



Rongoā Māori solutions to Public Health Problems

Dr Erena Wikaire

Te Whare Wānanga o Awanuiārangi

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Ko wai au?

A photograph of a narrow stream flowing through a dense forest. The water is dark and reflects the surrounding greenery. The banks are covered in lush vegetation, including large ferns and various trees. The overall atmosphere is serene and natural.

What's your Rongoā?*

Which atua do
you most
identify with?



What's your
rongoā?



Which 'rongo'
do you heal
by?



KAUPAPA MĀORI RESEARCH

Mātauranga
(Knowing)



WHAKAPAPA
(BEING)



TIKANGA
(DOING)





A rongoā research journey

Nan and her kūmarahou

Māori health workforce development –
into W.Med

Melissa, Orākei, and the potential of
rongoā Māori

Ayurveda (Indigenous healing system in
India) and Rongoā

Rongo-ā-Ngāti Hine Strategic Plan for
rongoā

COVID

Rongoā and the Therapeutic Products Bill

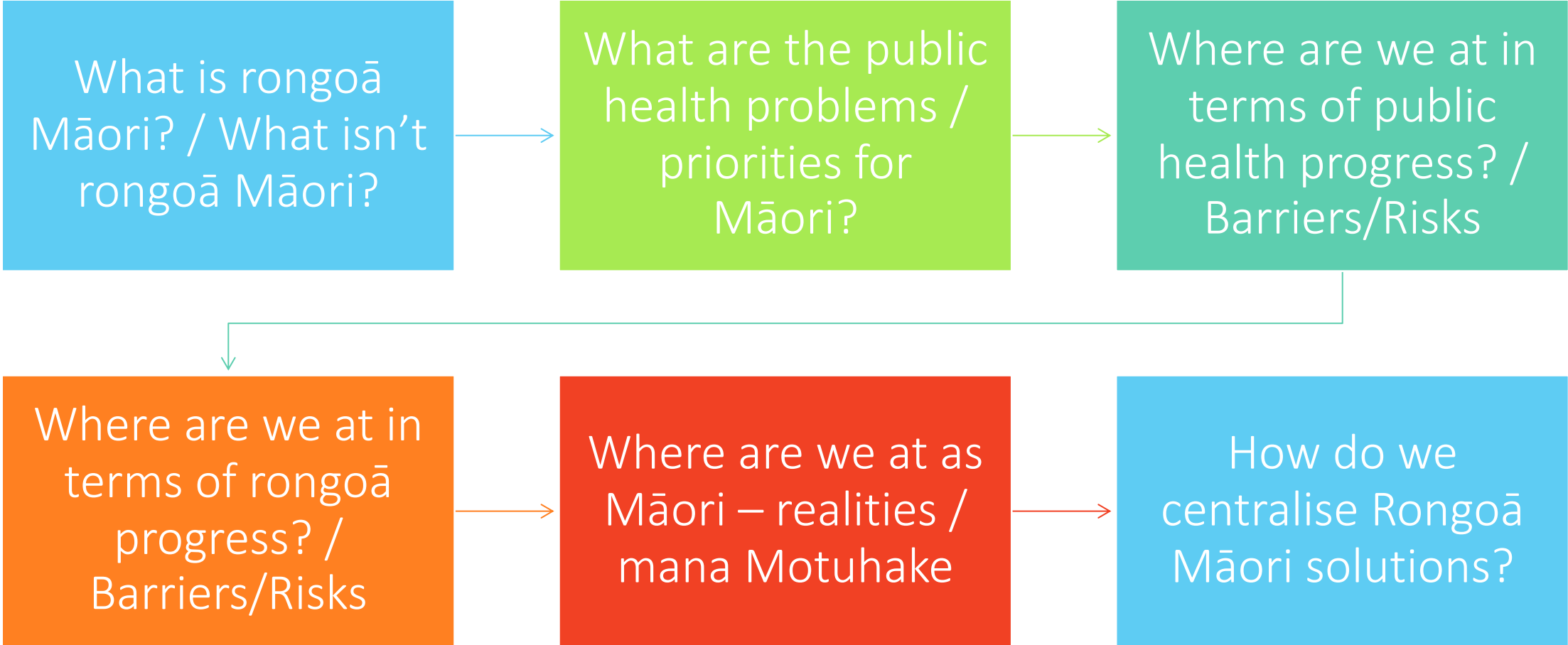
Essential building blocks for flourishing
Rongoā systems

Love, pain and addiction

Mana Motuhake, Mana Taurite, Equity and
Mana Taurite



Exercising our tino rangatiratanga



A lush green forest with a river flowing through it. The river is surrounded by dense vegetation, including large ferns and trees. The water is calm and reflects the surrounding greenery. The scene is peaceful and natural.

What is Rongo – ā?

What is Rongoā Māori to you?*

What makes it
unique, different,
valued, important

Who can do
Rongoā?

What are the
different types of
rongoā?

What is Rongoā Māori?

Rongoā Māori is the traditional indigenous (Māori) health system of Aotearoa

Rongoā is the original health system of New Zealand, is uniquely Māori, and distinctly designed to work for Māori in Aotearoa

Rongoā is the first of two health systems in Aotearoa, the second is Western / Allopathic medicine

Māori have the right to access and utilise Rongoā under Te Tiriti o Waitangi, UDRIP, and as tangata whenua



What is Rongoā Māori?

A holistic form of healing that requires fundamental understanding of and connection to Te Ao Māori, Mātauranga Māori and whakapapa

It involves reinforcing our ways of knowing, being and doing as Māori... the renormalisation of rongoā within everyday life might then simply mean normalising being Māori.

Māori ways of life operate to maintain Māori well-being as a natural and inevitable outcome of the nature of the systems in place (Wikaire, 2020)

Rongoā Māori and healing

Understanding, to empowerment, tino rangatiratanga and the realisation of creative potential.

That is, not just understanding, but having the knowledge, tools and resources necessary to take what information is afforded from Mātauranga Māori, combine this with Māori world views and our whakapapa, our rights, roles and responsibilities, and then utilising these tools to 'action' or 'enact' tasks and activities self-determined for our own well-being purposes.


Essentially, rongoā is simply, the healing from that which threatens our well-being as Māori.





Broad scope of practice

Moko papa
Rāranga
Tangihanga
Wairuatanga
Connection to Te Taiao
Whānau connection
Rongoā rākau
Romiromi
Karakia
Kawahaka
Māori sport
Moemoeā
Matakitetanga
Muka for pito
Kumarahou
Wai
Kai
Kaimoana
Matariki
Maramataka
Whānau planning
Tikanga
Te Reo


A lush green forest with a stream flowing through it, surrounded by ferns and trees. The scene is captured in a slightly desaturated, naturalistic style. The stream is in the foreground, reflecting the surrounding greenery. The banks are covered in dense ferns and other vegetation. The background shows more trees and foliage, creating a sense of depth and a serene atmosphere.

What are the
public/Māori health
problems?*



Can Rongoā Māori and Public Health be friends?

Was Aotearoa's approach to COVID consistent with Rongoā Māori?



What were the hauora benefits of lockdown?



What does quarantine resemble in Te Ao Māori?



What rongoā did Māori turn to to deal with COVID? – How did they know it would work?

What are the public health problems?

What are the top three health problems OR causes of health problems for Māori?

What are the top three problems Māori seek Rongoā for?

What is the biggest threat to Māori health?



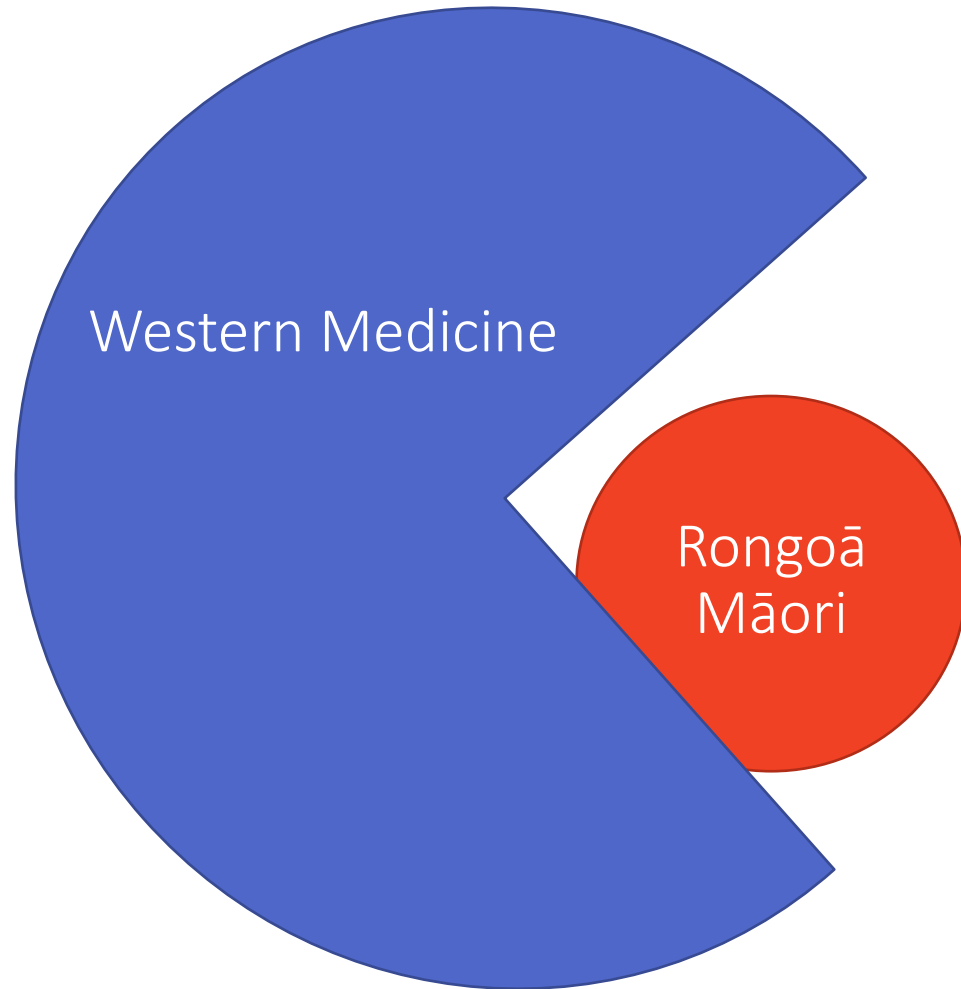


Public Health Progress

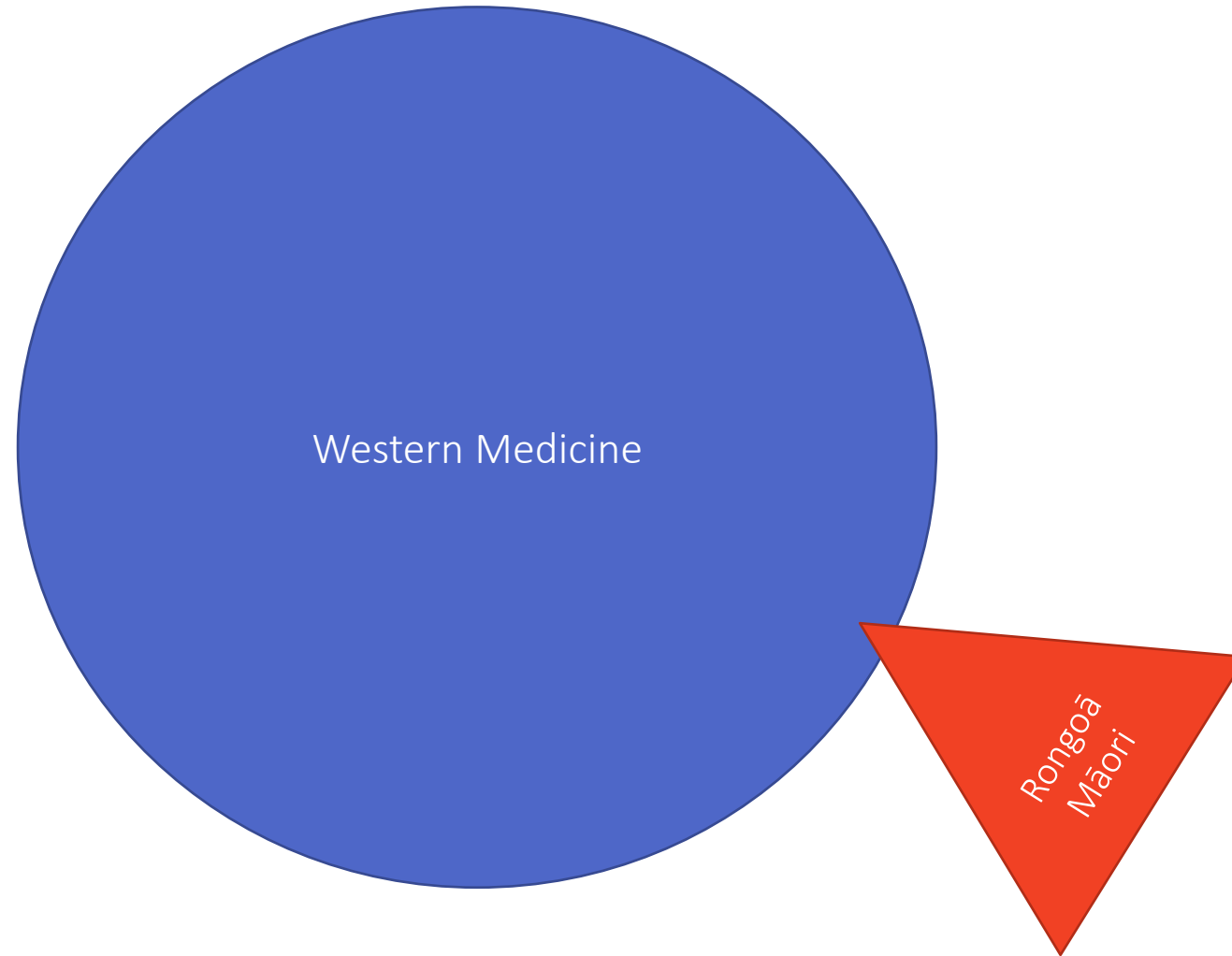
A blue-tinted photograph of a dense forest. In the foreground, a path leads to a stream. The background is filled with various trees and ferns, creating a lush, natural setting. The text "Rongoā progress*" is overlaid in white on the left side of the image.

Rongoā progress*

Colonisation of Rongoā Māori



Current New Zealand Health System



Sub-themes / Mana-misers	Description
Rongoā suppression	Historical, systematic, and legal outlawing of traditional Māori healing
Imperialising Western Medicine	Support for Western medicine, social acceptance, ease of access, proximity and affordability
Colonisation of intellectual sovereignty	Idealised, imperialised Western Medicine, forced assimilation, creation of internalised racism, marginalisation of rongoā
Denial of Mana rongoā	Use of 'scientific evidence' as justification for denial of Māori knowledge / rongoā credibility (mana)
Mātauranga disruption	Destruction and disruption of Intergenerational knowledge transfer systems

What happened?

Sub-theme	Description
Whānau realities	Whānau struggling to survive, disconnection from Te Ao Māori, illness as a physical manifestation of life demands and poverty
Healthcare experiences	Culturally inappropriate and ineffective mental healthcare, unnecessary labelling, and medicating.
Governance / Policy	Laws regulate rather than support rongoā. Regulations support appropriation and commercialisation
By Māori for Māori	Negotiating use of rongoā for healing, survival and whānau development, whilst maintaining tikanga and kaitiakitanga – for what purpose?

What is happening now?

Ngāti Whātua Orākei

Business planning

Tōhunga succession / training

Whenua mapping

Whenua planting

Rongoā harvesting and preparation

Funding models – individuals

Clinic and resources

Policies and processes

Tikanga

Capability vs complexity

Threats of prosecution from W.Med



Where are we at with Rongoā progress?

High demand, high health need, preference, rights

Increasing investment

- \$\$\$\$?? – mirimiri, karakia, korero focus remains
- 41 rongoā contracts (under Te Aka Whai Ora)
- ACC
- Nearly 6000 GPs in NZ

Qualifications – ?? training pathway

- Diploma in Māori Medicine

Research

- Focused on healers and integration INTO (Western) health system
- BUT – Expanding in scope – Mātauranga focus

Legislation / Policy

- Risk of appropriation / ignores mana motuhake

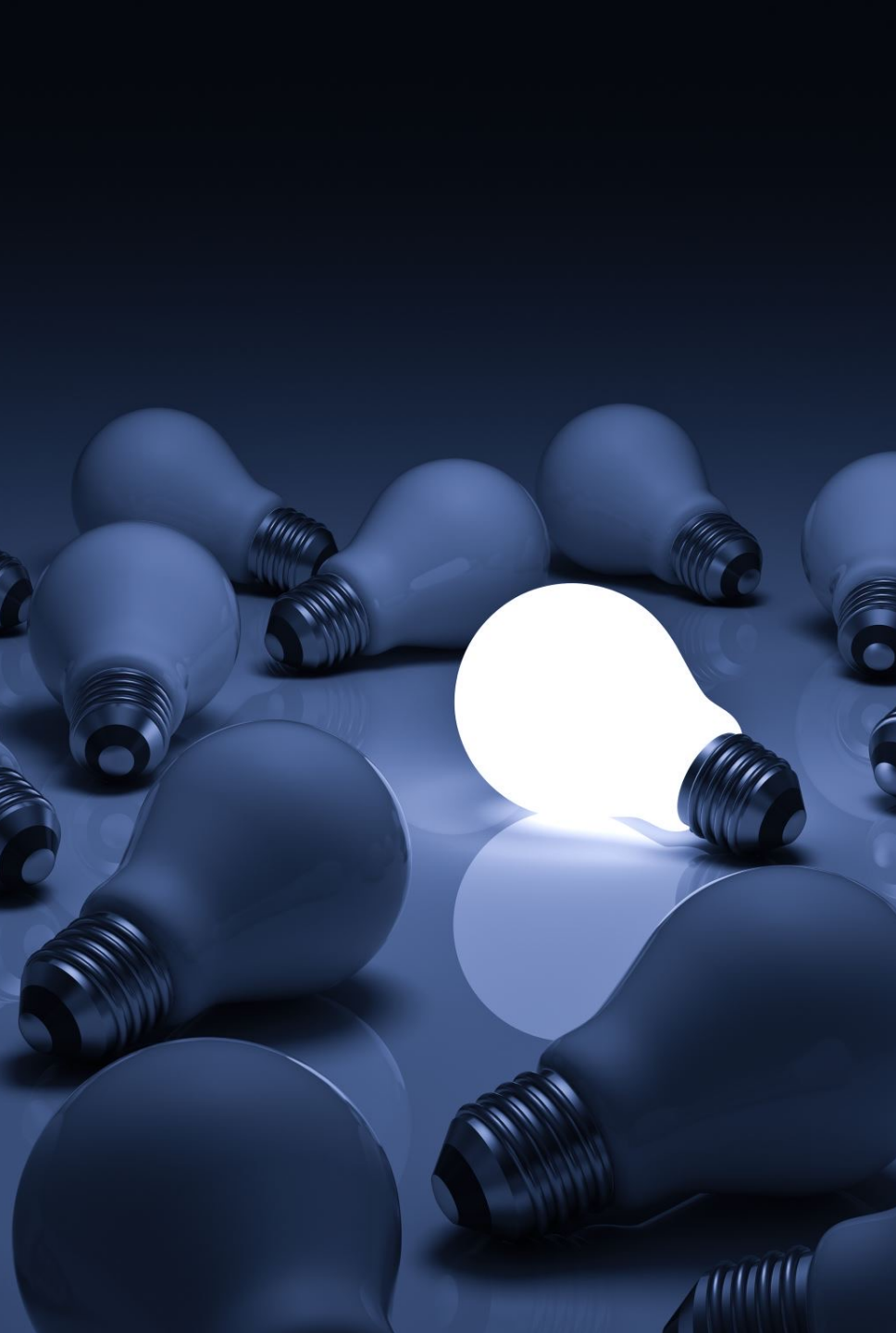


Clarifying some critical ideas
about Rongoā Māori


Te reo Māori

It is safe for me to dream and create
rongoā solutions for my whānau?

Āe / Kao



Rongoā is a taonga tuku iho
the protection of which
requires upholding



Are all pharmaceutical and other legal medicines and remedies in New Zealand safe for me and my whānau to use?

What does safe mean?



Is Western Pharmaceutical
Medicine a Rongoā?

He aha te kupu Māori mo
tēnei?

Is there such a thing as a
Pākehā illness?



Research and development Creative potential of Rongoā

Imagine if Māori had \$1billion a year since 1840 to develop Rongoā solutions

Imagine if Māori were free to practice, talk about, teach, share, trade, research and develop Rongoā for the past 200 years

Imagine what our response to COVID might have been if Rongoā was honoured as the first option

Western medicine took 27 years to develop the Flu vaccine

Ka tukua te rākau kaitiakitanga ki a mātou

Tōhunga and workforce development



What is a tōhunga?



What is the scope of practice of rongoā practitioners?



What is the role of whānau in practicing rongoā?



Where is tōhunga school?



When I grow up, I want to help my whānau – why do you keep telling me to become a Western medical professional?



If a tōhunga / kairongoā a specialist – how come we don't get paid the same as specialists?

Imagining a rongoā workforce

RONGOĀ

WESTERN MEDICINE

Tōhunga	Kaitā (tāmoko)
Matakite	Kairāanga
Tohunga wairua	Kaumātua
Rongoā harvester / preparation of rongoā	Tamariki
Ngāhere kaitiaki / nursery manager	Pakeke / aunty / whānaunga
Kaimirimiri, kairomiromi,	Kaikarakia
Administrator, development, leadership, etc	

Doctors – GP, surgeon, paediatrician, obstetrician, geriatrician, oncologist, psychiatrist
Nurse / Midwife
Physiotherapist / Occupational therapist / Podiatrist
Dentist, Pharmacist, Pathologist, Microbiologist
Dietician / Nutritionist
Health promoter / Diabetes specialist
Administrators / CEOs / Financial management...

We should not have to prove – via
Western standards, rongoā works
before we are able to use it, or it is
able to be funded

*Mātauranga Māori is and always
has been, enough*

A blue-tinted photograph of a forest path. The path is narrow and leads into a dense forest. The trees are tall and have thick canopies. There are many ferns, some large and some small, scattered throughout the forest. The overall atmosphere is serene and natural.

Where are we at as
Māori – realities / mana
Motuhake



Centralising rongōā Māori solutions

Whakahokia te mauri o te Mana Māori

Imagining Aotearoa healthcare

IMAGINING RONGOĀ MĀORI

220 public and private Rongoā hospitals

Ministry of Rongoā?

RONGO-MAC?

900 Rongoā pharmacies?

2-3 rongoā certificates / diplomas - >
2 tohunga schools? Rongoā self-care taught in every
whānau / hapū / iwi

\$9 million? -> \$45billion?

CURRENT NZ SYSTEM -WESTERN MEDICINE

220 public and private hospitals

Ministry of Health

PHARMAC - \$1billion per year

900 Pharmacies

2 medical schools, 21 schools of nursing, dentistry,
occupational therapy, physiotherapy,

\$45 billion

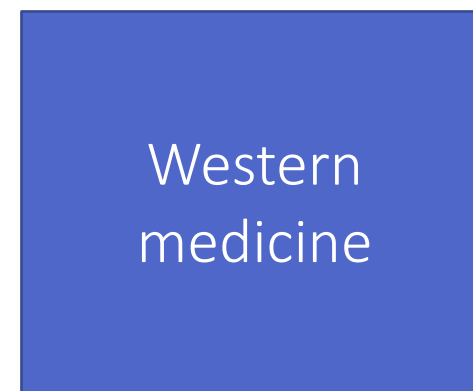


Rongoā as sovereignty

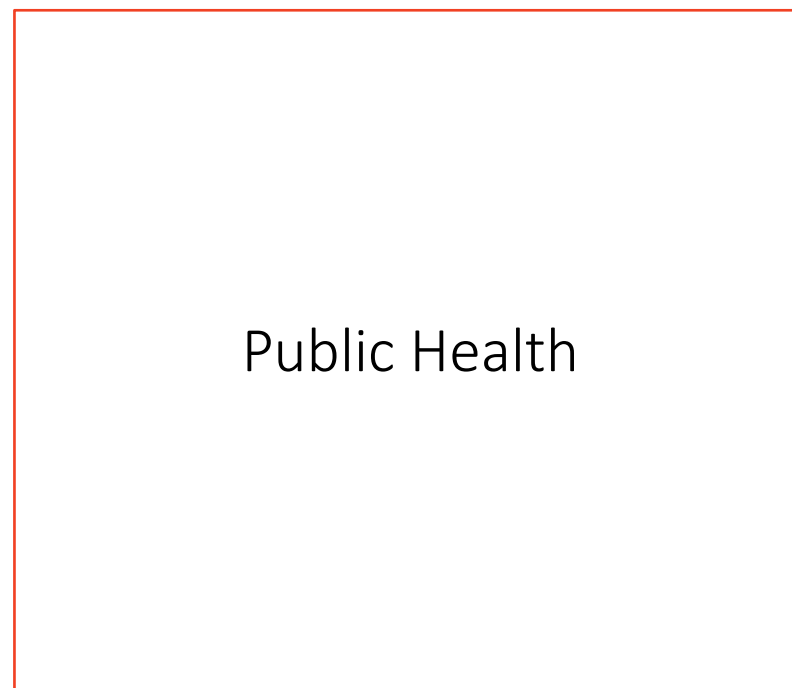
Mana Taurite Strategy

National Institute of
Mātauranga/Rongoā

Rongoā alongside Western medicine



Rongoā alongside Western medicine



Sub-theme	Description
Reclaiming health sovereignty	Reclaiming sovereignty over our own wellbeing as Māori by decolonising our minds, having confidence in our own mātauranga, and self-determining solutions to our wellbeing
Governance and Strategy	Multilevel governance and strategic planning, community driven initiatives, and teaching of tamariki
Access to information	Investment in rongoā information sharing, database and resource development, use of media and technology tools to promote interaction and self-determined care

What will be?

A photograph of a narrow stream flowing through a dense, lush forest. The water is dark and reflects the surrounding greenery. The banks are covered in ferns and other vegetation. The text 'He mihi' is overlaid in white on the left side of the image.

He mihi