

# **CULTURAL, ETHICAL, RESEARCH, LEGAL & SCIENTIFIC (CERLS) ISSUES OF RONGOĀ MĀORI RESEARCH**

*He iti te matakahi, pakaru rikiriki te tōtara*

A wedge may be small, but it can break up  
the tōtara into fragments

**By the innovative use of  
strategies, a huge task  
can be achieved with a  
minimum of effort**

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# INTRODUCTION TO THE CERLS GUIDELINES

The cultural, ethical, research, legal and scientific (CERLS) guidelines for Rongoā Māori (traditional Māori healing) research were created to inform research methodology and the conduct of research in the Rongoā space. They provide a framework to guide research in a manner that will be culturally, methodologically and ethically appropriate for all parties involved.

The CERLS guidelines will be relevant to any research related to:

Rongoā rākau (plant medicines/herbal remedy), Mirimiri (bodywork), Matakite (second sight), Karakia (prayer), Wairua (spiritual), healing, land, ecology, conservation, land management, patients, Rongoā medicines and kai (food) in Aotearoa/New Zealand. The guidelines suggest that any research in the field of Rongoā Māori healing should be conducted in consultation with a Rongoā Māori practitioner.

## **The purpose of the CERLS guidelines**

This CERLS framework has been created to guide and inform those intending to embark upon future research on Rongoā Māori healing with respect to the cultural, ethical, research, legal and scientific issues inherent in that research. We anticipate that the guidelines will facilitate ongoing discussion about the culturally appropriate ways to conduct Rongoā Māori research. We provide them for further consideration and contemplation.

It is hoped that providing a CERLS framework will increase the confidence of Rongoā practitioners and researchers to reach out and conduct collaborative research, and perhaps open research pathways that have not yet been envisaged. We desire that Rongoā research be conducted in accordance with Rongoā healing principles and believe that, ideally, trust will become established between Rongoā practitioners and researchers. We hope that as networks grow, so too opportunities will increase to train both practitioners and researchers in conducting respectful and meaningful research. Research, if conducted ethically and with respect for Māori values and worldviews, has the potential to strengthen the Rongoā sector, develop an evidence base for Rongoā and provide a foundation for further advocacy based on culturally appropriate values and methods. Importantly, it will build momentum and provide focus for discussion on the protection of Māori knowledge with respect to Rongoā Māori.

The CERLS guidelines were created from the information provided by expertise groups. A series of interviews were conducted with selected Rongoā practitioners, lawyers, and science representatives. The participants were selected due to their previous experience of, or interest in exploring, issues around Rongoā Māori. In addition, the authors met to discuss the CERLS considerations from a research perspective. There were a total of 12 participants, including the research team. Ethics approval was granted from the New Zealand Ethics Committee (Application 2017\_01). During the first interviews (Phase 1), participants considered the cultural, ethical, research, legal and scientific issues, the research team analysed the data and reflected the conclusions back to the participants. At the second interview, participants were asked to discuss Rongoā research case studies by applying the CERLS issues raised in Phase 1. The authors analysed the data and collaborated to create the draft CERLS guidelines. The draft CERLS guidelines were disseminated to contributing participants for one last round of feedback before the guidelines were being finalised and distributed by the authors.





## **Who will benefit from these guidelines?**

Rongoā Māori will benefit most from the CERLS guidelines. Rongoā Māori has a focus of the holistic treatment of all aspects of a person, as well as their whānau (family), spiritual associations and the/their environment. This approach is sorely missing in the scientific and medical sectors. In many projects the totality of Māori cultural values and the traditions of Rongoā are frequently overlooked in favour of those parts that are easily identified and scientifically studied, and which provide financial gain. The CERLS guidelines work to ensure Rongoā in its entirety is understood and considered in all Rongoā research. These guidelines benefit specifically from Māori healer consultation, which has been lacking in some Rongoā research efforts to date. In alignment with the Treaty of Waitangi, both Māori and Pākehā stand to benefit from research that includes the opinions and perspectives of both cultures, not just one or the other.

## **Why we started this project**

We started this project with a desire to protect Rongoā practitioners and educate them about their rights and responsibilities when agreeing to participate in research on Rongoā Māori. In addition, we wished to consider ways to inform researchers of the need to protect Rongoā practitioners, their knowledge and practice, and to maintain the cultural integrity of Rongoā. We also wished to underline the importance of Rongoā in healing the land and animals. Our citizens deserve the highest standards we can achieve in our environment (land, plants, animals, water) in Aotearoa New Zealand. We suggest that where any research is conducted involving Rongoā, that research must be conducted using culturally appropriate processes that demonstrate integrity and remain in alignment with Rongoā Māori healing principles.

## Introduction to the researchers

We believe that providing position statements on behalf of all three researcher authors is in alignment with Kaupapa Māori (research by Māori, for Māori) principles of providing introductions to the research and resulting concepts. We hope these statements will provide an explanation as to why we believe in Rongoā Māori and desire to see research in this area conducted in a way that reflects Rongoā Māori healing principles.

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My name is Glenis Mark and I am a 45 year old Māori female who has been involved in research on Māori health and healing for 12 years through my postgraduate and postdoctoral research. I am interested in creating CERLS guidelines for Rongoā Māori research because I am concerned that Rongoā Māori healers are being exploited by researchers who have no care, and no understanding about the whole of what Rongoā Māori is, other than their research topic alone. I am concerned that healers are being consulted for the parts of research projects that focus on plant research alone. I also believe that healers should be consulted as primary members of the research team who are consulted at the research idea and conception stage, rather than after all the planning aspects of the research have been completed. I believe in the value and the power of Rongoā Māori to heal lives and to reconnect people back to the whenua (land), their whānau, to their own mind, body and spirit and to be whole. Unfortunately, there is a lot of misconception about what Rongoā Māori is, and that needs to be corrected. I believe in the power of research to teach and educate people because what is researched becomes academic precedent. It is crucial that we are researching the topics and using the methods and consulting in partnership with the Rongoā practitioners who will provide traditional knowledge and guidance in all research on Rongoā Māori.

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My name is Marion Johnson, 57 years old, female and tauīwi, a third generation migrant in New Zealand. I began my relationship with the whenua as a shepherd. Realising the importance of the health of the land to the health of all who live on it I studied agriculture and environmental biology and following my passion for animal health, veterinary parasitology. Experience has taught me the importance of a variety of plants for maintaining animal health and my research has followed this direction, endeavouring to provide pathways to encourage biodiversity, support animal health and regenerate farmlands. Sadly as the diversity of plants and species declines the land suffers as does the health of people and animals. Plants are taonga (treasures) and I believe Rongoā, recognising the interconnectedness of all, provides a philosophy of care for plants, animals, people, land and water. By working together, valuing knowledge from a myriad of sources and practicing active conservation not only can we heal the land, but see plants thrive and once again become available to those that need them.

My goal in becoming part of the team involved in the development of the CERLS guidelines is to help safeguard knowledge and to create bridges between research and practice, to encourage conversation and fair dealings so that we move forward as whānau whenua. I also hope that these guidelines, by providing information for researchers and participants, will discourage the poor behaviour that has occurred in the past.

I have enormous respect for all plants and their abilities to heal and I wish to help support the diversity of species and the habitats they create for future generations.

My name is Amohia Boulton and I am a 48 year old Māori female who leads the only tribally owned and mandated iwi health research centre in Aotearoa/New Zealand. I have been a health services researcher for the past 17 years, having completed both my doctorate and postdoctoral study on aspects of Māori health policy and service provision. However it was not until 2008 that I became aware of the significant needs of the Rongoā Māori sector; which for me included sustainability of funding and the responsibilities of the Crown as a Treaty partner to protect the taonga that is Rongoā Māori. I met, and began working with, a group of researchers who had as their aims, the desire to support and uphold Rongoā Māori as a viable healing tradition in a contemporary health care system. From my first tentative forays into conducting research with members of the Rongoā sector (practitioners, managers, administrators, thinkers, academics alike) until now, I have been on learning journey. And I continue to learn; mostly about how I can support efforts to ensure that, not only are our Rongoā traditions and knowledges valued part of the health care system, they become a valued part of how we live well as people on this land. My goal in being a researcher who works in this field is to see Rongoā Māori valued by all not only for its intrinsic worth as a taonga, but for the teaching and healing it can bring to our lands, our waterways, how we care for our country and how we care for each other.





# BACKGROUND CONTEXT

Concern has been expressed by Māori, that often traditional knowledge has been misappropriated by research (Ahuriri-Driscoll et al, 2009; Young, 2001). While some research on Rongoā Māori has been led by Māori teams or with Māori input (Ahuriri-Driscoll et al, 2009; Johnson, 2012; Jones, 2000; Mark, 2012; Mark, 2014), in actual fact, a great deal more research has been conducted on Rongoā Māori plants without clear consultation, approval or input from Rongoā Māori healers. For example, Buenz (2016) sent ongaonga (*Urtica ferox*) overseas for testing, and Chopra et al (2013), in conjunction with Plant & Food Research, have commercialised aspects of horopito. Laboratories have isolated and commercialised bioactive constituents from New Zealand native plants without comprehensive Māori consultation.

The Waitangi Tribunal heard two schools of thought on the WAI 262 claim about the potential commercialisation of Rongoā (Waitangi Tribunal, 2011). The first held that it is wholly inappropriate to commercialise Rongoā, as commercialisation would destroy the essence of Rongoā and render it ineffective. But some Rongoā species have already been commercialised and are on the market today (Forest Herbs Research, 2015). The second school of thought maintains that there is a lot of money to be made in the future from Māori traditional remedies, and it may as well be the rightful owners of the mātauranga who benefit. Unfortunately, the “rightful owners” of the mātauranga are sometimes not consulted when it comes to the commercialisation of Rongoā, and critically there is no clear pathway for allocation of benefits from the commercialisation of Rongoā plants.

Some references cite the discovery of New Zealand plant chemical contents, as if they were “new” phenomenon (Kerr, 2016); as if Rongoā Māori never existed and healers did not know that the plants have healing qualities. Many authors are unaware of the history of Rongoā, the abilities of Rongoā practitioners, or the complexity of Rongoā in comparison to allopathic medicine. Much scientific research on Rongoā rākau to date is only confirming what Rongoā Māori healers have known for hundreds of years.

There is a global rush to exploit Indigenous practices and commercialise products. This is counter to the practice of Rongoā which is a holistic medicine incorporating many Māori cultural values such as aroha (love, respect), whānaungatanga (relationship, kinship) and wairua (Ahuriri-Driscoll et al, 2009; Mark, 2012). The proposed Rongoā Māori research framework (CERLS) is desperately needed to ensure that Māori cultural values and worldviews are not lost in this recent flurry of plant research and commercialisation.

Another area of concern regarding loss for Rongoā Māori, is that Ministry of Health (MoH) service contracts for Rongoā specifically exclude the use of Rongoā rākau, a core element of Rongoā Māori healing (Ministry of Health, 2014b). The Waitangi Tribunal (2011) heard that the reason for the exclusion is that the MoH could not monitor the safety or quality control of the Rongoā and could not ensure protection mechanisms for consumers and providers. Further research could assist the provision of Rongoā services and encourage MoH funding making Rongoā more available to all.

Many Māori, although aware of Rongoā, are not able to practice these traditions themselves as they have either lost the knowledge as a whānau, or they are unable to access practitioners. It is impossible to revitalise, teach, or practice Rongoā and more specifically Rongoā rākau, without access to the plants. Biodiversity on productive and accessible land has been drastically reduced. Without effort and research, this loss cannot be reversed. One of the tenets of Rongoā is the connection of the individual to the land and the health of that land. Much land in Aotearoa/New Zealand is in dire need of care.

Māori-consulted research has been conducted on the underlying philosophies of Rongoā (Mark, 2012) Rongoā sustainability (Ahuriri-Driscoll, Baker and Hudson, 2009), collaboration of Rongoā with Māori health providers (Jones, 2000), and issues in contemporary contracting for Rongoā Māori (Ahuriri-Driscoll et al, 2015). None of this research on Rongoā has however, contributed significantly enough to create the level of political, scientific or governmental effect needed to influence positive change for Rongoā Māori research or contract funding. The reason for this deficit is not due to lack of research, some of which has been publicly funded, but rather the philosophical and epistemological barriers posed by medicine and science.

This project considered the cultural, ethical, research, legal and scientific issues inherent in Rongoā Māori research to provide a strategic framework and to inform research methods that will be culturally, methodologically and ethically appropriate for all parties involved.

# INTRODUCTION TO RONGOĀ MĀORI

For readers who are unfamiliar with the tenets of Rongoā Māori, we provide a statement describing several elements of Rongoā Māori here. However, there is so much more to Rongoā than can be covered in these guidelines, and it will take a lifetime to truly learn. While we acknowledge that Rongoā includes the environment, ecology, Māori cosmology, the atua (Māori gods), wairua, the ancestors and tikanga (protocols), as well as the healing practices, principles, values and traditional knowledge, we provide a brief description below as gifted from one of our participants, Donna Kerridge.

Rongoā Māori is commonly represented as:

- Mirimiri and romiromi (bodywork/deep tissue massage)
- Rongoā rākau or wai rākau (plant medicines/herbal remedy)
- Matakite (seer, gift of second sight, clairvoyance)
- Karakia and Wairua (prayer/spirituality)

**Mirimiri and Romiromi** focus on soft tissue manipulation or joint mobilisation, but they are also much more than that. Mirimiri is about soothing the soul and connecting to energy beyond ourselves to invoke healing. Romiromi is about activating deep within, to every cell in our body so that our connections to the natural world flow freely.

**Rongoā rākau or wai rākau** include herbal remedies made from plants but these are not given in isolation. It is also about understanding the connections that create a vibrant community within the bush and about tuning our skills to know when something is not right and how to correct it.

**Matakite** is about tapping into our library of knowledge and wisdom that exists beyond the veil.

**Karakia** includes prayer and much more. It's about stilling ourselves, clearing ourselves so that we are able to see and hear clearly, learn effectively, focus on the now and channel wairua.

**Rongoā Māori is so much more than a simple list of modalities.**

It is:

- A way of understanding our world and how to heal it;
- A way of living that recognises the web of connections that exist between all things; and
- It's about strengthening our connections to our whenua.

Rongoā Māori teaches us that when we know how to heal a tree, we will know how to heal ourselves. If the bark on a tree is damaged, we make a bandage to protect the tree from the elements and invading diseases. We use the soil below it which is rich with all the good things needed just for that tree, to inoculate it and protect it from potential invaders. We can do the same for our skin with a plaster of angiangi (*Usnea barbata*) or kanono (*Coprosma grandifolia*).

When we know how to restore our wetlands and swamps, so that water can flow freely through the plants and bogs that filter the water before returning it clean to our waterways, we will come to understand the importance of both our waterways and our kidneys and how to better care for them.





Rongoā Māori understands that everything that exists has a cause and an effect upon everything else. We refer to this as wairua, the invisible connections that bind all things in this world. It is important to realise that everything we do, say or feel has an impact on the wellbeing of others. A cold shoulder or momentary look of disdain can ripple through the lives of many like a pebble in a pond. Our connections permeate all aspects of our lives. Let the ripples we create be from a simple act of kindness, a welcomed smile or a hand extended in friendship. Rongoā doesn't stop and start at the clinic door, healing touches others in all that we do, say and feel. The simple act of acknowledging those we pass us can change someone's day and ultimately their health and wellbeing (D. Kerridge, personal communication, February 27, 2017).





# INTRODUCTION TO RESEARCH

For readers who are unfamiliar with research theory and practice, we provide a basic introduction to cover the main facets of research with Māori researchers and participants.

**Conceptualisation:** All research projects begin with a period of thinking about the research theory, purpose, question and methodology.

**Kaupapa Māori framework:** Kaupapa Māori is described as research for Māori, by Māori. that incorporates Māori cultural ways of being, values and traditions in the research methodology and which gives primacy to Māori worldviews. Kaupapa Māori ought to be the foundation of all research with Māori.

**Consultation:** All research with Māori should be conducted in partnership and engagement with Māori from research conception.

**Funding:** Most Rongoā research is funded from one of two sources: publicly funded research (in other words funding provided by the Crown, through general taxation) or privately funded research, e.g. research conducted by Pharmaceutical companies. Publicly funded research will usually involve some sort of competitive funding process. The competitive process usually requires evidence of consultation with Māori and consideration of culturally appropriate ways of researching with Māori, for Māori. Privately funded research does not always require consultation with Māori.

**Ethics:** Ethics approval should be sought for all research projects. Approval may be gained through tertiary organisations, health or district ethics boards. For publicly funded projects, research teams are usually required to seek ethics approval as a condition of receiving funding.

**Literature review:** A review of the area being researched is necessary to help conceptualise, identify and develop the research topic. The review will reveal previous research on the topic and highlight knowledge gaps.

**Recruitment:** Recruitment refers to how you contact and then attract participants to take part in the study. With Māori this often occurs on a whakawhanaungatanga (making connections) basis, through friends and whānau (family) networks.

**Interview/Hui:** An interview or hui is one way to collect information or “data”. The way data will be sought is specified in the research plan or proposal and the ethics application. Participants should be given full disclosure of all aspects of the research and their consent should be gained as a part of ethical research behaviour.

**Analysis:** How the data is analysed by the research team is also outlined in the research proposal, the research plan and in the ethics application. There are many different ways to analyse data, as there are many different ways to collect data, and many different forms of data.

**Dissemination:** The results of the research should be disseminated to participants and also to wider academic and public audiences. This ensures that knowledge accumulates, translates into practice and provides a base for other researchers to work from.

**Data storage:** The length of time data is stored is often dictated in the ethics application with a range of several years for each project. Data is always stored securely.

# HOW TO READ THE GUIDELINES

The participants identified many CERLS issues relating to Rongoā Māori that are extremely important to consider when developing a research programme. The content of the CERLS guidelines is derived from the contributions of the participants. The CERLS document provides a guide to both Rongoā practitioners and researchers about the many, and complex, issues that should be a part of every Rongoā research discussion for both researchers and research participants. We recognise that it is not possible to identify every single possible issue. Therefore, we acknowledge that these guidelines will continue to facilitate ongoing discussions, rather than provide definitive questions or solutions.

Each of the cultural, ethical, research, legal and scientific categories considered below, and the contributions are divided into two columns. One column provides information on Rongoā Māori research for Rongoā practitioners, and the other provides information for researchers. Thus the guidelines acknowledge both sources of Indigenous and scientific knowledge and approaches to Rongoā research.

On the left hand side are the issues which were identified as important for Rongoā practitioners to consider when deciding whether to participate in Rongoā research. We hope that the provision of this information will become the standard for projects. We believe the guidelines will provide Rongoā practitioners with the information and knowledge they need to question researchers before they decide to participate in any research endeavour.

Participation in research must be voluntary. Those Rongoā practitioners who have agreed to participate in research will ensure research processes follow culturally appropriate processes. They should be understanding and respectful of research efforts and willing to help educate research teams with respect to cultural ways of being.

On the right hand side are the cultural and healing concepts that were identified as being of importance to balanced and culturally sensitive research. Researchers should regard all team members and participants as equals and treat all with respect. All participants in this project rejected the exploitation of Rongoā practitioners and their knowledge and traditional ways of being to fuel commercial, intellectual property or marketing efforts. The exploitation of Rongoā practitioners and their knowledge for commercial gains runs counter to the nature of Rongoā Māori which is to share knowledge for the sake of edification and healing of the people and the land. We also hope that future Rongoā research will reduce the use of Rongoā practitioners as the providers of karakia and collectors of plants only, and seek to create full and comprehensive collaborative relationships in ongoing research partnership.

We believe the CERLS guidelines will be a useful tool for both Rongoā practitioners and researchers when contemplating research activity. The guidelines are to be considered a work in progress that will help with the design of fair and balanced Rongoā projects. If proposed research does not meet the standard suggested, then the CERLS guidelines provide practitioners and researchers with the information they need to either decide to improve the project design or to discontinue involvement.



# CULTURAL ISSUES

The cultural issues of Rongoā Māori research refer to the way that Rongoā healing principles, tikanga and philosophy ought to be reflected in the Rongoā research processes.

The cultural issues focus on ensuring the following:

- The cultural integrity of Rongoā is maintained
- Research is patient/participant centred: just as Rongoā is patient focused, so should Rongoā research be participant focused
- Values: aroha (love, respect), wairua, kaitiakitanga (conservation and responsibility), utu (reciprocity), equity are included in the research
- Healer rights: to keep the tapu (sacred) and to be accepted for their uniqueness
- The education of researchers with respect to Rongoā Māori, Te Ao Māori (the Māori world) and involvement/interaction in the community.



RONGOĀ PRACTITIONERS	RESEARCHERS
Cultural integrity of Rongoā Māori is maintained	
Healers should feel as though Rongoā Māori philosophy and values are respected in the research.	The philosophy and values of Rongoā Māori healing should be reflected in all research processes.
Healers should feel that Māori customs and values are appreciated and respected in all research processes.	Researchers should have an appreciation of Te Ao Māori worldviews and values and respect basic Māori customs.
Healers should expect that even if the research focuses only on active ingredients, the researchers will take into consideration the Rongoā Māori cultural context behind the use of the plant.	Researchers should endeavour to include significant reference to the cultural context behind the use of Rongoā plant species. Healers are often suspicious when researchers want to know how a plant works, without wanting to learn about the Rongoā Māori cultural context behind the use of that plant.
Healers should be reassured that researchers will understand the patient-centred orientation of Rongoā healing. It is important to focus on the patient in connection to their environment in order to improve the patient's quality of life. Treatment is not static but is adjusted according to their condition. Any research that does not allow Rongoā to follow its natural healing course during research processes is not valid.	In any research on Rongoā, the researcher must understand that Rongoā focuses on treating the patient within the context of their environment and if any aspect of the environment changes, it may change the treatment. Rongoā is about improving the quality of life and vitality of a person. This is achieved by monitoring all aspects of patient health and noticing what is impacting on their condition and adjusting accordingly. Rongoā remedies can be generic, but may be adjusted for the individual patient's condition. Thus Rongoā is primarily patient-centred, and Rongoā research methodologies should reflect this focus.
<p>Healers should expect that the cultural integrity of Rongoā Māori will be maintained at all times. Where it is not, healers should feel free to inform the researchers and discuss their views. If healers feel that researchers are not responsive to their concerns then they should feel free to opt out, however healers need to understand the full implications of suddenly opting out of a funded programme. Implications could include the research being incomplete, or the research data being inaccurate. Healers may wish to seek advice from alternative researchers to learn potential courses of action.</p> <p>Healers must consider how the scientific process fits, or could be adapted to fit their practice of Rongoā before they formally engage with a scientific research process.</p>	<p>The cultural integrity of Rongoā Māori should be maintained in all research programmes. Research on Rongoā Māori must acknowledge the principles of Rongoā healing and the perspectives of Rongoā practitioners.</p> <p>Researchers/scientists need to provide healers with a comprehensive understanding of scientific methods and funding constraints. Both researchers and healers need clear and open discussions of methodologies BEFORE research commences.</p> <p>Both parties should also understand the implications of suddenly ending their involvement in a funded project.</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
Research is patient/participant centred	
Rongoā healing focuses on the patient, the tūro. Healers should expect research to be participant centred. The research design process should be flexible and adaptable to the needs and wants of healers if they are research participants.	Rongoā research should reflect the Rongoā healing focus on the client and be participant centred. The research design and implementation process should be flexible and consider the needs of healers who are involved in the programme.
Healers should expect that researchers will understand that the measure of the success of Rongoā is always the vitality of the patient. Rongoā does not simply treat a disease or symptoms.	Researchers should understand that Rongoā focuses on treating the vitality of a person, from their own perspective, rather than focusing on treating a disease or symptoms. Therefore, any Rongoā research should be evaluated by understanding Rongoā efficacy primarily from the perspective of the patient.
Values: aroha (love, respect), wairua, kaitiakitanga, utu, equity are included in the research	
Healers should feel as though aroha is being shown to them, and feel as though they are being respected for their contribution.	<p>Researchers should respect the value of wairua and offer to allow space for karakia at the beginning of all discussions.</p> <p>Researchers should understand the value of karakia for cultural and spiritual reasons.</p>
Healers should expect that Rongoā research will reflect kaitiakitanga (conservation and responsibility).	Rongoā research should always reflect the principles of kaitiakitanga. All research actions and outcomes should consider possible future impacts on land and water. Even research on active constituents can impact species and habitats in the future e.g. selection of varieties with high levels of a particular chemical.
Healers should feel as though the value of utu, or reciprocity, is evident and there is mutual give and take of knowledge, respect, sharing and learning between all research parties.	Rongoā research should reflect the value of mutual utu, or reciprocity, between all research parties. Skills and knowledge should be shared and transferred across all researchers and participants and all contributions should be valued.
Healers should feel respected as equals in all research discussions for the knowledge and experience they bring to the research. If in the initial design or recruitment process healers do not feel respected, they should feel free to withdraw.	Researchers embarking on Rongoā projects should regard the healers' knowledge with respect. As research partners they are equals. Both parties have valuable skills and experiences.



RONGOĀ PRACTITIONERS	RESEARCHERS
Healer rights: to keep the tapu and to be accepted for their uniqueness	
Every healer should be informed that they have the right not to share any information that they believe is tapu and thus should not be shared with a researcher.	There are some knowledges that are tapu within Rongoā Māori. Researchers should respect the right of participants to only share the knowledge that they are happy to share.
Healers should feel accepted for their unique history and experience. Healers should feel confident that the researcher will understand that they have a set of knowledge, values and techniques that is unique.	Each healer is unique with their own individual history and experience. They will often blend Rongoā techniques and knowledge with healing methods from other cultures. Researchers should take time to understand each individual healer's viewpoint, worldview and background as well as their knowledge, values and healing modalities. Each healer's knowledge and skill set will be different and influenced by their locality in Aotearoa/New Zealand.
Researchers need to be educated about Rongoā, te ao Māori and involvement in the community	
Where healers become aware that researchers have no depth of knowledge of Rongoā, they may offer to educate them if researchers are willing to learn.  If researchers are not willing the healer may opt out of the research.	If researchers have no knowledge of Rongoā Māori, then it is extremely important to learn before embarking on Rongoā research or consultation with healers. It is culturally inappropriate and impossible to undertake credible Rongoā Māori research otherwise.
Healers should expect that researchers will come with open minds to continue learning about Rongoā, rather than assuming they are the experts.  Healers may be willing to mentor and teach if they choose.	Researchers should understand that Rongoā is learnt through mentoring one on one, by understanding different responses by different people, the ngahere (forest) and connections to the universe, and there is no short cut to that way of learning.  Researchers should not assume they know more about Rongoā than the practitioner. An attitude of humility in deference to the traditional knowledge of elderly healers with traditional knowledge is expected, and respectful, in any culture.
Healers have the right to choose with whom they wish to work.  They may prefer to work with researchers who are known and who have integrity in te ao Māori. In working with someone who is known, they can be confident they will be supported and trusted.	Healers respond better to people who have integrity in te ao Māori, and are known within the community. If the researchers are not involved in the proposed research community then it may be beneficial to ask someone who is familiar with the participant community to join the team.

## Incorporating Rongoā healing principles into research

This section has included discussion on cultural issues involved in rongoā research. There is a strong focus on ensuring that Rongoā research reflects healing principles. In the following section, a series of suggestions is provided to give examples of how these principles may be incorporated into research. At the same time, each research project is unique and the application of Rongoā healing principles in research should be included where relevant and appropriate to each project.

<b>Aroha</b> (Love, respect)	<ul style="list-style-type: none"> <li>• A strong love and passion for Rongoā is valuable to ensure appropriate research topics and processes are followed.</li> <li>• Building rapport with Rongoā practitioners as participants or research partners should include taking time to get to know the concerns of the participant and their whānau, hapū, iwi family, sub-tribe, tribe).</li> </ul>
<b>Respect</b>	<ul style="list-style-type: none"> <li>• Mutual respect between Rongoā healers and researchers should be mandatory in all research communication and participation.</li> <li>• Rongoā healers should be respected for their Rongoā knowledge, and researchers should be respected for their research knowledge.</li> </ul>
<b>Wairua</b> (Spirituality)	<ul style="list-style-type: none"> <li>• The use of karakia for research meetings and interviews is an important cultural practice, as well as a spiritual safety for all involved in Rongoā research.</li> <li>• Being open and accepting of healers' use of wairua guidance and knowledge even in research processes.</li> </ul>
<b>Kaitiakitanga</b> (Conservation and responsibility)	<ul style="list-style-type: none"> <li>• Responsible use of interview data by researchers, in accordance with what was agreed on by participants, is obligatory.</li> <li>• Ensuring that participants research related expenses such as travel, time and effort are met, should be the responsibility of the researcher. Koha (gift) for Rongoā practitioner participants should be included in research budgets.</li> </ul>
<b>Utu</b>	<ul style="list-style-type: none"> <li>• Reciprocal and mutual respect between all researchers and participants is necessary.</li> <li>• Shared knowledge exchanges about Rongoā healing and research processes would be useful.</li> </ul>

<p><b>Equity</b></p>	<ul style="list-style-type: none"> <li>• Healers should feel as if they are equal partners in Rongoā research rather than being mined for information.</li> <li>• Healers should be consulted from the inception of Rongoā research conceptualisation rather than being consulted for their knowledge only.</li> </ul>
<p><b>Tapu</b></p>	<ul style="list-style-type: none"> <li>• Ensuring that the information provided by the healer participants is kept safe and confidential is paramount, unless permission is given for the disclosure of potentially identifying information.</li> <li>• No Rongoā knowledge gathered during the research process should be commercialised, unless Rongoā practitioners were informed of this possibility during the research consent processes.</li> <li>• Practitioners should be aware that the research, once published is publically available and may be used by a third party.</li> </ul>





# ETHICAL ISSUES

The ethical issues refer to ensuring that research ethics are considered, included and upheld in all Rongoā research. However, it is also important to include the ethics of Rongoā Māori healing as well to ensure that Rongoā practitioners' participation and knowledge is protected and cultural integrity is maintained. Informed consent is essential in all research and Rongoā Māori research participants should be given full disclosure of all aspects of the research.

The main themes under the ethical considerations of Rongoā research were as follows:

- Full ethical informed consent should be gained
- Comprehensive consultation with the Māori appropriate to the Rongoā topic and area
- Safety during research participation
- Dissemination beyond the project end
- Ethical dilemmas that need to be addressed
- Honesty and integrity for both Rongoā practitioners and researchers

RONGOĀ PRACTITIONERS	RESEARCHERS
Full ethical informed consent should be provided	
<p>Healers who are participants in a project should expect to be given an information sheet about the research and be asked to sign a consent form agreeing to the terms of the research.</p> <p>The information provided should include the aim of the study, what the participants are being asked to do and how long it will take. There must always be a plan for data storage and options to maintain anonymity. It must be clearly indicated how the data will be used and how confidentiality and privacy will be assured. After the research is finished plans for the data must be disclosed and full contact details for the research team must be provided.</p> <p>Participants should check that the research has been reviewed by an ethics committee. Healers should be aware that researchers should have considered the full implications of the ethics of their research, as they understand them, and should feel free to question researchers on all aspects of ethics. If information sheets and consent forms are not available always ask for them. If the information is not provided it is better to withdraw from the study rather than have a bad experience.</p>	<p>All participants must be provided with well written, clear information sheets and consent forms. The researcher must allocate time to discuss the project with the participants and not dismiss concerns which may arise from a different world view.</p> <p>Ethics should remain central to all aspects of the research including design, participant selection, analysis and dissemination. Continuous/regular review will ensure the safety of researchers and participants and the realisation of all responsibilities. Researchers should be aware of the importance of cultural safety, as well as physical and mental safety.</p> <p>There are several forms of ethical review including, but not limited to: representative group consultation, whānau, hapū, iwi consultation, as well as the formal process of ethical review.</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
Healers should also use the information given to consider whether there will be any impact of the research, or undue influence exerted, on their whānau, hapū, iwi.	Informed consent should also give consideration as to whether the involvement of a participant will impact on, or influence, their whānau, hapū, or iwi.
Healers should feel free to ask for information sheet and ethics in advance to give themselves time to process the information before discussing the project.	All information about the research and participation requirements should go to participants before the first meeting, to give them an opportunity to read about the research in advance and contemplate the information.
Healers should feel as though they are not rushed into signing anything. They should feel free to take their time asking questions about the research.	<p>It is important to allocate time to discuss a research project and ethics. Individuals with a world view that differs from that of the researcher may also have opinions that differ.</p> <p>A greater amount of time must be given to discuss research ethics and informed consent with elderly kaumātua (elders) participants to help them understand the full disclosure and implications of signing consent forms.</p>
Even if healers know the researchers well, they should still ensure that formal ethical review for every research project has been completed, the official information sheet is available and the researcher has asked for their informed consent.	Don't take advantage of established relationships with participants. The ethics of every single Rongoā Māori research project should be explained fully to participants so they understand all of the requirements. Clear information sheets should be provided and consent obtained, regardless of previous project relationships. These actions should become standard methodology.
Comprehensive consultation with the Māori appropriate to the Rongoā topic and area	
Healers should feel free to let researchers know the type of consultation method they would prefer, whether written, oral, presentation or otherwise. In addition, they should feel free to state when a method is being used that they are uncomfortable with.	<p>Healers have a wide variety of skills and preferences. In research consultation, healers should be asked the type of consultation method they would prefer whether written, oral, presentation or otherwise. This will enable the healers to feel comfortable and valued as participants. Researchers should understand that healers operate in an experiential and sensory manner.</p> <p>It is essential that the use of statistics in Rongoā research should be adequately explained to participants, so that they are fully aware of the meaning of the analysis. Time should be allocated for discussion, interpretation and agreement on the analysis. Some analytical methods are not particularly sensitive and nuances may affect results so participant views may differ.</p>

RONGOĀ PRACTITIONERS	RESEARCHERS
Comprehensive consultation with the Māori appropriate to the Rongoā topic and area	
<p>Healers should feel as though they or their whānau, hapū, iwi have been consulted for any research being conducted in their region.</p>	<p>It is extremely important to aim to conduct a comprehensive planning and design stage of research. It takes a significant period of time to engage, plan and consult with all the necessary parties that may be involved in Rongoā Māori research. It is vital to consult in the region in which research will take place.</p>
<p>When being consulted, as both research partners and participants, healers should feel as though they are being listened to, and are fully engaged in contributing to the whole research process, not just to stages in the research that might involve the selection of plants or where karakia is required.</p> <p>Healers should be available for consultation where they choose, and should communicate their venue and date/time preferences to the researcher.</p>	<p>Consultation with Rongoā Māori healers should take place at the initial research ideas stage (conception) and should be initiated with the intention of full and true engagement to gain collaboration in every aspect of the research programme.</p> <p>Consultation should not begin after the research ideas have been decided, or the project has already been funded.</p> <p>Funding agencies need to recognise the importance of the consultation stage. Scoping and seeding grants are potential ways to access funding for planning but are not always available.</p>
<p>Healers should feel as though the research topic is something that would be valuable to them, their communities, and whānau, hapū, iwi.</p> <p>If the topic is not of interest, explain this to the researcher and then refer them to someone else if possible.</p>	<p>It is important to ask participants what research they feel would be useful for them, rather than assume what they might need.</p> <p>If a healer feels the topic is not of value or interest to them, accept their decision but ask for a referral to someone that it may interest.</p>
<p>Where Rongoā research involves the whānau, hapū, iwi, then healers should ensure that the researchers have consulted with the appropriate elders within the community before consenting to participate.</p> <p>Healers may facilitate this consultation.</p>	<p>If it is appropriate, then whānau, hapū iwi should be consulted for ethical and tikanga guidance. Where the individual experience of participants is being researched, then no further permission is needed other than that of individuals involved. However, when exploring the perspectives of specific whānau, hapū, iwi knowledge then ensure you get cultural guidance, consultation and consideration. If you are naming that whānau, hapū, iwi, then you should certainly ascertain kaumātua cultural endorsement and permission.</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
<p>When deciding whether to participate in proposed Rongoā research or not, healers should contemplate the impact of the research on Rongoā Māori healers, patients, policy, laws, practice and/or the land and enquire whether the researchers have done the same.</p>	<p>There should be careful and considered contemplation of the implications of the research at conception stage. There should be consideration of who the research might impact, and whether the research topic will affect Rongoā Māori healers, patients, policy, laws, practice and/or the land.</p>
<p>Where Rongoā research involves groups or organisations, then healers should ensure that the researchers have consulted with the appropriate people within those groups or organisations before consenting to participate.</p>	<p>The research proposal should be discussed fully with all participating organisations and groups. Comments and suggestions should be discussed and incorporated where relevant.</p>
<p>Healers being consulted should feel that they fully understand what they are being asked to consent to and their role in the research. They should be completely satisfied that all their questions have been answered.</p>	<p>Consultation should be approached carefully to ensure everyone is clear about the purpose of the research and their roles in relation to the research.</p>
<p>Where researchers have not provided ample time for healers to contemplate all aspects of participation in the research, they should feel free to refuse to participate.</p> <p>They should also understand that sometimes funding opportunities occur at short notice. In such situations, researchers may need to proceed with haste.</p>	<p>Participants should be given sufficient time to respond fully to Rongoā research requests. They are working people and need time (usually their free time) to fully consider all the implications of the research. It is the responsibility of the researcher to provide enough time for participants and not to expect same day 'rubber stamp' agreement.</p> <p>Opportunities do sometimes arise at short notice, in this case a clear explanation should be given and if the time is not sufficient then other consultative arrangements will need to be made (with other suitable parties who can respond promptly, or by making alterations to the timeline).</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
Safety during research participation	
<p>Healers should feel safe at all times during participation in Rongoā research. They should feel free to communicate the actions or conditions that they require to feel safe.</p>	<p>Safety of participants should extend to the way that participant information is used (which should be agreed to by both parties) as well as to making participants feel secure when providing information.</p>
<p>Healers should have confidence and trust that the researcher will fully engage them in the research process. If they do not have confidence and trust in the researcher they should feel free to decline to be a participant.</p>	<p>Researchers should never use healers, or any participants, to support research in name only with no intention of actively engaging them in the research.</p>
<p>Where healers find that there are no Māori on a Rongoā research team, they should feel free to ask why not. If there is not a valid reason, and they are uncomfortable with the research team, then they should feel free to withdraw.</p>	<p>Rongoā is a taonga. Research should be designed with Kaupapa as a guide and ideally the research team should include a balance of Māori and non-Māori. At the very least the team should include the healers as members from the research conception stage and an advisor should ensure that a Māori world view is reflected throughout the research process.</p>
<p>Healers should feel free to request to be a member of the research team, if they believe they can make a valuable contribution.</p>	<p>It is highly recommended that researchers consider making Rongoā practitioners a part of the research team, rather than simply participants. At the very least, Rongoā practitioners should be consulted for their input and feedback about the research.</p>
<p>Healers should feel confident that any research will not damage Rongoā as an entity and will not affect the healer in a negative manner.</p> <p>Healers may like to aim for open minded discussion on the implications of Rongoā research.</p>	<p>It is essential to consider the impact and influence of all research on Rongoā. The implications of all Rongoā Māori research should be carefully examined in engaged consultation with Rongoā Māori healers. The possible destination of all Rongoā research results, information and knowledge should be considered and communicated to all participants.</p>
Dissemination beyond the project end	
<p>Healers should ensure they know who will be receiving the knowledge and how that information will be returned to the participants as well as whānau, hapū, iwi in the local area and how that information will be used to ensure applicable use for whānau.</p>	<p>Participants should always receive the information generated by research as a part of research dissemination. It should be available for them to reflect back to their whānau, hapū or iwi, where applicable.</p>

RONGOĀ PRACTITIONERS	RESEARCHERS
<p>Healers should feel free to question and explore the intentions of researchers.</p> <p>They should understand the true nature of the research and the source and conditions of research funding.</p> <p>Healers and researchers need to be clear about each other's intentions.</p>	<p>The true intention of the research should be transparent and not have a secondary motive.</p> <p>The intention of any Rongoā research should be to support the cultural integrity of Rongoā.</p> <p>Healers and researchers need to be clear about each other's intentions.</p>
<p>The ownership of knowledge generated by the project should be discussed as should be the destination of the knowledge.</p>	<p>The ownership of research knowledge can be contentious. Researchers should be clear about issues surrounding intellectual property. They should explain the role of funders and the fact that funders or employers such as Crown Research Institutes and Universities often take the intellectual property as a condition of funding/employment, it is not granted to the researchers and participants.</p>
<p>Healers should question researchers until they feel satisfied that all aspects of the research have been explored.</p>	<p>Researchers must provide full disclosure of all aspects of the research to all participants.</p>
<p>Once a research project has concluded healers have the choice as to whether to continue to communicate with the researchers and whether there will be any ongoing relationship.</p>	<p>At the conclusion of a research project it is essential to have a specific discussion about ongoing engagement with research participants. Questions to ask could include would you like me to keep in touch, and how, and how often would you like me to continue communicating with you once the research has been completed.</p> <p>Participants can ask to be kept informed of future research opportunities or can opt out of future involvement.</p> <p>Each participant should receive a final letter and report.</p>
<p>Healers should expect that researchers would be willing to create and maintain long lasting relationships that are focused on the wellbeing of Rongoā.</p>	<p>Ongoing connections with participants should be maintained if requested. Researchers should be aware that this responsibility could even extend for generations to come. Researchers must be willing to create ongoing relationships with participants and their communities, building relationships of trust.</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
Ethical Dilemmas that need to be addressed	
<p>Healers participating in research should always expect to be asked to give informed consent, in writing. Oral consent may be given if both parties have agreed to oral, instead of written consent.</p> <p>Future informed consent requires the participant to allow the use of the data or more likely samples in future projects. There is no control over how these samples will be used. Future informed consent should be approached very carefully.</p>	<p>Seeking future informed consent is a practice that is difficult from a Māori point of view. It is difficult because an individual cannot truly consent on behalf of their whānau, hapū and iwi, nor for unknown future applications. It is important to ensure the whānau know about the consent the research participants are giving. It is important too that the broader community is informed about future informed consent and the full implications of their participation.</p>
<p>Healers should expect researchers to do exactly what they say they will do. Where researchers do not, contact should be made and the issues discussed. If the research programme has to change, due to circumstances, then the changes should be discussed with participants. If participants then choose to withdraw from the research, they should be free to do so and be informed accordingly. Participants should feel free to contact any members of the research team, or the funders, if they feel that changes to the research plan have been made without their informed consent.</p>	<p>All research should be completed and the results disseminated as agreed.</p> <p>Researchers should follow the research protocol. If circumstances change, as they often do, options should be discussed with the participants, as well as the research team, and an agreed amended protocol should be prepared.</p>

## ETHICS RECOMMENDATION

Participants in the CERLS study noted that an ethics committee with neither experience nor knowledge of Rongoā Māori would find it very difficult to understand all the ethical considerations and nuances of Rongoā research. The following ethics recommendation was made:

A suitably experienced and qualified Rongoā and/or Māori research ethics committee including Rongoā Māori practitioners and researchers would be ideal to approve Māori research ethics. It is difficult for research ethics to be granted for Rongoā Māori by committees with no expertise in either Māori topics or Rongoā Māori. Rongoā Māori research ethics should be specific to Māori traditional knowledge and mātauranga.

## ADDITIONAL ETHICAL INFORMATION

Additional information on ethics is provided below. This includes ethics committees in Aotearoa/ New Zealand, potential regulations and standards and ethical frameworks that have been created in relation to indigenous issues that may be relevant to Rongoā research.

### Formal ethics review

All publically funded research requires research ethics approval, to ensure adherence to ethical behaviour in all research processes and to provide legitimacy to the research. The relevant and appropriate ethics committee will depend on the research team, participants and location as outlined below.

- Ethics may be sought from the New Zealand Ethics Committee for any research not related to health.
- Ethics relating to health research may be sought from the Health and Disability Ethics Committees in the relevant region.
- Ethics undertaken by, or in conjunction with, university staff or students may be sought from the corresponding tertiary institution.
- Ethics undertaken by, or in conjunction with staff or patients of District Health Boards (DHB), may be sought from the corresponding DHB.
- When working with the Moriori people on Rēkohu (Chatham Islands), ethical approval should be sought in conjunction with Hokotehi Moriori Trust. Researchers will be required to partner with the Trust.
- The New Zealand Ethics Committee is an ethics advisory committee serving any researcher not eligible for ethical issues review from the standing ethics committees for tertiary institutions or the health and disability sector. Many research projects from professional, independent, community and government researchers fall into this category.

Researchers should be sure to check with the potential research community, group or organisation about any research ethics committee or processes they may have, which you may need to apply to, to do research in that area.

### Māori health research ethics

*Te Ara Tika: Guidelines for Researchers on Health Research Involving Māori*

A valuable resource for health research with Māori is the ethical frameworks covered in Te Ara Tika (Hudson et al, 2010). The Māori Health Committee of the Health Research Council of New Zealand (HRC) produced these guidelines to assist researchers who intend undertaking biomedical, public health or clinical research involving Māori participants or research on issues relevant to Māori health. The guidelines work to inform researchers about consultation and the processes involved in initiating consultation with Māori, which is also the foundation for co-operative and collaborative working relationships between researchers and Māori organisations and groups. Although focused on health research, many of the ethics regarding health research with Māori may be applicable to research on Rongoā Māori. A copy can be obtained here:

[www.hrc.govt.nz/news-and-publications/publications/te-ara-tika-guidelines-māori-research-ethics-framework-researcher](http://www.hrc.govt.nz/news-and-publications/publications/te-ara-tika-guidelines-māori-research-ethics-framework-researcher)



## Rongoā regulations and standards

### *Regulation compliance*

Researchers should check whether there may be regulation compliance requirements for any Rongoā research topic. It is important to take responsibility for becoming informed about whether a Rongoā Māori research topic complies with current legislation.

### *Ministry of Health Rongoā Standards – Tikanga ā-Rongoā*

The Ministry of Health have created a document that aims to provide safe and quality Rongoā care to tūroro (Ministry of Health, 2014c). This voluntary standard provides clear requirements for Rongoā providers. It encourages and supports consistency of quality Rongoā care and the ongoing development of the Rongoā workforce.

If your research is related to Rongoā Māori healing practice, you may want to refer to the Ministry of Health Rongoā Standards. For more information, please see:

<http://www.health.govt.nz/publication/tikanga-rongoā>







## Indigenous rights guidelines

In addition to guidelines in Aotearoa/New Zealand, there are several indigenous ethical frameworks that may serve to inform Rongoā research processes. If the Rongoā research includes collaboration with other indigenous peoples and their traditional medicine practices, the following websites may be useful as a reference:

### *International Society of Ethnobiology (ISE) Code of Ethics*

The Code of Ethics was created to acknowledge that biological and cultural harms have resulted from research undertaken without the consent of Indigenous peoples (International Society of Ethnobiology, 2017). The ISE has a commitment to work collaboratively, in ways that: support community-driven development of Indigenous peoples' cultures and languages; acknowledge Indigenous cultural and intellectual property rights; protect the inextricable linkages between cultural, linguistic and biological diversity; and contribute to positive, beneficial and harmonious relationships in the field of ethnobiology.

<http://www.ethnobiology.net/what-we-do/core-programs/ise-ethics-program/code-of-ethics/>

### *United Nations Declaration on the rights of Indigenous Peoples*

The UN Declaration is a comprehensive statement addressing the human rights of indigenous peoples (United Nations, 2007). The document emphasises the rights of indigenous peoples to live in dignity, to maintain and strengthen their own institutions, cultures and traditions and to pursue their self-determined development, in keeping with their own needs and aspirations.

[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

### *BONN guidelines*

The BONN Guidelines were recognised as a useful first step in implementation of relevant provisions related to access to genetic resources and benefit-sharing (Secretariat of the Convention on Biological Diversity, 2002). The guidelines aim to assist Parties, Governments and other stakeholders in developing an overall access and benefit-sharing strategy, and in identifying the steps involved in the process of establishing legislative, administrative or policy measures on access and benefit-sharing and/or when negotiating contractual arrangements for access and benefit-sharing.

<https://www.cbd.int/abs/text/default.shtml>

# RESEARCH ISSUES

The research category covers all aspects of research relating to Rongoā Māori. Particular emphasis is placed on methodology and the treatment of participants, who may include Rongoā practitioners.

Rongoā Māori research should reflect the holistic nature of Rongoā Māori healing and philosophy. Full consideration of all aspects of Rongoā Māori is appropriate, rather than targeted and specific research topics. For example, it is not sufficient to only consider the selection and picking of plants to ascertain a plant's chemical constituents. Rongoā Māori interacts within an entire interrelated and holistic system including the tinana (body), hinengaro (mind), wairua, whānau, and whenua that impacts and influences healing practice in collaboration with plants that are viewed as tuakana or having a senior role to people. Even if the Rongoā Māori research topic focuses on one aspect, for example, Rongoā Māori healing benefits, there should also be comprehensive consideration of how this singular aspect interacts with the entire holistic system.

The aspects of research that CERLS study participants emphasised were:

- Reflecting Rongoā healing principles in the research design
- Contemplating research at early stages
- Conducting a literature review to learn from past research
- Recruiting in Rongoā research
- Interviewing that reflects Māori cultural customary ways of being and Rongoā Māori healing principles
- Payment of Rongoā research participants
- Valuing participant feedback in data analysis
- Research dissemination communication
- Research funding

RONGOĀ PRACTITIONERS	RESEARCHERS
Research design should reflect Rongoā healing principles	
Healers should expect that research design should reflect Rongoā Māori principles and consider the whole of Rongoā healing and practice. If healers do not feel that the research is designed in accordance with Rongoā healing, they should communicate this to the researchers. If their queries are not satisfied, they should not feel obligated to remain in the research.	<p>Rongoā is an individualised treatment that is tailored to the specific injury, severity, physiology, emotional state, spiritual need, environment and locality of each patient. Rongoā Māori healing practice is not standardised, and therefore, Rongoā Māori research cannot be standardised.</p> <p>Each Rongoā Māori research project should be designed with the circumstances of the research team and participants in mind. It should reflect the location of the research and must consider the holistic connections of Rongoā Māori.</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
Healers should feel confident that they believe the topic of the research will be valuable for Rongoā. If they are not, they are free to choose not to participate in the research.	<p>Before embarking upon Rongoā research, researchers need to fully consider all the implications of the research.</p> <p>Research topics should be realistic and justified by endorsement from Rongoā practitioners as being valuable and useful for Rongoā.</p>
Healers should expect to be partners in all Rongoā research that should include the perspectives of both Māori and tau iwi.	Rongoā research should be run as a bicultural venture, which includes and explores both Māori and tau iwi perspectives, histories and methodologies.
Research contemplation and discussion	
Healers should expect to be included in discussions on Rongoā research from the very beginning.	When contemplating research, there should be inclusion of Rongoā practitioners from the very beginning, including getting feedback on the proposal.
Healers should take time with the researchers to ensure that they feel able to trust the true intentions of the researchers.	Researchers should take time to get to know healers before engaging in the research process.
Healers should understand that conceptualising research takes a long time and should anticipate lengthy periods for each phase of the research.	Researchers should be careful to communicate to healers at each stage of the research, including how long each phase may take.
Literature review is important to learn from past research	
Healers may be interested to know about prior research and should feel free to ask for a copy of a literature review. If this has not yet been done they can ask to be involved and can also ask for the information that has sparked the research ideas.	The literature review underpinning the research suggestions should be available to team members and participants when research planning gets underway.





RONGOĀ PRACTITIONERS	RESEARCHERS
Recruiting in Rongoā research	
<p>Healers should indicate the manner in which they prefer to be contacted. The reasons for additional contact methods should be discussed and then agreed.</p> <p>A time frame for contact and response should be agreed in advance.</p> <p>Healers who are interested in initiating research may approach researchers in a number of ways:</p> <ul style="list-style-type: none"> <li>• Asking friends and whānau if they know of any researchers.</li> <li>• Making contact with local research centres.</li> <li>• Making contact with individual researchers.</li> <li>• Making contact with universities or Crown Research Institutes.</li> </ul> <p>Contact details are always available through researchers' publications, which can be found online. Conferences of interest will draw likely research partners.</p>	<p>There are several potential ways to enquire if healers would be interested in participating in research.</p> <ul style="list-style-type: none"> <li>• The best way to access healers is to network with friends/family who may provide referrals to healers.</li> <li>• A growing number of Rongoā Māori healers are now advertising online.</li> <li>• Te Kāhui Rongoā, the national body representing Rongoā Māori healers may be able to provide contacts.</li> <li>• The community based Institute for Rongoā Māori Inc may be able to assist.</li> </ul> <p>Researchers may also find ways to engage with Rongoā Māori healers by attending healing wānanga (learning space), workshops, courses or hui (meeting/s).</p> <p>A growing number of Māori, in particular rangatahi (youth), use facebook and social media as a primary form of communication and may be accessed thus.</p>
<p>Healers should be aware that every researcher is different and has a different set of experiences, skills, talents, abilities and motivation. Healers should ensure that each researcher is genuinely interested in protecting Rongoā.</p>	<p>Researchers should be aware that every healer is different and has a different set of experiences, skills, talents, abilities and motivation. Each healer should be approached as an individual.</p>
<p>If the research is not explained clearly or does not seem transparent the healer should question the research team and expect clarification.</p>	<p>Research processes should be comprehensible to all participants.</p>

## RONGOĀ PRACTITIONERS

## RESEARCHERS

Interviewing should reflect Māori cultural customary ways of being and Rongoā Māori healing principles

Healers should expect the following research procedures to be included in the research design:

- To set the time and place for each meeting in your own environment.
- To expect customary Māori ways of being such as kai and koha.
- To be able to take as much time as desired during the interview process.
- To feel free to speak in whatever way feels comfortable and to feel understood whether through words or through non-verbal cues.
- To feel free to share kai and a cup of tea after the interview, if that suits you.

When designing research on Rongoā Māori the following should be considered:

- Meet participants at a time and place convenient for them. Discussions/interviews should ideally be held kanohi-ki-te-kanohi (face-to-face).
- Rongoā is local and healers prefer to work in their own environment. Researchers should therefore aim to interview, or interact with healers in their own environments.
- Kai is a significant part of Māori culture and should be offered when interviewing participants. Always take kai for participants where it is appropriate. When offered food by participants, eat, because it is a form of reciprocal acknowledgment and relationship building.
- Be prepared to spend a longer amount of time for every interview with Māori and allow time for whakawhanaungatanga. Be respectful of circular communication patterns, as often kaumātua (elders) will not address the issue directly but indirectly speak towards the issue. Be patient.
- Be open minded and do not dismiss the information being given. Appreciate the knowledge given, because the reason for that information being offered may not be immediately obvious.
- Give up control of the information gathering process and 'go with the flow'.
- Māori speak with body language or voice tone. Their communication is often based on non-verbal cues which researchers need to be aware of.
- Māori may say "yes" for a number of reasons when, in fact, they do not agree.
- After the interview, make sure you allow time to debrief and share kai with the participant, where appropriate.

RONGOĀ PRACTITIONERS	RESEARCHERS
Interviewing should reflect Māori cultural customary ways of being and Rongoā Māori healing principles	
	<ul style="list-style-type: none"> <li>• Oftentimes, there will be post-interview responses and Māori will continue sharing information after the interview has formally ended. If information that is relevant to the research is shared after the interview recording ends, you can take notes and ask the participant if you can use it. If they agree, you can include it in your analysis. If they disagree, you may not include these as research data.</li> <li>• Reflecting information and providing encouragement and awahi (support) encourages participants as well as confirming their valuable contributions to the research project.</li> </ul> <p>The post-interview debrief time is important as the kōrero that has been shared in the interview data collection phase can be viewed as tapu, The post-interview kai, and time of sharing, could be viewed as whakanoa (clearing the tapu), which is in alignment with Rongoā and Māori tradition and custom.</p>
Healers should feel comfortable with the researcher conducting the interview. If the participant is uncomfortable they should feel free to withdraw from the research.	Trust should be built between the research team and participants. Participant input may well be determined by the level of trust and the role of the interviewer. Time should always be taken to find common ground.
Healers have the right to be informed about all aspects of the research including any change in the research team or funding, and the reasons for those changes.	Once a research project starts, it is the responsibility of the researcher to ensure continuity for the participants and to avoid confusion. Researchers also need to explain issues of governance around research funding so that it is clear and transparent.
Healers should feel free to use their wairua guidance during interviews because that is how the knowledge is obtained during Rongoā healing processes.	<p>Researchers should be aware that Rongoā knowledge is different. Rongoā plant identification can work through the wairua providing information when the information is needed. That information is not based on names of plants but on healing need. This runs counter to Western industrial knowledge systems. If researchers are not comfortable with this concept then they will need to reconsider their suitability for researching Rongoā Māori.</p> <p>Researchers need to be mindful that healers may not be able to name things but may be able to comment on examples of research concepts instead.</p>



RONGOĀ PRACTITIONERS	RESEARCHERS
Healers should be able to expect that researchers will accept the flow of their conversation.	Researchers should allow for healers to speak in a circular and abstract fashion, many times not directly addressing the topic at hand. This is a reflection of Māori non-verbal ways of communicating and also a reflection of the way that healers are listening to their wairua guidance about what to say. Patience is often required when interviewing healers.
Researchers are often unaware of their position of dominance and power in the research process. Healers and researchers should work as equals. If a healer feels that this not the case then they should work with the researcher to achieve an equal footing. If this is not possible then the healer has the right to withdraw from an uncomfortable situation.	Researchers should be aware of their position of power as a researcher, often engendered through respect for their position and level of education. However, all knowledge is valuable and to be respected. Researchers without their team members and participants would not have a research programme. Research should be a partnership and a two way flow of knowledge and experience.
Payment of Rongoā research participants	
Healers should expect koha for all research participation at the very least, in recognition of their expertise on Rongoā Māori. Where offered koha, healers should feel free to communicate the type of reimbursement they would prefer, such as cash, petrol or grocery vouchers.	Researchers should provide koha for healers in Rongoā research to acknowledge their time and effort and to provide them with the means to participate. Healers may prefer different ways of being reimbursed for research participation and should be approached to ask their preference.
Where Rongoā practitioner input is significant and requires travel, accommodation, and time, practitioners should expect to be reimbursed for all research costs. If participation costs are not to be reimbursed, Rongoā practitioners should feel free to withdraw from the research.	Where Rongoā practitioner input is significant, researchers should include the costs of participant research in the research budget. Researchers should not expect Rongoā practitioners to give them time, knowledge and effort for free.
Where Rongoā research contribution is significant, the healer should consider the role of sub contractor but be aware of the contractual obligations.	Where Rongoā practitioner research participation is significant, consideration should be given to paying Rongoā practitioners for their expertise as a sub-contractor. This should involve a contract outlining all expectations and responsibilities for both Rongoā practitioners and researchers.

RONGOĀ PRACTITIONERS	RESEARCHERS
Participant feedback in data analysis is valuable	
If you are offered the chance to review draft research results and findings and you accept, return the draft by the due date. If you are not offered the chance to review the results and findings drafts, and you would like to, feel free to request these from the researchers.	Offer the option to participants to review the results and findings drafts. If possible a summary is helpful. It is acceptable to ask if the analysis reflects the full scope of the issues well, whether the solutions are potentially do-able or whether the overall direction of the wording is appropriate. If you are working in full partnership with Rongoā Māori healers, they should see the results and findings drafts as a matter of course.
Healers should feel free to enquire about how researchers are reflecting on their personal influence on the research process. This is termed reflexivity, a process that researchers are often encouraged to undertake.	Researchers should reflect on the research, on the influence they may have had on outcomes and on any issues that have arisen.
Research dissemination communication	
As a participant you should receive information about how the research results will be used, distributed and disseminated. If you wish you may ask to co-author, accepting the work involved, or you may simply wish to be acknowledged or even remain anonymous.	Full disclosure of research results, uses and dissemination plans should be made. Questions of publication and authorship should be addressed before the project begins.
At the beginning of the research process you should have been asked how you wished to receive the results. You are able to request to receive the results in the manner agreed at the beginning of the research.	Disseminate the research results to the participants in the way that was agreed at the beginning of the research.
Research funding	
Healers should be aware that the research funding pool is extremely limited and the likelihood of success is small for all projects.	Researchers should inform research participants about the likelihood of funding being successful.
If research funding is not successful, then healers who have already been approached to participate should expect to be informed of the outcome.	Researchers should make sure to inform potential research participants about the outcome of research funding applications.
If research funding is successful, research participants should be aware that funding is only provided with the proviso that funding budgets are adhered to in all aspects of the research.	Researchers should be sure to communicate to research participants the amounts that have been allocated for their participation.

## RESEARCH RECOMMENDATION

Concern was expressed at the lack of full understanding of the relevance, appropriateness and implications of Rongoā research funding applications due to a lack of knowledge of Rongoā Māori at funding committee levels. CERLS participants therefore made the following recommendation:

There should be an appropriate representative at funding levels, who has the relevant qualifications and skills , to consider Rongoā research funding applications.





# LEGAL ISSUES

The legal aspects of Rongoā Māori research focus significantly on the issues of ownership of knowledge and the concern relating to traditional Rongoā knowledge being stolen. It is essential to consider the legal implications of any research on Rongoā Māori, including the impacts and implications for, and on intellectual property. Intellectual property rights will be of more relevance for some Rongoā research projects than others. Where a project does impact on the intellectual property of Rongoā Māori, full disclosure about the intentions, uses and destinations of the research results should be provided to participants.

The issues around intellectual property are many and complicated, and this section is not able to cover all of the implications for Rongoā research. Each research project should be considered on a case-by-case basis. Where intellectual property ownership may be an issue, healers are encouraged to seek appropriate legal advice.

The three main themes CERLS participants identified in relation to Rongoā research were:

- The divine right of healers to hold and to give knowledge
- Full disclosure of intellectual property ownership intent
- Protection of the ownership of research data should be clearly communicated

RONGOĀ PRACTITIONERS	RESEARCHERS
The divine right of healers to hold and to give knowledge	
<p>It is understood in Aotearoa/New Zealand courts of law that the Crown right to rule is a God given and divine right. In the same way that the Crown derives its right to rule, Māori have a right of proprietorship and appropriation of the traditional knowledge and healing principles of Rongoā Māori by virtue of whakapapa (genealogy) that descends directly from the gods and our ancestors.</p> <p>The primary right of appropriation is the ability to regulate, control and manage what happens to Māori-owned land. That right belongs to the hapū, who decide what may be collected and by whom.</p>	<p>Researchers should respect the divine right of healers to the knowledge and practice of Rongoā Māori.</p> <p>In partnership with the Crown, with respect to the principles of the Treaty of Waitangi, the kaitiakitanga of Rongoā and of the whenua belongs to all people of Aotearoa/New Zealand.</p>

RONGOĀ PRACTITIONERS	RESEARCHERS
Full disclosure of intellectual property ownership intent	
<p>Healers have every right to judge for themselves which knowledge needs to be shared, who with and when. Healers have every right to refuse to participate in research that aims to trademark, patent or copyright any Rongoā knowledge given.</p>	<p>Researchers should be aware that most Rongoā practitioners treat their Rongoā knowledge as a taonga. They believe that is to be used solely for the benefit of whānau, hapū, iwi and not for individual or commercial benefit. The traditional Māori custom of copyright was on a “need to know basis”. The issues of trademark, patent or copyright on Rongoā knowledge runs counter to the nature of Rongoā Māori healing.</p>
<p>Healers should expect to be fully informed if any Rongoā research aims to secure intellectual property ownership rights in relation to Rongoā research data. This should be acknowledged in the consent process.</p>	<p>Any and all efforts to use Rongoā research data to secure intellectual property ownership should be explicitly disclosed to all research participants.</p> <p>Research on Rongoā should have clear contemplation, consideration and agreement around the confidentiality and proprietorship of the knowledge being collated. This should be agreed by all research parties and written down and signed.</p>
<p>Where researchers are aiming to commercialise research information gained drawing on traditional knowledge, then Rongoā Māori research participants should be careful to ask about the impacts and influences on intellectual property and agree to the commercialisation.</p> <p>Questions should be asked as to how at least a proportion of the money earned will be returned to the community.</p>	<p>All participants must be made aware at the consent stage if the aim of the research programme is the development of commercial products. Commercialisation of Rongoā from research information may be acceptable so long as participants have been fully informed of this intention, and agree.</p> <p>A pathway to return a proportion of the profits to the Rongoā community should be agreed.</p>

RONGOĀ PRACTITIONERS	RESEARCHERS
Protection of the ownership of research data should be clearly communicated	
<p>Healers should expect that all issues of ownership and benefits of the research should be explicitly outlined and agreed on before the research begins.</p>	<p>Protection of the mātauranga (education/ knowledge) is extremely important to Māori. It is important in Rongoā research that Māori are not exploited and benefits from research accrue to communities. If possible Māori should retain ownership of the knowledge.</p>
<p>When considering issues of ownership of the research of Rongoā plants, healers should expect to discuss the spiritual and healing properties of the plants as well as the chemical constituents.</p>	<p>Plants are greater than the sum of their physical components. This should be taken into consideration when considering issues of Rongoā research data ownership.</p>
<p>Healers should expect that Rongoā research information is not used for commercial purposes, if that was not openly stated by the researchers. However, they need to understand that once the research is published and in the public domain it is impossible to control the uses to which it will be put.</p>	<p>Researchers should ensure that the use of information is strictly as agreed. They should also clarify with participants that once information is published there is no longer any control over its destination.</p>
<p>Where healers are concerned about the safety of the information they are providing, they could consider requesting the following measures:</p> <ul style="list-style-type: none"> <li>• Ask for a system where people who want to access the results complete a process to inform the researchers about user intentions for the information, agreed to by all who are involved in the research before the research begins.</li> <li>• Sign a confidentiality agreement so that your information is not used against your wishes.</li> <li>• Do not participate in the research.</li> </ul>	<p>Researchers should be open to considering measures to ensure Rongoā research information remains safe and is not exploited, especially if requested by participants:</p> <ul style="list-style-type: none"> <li>• A system where people who want to access the results complete a process to inform the researchers about user intentions for the information, agreed to by all who are involved in the research before the research begins.</li> <li>• A confidentiality agreement can be signed so that participants can be assured particular information will not be used against their wishes. Researchers should consider carefully whether to continue as they may be unable to fulfil their research obligations.</li> </ul>



## LEGAL RECOMMENDATIONS

Due to the significant concern expressed by CERLS participants about intellectual property being claimed involving Rongoā Māori, including plants and knowledge with little Māori input or acknowledgement, the following recommendation was made:

A professional body advocating for Rongoā Māori knowledge protection may assist researchers or Rongoā Māori practitioners working on issues such as patents or intellectual property relating specifically to Rongoā Māori.

In addition, participants referred to the Wai 262 Claim to the Waitangi Tribunal as a significant body of work relating to a wide range of claims about Rongoā Māori practice and protection. Concern was expressed that the Crown has not yet responded to the Wai 262 Claim. Therefore, the following recommendation was made:

The Crown provide an appropriate and comprehensive response to the Wai 262 Claim made to the Waitangi Tribunal.

## Additional legal information

For more information on intellectual property, please refer to the New Zealand Intellectual Property Office which grants and registers intellectual property in New Zealand (New Zealand Intellectual Property Office, 2017). The website is at <https://www.iponz.govt.nz/>

### *Information regarding intellectual property in Aotearoa/New Zealand*

The following website links are provided for reference purposes for those who wish to conduct Rongoā Māori research, all of which has an intellectual property aspect. Any research related to Rongoā Māori that may be impacted and influenced by the listed laws should be referenced to ensure comprehensive Rongoā Māori research understanding and compliance. It should be noted that researchers conducting research with an intellectual property component would be at the very least expected to be familiar with the key legal and constitutional documents listed below:

#### *Treaty of Waitangi*

The Treaty of Waitangi is Aotearoa New Zealand's founding document. It takes its name from the place in the Bay of Islands where it was first signed, on 6 February 1840. The Treaty is an agreement, in Māori and English, which was made between the British Crown and about 540 Māori rangatira (chiefs).

The Treaty of Waitangi can be found here:

<https://nzhistory.govt.nz/files/documents/treaty-kawharu-footnotes.pdf>

### *Health Practitioners Competence Assurance Act 2003*

The Health Practitioners Competence Assurance Act 2003 (the Act) is about public safety (Ministry of Health, 2014a). Its purpose is to protect the health and safety of members of the public by providing mechanisms to ensure the lifelong competence of health practitioners.

<http://www.health.govt.nz/our-work/regulation-health-and-disability-system/health-practitioners-competence-assurance-act/about-health-practitioners-competence-assurance-act>

### *Medicines Act 1981*

The Medicines Act 1981 regulates medicines, related products and medical devices in New Zealand (Ministry of Health, 2017). The Act ensures that the medicines and products used in New Zealand are safe and effective.

<http://www.health.govt.nz/our-work/regulation-health-and-disability-system/medicines-act-1981>

### *The Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples 1993*

The First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples was held in Whakatāne from June 12 to 18, 1993 (Commission on Human Rights, 1993). This resulted in the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples', commonly referred to as the Mataatua Declaration.

<http://www.ngaaho.Māori.nz/cms/resources/mataatua.pdf>

### *Tohunga Suppression Act 1907*

The Tohunga Suppression Act grew out of concern over the practices of some self-appointed tohunga (priest/s). The influential Te Aute College Students' Association was particularly critical, believing that tohunga might harm patients, and could hinder Māori progress. Tohunga also came under attack from the prominent Māori doctors, Māui Pōmare and Te Rangi Hiroa (Sir Peter Buck) (Jones, 2007).

The Tohunga Suppression Act was presented by Māori MP, James Carroll and supported by the four Māori members of parliament. It was passed in 1907 and focused on stopping Māori tohunga from claiming to possess supernatural powers in healing by subjecting them to a fine or imprisonment (Jones, 2007).

There were few prosecutions under the Act, and very few convictions – its main effect was to drive tohunga underground. In 1962, it was repealed. A copy of the repealed Act can be found here:

<http://www.enzs.auckland.ac.nz/docs/1908/1908C193.pdf>

### *Resource Management Act 1991*

The Resource Management Act 1991 (RMA) is New Zealand's primary piece of legislation that sets out how the environment should be managed (Ministry for the Environment, 2017). It is based on the principle of sustainable management, which involves considering effects our activities have on the environment now and in future when making resource management decisions.

The RMA manages air, soil, fresh water and coastal marine areas, as well as land use and the provision of infrastructure which are integral components of New Zealand's planning system. The RMA was created in October 1991 to achieve a more coordinated, streamlined, and comprehensive approach to environmental management.

<http://www.legislation.govt.nz/act/public/1991/0069/latest/DLM230265.html>

### *Te Ture Whenua Act*

Te Ture Whenua Māori Bill is currently undergoing a series of changes and was introduced into Parliament in April 2016. The changes to the Act aim to:

- Give Māori land owners greater autonomy to make their own decisions
- Provide a clearer more empowering decision-making framework
- Strengthen protections against the alienation of Māori land
- Lead to stronger-performing governance bodies
- Improve the succession and dispute resolution processes and
- Make better use of the Māori Land Court
- Sets out the core functions of the proposed Māori Land Service (Te Puni Kokiri, 2017).

<http://www.legislation.govt.nz/bill/government/2016/0126/latest/DLM6388702.html>

### *Māori Language Act*

Te reo Māori is an official language of NZ. Participants have the right to speak Māori in the interviews, and should be offered that option (Hudson et al, 2010). It is important to ensure that your research design and budget caters for fluent expert reo speakers to be contracted to assist with te reo Māori interviews, translators and analysis or to be included as a part of the research team.

Parliament passed Te Ture mō te Reo Māori 2016 (The Māori Language Act 2016). This act focuses on the revitalisation of te reo Māori on behalf of iwi and Māori. It is written in te reo Māori and English, with the Māori language text prevailing – a first for the New Zealand legal system.

For more information, see:

<https://www.tpk.govt.nz/en/a-matou-kaupapa/strengthening-Māori-cultural-wealth/te-reo-Māori/>



*Wai 262 Rongoā Claim*

A number of claims were made in the Wai 262 inquiry relating to Rongoā Māori (Waitangi Tribunal, 2011). Although the Tribunal considered the potential benefits of Rongoā Māori and the ways in which the Crown has supported, and the extent to which it has undermined, Rongoā Māori, the Crown has not yet responded to the recommendations made by the Waitangi Tribunal.

[https://forms.justice.govt.nz/search/Documents/WT/wt\\_DOC\\_68356606/KoAotearoaTeneiTT2Vol2W.pdf](https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68356606/KoAotearoaTeneiTT2Vol2W.pdf)

If your research may be impacted by any of these legislative developments, please be sure to be informed and remain updated with ongoing changes.

**Additional references**

Two additional references relating to worldwide intellectual property information that may be relevant to Rongoā research are provided here.

*World Intellectual Property Organisation*

The World Intellectual Property Organisation (WIPO) is the global forum for intellectual property services, policy, information and cooperation (World Intellectual Property Office, 2017).

Their mission is to lead the development of a balanced and effective international intellectual property (IP) system that enables innovation and creativity for the benefit of all. The mandate, governing bodies and procedures are set out in the WIPO Convention which established WIPO in 1967.

<http://www.wipo.int/portal/en/index.html>

*Posey, D. A. & Dutfield, G. (1996). Beyond Intellectual Property: Toward Traditional Resource Rights for Indigenous Peoples and Local Communities. Ottawa, Canada: International Development Research Centre.*

This book provides advice on how indigenous peoples and local communities worldwide should approach and deal with the myriad of issues surrounding intellectual property and traditional resource rights. A copy can be found here:

<http://lib.icimod.org/record/10010/files/1393.pdf>







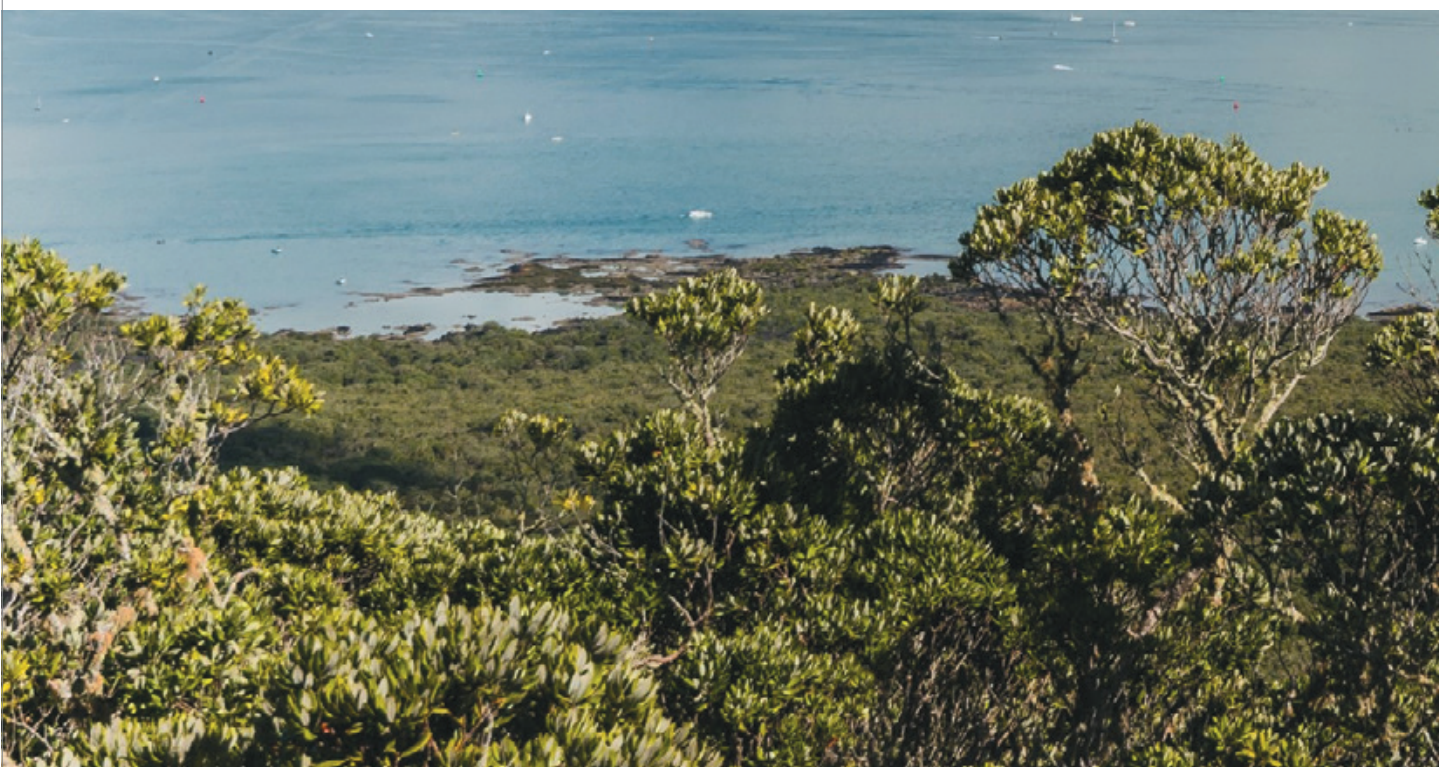
## SCIENTIFIC ISSUES

The scientific issues inherent in Rongoā Māori research focused on concern that scientific methodologies run counter to the natural principles utilised in Rongoā Māori healing. There were two schools of thought from contributors: the first being that science and Rongoā Māori do not interrelate and the second being that there is some value in scientific testing. However, the majority of participants were concerned that, not only would Rongoā be changed through the use of scientific testing, but that Rongoā would, as a consequence of scientific testing, be standardised and generalised. Rongoā Māori is very specific to the needs of each patient and therefore cannot be generalised in its application.

The Māori worldview and science, in particular Western science, are two different views of the same world, using different means to explain and make sense of the world. We acknowledge that the criteria for each are different, but we hold the view that each one is just as valid as the other. Therefore, we contend that the canon of knowledge required to understand and practice Rongoā Māori must never be regarded as inferior to, or lesser than, Western scientific knowledge.

The goal of Rongoā Māori is to restore and strengthen mauri, our life force. Mauri is the glue that maintains the balance between the physical and the spiritual world of which we are a part. The efficacy of Rongoā rākau cannot be isolated from the land that has nurtured and provided it, or the hand and heart of the person who harvested or prepared it, or of the practitioner who may have recommended it or the person who might consume it.

Similarly the efficacy of Māori bodywork cannot be solely attributed to a technique. Efficacy may also be attributed to the hand, heart and mind of practitioner who applies the technique, the environment in which it is delivered, those others who might be present at the time of application, the remedy or the karakia used in conjunction with a given technique.





A karakia is not simply a special arrangement of specific words in order to induce healing. The efficacy of karakia draws on the mana of those words as they were first used or given, the ancestor who may have spoken them and the speaker of the day. The efficacy of the karakia may also have more or less influence subject to whom ever is the recipient of those words or thoughts. The essence of Rongoā Māori and its ability to affect one's mauri, to heal, resides in the connections that preceded its application and those that have subsequently come to be a part of it.

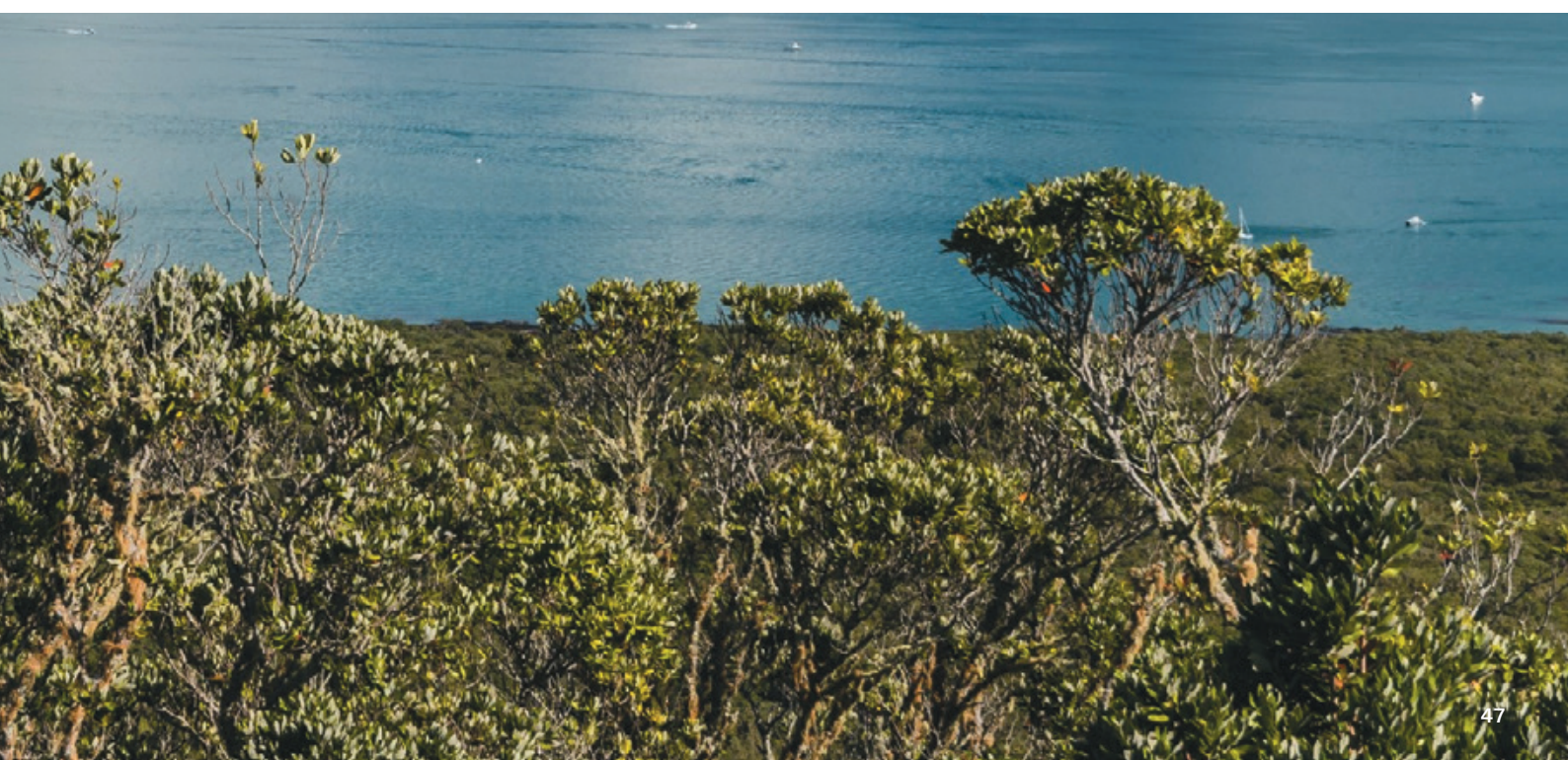
Research involving some aspects of Rongoā Māori in isolation is not a true investigation of Rongoā Māori. For example:

- A study of the bioactive constituents within certain plants used by Rongoā Māori practitioners, for their potential physical healing properties is not a study of Rongoā Māori. It is a study of a plant, chemistry and/or process in which the bioactives might be utilised.
- A study of romiromi (deep tissue massage) or mirimiri without all the prerequisite knowledge, spiritual connection or interrelatedness of all parts including the unique gifts of the relevant practitioner is not a study of Rongoā Māori.
- A study of the efficacy of a karakia based solely on the words spoken or tone applied is a study of vocabulary and/or a performance, not Rongoā Māori.

The scientific issues of Rongoā Māori research focused on the following:

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- Conducting scientific Rongoā research according to Rongoā Māori healing principles
- The need to acknowledge all of the traditional knowledge and healing principles in Rongoā Māori healing rather than focusing on one specific aspect of Rongoā plants only
- Issues around science 'meeting' Rongoā
- Accountability for the Rongoā research data and information



RONGOĀ PRACTITIONERS	RESEARCHERS
Conducting scientific research according to Rongoā Māori healing principles	
<p>Even if participating in scientific Rongoā research, healers should continue to expect that research processes are run in accordance with Māori customary ways of being, values and traditions.</p>	<p>Researchers should be aware that any scientific testing of Rongoā should be conducted using Kaupapa Māori related principles as a part of the methodology to ensure that all the information is treated culturally appropriately.</p>
<p>Healers who are asked to participate in scientific research should ensure that they are comfortable with the research team and trust them.</p> <p>If plants are being tested, healers should question the methodology to ensure they are satisfied they understand and support the research fully.</p> <p>Healers may request that thought be given to testing plants in the field if at all possible, as the lab is a foreign environment.</p>	<p>Rongoā research methodology should consider why the research is being conducted, by whom and to what ends. If researching plants the possibility of in-field research should be considered if at all possible.</p>
<p>Rongoā Māori aims to be flexible to the needs of each individual patient, by observing their treatment needs in relation to the variations in plant medicine strength and methods of preparation. Healers should expect the research methodology to be responsive enough to allow Rongoā healing to follow its natural course.</p>	<p>Researchers should be aware that scientific methods of standardisation are not responsive to the individual needs of specific patients. Therefore in some respects scientific methods run counter to Rongoā Māori healing practice. Flexible methods should be developed and utilised that allow Rongoā healing to follow its natural course.</p>
<p>Healers should ensure that they trust the researchers conducting scientific Rongoā research, to safeguard kaitiaki (caretaking) of the Rongoā while it is being tested, before agreeing to participate.</p>	<p>Any scientific testing of Rongoā must include consideration of the wairua of the person who is preparing the plant. It is essential that the staff in the lab and members of the research project understand the importance of the kaitiaki process and its possible influence on the results of the experiment.</p>
<p>Healers operate on individual mana and the integrity that healers have to be in alignment with the knowledge from their tīpuna. This is very different from the professional mana of doctors and nurses who are licenced.</p>	<p>Where possible research methodology should reflect the knowledge systems associated with Rongoā. Healers views will not always align with industrial scientific methodology. Careful thought will have to be given to experimental design that will achieve the desired outcomes for all participants and researchers.</p>
<p>Healers should ensure that scientific research on Rongoā includes the same information that they would take into consideration during a healing consultation such as history, reactions, allergies and current medications as well as overall lifestyle.</p>	<p>Researchers conducting scientific Rongoā research should ensure that assessment for Rongoā treatment should be individualised to each patient and could include their reactions, allergies and current medications, doctors notes and blood tests. The lifestyle of the patient is an important consideration.</p>

RONGOĀ PRACTITIONERS	RESEARCHERS
Rongoā Māori healing practices and experiences may defy scientific explanation. Just because they cannot be explained by Western science, doesn't mean they are not real.	Researchers should be aware that there are phenomena in Rongoā Māori healing that cannot be explained or measured by Western science, such as wairua, and this must simply be accepted.
The holistic whole in Rongoā Māori healing is greater than the one single strand	
Rongoā plants have many different strands, compounds and chemicals but isolating each strand, compound and chemical is irrelevant because it is the whole plant that contributes medicinal properties. Although some understanding of active ingredients can be valuable, there are many non-physical components of Rongoā healing.	Researchers should understand that even if Rongoā research only focuses on one aspect of the plant or Rongoā healing, the holistic system of Rongoā Māori should continue to be acknowledged, even if not the central focus of the research.
Just as Rongoā Māori healing is customised to each individual patient, so should Rongoā research be adjusted to reflect Rongoā healing principles in accordance with participant input and agreement.	Researchers should be aware that the Rongoā healing does not exist in isolation but in context of the history of the patient and the cause of their sickness. This should be taken into consideration in scientific research.
Issues around science meeting Rongoā	
<p>Healers should expect that researchers will know that Rongoā plants may differ from area to area. They should know that the activity of a plant in one area will not be the same as that in another area.</p> <p>Healers must ensure that scientists understand that plants to be used in Rongoā research must be carefully harvested from the right place because the place from which Rongoā is picked has a certain energy signature.</p>	<p>Researchers should be aware that both the active ingredients and their activity varies from site to site. The site where a plant is growing will affect its constituents.</p> <p>The energy of a plant will vary according to where it is growing. Each place has an energy signature which will be different from another location, even nearby.</p>
Healers should be aware that scientific research could provide information as to why Rongoā may not work in some cases. There is more that is unknown than is known and scientific research may contribute to further discoveries for Rongoā knowledge and practice.	<p>Currently there is little scientific research on Rongoā. Science may well provide information that will aid healers and researchers in their understandings.</p> <p>There is a lot of scientific knowledge that is as yet unknown, methodologies of discovery are as yet undeveloped and infinite. We don't know what we don't know.</p>
Healers should be aware of the potential placebo effect.	All research protocols should include consideration of the placebo effect.



RONGOĀ PRACTITIONERS	RESEARCHERS
<p>Traditional Māori scientific testing consisted of observation over time and reflexive processes in conjunction with natural systems. Healers should ensure that researchers use methods that they are comfortable with and align with the traditional Māori scientific method of testing.</p>	<p>In designing research protocols, researchers should consider the traditional Māori methods of observation and reflection. Careful thought should be given to methodology and the validity of both testing and recording methods with respect to Rongoā.</p>
<p>Healers should question researchers about the use of the data generated from any scientific Rongoā research. Healers should be cautious when it is clear the information will be distributed, marketed or sold. How the healers' knowledge will be protected should be made clear and understood. If the healer is not comfortable they should reserve the right to withdraw from the project.</p>	<p>Before embarking on the identification of active ingredients, researchers should give careful consideration as to how the information will be distributed, used, marketed, sold and protected. Each healer will have different views on how knowledge should be used and these views must be respected.</p> <p>All relevant information should be disclosed to all participants. It should be clearly understood that if a healer feels that the knowledge they are providing will not be used as they wish they may withdraw.</p>
<p>Rongoā healers should understand that research is often driven by companies which approach scientists to conduct a feasibility study. If a plant's feasibility study is viable, the chemical compounds are extracted, isolated and identified and then the product is tested. Natural products are often too expensive to produce in bulk so synthetic copies are often made to reduce cost. Scientific research often focuses on isolating and purifying compounds.</p> <p>As Rongoā is specifically tailored to each individual bulk production runs counter to Rongoā Māori healing principles. Healers should ensure that they are familiar with the proposed methodology and testing before they agree to participate in scientific Rongoā research.</p>	<p>Science can measure very small amounts of a constituent and identify individual active ingredients. In addition much routine prospecting is conducted using computer modelling.</p> <p>Focusing solely on active constituents omits the focus on the synergistic actions of the plant constituents.</p> <p>An active ingredient may elicit a response but that response may vary from the response gained from using the whole plant. In some cases a single constituent will prove to be deleterious whereas when the whole plant is used other constituents buffer the activity and a different result is achieved. Chemical synthesis may also affect the activity of certain constituents.</p> <p>Researchers should be careful to explain to healers the exact nature of the research process.</p> <p>Extracting single constituents of plants for mass production runs counter to Rongoā healing principles.</p>

RONGOĀ PRACTITIONERS	RESEARCHERS
<p>Healers should ensure that they trust that the researchers will be objective and that results will be assessed from a number of viewpoints. Healers know that Rongoā doesn't work for everyone so results should be reviewed in the same light.</p>	<p>Scientific Rongoā research comparing Rongoā and other medical practices must be conducted by independent people who can be trusted to see all the different perspectives and tell the whole story.</p> <p>Rongoā research reporting should include all results, to provide an objective perspective.</p>
<p>Healers should ensure that scientific research reflects the specialised way that Rongoā healing is tailored to each individual client.</p> <p>Healers should ensure that scientists understand that some plants are not ready to be used for Rongoā depending on the season, or maturity of the plant. Plants should only be harvested in the correct season and at the right stage of growth, as advised by healers.</p>	<p>Researchers should be aware that as a practice Rongoā is specifically tailored for each individual. It is not possible to generalise a treatment protocol.</p> <p>Rongoā rākau cannot be mass produced because the industrial processes involved in cultivation and production immediately destroy the ecology and mauri of the Rongoā.</p>
<p>Healers should feel as though their knowledge and healing practices are respected by researchers. Even though researchers may not understand all aspects of Rongoā, so long as they are open and willing to learn more about Rongoā, then healers should feel free to continue to participate in Rongoā research.</p>	<p>Many so called scientific discoveries aren't new at all, they are often only reviving or confirming old traditions.</p>
<p>Healers should feel confident that they know what the researchers will be doing with the mātauranga Māori and that the knowledge provided will be protected.</p>	<p>Researchers should be aware that taking mātauranga Māori and changing it without consultation and discussion will be deemed inappropriate by many Māori.</p>
<p>Accountability for the Rongoā research data and information</p>	
<p>Healers should be clear about what will happen to the scientific research data after the research. Who will be accountable for the safety of the information gained - the researcher, the health professional, the patient or the healer?</p>	<p>It is important to consider who is accountable for the information ascertained in the research. Who is accountable for the safety of this information - the researcher, the health professional, the patient, or the healer?</p>

# DISCUSSION

Although we acknowledge that there are a great many more issues that could have been identified in these guidelines, we have remained true to the nature of research and included only the information provided from views of participants. The diagram below highlights the Rongoā research key CERLS issues identified by study participants.

## Overview of CERLS issues

### Cultural

- Cultural integrity of Rongoā is maintained.
- Research is patient/participant centered, just as Rongoā is patient focused.
- Values: aroha, wairua, kaitiakitanga, utu, equity are upheld in the research.
- Healer rights: to keep the tapu and to be accepted for their uniqueness.
- Researchers need to be educated about Rongoā, te ao Māori and involvement in the community.

### Ethical

- Full ethical informed consent should be gained.
- Comprehensive consultation with Māori, appropriate to the Rongoā topic and area.
- Safety during research participation.
- Dissemination beyond the project end.
- Ethical Dilemmas that need to be addressed.

### Research

- Research design should reflect Rongoā healing principles.
- Research contemplation and discussion with healers from conceptual stage.
- The importance of comprehensive literature review.
- Recruiting in Rongoā research.
- Interviewing should reflect Māori cultural customary ways of being and Rongoā Māori healing principles.
- Payment of Rongoā research participants.
- Participant feedback in data analysis is valuable.
- Research dissemination communication.
- Research funding.

### **Legal**

- The divine right of healers to hold and to give knowledge.
- Full disclosure of intellectual property ownership intent.
- Protection of the ownership of research data should be clearly communicated.

### **Scientific**

- Conducting scientific Rongoā research according to Rongoā Māori healing principles.
- Awareness that the whole in Rongoā Māori healing is greater than the single constituent.
- Issues around science meeting Rongoā.
- Accountability for the Rongoā research data and information.

These CERLS guidelines highlight the need to ensure that the cultural integrity of Rongoā Māori is maintained in all aspects of research. There is a strong and consistent focus on protection, safety, clear communication, full disclosure and consultation along with a requirement for Māori cultural ways of being and Rongoā healing principles to be understood and accepted. Concerns about what will happen to the research data, who will own it and whether intellectual property gain is the intention of researchers can be assuaged simply by comprehensive and clear communication between all parties involved. However, there is significant concern identified by the majority of participants about the potential for Rongoā knowledge to be stolen, misappropriated and commercialised without Māori awareness or acknowledgement.

We believe that this is the first effort to generate overarching guidelines for Rongoā Māori research. In a previous study, healer participants identified that healers and communities should undertake research themselves, with guidance from researchers, or that healers should be closely involved in any Rongoā research (Ahuriri-Driscoll et al, 2009). Protection and safety checks were identified as being important. It was noted that Māori led research should live up to iwi expectations and should take the form of collecting stories.

The CERLS guidelines corroborate the need for healer input into rongoā research and the right of healers to conduct their own research is also acknowledged.



The findings of the CERLS study reflect the work of Durie (2004) which asserts that indigenous knowledge cannot be verified by scientific criteria and vice versa because each is built on distinctive philosophies, methodologies and criteria. Durie (2004) describes an interface research framework that allows indigenous knowledge and science to integrate at methodological, ethical and policy levels without compromising the integrity of either. A process of continued conversations between Rongoā practitioners, researchers, doctors and scientists will provide opportunities for interface frameworks to be explored and developed. If we do not have those conversations, then we will never come to understand the issues and find solutions to them.

There were several issues of particular importance for the participants that prompted the following recommendations:

### **Ethics recommendation**

- A suitably experienced and qualified Rongoā and/or Māori research ethics committee including Rongoā Māori practitioners and researchers, would be ideal to approve Māori research ethics. It is difficult for research ethics to be granted for Rongoā Māori by committees with no expertise in either Māori topics or Rongoā Māori. Rongoā Māori research ethics should be specific to Māori traditional knowledge and mātauranga.

### **Research recommendation**

- There should be an appropriate representative at funding levels, who has the relevant qualifications and skills to assess each application, for consideration of Rongoā research funding applications.

### **Legal recommendations**

- A professional body, advocating for Rongoā Māori knowledge protection, may assist researchers or Rongoā Māori practitioners working on issues such as patents or intellectual property relating specifically to Rongoā Māori.
- The Crown provide an appropriate and comprehensive response to the Wai 262 Claim that was made to the Waitangi Tribunal.

It is noted that the above recommendations would require significant effort, cost and shifting of perceptions and processes, and that change within research and in particular, research funding processes can be difficult. However, we would like to support these recommendations as they are consistent with the input of CERLS study participants. We support ongoing discussion to further clarify issues surrounding the conduct of Rongoā research.

This research collates and contributes the insights from a range of stakeholders including Rongoā practitioners, researchers and scientists providing a basis of knowledge such stakeholders will need to consider when deciding about future Rongoā research participation. The research also highlights cultural and healing issues that researchers need to be aware of when engaging in research around Rongoā. The greatest contribution of the CERLS guidelines is the initiation of a conversation among those with an interest in Rongoā research. We aim to continue to discuss the issues around Rongoā Māori research with the intention of gaining greater understanding, exploring new options for interface frameworks and maintaining the cultural integrity of Rongoā Māori healing and principles in all Rongoā research.



# CONCLUSION

This research aimed to establish cultural, ethical, research, legal and scientific (CERLS) guidelines for Rongoā Māori research. In doing so, we hope to provide a strategic framework and promote research methods that will be culturally, methodologically and ethically appropriate for all parties involved. We believe that has been achieved with multiple issues being identified by contributing participants across all categories.

The main concerns found in the preparation of the guidelines focused on protecting Rongoā healing practitioners, knowledge and healing practice and ensuring that research methods and processes reflected Rongoā Māori principles. Non-standardised and non-generalisable measures that are focused on patient wellbeing will need to be created and utilised in future Rongoā research, likely each specific to individual projects. Although these ideas run counter to scientific research methodology, they provide a new opportunity for researchers to be culturally innovative in their methodologies and find ways to adhere to Rongoā Māori healing principles in future Rongoā research.

We acknowledge that a limitation of the research is the small number of participants. In addition, our research was limited to participants in Auckland and Tauranga in the North Island. The small number of participants, and their location, was influenced by the amount of funding this study received. Ideally the study would have involved a greater number of contributors representing all the regions of Aotearoa/ New Zealand. We fully accept that it is not possible to include all issues surrounding Rongoā Māori research, and each project should have the CERLS guidelines applied on a case-by-case basis.

We hope that these guidelines will stimulate ongoing discussion and contemplation about all the CERLS issues identified. In addition, we hope that these guidelines will be used by both Rongoā practitioners and researchers to assist in conducting Rongoā Māori research that is culturally appropriate and reflective of Rongoā Māori healing principles.

The creation of these CERLS guidelines has been a labour of love that, we believe, has just begun. Although these CERLS issues have been identified, we also recognise that there have been more questions than answers raised in the conduct of this work. We believe in the value of holding these difficult conversations about the issues inherent in Rongoā Māori research. Furthermore, in our view it would be a worthwhile endeavour to promote the idea that Rongoā Māori should not be required to change to fit a scientific, medical or research model, paradigm or framework. But rather, it is imperative and possible that new models, paradigms and frameworks may be able to be found that allow Rongoā Māori to be treated as the taonga that it is, and respected for being exactly the way it is, even if not fully understood by science, medicine, or research. It is possible for Rongoā Māori to assert and maintain its own models, paradigms and frameworks in research. It is possible for research to honour and privilege the right of Rongoā practitioners to hold their own mana, their own integrity and their own tapu. It is possible, simply because Rongoā Māori always has held its own wairua and mauri for hundreds of years, and will continue to do so for many years to come.

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## APPENDIX A: GLOSSARY

Angiangi .....	Usnea babarta
Aotearoa .....	New Zealand
Aroha .....	love, respect
Atua .....	Māori gods
Awahi .....	support
Hinengaro .....	mind
Hokotehi .....	name of Moriori Trust on Chatham Islands
Hui .....	meeting/s
Kai .....	food
Kaitiaki .....	caretaking
Kaitiakitanga .....	conservation and responsibility
Kanohi-ki-te-kanohi .....	face-to-face
Kanono .....	Coprosma grandifolia
Kaumātua .....	elders
Kaupapa Māori .....	research by Māori, for Māori
Karakia .....	prayer
Koha .....	gift
Matakite .....	seer, gift of second sight, clairvoyance
Mātauranga .....	education
Mauri .....	life force
Mirimiri .....	bodywork
Moriori .....	tribe on Chatham Islands
Pākehā .....	non-Māori
Rangatahi .....	youth
Rangatira .....	chiefs
Romiromi .....	deep tissue massage
Rongoā Māori .....	traditional Māori healing
Rongoā rākau .....	plant medicines/herbal remedy
Taonga .....	treasure/s
Tapu .....	sacred
Te ao Māori .....	the Māori world
Te Ara Tika .....	a set of guidelines for researchers on Health Research involving Māori; literally, the right or correct path
Te Kāhui Rongoā .....	the national body representing Rongoā Māori healers
Tikanga .....	protocols
Tinana .....	body
Tohunga .....	priest/s
Tuakana .....	a senior role
Tūrora .....	patient
Utu .....	reciprocity
Wai rākau .....	plant medicines
Wairua .....	spiritual/spirituality
Wānanga .....	learning space
Whakanoa .....	to clear the tapu
Whakapapa .....	genealogy
Whakawhanaungatanga .....	making connections
Whānau .....	family
whānau, hapū, iwi .....	family, sub-tribe, tribe
Whenua .....	land

## APPENDIX B: RONGOĀ MĀORI RESEARCH BIBLIOGRAPHY

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## **APPENDIX C: FEEDBACK**

We have a commitment to an ongoing discussion of the Cultural, Ethical, Research, Legal and Scientific (CERLS) issues inherent in Rongoā Māori research and are open to receiving input about the results of this research. If you would like to provide feedback about these guidelines, please send an email to: [cerlsguidelines@gmail.com](mailto:cerlsguidelines@gmail.com) and we will consider your comments in any future updated versions of the CERLS guidelines.

As a part of our continued dedication to the CERLS guidelines, a process of review will occur every 2 years from the publication date, which will include consideration of any input received to this feedback email address.



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