

Māori community based solutions to addressing inequities in pain management

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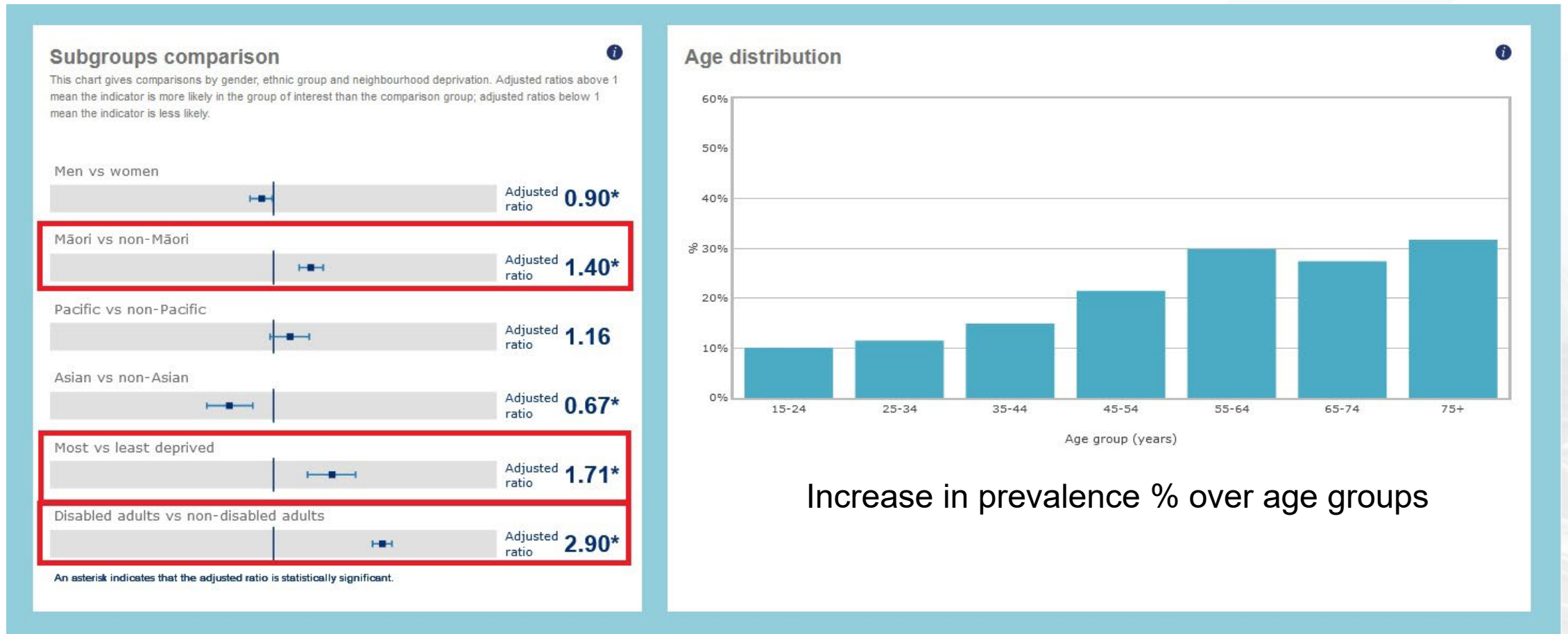
Centre for Health, Activity,
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School of Physiotherapy



Te Whare Whakamātūtū
Rehabilitation Teaching and
Research Unit

Unequal burden of chronic pain in Aotearoa

- Chronic pain disproportionately affects **NZ Māori and disabled people**



START



Whakawhanaungatanga



Meaningful engagement

Partnering with whānau: Co-design experiences journey

KEEP GOING

Whakawhanaungatanga



**Takiri Mai te Ata
Whānau Ora Collective**

Me mahi tahi tātau, ka ora ai te iwi

[Home](#) [Our Framework](#) [Collective](#) [Our Services](#) [Directory A-Z](#) [Whānau Self Management](#) [Calendar](#) [Training/Development](#) [Referral Form](#) [Job Vacancies](#)

Whanau Self Management



Unpacking unequal burden of pain in Māori

Deal with silent stoicism



"I just get on with it"



"need to do everything for everyone else"

Unpacking unequal burden of pain in Māori



*“They (Māori whānau) **do not even understand their own pain**, and where it’s coming from; **they are just ... dished out pills constantly** to mask their pain.”*

- Māori community health worker’s perspective



Unpacking unequal burden of pain in Māori

- **Underrepresented** in tertiary pain services *(Lewis et al, 2018, 2021)*
- Present with **more severe symptoms** than Non-Māori
- **Low self-efficacy** and high unmet need for whānau

EQUALITY VERSUS EQUITY



In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.



In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.



In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.

Whānau informed resource for pain management

- What do whānau want for pain management?
- How can we design an online resource for whānau for pain management?

Funding

UORG 2019



Natural remedies

Physical therapy
mirimiri
tai chi

Mindfulness
meditating (spiritual)

"reconnecting to nature"
papatūānuku - ngahere
moqna

Med's

Breathing

Dur wish list

"kanuhi ki te kanuhi"
best

given to us: - options

TV - ad - promotion
libraries
hospitals - nurses
variety of ways to cope
touch screen
Kairahi
More exposure
computers
apps
website - not enough...
Target older generation

internet - tablet - data (Whānau not w, internet)

place to go?
Kokiri marae?

What worked for them / what didn't
not just 1 medium
good resource that all can use.

Sharing platform "FORUM"

FB group moderated

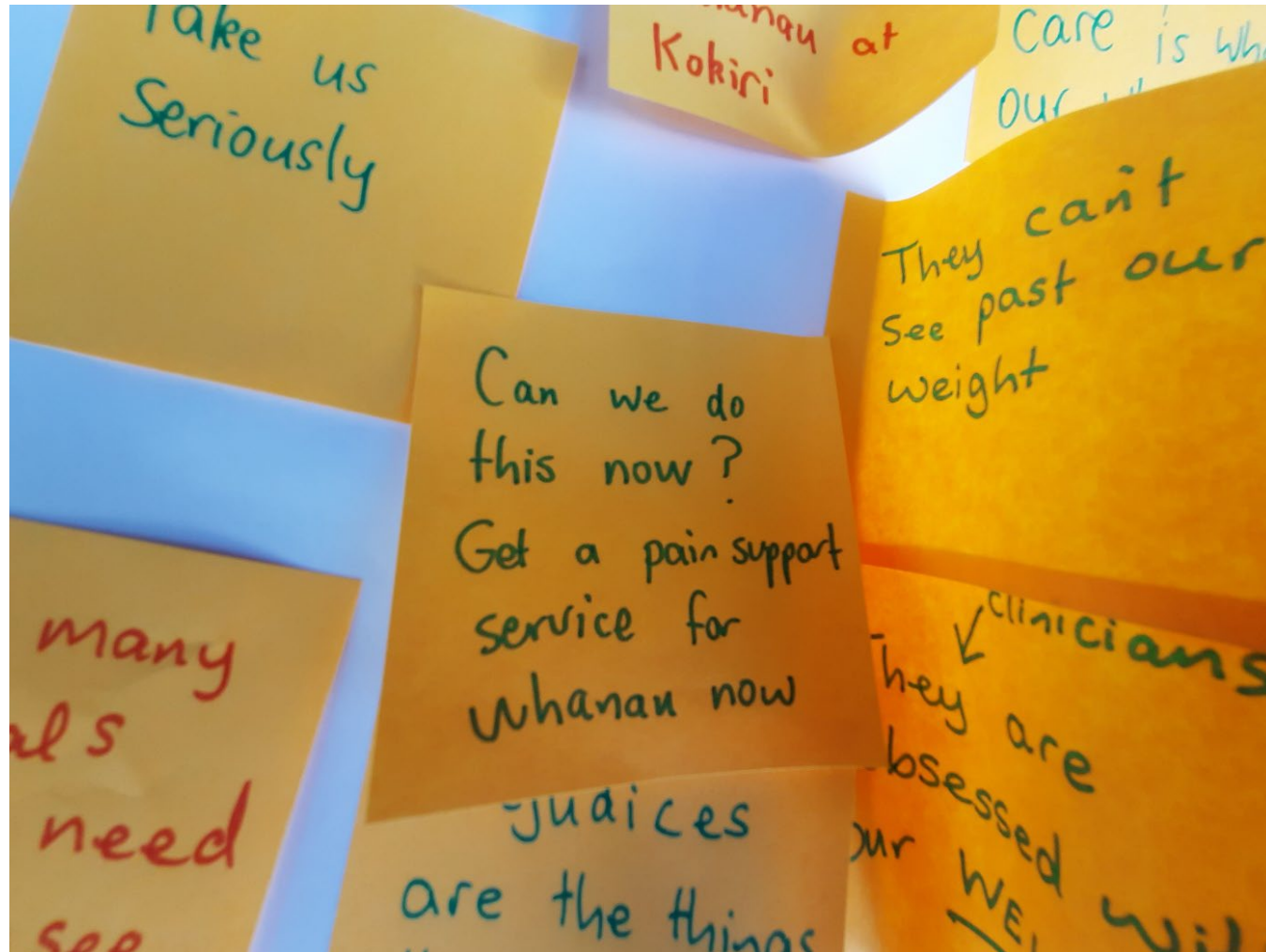
Whānau connected to places ie. Tamariki to learn 'how to'.

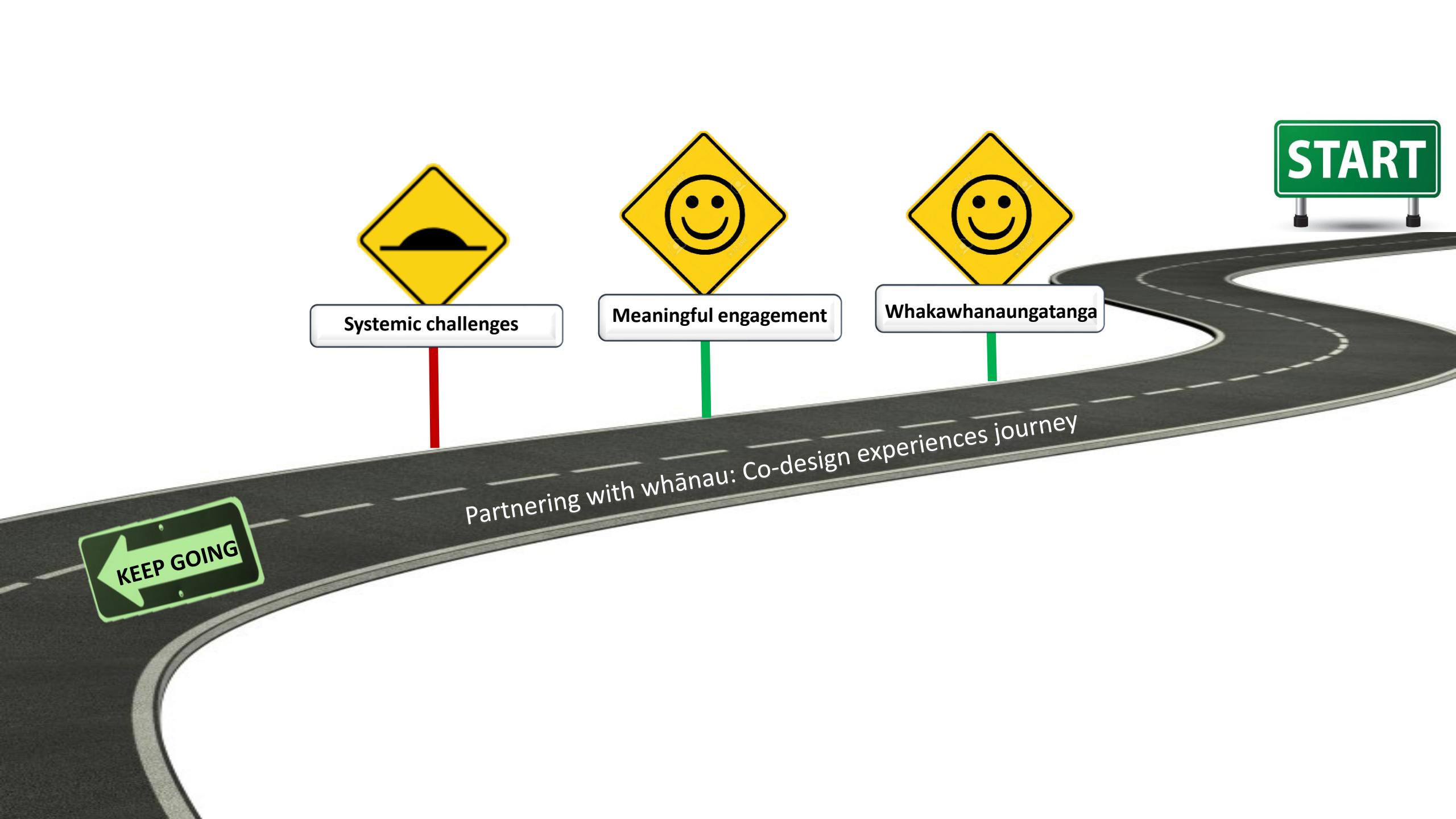
Free gym memberships

Pampering - massage - mirimiri - rosin - spa



Follow-up hui





Systemic challenges

Meaningful engagement

Whakawhanaungatanga

Partnering with whānau: Co-design experiences journey

KEEP GOING

START

Outcomes & Impact



- **Marae-based pain clinic**
(June 2021 - ongoing)
- **Capacity building** of Kokiri nurses and kaimahi
- Development and delivery of a **whānau-focused pain management programme**
(July-Aug 2021)



Aims

- pilot-test an initial version of the **whānau-focused (family and significant others)** pain management programme
- evaluate the clinical and process outcomes

Whānau-focused pain management programme

Key objectives

What is chronic pain? What causes it?

What can whānau do to manage your pain?

Session 1	Session 2	Session 3	Session 4	Session 5	Session 6
Opening karakia	Opening karakia	Opening karakia	Opening karakia	Opening karakia	Opening karakia
Whakawhanaungatanga	Whakawhanaungatanga	Whakawhanaungatanga	Whakawhanaungatanga	Whakawhanaungatanga	Whakawhanaungatanga
Mauri stone	Mauri stone	Mauri stone	Mauri stone	Mauri stone	Mauri stone
Ngata (Te whare tapa whā) as an overarching framework	Making sense of pain – Sensory nervous system	Making sense of pain – Stress response	Thoughts, feelings, emotions – Mindfulness, and Karakia	Rongoā Māori & Mīrimiri (Taking charge – Kokiri)	Making plans with pain (Filling up your Kete)

Whānau-focused pain management programme

Cultural enhancements

1. Karakia
2. Mauri stone
3. Ngata as a metaphor (Impact of pain and DIMs/SIMs)
4. Te Ao Māori worldview and pain management
5. Animations to explain key concepts
6. Rongoā session
7. Hikitia te Hā
8. Workbook

Karakia



Whakataka te hau

Whakataka te hau ki te
uru

Whakataka te hau ki te
tonga

Kia mākinakina ki uta

Kia mātaratara ki tai

E hī ake ana te atakura

He tio, he huka, he hau hū

Tihei mauri ora!

Cease the winds from the
west

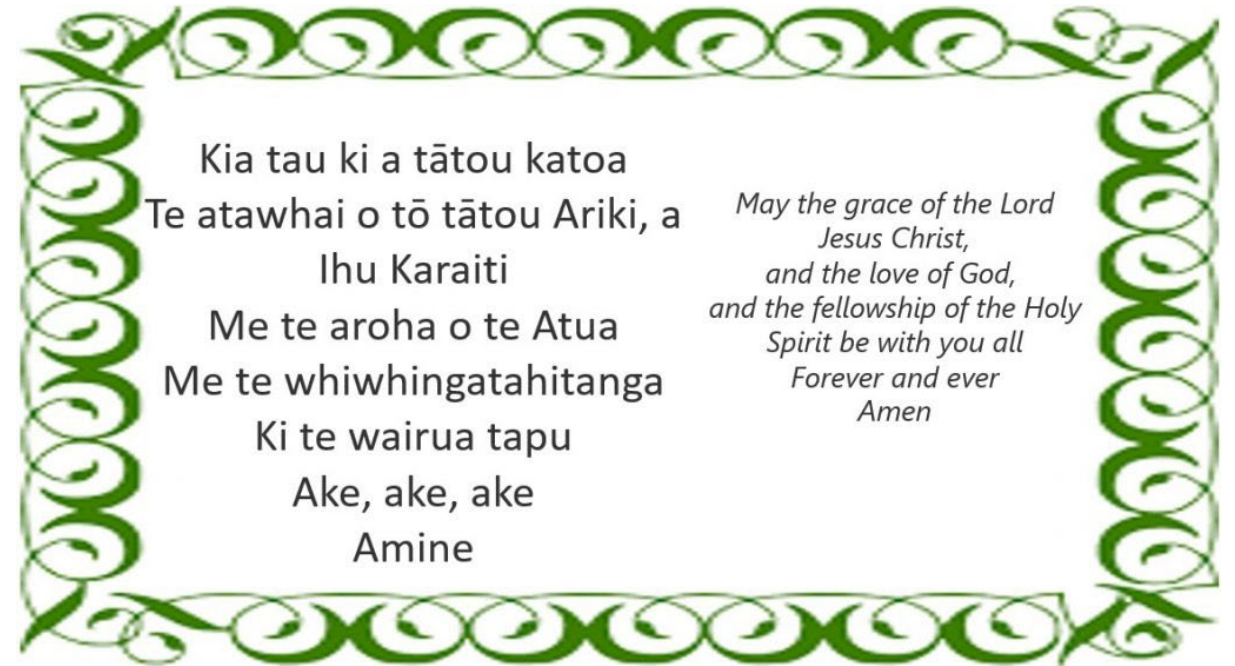
Cease the winds from the
south

Let the breeze flow over the
land

Let the breeze flow over the
ocean

Let the red-tipped dawn come
with a sharpened air

A touch of frost and a
promise of a glorious day



Kia tau ki a tātou katoa
Te atawhai o tō tātou Ariki, a
Ihu Karaiti

Me te aroha o te Atua
Me te whiwhingatahitanga

Ki te wairua tapu

Ake, ake, ake

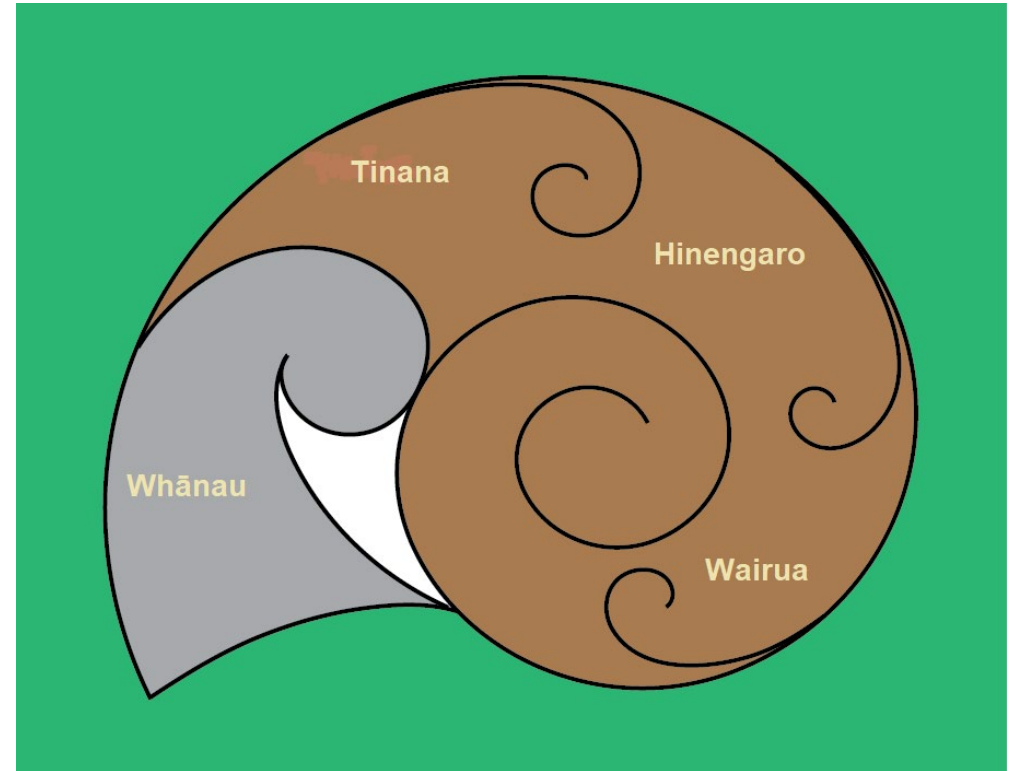
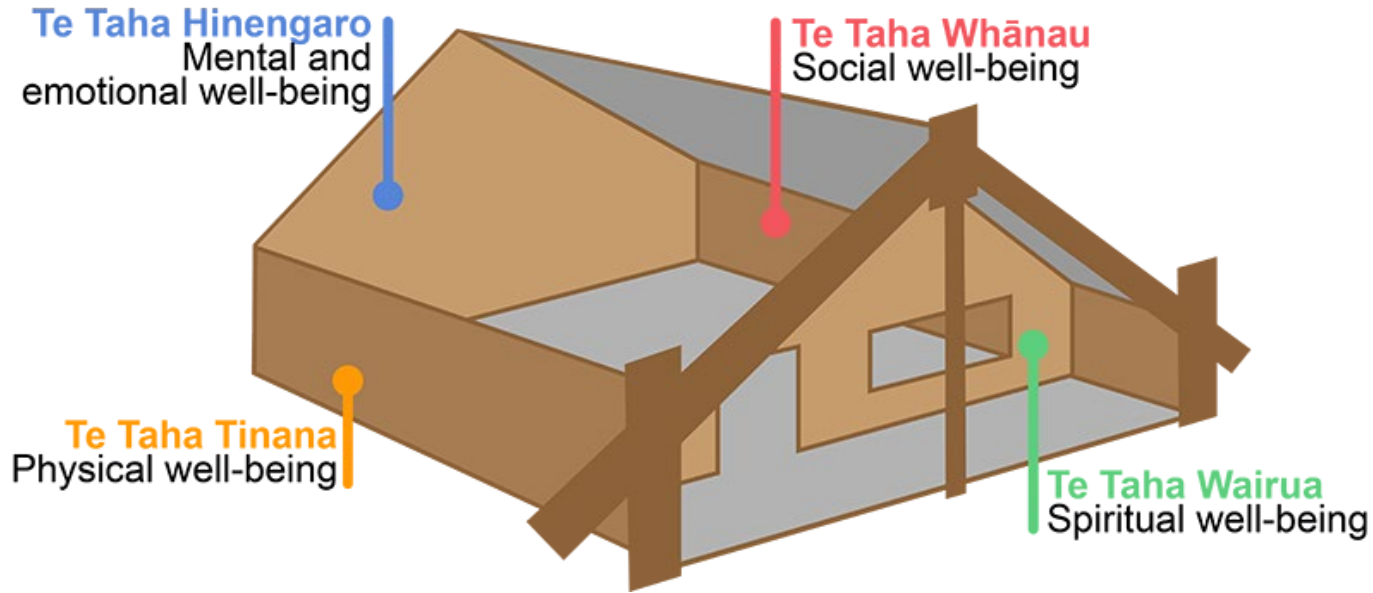
Amine

*May the grace of the Lord
Jesus Christ,
and the love of God,
and the fellowship of the Holy
Spirit be with you all
Forever and ever
Amen*

Mauri stone

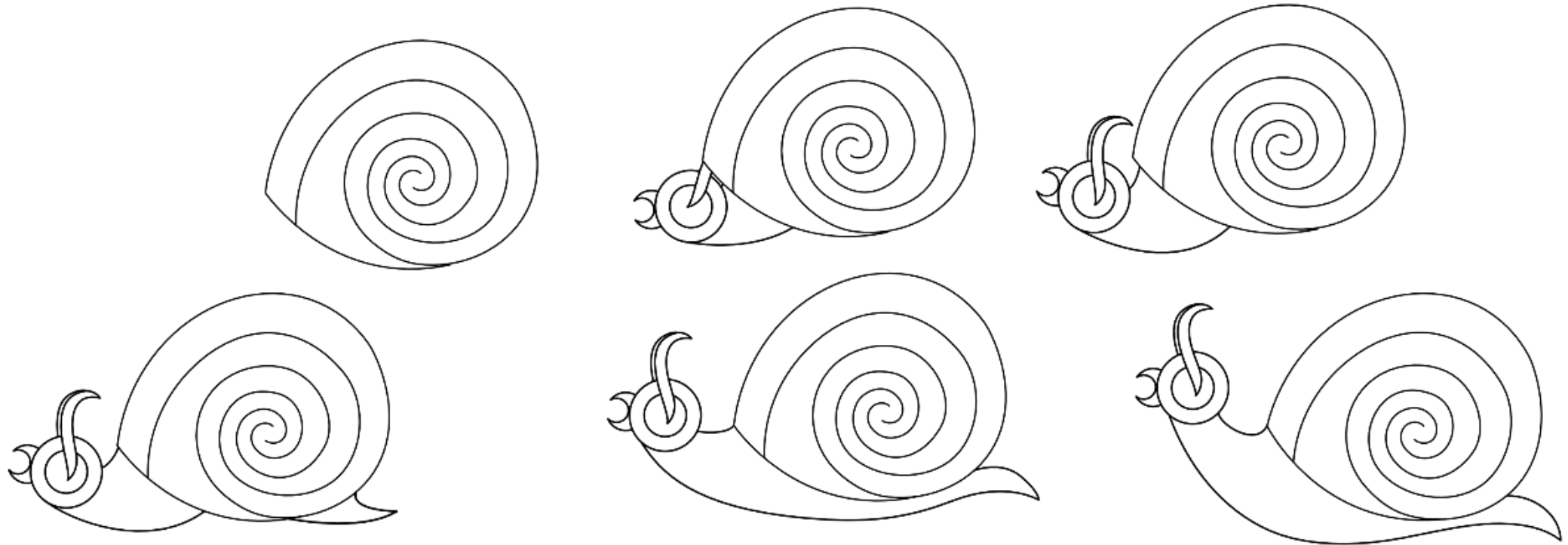


Ngata as a metaphor for holistic impact of pain



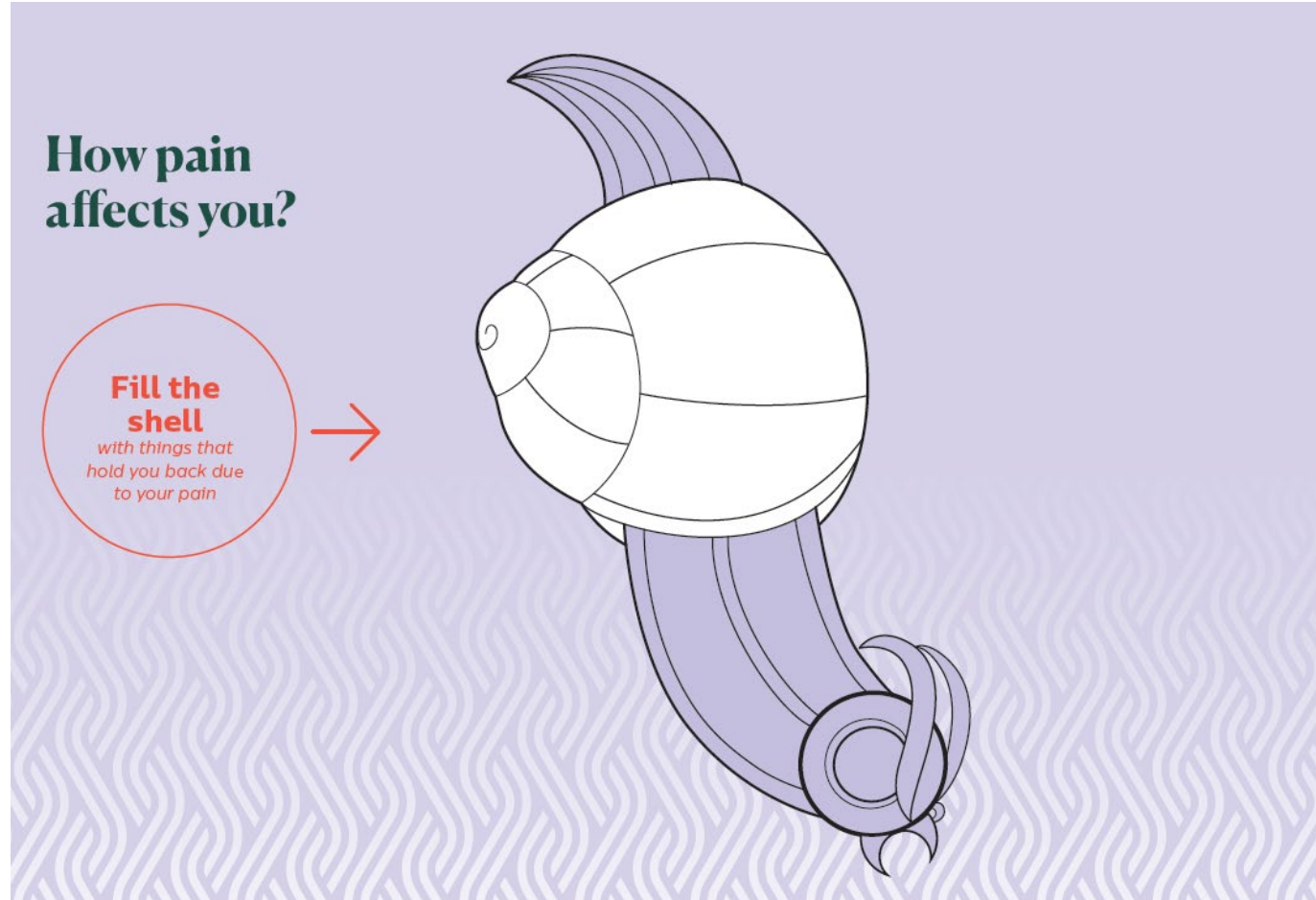
Māori health model – Te Whare Tapa Whā - the four cornerstones (or sides) of Māori health/wellbeing

Ngata's transformation



Designed by Isobel Joy Te Aho-White

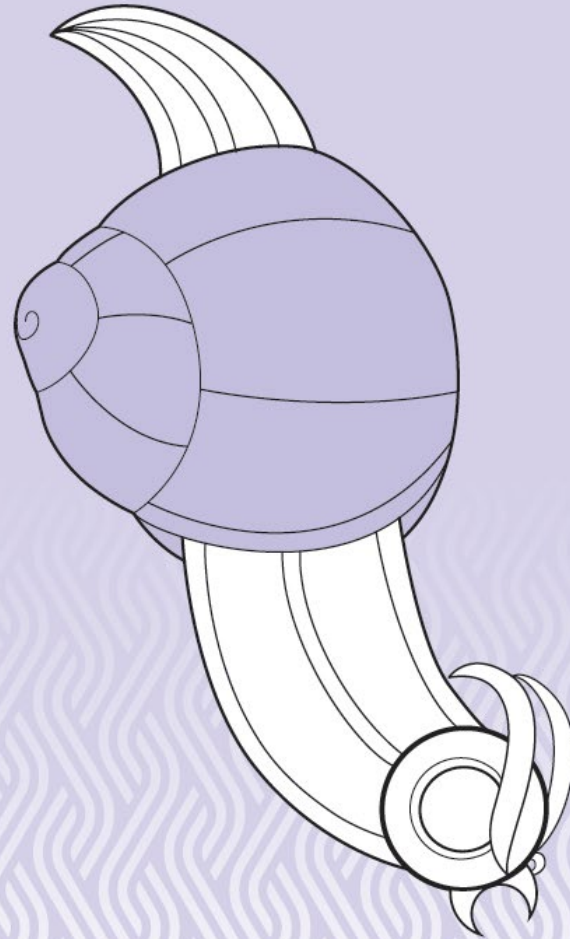
How we used Ngata?



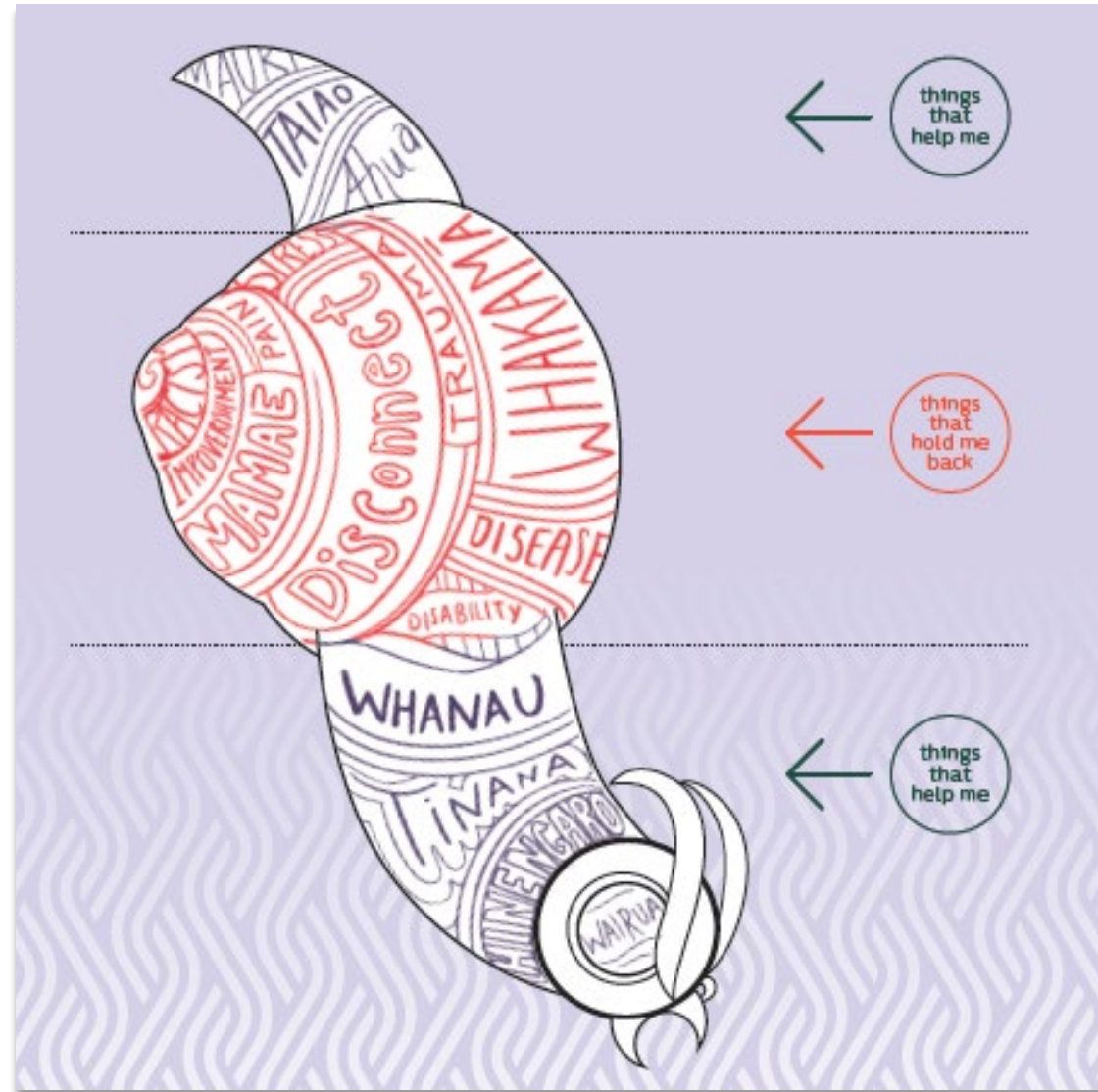
How we used Ngata?

How can you impact your pain?

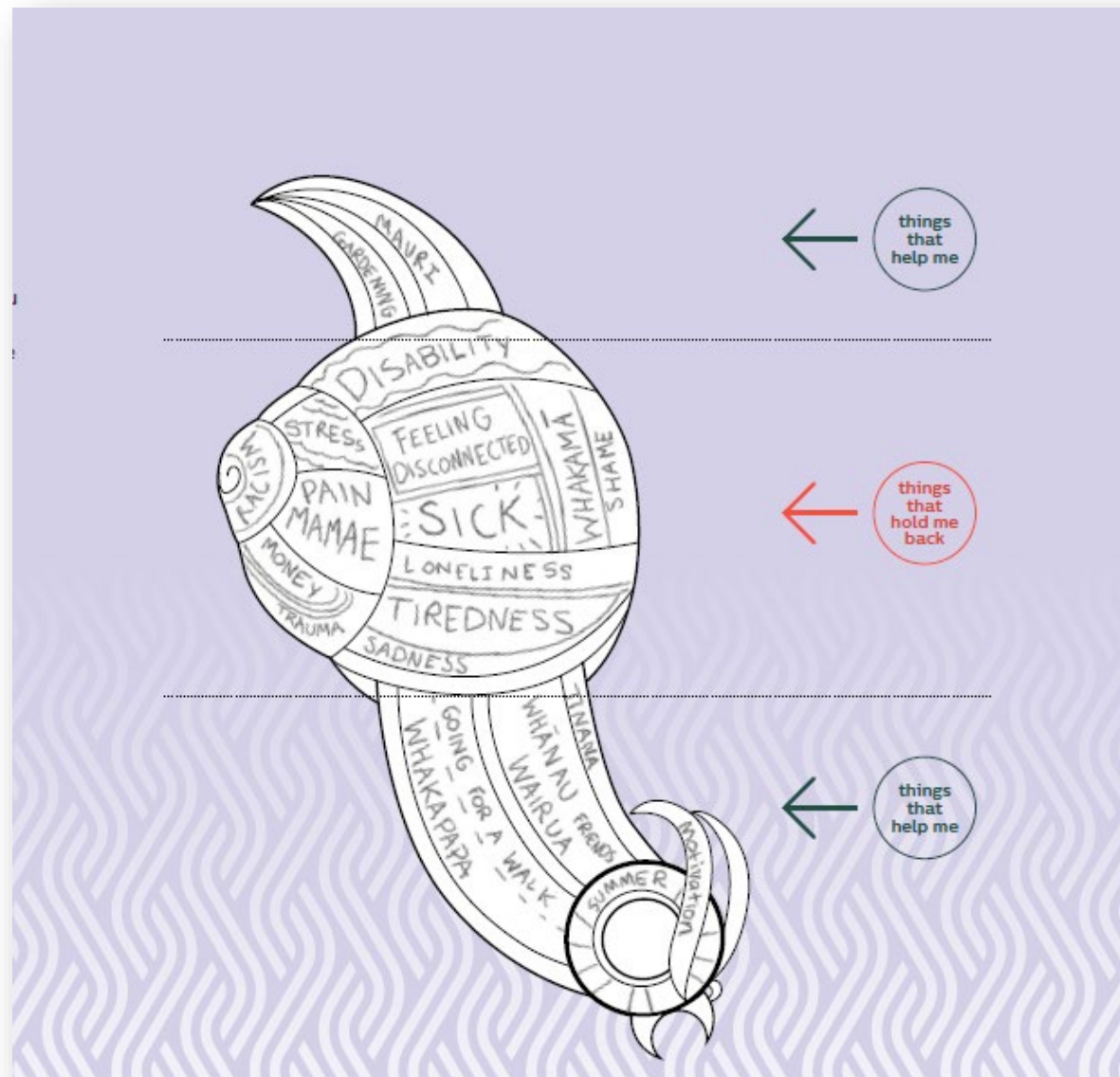
You can take back control of your life by accepting the presence of pain, and gradually changing what you do, think and say. Your focus on the things you CAN change will help you to become more in charge of your life, even when pain remains in your shell.



How we used Ngata? An example

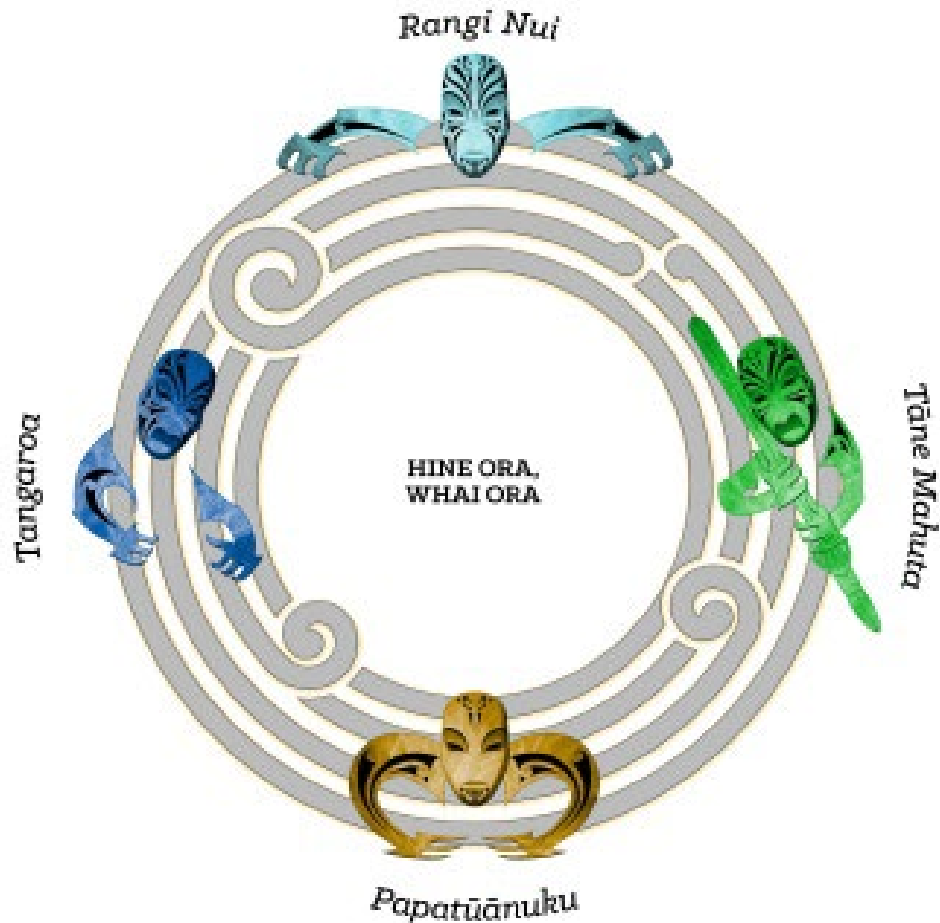


How we used Ngata? An example



Cultural adaptation example - Hinengaro

Te Ao Turoa

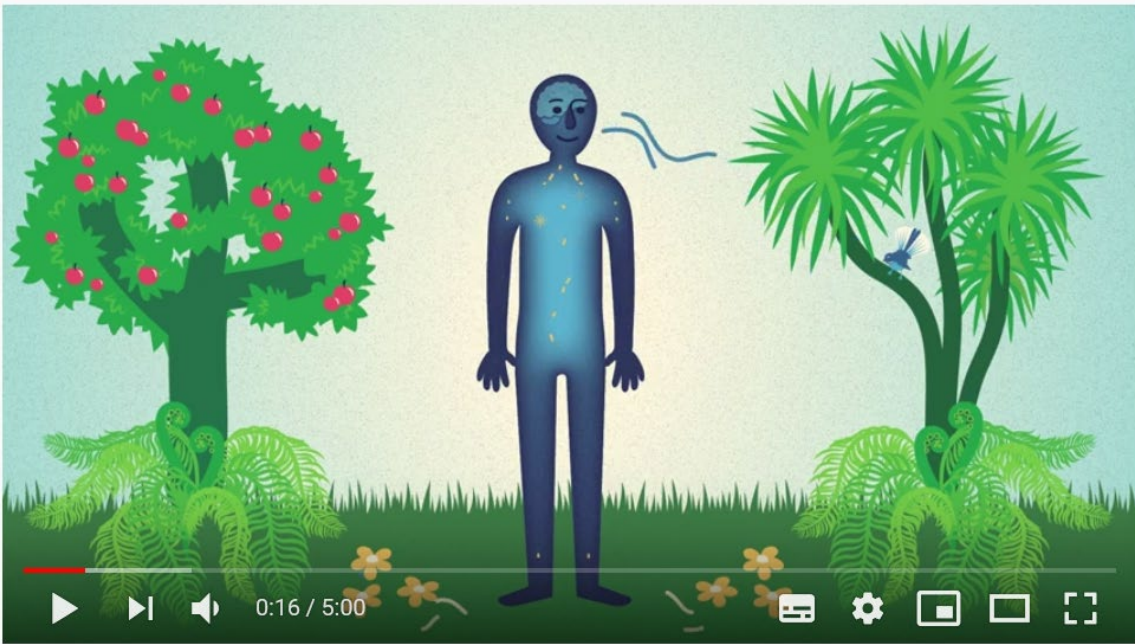


Hine Ora, Whai Ora

For Māori, mindfulness practices for healing and wellbeing enhance the connection to Te Ao Wairua (the spiritual world) and Te Ao Turoa (the natural world).

<https://mindfulnesseducation.nz/a-maori-perspective/>

Animations



How your SNS works animation

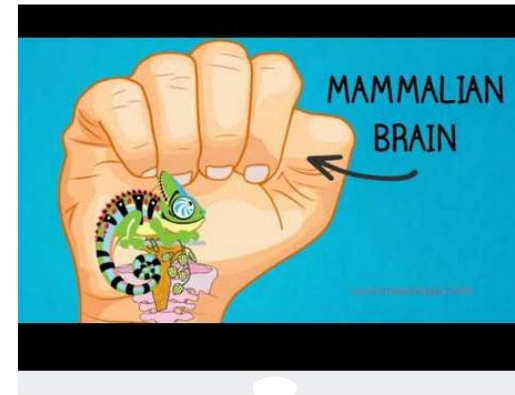
Unlisted

78 views • 29 Apr 2019

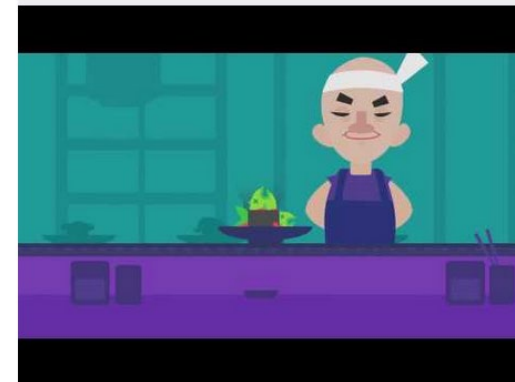
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Why things hurt - snake story



The 3 main parts of your brain



The sushi train metaphor

Rongoā session - Wairua



Hikitia te Hā - Tinana



Workbook

Whānau pain management programme



Kia ora whānau,

This pain management programme will help you to understand why we develop chronic pain and what can we do about it.

This booklet is a summary of some of the key messages and resources we discussed during our programme. We encourage you to go through the resources along with your whānau to help you to move forward despite your pain.

START



Whakawhanaungatanga



Meaningful engagement



Systemic challenges



Outcomes and Impact

Partnering with whānau: Co-design experiences journey

KEEP GOING

Our reflections from this journey

- **Whakawhanaungatanga (relationship building)** critical for whānau and **community engagement**
- **Māori-centred research** embedded with **co-design method** empowered community voice in health service delivery
- **Power of metaphors** in communicating health concepts

Whānau reflections from this programme

*“The programme **made me to look at things in a different light**, I wanted an instant fix”*

*“I want to **take time out for myself**”*

*“I want to **bring down my medications** and **take more natural treatments** (Rongoā)”*



Implementation / Translation to Practice



- Whānau valued the **strengths-based approach** focusing on **whānau wellbeing as a collective**
- **Stepped care** - could be offered as a **generic pain education programme in the community** led by a Kaiāwhina
- **Skill mix** – **upskilling Kaiāwhina** and including **Rongoā Māori practitioners** to provide **community-level pain management**

Kia ora!



Ehara taku toa i te toa takitahi engari he toa takimano

My strength is not that of an individual but that of the collective



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