able to source some bees wax from another hapū land Trust and a committee member of the NTGET offered more wax. The ahi kā will look at sourcing extra pots and utensils through *koha*, which is discussed later in the lessons section. The rongoā programme will continue to use glass containers so that whānau who use the rongoā can recycle and glass stores the product better.

The other resources needed is in regards to increasing the awareness and knowledge of rongoā for Ngāti te Maunga hapū members. The Facebook group page has provided a platform to consolidate files, images, videos. The page gives whānau the ability to interact through reactions, comments and to add their own knowledge as well.

This form of communication provided a link for hapū members not residing on the land but who wanted to be involved. More resources are required to share information on the digital platform like more videos. As the survey responses indicated that whānau found the information interesting and that the respondents were influenced to change their attitude and behaviour toward their health and the whenua.

Changes in behaviour towards health

Whānau who were following the Facebook page indicated that the posts that were shared encouraged them to change their behaviour towards their own health and wellbeing. These changes ranged from looking into more natural therapies to having more confidence in using rongoā and was mainly contributed to gaining more knowledge and confidence in how rongoā can be used.

“Look further into natural alternate medicines instead of prescription medicines” whānau 2

“Trust rongoā more than i did before” whānau 7

“More aware of our natural native rongoā we have growing here in nz and using more of the different pani for myself and my own whanau” whānau 13

“The way I think of using Māori medicine as an alternative for western answers which are typically thrust upon us” whanau 13

Whānau also indicated in the survey responses that there was also a change in their behaviour towards their whenua.

Changes in behaviour towards whenua

All survey participants indicated that they gained an increased respect for their whenua and the awareness of what the plants properties. Whānau were prompted to care for the whenua and to be aware of any changes that happened in the landscape, such as clearing bush to build houses or the landscaping of the whenua.

“Te mōhio kātoa! E mōhio ētahi wahanga mō ngā rōngoā! Hei tauira: Ngā kawakawa: hei painga ake mō te ngakau me te toto!”. “E tū ana mātou ki te onepū. I titiro ki te ngāhere! He pai te wairua mō tō mātou tū ki te onepū! Ko tō tātou whēnua tō tātou tuakiri, hā, katoa hoki.” whanau 8

“I felt more respect for the whenua I was brought up on opposed to taking it for granted” whanau 9

*“My respect for the whenua and our tupuna has soared even more knowing our whenua can aid us in times of need and the way our tupuna conducted themselves when it came to medicine”.
“Rongoā using plants we walk by everyday and mainly plant identification and remedies for things we all suffer from from time to time be it allergies, constipation etc” whanau 4*

Whanau understand the connection between the manufacturing of potions and lotions to the caring of Papatūānuku, which is integral aspect of rongoā. It also highlighted that Facebook can be used as a teaching tool and improve the impact of the programme by reaching hapū members who were unable to attend wānanga or who have an interest in connecting with their lands and mātauranga.

Communication Plan

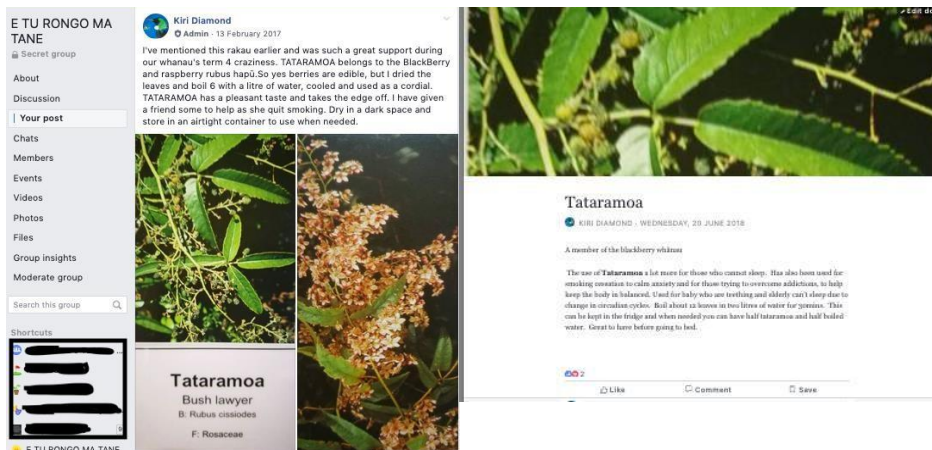
Using Facebook to share information and experiences confirmed ahi kā's additional assumptions the posts will have positive impact for members.

The use of that the social media was a part of the communication plan and as the programme progressed; the Facebook page was used more purposefully. One of the main learnings from the programme was to allocated a dedicated person to capture the content to be used, whether they are photos or videos. It became apparent that, planning what needed to be captured to share with whānau and what would be useful for future posts and reporting requirements would be advantageous. Good communication includes the efficient distribution of information which also helped maintain contact with whānau between each wānanga. Having good communication also meant that we needed to know all the tools that were available on the Facebook platform.

“Make it more interactive & fun” whānau 2

Throughout the programme, hapū members learnt the different functions available to them on the Facebook page. This changed the way information was stored so that whānau could find information quickly instead of scrolling through the post feeds.

Figure 9. Facebook group page sharing information about tataramoa in Feb 2017 and how it was reformatted for easier access in June 2018.



Communication is a two-way activity of sending and receiving and with individual having preferred ways of communication; the researchers learnt how to communicate in a variety of way. Even though wānanga and Facebook posts were the main forms of interactions, there are many different ways that engagement can happen in these spaces.

Whether it was a specific topic, content, language or pedagogy, it all contributes to how people engage and the level of engagement that occurred. Learning how to use Facebook was an extra unintended learning, which helped whānau outside of this programme as well. Further adaptations of how information will be presented is planned; such as videos made on plant identification and categorising plants by ailments. The change of categorisation was prompted by the ahi kā and whānau interest in a book that was presented by ailments instead of plants.

“Hey this book is really good; it tells you the plants by what the mamae is...I like this one” ahi kā 1

This will have the intention of being more appealing and relative to whānau needs as it was the videos post and when specific ailments were addressed that got the most comments from whānau on Facebook.

Expand knowledge of rongoā

Another way hapū members learnt about rongoā was to integrate their rongoā knowledge with other aspects of wellbeing. This could be achieved by including the use of rongoā as food, how to use rongoā as a natural form of first aid, how to safely integrate rongoā with allopathic medicine and finally learning other modalities of rongoā such as mirimiri (bodywork).

“I really just think that it should be integrated into general practice, I think a lot of things should be integrated, into a collaborative, multidisciplinary care Yeah. Even to the staff, for goodness sakes, who heals the healer? You’re so busy doing this, this and this and we need to have time out for ourselves too. I mean even things like mirimiri, I think lots of things could be benefited from having integrated care for the community”. Doctor

This use of integrating knowledge is not dissimilar to the scaffolding of knowledge that the missionaries used when teaching Māori about christianity, scaffolding Māori held understanding of atua with the christian concept of God the creator or referring to karakia being the same as prayers (Matthews, 2011;

Owens, 1968). This tactic of scaffolding knowledge has been considered in the planning of the next phase. The integration of rongoā in food and first aid was seen as topics to focus on and be more explicit with the information as food and first aid. Having ahi kā use rongoā as food and first aid as a method of primary health care was considered an ideal goal for the next phase of the hapū ora goal. The inclusion of mirimiri would be determined by my availability as a healer, not as a researcher. The planning of the implementation of the next phase is still in progress but at the end of this research, all three of these suggestions were included in the proposed plan.

Primary health care

At the beginning of the research, it was decided by the ahi kā that rongoā was any plant source that was gathered from the land of Ngāti te Maunga that contributed to the wellbeing of an individual, whānau and hapū members. What became apparent was that ahi kā who cook for each whānau, were the first and most eager to get into making rongoā. The ahi kā cooks were comfortable with using the equipment and even observing them, there was an ease in the way how they made the rongoā. Using food as rongoā is a primary level of health care and simple additions can be made to lifestyles, such as *kawakawa* tea and *tātaramoa waiwai* to drink and the use of *hangehange* as salad leaves and grated *kawakawa* seeds as a seasoning. *Pikopiko* is already eaten by ahi kā, but pollen from the *raupo* (*typha orientalis*) was not used so much by ahi kā, which the conservationist had reported that he had heard it was used a lot in other parts of Tūwharetoa. The root of the bracken plant had been a food source of the ahi kā as *tamariki* and eaten by tīpuna, but was not a food source used today by ahi kā.

Figure 10. Ahi kā being shown how to use rongoā when making kai by visiting healer at March 2019 wānanga



Keep to the kaupapa

The purpose of the hapū ora value goals helped keep the vision of the hapū amidst competing knowledge and values. The researcher decision making became less about fulfilling tasks and being productive, to fulfilling the purpose with the decisions that they made.

*“Less about productivity and more about purpositivity”
myself in hui*

The researchers did realise that they may not have repeatedly shared enough of the founding plan that was established at the April 2016 hui, and wanted to try to develop a framework to share with hapū members. To do this the researchers looked at business frameworks but wanted a framework with Māori in mind. Durie’s had developed a framework for education that the researcher adapted for the hapū ora vision (2006).

WhANTMA outcome framework

The Whānau Accomplishment Ngāti Te Maunga Advancement (WhANTMA) outcome framework was adapted from Durie’s, *Tauira* Achievement Māori Advancement (T.A.M.A) outcomes. TAMA has been used to target not only the academic achievements of *tauira* (students), but also the *tauira* achieving the stated outcomes would contribute to the advancement of Māori (2006). For the rongoā programme I utilised the framework but amended the

content to align with the hapū values and hapū ora vision and the programme goals.

In Durie's example a groups' accomplishments are situated around the outcomes for the individuals of the group, the private good. The advancements concentrate on how the programme can contribute to the social good, improving the wellbeing of the collective, whether it be that of the hapū, Ngāti te Maunga, the iwi, Ngāti Tūwharetoa or for Māori as a peoples.

Through the implementation of the programme it was evident that the values of *whānaungatanga*, *kotahitanga* and *kaitiakitanga* were essential drivers and aims of fulfilling the ORA goals for Ngāti te Maunga. From the information gathered, we were able to develop the WhANTMA outcome framework. Although the ahi kā are aware that the information gathered can help other hapū and groups within Ngāti Tūwharetoa and possibly throughout Aotearoa, it was decided to keep it simple by ensuring the points within the WhANTMA framework referred to ahi kā and Ngāti te Maunga as a hapū including its people and its lands and water. The aim of the framework was to support the ahi kā to keep focus on the important points for the rongoā programme amongst all of the activities that happen with the marae setting and hapū/iwi priorities. This began with defining the hapū values and having actions to complete for the hapū values of *whānaungatanga*, *kotahitanga* and *kaitiakitanga*.

Whānaungatanga.

Whānaungatanga refers to joining or bringing together, so for these outcomes there was a focus on what needs to come together to achieve the vision of the Ngāti te Maunga and the goal of the ahi kā and whānau members learning how to use rongoā on the lands of Ngāti te Maunga. It was determined in a hui that sharing knowledge, skills and the whenua would contribute to the wellbeing of the people and lands of Ngāti te Maunga.

Table 3. Whānau accomplishment and how it advances the hapū in building whānaungatanga.

Whānau Accomplishments	Ngāti te Maunga Advancements
<ul style="list-style-type: none"> • Whānau participate on the E Tū Rongo Mā Tāne Facebook group and in the wānanga • Whānau are aware of the whenua of Ngāti te Maunga beyond Whanaganui Bay. • Whānau feeling safe to try out different activities that are based within mātauranga • Whānau sharing their knowledge with other whānau on how to use local resources. With whānau, for whānau, by whānau. • Develop resources that can be shared through Facebook to other whānau members 	<ul style="list-style-type: none"> • Increased awareness and of who different whānau members are and what is happening on the whenua • Ability to work more closely together through the different land Trust • Ahi kā exploring their whenua with a Te Ao Māori lens • Increasing the awareness of mātauranga • Increased number of whānau being able to provide remedies from our land resources and that are connecting to the whenua • Increased support for positive mātauranga based activities on Ngāti te Maunga whenua.

Kōtahitanga.

Kōtahitanga is about working cohesively and to achieve this whānau need to share the knowledge they have and gain knowledge from people outside of the hapū to expand their understanding. Conducting a critical analysis of the knowledge that they current hold and its relevance in today’s context. This helps to determine what is pono for Ngāti te Maunga.

Table 4. Whānau accomplishment and how it advances the hapū in building kōtahitanga.

Whānau Accomplishment	Ngāti te Maunga Advancement
<ul style="list-style-type: none"> • Ahi kā learn from experts in different fields, such as the ecological sciences and wellbeing providers • Ahi kā meet external people that can help to implement the programme’s goals • Ahi kā identify funding opportunities • Ahi kā are confident in the importance of their knowledge 	<ul style="list-style-type: none"> • Improve connection between people and land • Expand knowledge of those living at and visiting the Bay • Encourages the actions required to be kaitaki of Whanganui Bay • Increase the value of mātauranga for NTM. • Confident in working with people with other knowledge bases and expertise. Expanding networks and building strategic partners • Ability to clearly articulate whānau projects and mātauranga in a safe manner to external, people and groups

Kaitiakitanga.

To be able to be kaitiaki of their whenua, ahi kā had to exert their rangātiratanga and challenge concepts that did not fit with their own understandings. As mentioned in the previous kotahitanga definition, this does not mean that they are closed off to other knowledge but it means that they will exercise their rights to hold on to their own values and prioritise knowledge that strengthens their identity as Kaitiaki of Ngāti te Maunga.

Table 5. Whānau accomplishment and how it advances the hapū in building kaitiakitanga.

Whānau Accomplishment	Ngāti te Maunga Advancement
<ul style="list-style-type: none"> • Whānau are able to identify 12 plants in an area near their whare • Ahi kā using rongoā as a primary health care method • Ahi kā utilising the rongoā knowledge with their own circle of whānau and ngā hoa • Ahi kā and whānau increasing the use of rongoā in their kai as well as the use of rongoā as a medicine • Ahi kā including rongoā in the menu at the marae, including more water • Ahi kā facilitating workshop 	<ul style="list-style-type: none"> • Normalising of rongoā as a kai and medicine. Reduced reliance on pharmacy medicine. • Increased care of lands and water to be able to sustain the harvesting of rongoā • Increased whānau participation on the activities upon the land • Increase prioritisation of Ngāti te Maunga knowledge • Improved health of Ngāti te Maunga people, land and waterways.

These outcomes added to the overarching goals of Ngāti te Maunga ORA goals and the completed WhANTMA outcome framework would be:

Ngāti te Maunga Hapū Ora Vision

Healthy whānau, sharing, protecting and looking after our lands, our waters and each other for now and future generations

Ahi Kā Rongoā Aims

To confidently be using rongoā Māori to improve health and wellbeing

WhANTMA Outcome Goals

Whānaungatanga Kotahitanga Kaitiakitanga

Writing a plan and strategy in this manner, is intended to help the ahi kā keep to the kaupapa, but also to share with the rest of the hapū members and the land Trusts of Ngāti te Maunga, to encourage more whānaungatanga for the wellbeing of the people. Conducting research on the implementation of the rongoā programme has assisted the ahi kā to take the time to take influence what affects their wellbeing and also to be an active participant in the development of their hapū. The research also provided other lessons for the researchers and these are discussed next.

Lessons

This lesson section drew information from the journaling and notes from researchers' hui that I kept throughout the research. The journaling gave a chronological account of what happened for each event. Together with the notes, and using Tomokanga I was able to theme the lessons and see the facets of Tomokanga reflected in these themes. There were similar lessons learnt through the implementation of the rongoā programme and the implementation of the research programmes. Both were programmes of work, both had stages that provided reflection and analysis and both were done with hapū members with a goal to improve the wellbeing using the knowledge and experience of the local people. This section divides the lessons into the Tomokanga facets to point out the lessons under; why, who, where, how, what, when and koha.

Why: It's ok not to know it all at the beginning

The 'why' facet looked at the why of the research. Why has this research being done and why were the forms of engagement and methods chosen? The reasons for the programme have been discussed extensively throughout this research and the reasons for the participatory action research and autoethnography in the method chapters, however the greater potential impact of this research and rongoā programme was realised throughout the research.

The rongoā was intended to be a tool to improve the wellbeing of ahi kā, instead along the way it became a defining their identity through the mātauranga they had share with others. By learning new knowledge set they were able to construct their position of wellbeing within the accumulated knowledge. The researched information that was shared with ahi kā and hapū members throughout, the programme shared academic language and different worldviews that the ahi kā and the researcher can now use with other groups as the ahi kā continue to work on their hapū ora goals.

On a personal level, I did this research to provide a service that was requested of me and have learnt that having an invested interest and being related to the participants is conducive to reciprocal growth. I cannot walk away from these people and this land, my parents lay here along with other whānau members. Working with whānau members does not make it more difficult to be objective, it makes it more purposeful and the research methods used helped to facilitate this through the reflection process.

Who: Everyone has a paddle, everyone has a feather

For the mauri of the kaupapa to be retained it required people to fulfill the role they took within this context; achieve the aspirations of hapū wellbeing, within the research, Te Ao Turoa project and the actual rongoā wānanga.

“But that’s where the community has a role to play and that role is that rongoā has a role to play in keeping people well.”
doctor

When people are fulfilling their role there is a sense of being able to contribute and add mana (cause) to the kaupapa (purpose, cause), which also enhances their individual wellbeing, the event and increase the mana of the hapū (Kilgour, Uerata, Heke-Sweet, Whitehead, & Aporosa, 2018). Even though many of the participants at the rongoā wānanga had the capability to fulfill multiple roles, part of the planning required allocating roles so that people were able to participate in the wānanga that would usually be performing a different role when there is an event happening at the marae. This was especially the case of the ahi kā and myself.

The decision to have all wānanga on Ngāti te Maunga land was made by the ahi kā. This provided a space for other hapū member to learn from the ahi kā and for hapū members to contribute the knowledge they have of the whenua and history, as well as share their skills with the ahi kā. It was recognised early on that the roles that people play help to contribute to their identity, but a person's identity is constructed by context, knowledge and influenced by the perception of those around them.

Therefore, identity is not a concrete concept and should be evolutionary with the ability to change with context, knowledge and by changing the perception that others have of individuals. Spaces can be created to provide a platform for others to present a different aspect of their identity, if they feel safe to share. The following section will respond to the questions posed within.

Tomokanga and how it applies to the rongoā programme, some of these have been discussed in earlier sections and within the participants' section of the research method. So in this section we will discuss in particular where there was a change in roles was the most significant. This was the ahi kā changing from providing for manuhiri (visitors) to being researchers and learners of rongoā. The other was the change in role for myself as the researcher, but also the known healer within the hapū.

This was a similar learning for the research and what came out as a part of the participatory action research process. The reason I was asked to coordinate the rongoā programme was due to the knowledge that I possessed as a healer. I was not asked to be a researcher, this was a consequence of time constraints between the hapū wanting to learn rongoā and my need to complete my thesis.

The ahi kā had other roles and knowledge that they fulfilled that the research was able to utilise to develop the programme. Some of their knowledge was more intimate to the location and people, and knowledge that has been orally handed down. The Te Ao Tuora project manager had tikanga knowledge as well as conservation knowledge and these were encouraged throughout the process; another ahi kā had tacit knowledge providing information of moon phases and the impact this had on the environment. Other ahi kā had historical knowledge of learned experiences on how the plants were used when they were children.

The different knowledge all contributed to the local knowledge content, which guided the direction of the research information. The lesson under the who facet of Tomokanga was, to be aware of the assumptions that are made in regards to the roles that we know people to play, the unknown roles they play and the roles they would like to play. This lesson is really important because it connects to the construction of identity as discussed early and identity is interwoven with our wellbeing. It was particularly useful as a researcher who had a relationship with the ahi kā prior to the research, not to frame a person as one particular role player.

Where: Define the meanings

The Tomokanga framework asks researchers to look where information is sourced from. This posed a juxtaposition between providing information that would strengthen the identity of the ahi kā and hapū members and providing information that would stimulate critical reflection. There was potential to harm to the relationship if the researcher did not position the new knowledge in a manner that was perceived oppressive or diminishing of the participants' identity. However, the relationship that I had as an active hapū member, assisted in these critical conversations being positive with good intention. The power was held by the ahi kā and not with myself as a researcher, but as a hapū member and as a healer, I was cognisant that I could influence but not command. I will next discuss further the sourcing of information throughout this research.

Information Source.

To contribute to ensuring the that relationships were strong, it was important to consider the information landscape that is available and how to determine what information is appropriate to deliver, but also which information, as a researcher I needed to understand, to both strengthen but also to provide a healthy critique to the understood knowledge. This lead to many sources of information being used, but predominantlyly tacit knowledge and information that was localised was prioritised. From this all other information was scaffold onto, whether it was to create discussions to challenge and expand understanding or whether to reinforce and build confidence. The challenges through knowledge from other tribal the impact of Christianity, colonial mindsets and dominant cultural ideologies. The approach taken to determine the source of information was based on the type of knowledge that as a researcher what information would be required to advocate the wellbeing of ahi kā with a kaupapa view.

How: Can heal, how can harm

As mentioned in the improvement section, communication was an area that required constant improvement for the programme and I would say that this would be the same for the research project as well.

The biggest lesson with communication within the programme was in regards to the roles, the responsibilities and the agreed lines of communication. Due to the researchers taking on a different role within the programme, it was important to have clear communication on the role you held and the parameters of that role. I found throughout the research, that I was constantly asked to be the healer because that's the role the ahi kā and hapū members were most familiar with. Communicating my role as a researcher within the programme may have assisted in this confusion.

*“More hands on making rongoā and maybe mirimiri also
cause we know Kiri is the bomb at that” – whānau 12*

“Knowledge shared by Kiri very interesting” – whānau 2

Information that advocates.

As previously mentioned the focus was to obtain information that would advocate for ahi kā wellbeing through learning rongoā. So advocacy requires the advocator to be aware of their own set of knowledge, the knowledge held by the ahi kā, the purpose and the gaps in between. When discerning information as an advocate, one participates in an activity that contributes to one's own development as well as those they are advocating for (Kaplan, 2017). A similar approach is used in education as culturally responsive methodologies or culturally conscious practices, where understanding students' cultural values and worldview are used to scaffold new learnings on to already existing understandings in a way that is congruent to their beliefs and mores (Berryman, SooHoo & Nevin, 2013; Hammond, 2015).

The information had to expand and challenge the researchers' existing understanding that would encourage us all to clarify our knowledge and to search for a shared accepted truth and an accepted manner to exercise the truth. This critical analysis is also the process in discovering what is *pono* (Tate, 2012). To achieve this balance of understanding the ahi kā's worldview and providing additional information that was aligned enough for them to build their knowledge but also encourage critique and reflection in a caring manner, I had to immerse myself in understanding the landscape and the history of the land and the people.

Some of this information has been mentioned throughout this thesis and predominantly in the introduction chapter, further information on Māori worldviews are discussed in the literature review and the christian and colonial influence in the previous ‘how’ section of this chapter.

As I was a researcher and a whānau member who visited ahi kā at Whanganui Bay and also attended hui, I had some understanding of the cultural views of the ahi kā, but this was initially through everyday participation. To gain a deeper understanding I then researched the main Tūwharetoa Trusts websites; Tūwharetoa Māori Trust Board, Te Kotahitanga and Tūwharetoa Settlement Trust. I also had access to the Whanganui Bay Trust hui documents, including the constitution and charter. The other sources of information were the Ngāti Tūwharetoa Treaty Settlement Claims and Grace’s, *Tūwharetoa: a history of the people of the Taupō District (2017; 1970)*. More specific understanding of the historical establishment of Ngāti te Maunga was found in Te Waiti’s claim (Hepi, 1998). So all of my initial research to get better acquainted with the ahi kā’s worldview, was through getting an understanding of our history.

From getting an understanding of the ahi kā’s cultural worldviews, it was then a matter of gathering the technical information in regards to plant identification and ecology and used the landscape, te reo and historical use of plants by Māori to scaffold the learning. The information was used both at wānanga and on the Facebook page, so to reinforce the learning.

Figure 11. Facebook document for whānau to add what they know about each plant.



Another set of information that was gathered was on how to engage and different pedagogy for learning through multiple medium. The information to inform the implementation of the programme was again sourced through writings of the historical ways of living for Māori, Māori pedagogy, local curriculum development and culturally responsive practices. These points are discussed in the how section of this chapter and how this information was applied throughout the implementation of the rongoā programme. It is through the development of the local curriculum that we see the Māori pedagogy of our history reemerge to give relevance to the people so that they are able to not just learn through knowledge acquisition but to embody the learning, to where they can feel the reconnection through the remembering.

Through having a strong connection between the physical location, the location of the source of information and the location of the hearts of the people we were able to ensure that the delivery of the programme was a healing and wellbeing processes and not just the content of the programme. An interpretation of the connection between people, culture and land is provided in the 'koha' section of this chapter, which is the final facet of the Tomokanga framework.

This location of place, culture and knowledge gave the programme more purpose and was more effective for the people of Ngāti te Maunga. In the next section we will discuss the people who were involved in the rongoā programme.

What: Keeping it on track

“Be resourceful and be prepared, bring your whole kete every time, including your togs and towel”. Healer

Knowing what physical and informational resources participants had was advantageous as previously discussed. However, it did create a space where other agendas would work their way into the programme. This diversity did challenge the ability to retain the focus of the research and ensure the validity and rigour of the process was maintained. The reflexive cycle of participatory action research provided clear stepping stones for this and using the Tomokanga framework assisted in contextualise how the details of the research were planned at each stage (Kendon, et al., 2007). The use of the autoethnography helped to simplify the process in getting data that was from one perspective instead of including the ahi kā researchers. The decision to have one reflective journal and only myself analysing the data to feedback was made due to time constraints. To be able to have all of the participants involved in data collection and analysis would require further training so to retain the validity of the research.

The other aspect of ‘what’ within the Tomokanga framework questions the background knowledge that you have before beginning the research and these have been covered in regards to who is involved and why the rongoā programme and research was conducted.

The final questions posed in Tomokanga is what support is needed and in this research the support for the ahi kā came from *kaumātua* of the *hapū* and with other throughout the discussions, all decision in regards to the *rongoā* programme were decided by the group. The information that informed the decisions were both from academic research and contextualised knowledge. The group were reminded of the process and when an event occurred that the researchers thought would affect the research, this aspect was also included. As my journal entry on the decision on an event that was a cultural conflict illustrates.

“Therefore the rōpū have decided to move forward with the first activity (study plots) and question the Trust at their next Trustee hui on the same weekend. My reply to the rōpū in regards to my thesis, is that my thesis is “What does it take to implement a rongoā programme, and this is the reality of what it takes” In effect a great challenge to be included into my research.” Outcome Journal entry dated 17 January 2019

This was an anxious time for myself, as I had to accept that this could delay the programme and possibly the research as I reflected in my reaction to the same event.

“Really annoyed that this was communicated in this way. Concerned and anxious about the effect that it would have for my thesis. At the same time quite proud of the ahi kā for pushing back on how much the Law was coming into the way that whānau were living on their lands. Grateful that the rōpū did consider the effects their action to not conform would have on my thesis.” Reaction Journal entry dated 17 January 2019.

Research with whānau can be rewarding and challenging but it is important to be cognisant of the assumptions and the tension of competing worldviews that are informing the choices of action and behaviour.

When: Staged outcome

The ahi kā recognised that the rongoā programme had more potential than just learning about making rongoā, but that this made it slightly more complexed. Utilising the cyclical process of participatory action research allowed the ahi kā to be more flexible and creative, so that the programme could be localised for their use. This meant that the ahi kā decided on measuring the progress through staged outcomes to ensure sustainability after the research. It was recognised that short-term outcomes have not resulted in the change and more time and stages are required to ensure continuation after a pilot programme (Wuinn, & Cameron, 1998).

The staged approach fits in with the holistic and ecological approach of the Māori worldview. As mentioned previously the concept of time was provided for in the staged approach. Staging also acknowledges the complexity and dynamics of a bicultural space that has participants who have multiple variations to their identity as Māori. Staged outcomes also fitted in with the PAR methodology and research and time was given to test, trial and embed the appropriate processes, and continue to adapt to the time and environment (Connell & Kubisch, 1998; Quinn, & Cameron, 1998). What I found important in staged approaches is keeping a clear kaupapa, to define what was meant and to record what the assumptions were when the plan was made. This was within Durie's T.A.M.A framework that was discussed in the improvements section.

“A good meeting to address concerns that the group are having and how we can move forward and help each other in the projects that we are leading. Humour was used to keep things light as two members had just come out of another hui that ran over time by 2 hours. I let the rōpū know that the research requires some development of questions for fb E Tu Rongo Ma Tane group and for doctor's interview. Interesting kōrero around intellectual property, storage of historical kōrero and other taonga that Ngāti te Maunga receive that would be of significance” Observation journal entry from 22 September 2018.

Koha

Williams, defines koha as either being immaterial, such as 'respect' or 'regard' or material in the form of a present or gift of some sort (as stated in Mead, 2016). In contemporary times, *koha* was referred to as money being given to contribute to an event or purpose. Where in traditional times, it come in the form of food, or a taonga being loaned, as in a korowai or a person's specialised skill (Meads, 2016). Many whānau members and colleagues who contributed to the implementation of this programme in the form of koha. Even the facilitator, who had her expenses paid for, came with beeswax from her *whenua* and already made *rongoā* to share with the participants. Other hapū members provided koha through contributing their time to prepare the meals, so that the ahi kā could attend, as this is what their role usually is at the marae.

Traditionally if a koha was given in public, there was an intention that this would be reciprocated, compared to if it was handed in private to a whānau member, and then it was considered a one-way contribution (Meads, 2016). For the programme, all of the resources was supplied through the funding received through Ngāti Tūwharetoa Genesis Trust. The ahi kā researchers made this decision so that there were no barriers to people participating. The koha contribution for the marae was also provided for out to this funding, so ahi kā and hapū members were able to immerse themselves in the wānanga.

Another form of koha is a *whakaaro* (thought) that was contributed to the *kaupapa* or event. There were many koha given in this at wānanga, on the Facebook page, through the survey, the doctor's interview, from external facilitators and from our kaumatua and kuia. I have provided some of these thoughts that were shared throughout the programme in this thesis.

Paying attention to these *koha whakaaro* (gifted thoughts) were considered a form of reciprocity for being able to participate in the wānanga. The modern context makes it difficult for some whānau to be able to give material koha.

Acknowledging the *koha whakaaro* was in alignment and affirmed the 'above the line' rule but also shows the *manaakitanga* and *aroha* for the people (Meads, 2016). Other forms of *koha* provided by hapū members were; food, time, knowledge, skills and transport down the canyon for those who did need transport through the farm and canyon. The effort made to attend was considered a koha as '*he kanohi i kitea*' (a face seen), as this contributed to whānaungatanga with the people and the whenuā, to strengthen te mauri me te mana o te tangata, me te mana o te whenua (the life-force of the power of the people and the power of the land). It was considered that this is what is required for Māori to be the healthy strong people they once were (Durie, 2001; Mead, 2016; Tate, 2012).

The final koha that I will acknowledge was the one given to me at the beginning of this research project and at this time I will place it on these pages the same way a koha would be placed on a *marae atea*. The conclusion that follows is the summarising words that accompany the koha.

A Lesson from Tāne Mahuta

One of the old ways of learning that Rob McGowan was told how *tohunga* would give their apprentice. It was that they would be sent into the forest or by the sea (depending on what their strength was determined to be) and sit there to wait for the lesson that *Tāne* or *Tangaroa* would share with you. If the lesson relayed to the head *tohunga* when the apprentice returned, were deemed sufficient, then the apprentice would pass the test. I did this at the beginning of this thesis when I was trying to understand why land was such an important part of indigenous peoples' life. I knew this conceptually but how could I explain it in a way that a person with a western worldview would understand. During one of our scheduled trips into Ōtanewainuku to monitor some kiwi, the notion of using photosynthesis was the reply given as I sat in the bush while my partner and daughter rebanded a kiwi. I went home and researched the process of photosynthesis and matched a lot of it up to the elements of what makes up a culture. I was stuck on what oxygen was though and thankfully, we were heading back into the bush the following weekend to find a wandering kiwi. The whole three or so hours that I followed my partner with his antennae, I was trying to figure out these questions. We came to a clearing where a giant *mamaku* had shed a lot of its fronds and so I sat beside the trunk upon the bed of dead fronds and breathed. "If I am a tree, I am breathing out oxygen and since the tree is also culture, the oxygen that I breathe out, I no longer need or process oxygen as a waste product, it is therefore the unused factors for my existence, it is my unneeded traits, behaviours and knowledge of my culture. The oxygen of the cultural tree is the forgotten behaviours and knowledge of history that settles into the environment.

Following is a representation of the lesson that I received from Tāne at the beginning of this thesis and what I have found, was that if I continued to visit the bush as I wrote my research, my thinking was ecological. Recognising connections between how plants and the environment related to each other and whatever I was reading about or focusing on within the research. I placed most of these into a blog journal, except the following on the Photosynthesis of Culture.

The Photosynthesis of Culture

In trying to get a deeper understanding of why connecting to the environment was so important to the wellbeing of a person, I used the conceptualisation of a tree representing culture as this fitted better than the iceberg analogy for the context in which this research took place. In literature, there are many references to the land being of significance to the wellbeing of a person's wellbeing, but often this is described in terms of esoteric and with a kaupapa lens, based on *matauranga* from *pakiwaitara* (myths and legends). Through using trees as a conceptual base to understand culture, I then expanded this through further understanding the biology of a tree and in particular, the photosynthesis process that helps sustain and grow the cultural tree.

The cultural tree divides the tree as the following:

Iceberg	Tree	Cultural Level	Cultural Aspects eg.
Above water	Leaves	Surface	Seen behaviour, artwork
Just below water	Trunk	Shallow	Values, Rules, Rituals
Unseen below water	Roots	Deep	Cosmology, relationship with environment, creation stories

To add this to the biological process of the tree, I have had to conceptualise each compound of the photosynthesis process and how the biology of a tree matches the process of having a healthy culture.

Tree	Compound	Cultural Aspect
Provide Energy for photosynthesis	Sun	Socio-political environment
Provide Minerals Salts	Earth	Minerals of activities that have no longer are able to be sustained in the present environment in a location
Provides hydrogen and oxygen	Water	Unseen knowledge and understanding that are similar throughout cultures
Provides carbon and oxygen	Carbon Dioxide	Present social attitudes and behaviours toward cultures
Food made for tree to store energy to grow	Carbohydrate	Knowledge that reinforces the cultural norms

Excess element from photosynthesis process	Oxygen	Forgotten knowledge and memories that are no longer enacted
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This lesson aligns with the Māori creation story of Hineahuone the feminine essence and female form. In this story Tāne (deity of mankind and bush/forest) moulds a female out of the clay from Papatūānuku and to provide the life-force (mauri) to the clay form, Tāne presses his nose to hers and breathes (ha) into it bring Hineahuone to life. Tāne and Hineahuone, then had a daughter Hinetitama, who then became Hine-nui-te-po, who cares for whānau who pass away.

The process of photosynthesis then has a connection to the Māori way of regarding life force and connections to atua and whānau who have passed on and return to Hineahuone and their daughter Hine-nui-te-po. This is the final koha that is laid down for this thesis as I come to *te wa*, the completion of this research and the final *whaikōrero* on this path. The conclusion will summarise the research as I walk backward to the where I came from.

Conclusion

The rongoā programme was intended to show ahi kā of Ngāti te Maunga how to use rongoā Māori to improve their own wellbeing through the utilisation of the resources near to their homes. However, through having a desire of wanting this to be done in line with the values of Ngāti te Maunga, provided an opportunity for ahi kā to priorities and exercise the values that are important to them and produced outcomes that reflected these values. In particular, the values of whānaungatanga, kotahitanga and kaitiakitanga. These values were reinforced by the support provided to the ahi kā through whānau participation on the Facebook group and wānanga; marae and land trust support; through funding support and the support of external individuals and other organisations who were able to provide knowledge that assisted in the rongoā programme's implementation. Collectively these resources and support enable the ahi kā to increase their confidence in using rongoā for their own wellbeing. The ahi kā desire to include other hapū members into the programme enabled others to learn the knowledge that ahi kā have in fulfilling their role as kaitiaki of the whenua and tikanga that the is the foundation of Ngāti te Maungatanga.

The use of participatory action research (PAR) methods enabled me and the ahi kā researchers to critically reflect on events as they occurred. At multiple points throughout the research we were able to analyse what other information was required, determine where to source the information from, and how the information was going to be used to achieve the intended outcomes. The autoethnography journaling provided a space for me to reflect on the research but to also reflect on the programme stages as a hapū member and a Māori healer. The cyclical approach provided time for the researchers to have critical conversation on what the challenges were, possible improvement options and lessons learnt together. Then to source any additional information, whether it was through conversations with *kaumātua*, other ahi kā, hapū members, external experts or through academic research.

Five themed challenges arose throughout the research and these were challenges because in some way it challenged the identity of the ahi kā and the knowledge they held. The main concern to ahi kā was not that there were different laws being applied to govern their way of living but the process used to

apply these rules. The ahi kā reinforced the values of Ngāti te Maunga by addressing the challenges with values and tikanga and the traditional practices used by our ancestors to restore balance. This meant facilitating a space that allowed everyone's voice to communicate their concerns and to collectively find what the right way for Ngāti te Maunga was to remedy what was required to uphold the mana of Ngāti te Maunga and to adhere to legislative requirements.

The rongoā programme prompted the ahi kā reinforce the need to hold a discussion around tikanga so that the knowledge that the *kaumātua* and ahi kā of Ngāti te Maunga held can be shared with other hapū members, to ensure that Ngāti te Maunga identity remains strong (Durie, 2001; Meads, 2016). If I were to use a tree as an analogy, the berries and leaves on the tree would be learning the potions and lotions; the branches would be the forms of communication and the trunk as previously mentioned, are the values. For the ahi kā, any compromise to the values was also considered a compromise to the wellbeing of the tree and of the people and ways of Ngāti te Maunga. If the tikanga is living strong and support the health of the hapū then the people and lands of Ngāti te Maunga will become healthier and stronger.

Communication was an important consideration in improving the programme, as communications moved from being about rongoā making to the hapū ora value vision of 'Healthy whānau, sharing, protecting and looking after our lands, our waters and each other for now and future generations'. The predominate improvements were focused on what was able to be changed and how to develop resources that could be used to communicate information and experiences that also clarified the kaupapa of the programme. The clarity was intended to define what the rongoā programme would focus on and not to be crossed into any other hapū project without it being agreed upon. The communication also gave the opportunity for ahi kā to share their knowledge with others much of their knowledge is implicit and assumed that this was more homogenous amongst the hapū members than it is in reality.

Finally, the lessons learned from the rongoā research programme highlighted the depth of complexity that arose when transforming a rongoā programme from being about making potions and lotions to a programme that strengthens identities, challenges dominant cultures and is inclusive so that the historical soul wounds can be healed (Henwood & Henwood, 2011).

Both outcomes addressed the hapū ora vision but through different ways. The learning of making potions and lotion is only an aspect of rongoā and to learn rongoā from a Ngāti te Maunga kaupapa, is to connect to their lands, water, history, beliefs and other hapū whānau. Therefore, for the ahi kā of Ngāti te Maunga, they knew the main aspects of rongoā Māori, that is the connections to whenua, tīpuna and Atua, through living on the land and knowing tikanga. Their sharing of this with others while learning about the plants and mixing potions and lotions is what transcended rongoā to other hapū whānau, to facilitate and strengthen whānau connections. In conclusion, anything done on papakāinga and with ahi kā will have an effect on the culture and the identity and wellbeing of all of the hapū whānau. Challenges were navigated by responding from a foundation of *pono*, *tika* and *aroha* and enacted with the values important for the whānau the programme are for. Programmes that have an intension to improve wellbeing of Māori will require the value of *rangātiratanga* to liberate the ahi kā with a position of strength.

Glossary

-tanga	suffix to make verbs into nouns
ahi kā	those who live by the marae and hold local knowledge
ahikāroa	those who have continually lived by the marae
ako	to learn
Aotearoa	New Zealand
Ariki	chief
aroha	love; acceptance
aronga	student
atua	deity; celestials
ea	bring into balance
hākari	meal
hapū	subtribe
hauora	wellbeing
he inoga	a name
he wā	a time
hinengaro	mind
hui	meeting
Io	Source; Creator
iwi	tribe
kai	food
kaitiaki	carer
kaitiakitanga	people ability to care
kanohi ki te kanohi	face to face
karakia	incantation; prayer
karamu	Coprosma spp.
kareao	supplejack
kaupapa	principle; purpose
kawa	protocols
kawakawa	pepper tree
kōanga	spring
koha	gift
koroua	grandfather; elderly man
kotahitanga	unity

kuia	elderly woman
kūmarahou	Pomaderris kumeraho
kupu	word
korowai taonga	cloak protecting gifts
maara kai	garden
mahi	work
mahinga kai	collect food
māketu	curse
mana	integrity; power; authority
mana motuhake	Separate identity
manuhiri	guest
mānuka	Leptospermum scoparium
Māori	indigenous peoples of New Zealand
marae	area of land and buildings for gatherings
maramataka	calendar based on environmental changes
matakite	seer;
mātauranga	knowledge
mate Māori	spiritual illness
mate tinana	physical ailment
maumahara	remember
mauri ora	wellbeing; balance and flow
mihi	greeting
mirimiri	massage
moana	large body of water
mokopuna	grandchildren
mōteatea	Lament, traditional chant
ngā	more than one
ngā kete mātauranga	bags of knowledge
ngā uri o	descendents of
ngahere	forest; bush
Ngāti te Maunga	hapū on Western Bays of Lake Taupō
Ngāti te Tūwharetoa	iwi of the Taupō region
Ngatoroirangi	Navigator of Te Arawa waka
noa	free from restrictions; ordinary

ora	state of health
Pākehā	New Zealander of European descent
pakeke	elders
papakāinga	reservation; homegrounds
Papatūānuku	Earth Mother
pō	night
pono	truth
poroporoake	final evaluation; summary of event
pōtiki	youngest of family
pou	post
pōwhiri	welcome
pūkenga	value
puku-o-te-ika	stomach of the fish
puna	spring
pūrākau	historical story
rākau	plant life
rangatahi	youth becoming and adult
raNgātiratanga	leadership
Ranginui	Sky father
reo/te reo	language; Māori language
repo	wetlands
rohe	area of land
romiromi	deep tissue massage
Rongo	God of peace and uncultivated food
rongoā	Māori forms of wellbeing
rongoā Māori	Māori forms of wellbeing
rongoā rākau	Māori forms of herbalism
roopū	group
takahia	stomp: massage technique using feet
tamariki	children
Tāne	God of people and forest
tangihanga	funeral proceedings
taonga tuku iho	attributes passed down through geneology
tapu	sacred
tātarāmoa	Rubus schmidelioides var. subpauperatus

tau	to settle
Tauhara	name of mountain in Taupō
tauirā	student
Taupō	name of district in central north island of New Zealand
Taupō Moana	Lake Taupō
Te Ao Māori	Māori worldview
Te Arawa	name of Māori canoe
te kete aronui	first bag of knowledge
te kete tuatea	second bag of knowledge
te kete tuauri	third bag of knowledge
te oranga	wellness
te tapu o te whenua	the sacredness of the land
Te Tiriti o Waitangi	The Treaty of Waitangi
te wā	the time
tika	correct
tikanga	correct process
Tikanga-a-rongoā	Ministry of Health Rongoā framework
tino raNgātiratanga	self-governance
tīpuna	ancestors
tohunga	master expert of a craft
toiora	wellbeing, welfare
tukutuku	ornamental lattice work
Tūmataunga	God a man and war
tūrora	patient; client
tutu/tupakihi	coriaria
waahi tapu	land sites of significance
waiora	health
waka	canoe
wānanga	space provided for learning of Māori knowledge
whakairo	carvings
whakapapa	genealogy
whakapiri	come together
whaaaro	thoughts; understanding
whānau	family
Whānau Ora	New Zealand Māori strategy

whanaungatanga	relationships
whare wānanga	place of learning
whenua	lands
whitiwhiti kōrero	discussions

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Appendices

Appendix A: Research wānanga and hui held with outcomes

Date	Event	Purpose	Outcome
2017			
21 November	Ethics approval		
29 December	Clarification of hapū goals	Are the goals and actions right Do a quick gap analysis to determine what is needed	The wellbeing goals and actions are right because they are purposeful and align. The condition of the plants and water needs to be addressed with pest management Need to find out tikanga around use of rongoā and wāhi tapu sites.
2018			
24 February	Kōrero with ahi kā kuia	Comfortable with the research process	Comfortable with programme a little unsure what was expected of them in regards to the research so they would support, be guinea pigs and advise on what to do, research mahi can be with the younger ahi kā They began to look at the books, we talked about the plants, they shared their experiences with rongoā and their philosophies on healing and wellbeing
28/29 April	Rongoā wānanga	To learn about plants and their uses Different types of healing Making rongoā	Ahi kā and whānau shared stories of their relationships and knowledge with rongoā and used of different plants. Learnt how to identify plants and what they did on the land. Conservationist, doctor and healer were all present sharing their point of view with whānau. Evening, healer did some healing on whānau, while another whānau member played māori instruments. Showed ahi kā how to make

			kawakawa oils and panipani (wax ointment)
	Treaty roadshow	Iwi consultation	Ahi kā focus
	Matariki Ball	Celebration	
	Treaty Claim signing	Iwi gathering	
22 September	Ahi Kā Meeting	Hui to regroup after delays in starting Go over research and programme needs	Started to draft questions for survey and doctor's interview Health and Safety procedure and documentation sorted Budget's reviewed Plan drafted for the four wānanga, hoping to carry out over summer as winter is not a good time with limited access
23 September	Hapū hui	Update on programme	Updated hapū on what is happening including representation from all of the land trusts association with Ngāti te Maunga.
2019			
8 January	Organising	Organise wānanga	Organise wānanga facilitator for Feb and March wānanga Food for January wānanga Post up all events onto the Facebook page
14 January		Facebook posting	Post up photos from wānanga
14-19 January	Requests from Trust	Report of progress and Request for Permission	Challenge to process/tikanga of the request to be made
19 January	2 x 2m observation plot	To focus learning to a small area of bush	Breaking the bush so that whānau focus on learning a small section More focus and less overwhelming of all the different plants they have been walking by that they didn't know about
		Did an evaluation with participants on the rongoā programme so far and what	Time to make rongoā Participants please with progress and how purposeful it all is.

		the next steps are	
		Confirm ahi kā are happy with survey questions and interview questions	After a few amendments ahi kā are happy for questions to be sent to ethics committee and then implemented.
3 February	Possible rongoā trail	Walk the different areas of bush to get an idea of accessibility for ahi kā and hapū members	There are different trails that can be used for different levels of fitness and the path closest to lakefront ahi kā is the most accesible to do a rongoā trail for learning
			Worked on the questions for survey and doctor's interview
7 February		Facilitator	Confirm facilitator
10-11 February	Facebook Post	Prepping for wānanga	To remind whānau of wānanga by sharing the prepping that was taking place.
12-23 February	Logistics for wānanga		All logistics completed and accounts paid
17 February	Rongoā wānanga	Self-care Make rongoā	Healer ran a wānanga with ahi kā and other hapū members Ahi kā and participants were more involved as in trying the ingredients as the rongoā making progressed Made hākari together being shown how to add rongoā in cooking and condiment making
		Reviewed where ahi kā's confidence were at and determined that the next wānanga they wanted to be making	Very confident with making, able to identify all plants we have used to make rongoā made at wānanga
	Facebook post	Share with FB members	Positive comments and interest to share how the rongoā was prepped for the wānanga

3-7 March	Ethics for survey and doctor interview	Prepare and send to Ethics committee	approved
11 March 2019	Survey on Facebook	Answer ahi kā questions	
10 March	Rongoā wānanga	Self care Make rongoā	Went through self care again Ahi kā made oils, panipani and waewae pani Made hakari together beign shown how to add rongoā in cooking and condiment making
			Discussed how the ahi kā were feeling about making rongoā and great to hear their confidence and desire to use rongoā being discussed. Other hapū members are also excited that these wānanga are happening in the Bay.
	Facebook post	share photos	Positive engagement
	NTGEC report and phase two of programme	complete funding requirement and present new programme for phase two	
12 April	Interview with Doctor	To obtain answers to ahi kā questions	views on mainstream medicine and rongoā
13 April	Facebook Survey closes	To compile feedback from FB members	Interesting data on motivation and improvements
2 May	Prepare powerpoint for Genesis presentation	Keep everyone in sync	Rongoā was predominate programme so Kiri to present and invite others to talk about their projects.
3 May	NTGEC	Report back on phase one of Te Ao Turoa project	Very well received by funding committee Ahi kā were very proud of how the programme has progressed and the positive feedback from the committee. Left samples of rongoā that had been made. Got an offer to be given wax and requests to join in. Had collective lunch to celebrate

14-17 May	NTGEC Feedback	Respond to feedback and next phase funding requirements	Provide report to marae committee and request support letter
18 May	Marae Hui	Present possible phase two for rongoā programme to get feedback	Positive and confirmed support from marae committee with the facilitation being conducted by a hapū member now.

Appendix B: Facebook Survey

Post on Facebook page will read with a link to the survey within
qualtrics: Are you interested in participating in a research project focused
on the implementation of a marae-based rongoā programme?

There will be three groups invited to participate:

1. Ahi Kā participants in the implementation of the Rongoā Māori programme
2. Member of the “E Tu Rongo Ma Tane” Facebook group
3. Doctor who will involve in the programme

About the study

This research contributes to the completion of a Master’s thesis study in Applied Psychology. If you would like to participant in a survey that will contribute to the hapū ORA goals and to this Master’s thesis research, please click on the link below.

Goes to Participants Information Sheet

Would you like to continue with this research survey?

- Yes (go to consent page)
- No (Message: Thank you for taking an interest in this research and thank you for following our posts and we hope you are enjoying the information)

Do you agree to the conditions of the consent permission?

- Yes (Go to question 1)
- No (Message: Thank you for taking an interest in this research and thank you for following our posts and we hope you are enjoying the information)

1. What was your main reason for joining the ETRMT page? (prioritise 1-6 with 1 being the most important reason)

- To know what is happening on our whenua
- To learn about taiao
- To learn about pest management
- To learn about rongoā
- To learn what ETRMT is doing?
- Other []

2. What was your favourite post topic? (prioritise 1-6 with 1 being the most important reason)

- Pest Management
- Rongoā Activities
- Information about plant identification
- Other []

3. Did you learn something new from the posts?

- Yes (go to Q4)
- No (go to Q5)

4. If yes, what did you mainly learn?

[short answer space]

5. Did the information that you learnt help you to change any behaviours towards your own health?

- Yes (Go to Q6)
- No (Go to Q7)

6. If so, what was the main learning that prompted the health behaviour change?

[short answer space]

7. What changes have you made? If any.

[short answer space]

8. Did the information in the post change your behaviour or relationship with whenua o Ngāti te Maunga?

- Yes (Go to Q9)
- No (Go to Q10)

9. If so, what was the main learning that prompted the health behaviour change?

[short answer space]

10. Do you have any suggestions on how we can improve the rongoā programme?

[short answer space]

Appendix C: Doctor's Interview Question

Please tell me about your involvement in the Ngāti te Maunga rongoā programme.

- What role do you, as a medical doctor, play in supporting the ahi kā as they learn and use rongoā Māori?
- Have you experienced/observed any changes (to people's health/wellbeing) over the time of the rongoā programme has been developed and implemented?
- What else would you like to see happen?
- What do you think the best outcome for the rongoā programme would be?

What are your views on the role of rongoā on the health/wellbeing for Māori?

- Are your views on rongoā now different to those you had before working with Ngāti te Maunga?

Has your medical practice changed as a result of your involvement in the rongoā programme?

- Can you share some examples?

What role do you think rongoā can play in today's wellbeing for Māori?

- Can you share some examples? What do you think the future of rongoā Māori in health and wellbeing throughout Aotearoa will be like?

What role do you think the government (eg. Ministry of Health or DHBs) have to play in regards to rongoā Māori?

- Any barriers?
- Any facilitators?

What role do you think iwi have to play in regards to rongoā Māori?

- Any barriers?
- Any facilitators?

Are there any other thoughts that you would like to add?

Appendix D: Ahi kā participants' information sheet

This Information Sheet will be sent to all Trusts that are located on Ngāti Te Maunga lands and the marae committee. This Information will also be posted on the 'E Tu Rongo Ma Tane', 'Whanganui Bay Whanau' and 'Ngāti Te Maunga' Facebook pages.



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University of Waikato, Tauranga

Tena koe

As you are a member of the rōpū participating in the marae-based rongoā programme, you also have the choice to be a part of the research project as a collaborative researcher.

There will be three groups invited to participate:

1. Yourself, as Ahi Kā participants in the implementation of the Rongoā Māori programme
2. Member of the "E Tu Rongo Ma Tane" Facebook group
3. Doctor who will be involved in the programme

About the study

This research contributes to the completion of a Master's thesis study in Applied Psychology.

The key aim of this evaluation research is to determine:

What factors and techniques were required to fulfil the ORA goals, stipulated by the people of Ngāti Te Maunga for their Ahi Kā (people who live by the marae) to:

1. Use a Facebook page to learn about Rongoā Māori
2. Create a database of the rongoā māori on the lands of Ngāti Te Maunga
3. Be able to use rongoā rakau confidently

What are some lessons learned from the process that was implemented?

What were some of the challenges to implementing the ORA goals?

What can be done to improve the implementation of the next stage?

The implementation of the programme will be co-constructed by the ahi kā participants and the researcher. Throughout the research, workshop participants will meet a minimum of four times over a twelve-month period.

As a participant of the Rongoā programme you will be asked if you would like to participate in the research aspect of the programme, where you will be asked to

provide suggestion and insights on the above questions at different stages throughout the 12 month programme. Your contribution will be recorded and used to inform each stage of the programme and to also determine what the challenges and advantages are to having a marae-based rongoā programme for Ngāti te Maunga.

There will also be the opportunity for you to contribute to the development of the interview question for the visiting doctor and the survey questions that will be asked of Ngāti te Maunga whānau who have not been a participant of the programme.

Participants' rights

If you agree to take part in this interview, you have the following rights:

- a) To withdraw from the research at any stage
- b) To refuse to answer any particular question, and to terminate the interview at any time
- c) To ask any further questions about the interview or research project that occurs to you, either during the interview or at any other time
- d) To remain anonymous - anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research
- e) To take any complaints that you have about the interview of the research project, in the first instance to my supervisors: Bridgette Masters-Awatere.

I will contact you in the two weeks to see if you might be willing to take part in this project. If you are, then we can discuss how this will be done. If you have any queries please feel free to contact either myself or my supervisor via the contact details listed below.

Kiri Diamond
kiri.diamond@waikato.ac.nz
0210305076

Bridgette Masters-Awatere
bridgette.masters-awatere@waikato.ac.nz

This research project has been approved by the Human Research Ethics Committee (Health) of the University of Waikato under HREC(Health)#2017-XX. Any questions about the ethical conduct of this research may be addressed to the Secretary of the Committee, email humanethics@waikato.ac.nz, postal address, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

Appendix E: Ahi kā consent form



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

University of Waikato, Tauranga

NAME OF PROJECT: *Ahi Kā Rongoā Programme*

FULL NAME OF PARTICIPANT.....

ADDRESS OF PARTICIPANT.....

DATE OF CONSENT.....

RESEARCHER: Kiri Diamond

PLACEMENT

..... agree that the recording and notes taken throughout the research to be stored on a computer file that is only accessible by Kiri Diamond and her supervisor Bridgette Masters-Awatere during the course of the project. After five years on completion of the project I require that the recording be archived, or destroyed, subject to the conditions I have indicated in section 4 of this consent form.

ACCESS

- a) I agree that the information collected and accompanying material will be made available to the researcher conducting this study for the purpose of her master's study and that she may use the analysis in conference presentations and any resulting publications.

PUBLICATION

I agree that the information collected and accompanying material may be quoted or shown in full or in part in published work and/or broadcasts subject to the conditions I have indicated in section 4 of this form. Broadcasts refer to filmed interviews the researcher may participate in to share and discuss the research findings.

RESTRICTIONS

a) No access is allowed to the recording/s of my interview and the recording/s are not to be quoted in full or in part, without my prior written permission.

YES **NO** (Please circle your choice)

b) I wish to remain anonymous and any information that may identify me be excluded from any published work and/or broadcast resulting from the interview.

YES **NO** (Please circle your choice)

If the answer to 4 b) was **YES**: It has been explained to me that it may not be possible to guarantee my anonymity and I am satisfied with the researcher's explanation of what she will do to try and secure my confidentiality.

YES **NO** (Please circle your choice)

I require that the information collected be archived at the archive of my choosing (identified in section 2) after 5 years on completion of the project.

YES **NO** (Please circle your choice)

I require that the information collected and copies be destroyed after five years of completion of the project.

YES **NO** (Please circle your choice)

PRIVACY ACT

I understand that under the terms of the Privacy Act 1993 I may have access to this interview and request amendment of any information about me contained within it.

COPYRIGHT

Copyright in recordings and accompanying material generated by this project is held

by.....

COMMENTS

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Interviewee:

Interviewer:

Date:

Date:

Appendix F: Facebook participants' information sheet

The following post will be placed on Facebook groups that are affiliated to Ngāti Te Maunga.

“Kia ora whanau

Let us know your thoughts about the rongoā programme?

I am conducting a survey to get to know how our whanau who are not permanent residence at Whanganui Bay have experienced the sharing of the rongoā programme.

Please click on the link below to the survey where you will be given more information about the research and the survey that has been constructed by our ahi kā and myself. We thank you for your contribution.

Ngā mihi aroha”



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Te Whare Wānanga o Waikato

University of Waikato, Tauranga

About the study

This research contributes to the completion of a Master's thesis study in Applied Psychology. There will be three groups invited to participate:

1. Ahi Kā participants in the implementation of the Rongoā Māori programme
2. Member of the “E Tu Rongo Ma Tane’ Facebook group
3. Doctor who will involved in the programme

The Ahi Kā of Ngāti te Maunga and myself have co-created a survey that asks for your views on what has been shared through the Facebook page in regards to the rongoā programme.

If you would like to take part in this survey please click on the questionnaire link below.

The key aim of this evaluation research is to determine:

What factors and techniques were required to fulfil the ORA goals, stipulated by the people of Ngāti Te Maunga for their Ahi Kā (people who live by the marae) to:

1. Use a Facebook page to learn about rongoā Māori
2. Create a database of the rongoā Māori on the lands of Ngāti te Maunga

3. Be able to use rongoā rakau confidently?

What are some lessons learned from the process that was implemented?

What were some of the challenges to implementing the ORA goals?

What can be done to improve the implementation of the next stage?

The implementation of the programme will be co-constructed by the ahi kā participants and the researcher. Throughout the research participants will meet a minimum of four times over a twelve-month period to review how they are progressing with the programme, review the steps that have been put in place and plan future stages of the programme.

As a participant, you will be asked if you would like to participate in a survey that focuses on;

- *what you thought of the posts,*
- *the usefulness of the information and*
- *if the posts had any influence on the way you thought and behaved towards both your own health*
- *your relationship and behaviour to the land of Ngāti te Maunga.*

Participants' rights

If you agree to take part in this survey, you have the following rights:

- a) To withdraw from the research at any stage
- b) To refuse to answer any particular question, and to terminate the survey at any time
- c) To ask any further questions about the survey or research project that occurs to you.
- d) To remain anonymous - anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research
- e) To take any complaints that you have about the interview of the research project, in the first instance to my supervisors: Bridgette Masters-Awatere.

Kiri Diamond
diamondkiri@gmail.com
021322016

Bridgette Masters-Awatere
bridgette.masters-awatere@waikato.ac.nz

This research project has been approved by the Human Research Ethics Committee

(Health) of the University of Waikato under HREC(Health)#2017-XX. Any questions about the ethical conduct of this research may be addressed to the Secretary of the Committee, email humanethics@waikato.ac.nz, postal address, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

Appendix G: Doctor's participant's information sheet

This Information Sheet will be sent to all Trusts that are located on Ngāti Te Maunga lands and the marae committee. This Information will also be posted on the 'E Tu Rongo Ma Tane', 'Whanganui Bay Whanau' and 'Ngāti Te Maunga' Facebook pages.



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

University of Waikato, Tauranga

Tena koe

Are you interested in participating in a research project focused on the implementation of a marae-based rongoā programme?

There will be three groups invited to participate:

1. Ahi Kā participants in the implementation of the Rongoā Māori programme
2. Member of the "E Tu Rongo Ma Tane" Facebook group
3. Doctor who will be involved in the programme

About the study

This research contributes to the completion of a Master's thesis study in Applied Psychology.

The key aim of this evaluation research is to determine:

What factors and techniques were required to fulfil the ORA goals, stipulated by the people of Ngāti Te Maunga for their Ahi Kā (people who live by the marae) to:

1. Use a Facebook page to learn about Rongoā Māori
2. Create a database of the rongoā māori on the lands of Ngāti te Maunga
3. Be able to use rongoā rakau confidently?

What are some lessons learned from the process that was implemented?

What were some of the challenges to implementing the ORA goals?

What can be done to improve the implementation of the next stage?

The implementation of the programme will be co-constructed by the ahi kā participants and the researcher. Throughout the research participants will meet a minimum of four times over a twelve-month period to review how they are progressing with the programme, review the steps that have been put in place and plan future stages of the programme.

As a participant, you will be asked if you would like to participate in an interview that will focus on: 1. your experience as a medical doctor supporting the ahi kā as they learn and use rongoā Māori.

2. whether being involved in this rongoā Māori programme influenced your views of health and wellbeing?

Participants' rights

As a participant, you have the right to choose whether you wish to remain anonymous or not in the reporting of this research.

If you agree to take part in this interview, you have the following rights:

- a) To withdraw from the research at any stage
- b) To refuse to answer any particular question, and to terminate the interview at any time
- c) To ask any further questions about the interview or research project that occurs to you, either during the interview or at any other time
- d) To remain anonymous - anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research
- e) To take any complaints that you have about the interview of the research project, in the first instance to my supervisors: Bridgette Masters-Awatere..

I will contact you in the next week (to two weeks) to see if you might be willing to take part in this project. If you are, then we can discuss how this will be done. If you have any queries please feel free to contact either myself or my supervisor via the contact details listed below.

Kiri Diamond
diamondkiri@gmail.com
027322016

Bridgette Masters-Awatere
bridgette.masters-awatere@waikato.ac.nz

This research project has been approved by the Human Research Ethics Committee (Health) of the University of Waikato under HREC(Health)#2017-XX. Any questions about the ethical conduct of this research may be addressed to the Secretary of the Committee, email humanethics@waikato.ac.nz, postal address, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

Appendix H: Doctor's Consent Form



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

University of Waikato, Tauranga

NAME OF PROJECT: *Ahi Kā Rongoā Programme*

FULL NAME OF INTERVIEWEE.....

ADDRESS OF INTERVIEWEE.....

DATE OF INTERVIEW.....

INTERVIEWER: Kiri Diamond

PLACEMENT

..... agree that the recording of my interview be stored on a computer file that is only accessible by Kiri Diamond and her supervisor Bridgette Masters-Awatere during the course of the project. After five years on completion of the project I require that the recording be archived, or destroyed, subject to the conditions I have indicated in section 4 of this consent form.

ACCESS

- a) I agree that the recording of my interview and accompanying material will be made available to researcher conducting this study for the purpose of

her master's study and that she may use the analysis in conference presentations and any resulting publications.

PUBLICATION

I agree that the recording of my interview and accompanying material may be quoted or shown in full or in part in published work and/or broadcasts subject to the conditions I have indicated in section 4 of this form. Broadcasts refer to filmed interviews the researcher may participate in to share and discuss the research findings.

RESTRICTIONS

a) No access is allowed to the recording/s of my interview and the recording/s are not to be quoted in full or in part, without my prior written permission.

YES **NO** (Please circle your choice)

b) I wish to remain anonymous and any information that may identify me be excluded from any published work and/or broadcast resulting from the interview.

YES **NO** (Please circle your choice)

If the answer to 4 b) was **YES**: It has been explained to me that it may not be possible to guarantee my anonymity and I am satisfied with the interviewer's explanation of what she will do to try and secure my confidentiality.

YES **NO** (Please circle your choice)

I require that the interview recording be archived at the archive of my choosing (identified in section 2) after 5 years on completion of the project.

YES **NO** (Please circle your choice)

I require that the interview recording and copies be destroyed on completion of the project.

YES **NO** (Please circle your choice)

PRIVACY ACT

I understand that under the terms of the Privacy Act 1993 I may have access to this interview and request amendment of any information about me contained within it.

COPYRIGHT

Copyright in recordings and accompanying material generated by this project is held

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COMMENTS

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Interviewee:

Interviewer:

Date

Date:

Appendix I : Journaling Google form

Thesis Journalling

To inform what happens immediately after each event

Event description

Your answer

Event Date

Date

dd/mm/yyyy

Journal-entry date

Date

dd/mm/yyyy

Observation

Your answer

Reaction

Your answer

Judgement

Your answer

Intervention

Your answer

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