

Presentation: Rongoā

*By David Kukutai Jones, 18
August 2023, Auckland*



*“Ka ora te
whenua, ka
ora te
tangata!”*

*“When the land is healthy, the
people are healthy!”*

A proverb is often used by Māori to underpin larger discourse and this whakatauki (proverb) introduces us to discourse linking the environment to health, and where the health of the environment is a sign of the health of the community who live there

*#Whakatauki #Proverbs #Communication #Health
#Environmental Science #Cultural Efficacy #Relational
Practice*



He mihi

- #Pepeha
- Ko Tainui te waka
Ko Taupiri te maunga
Ko Waikato te awa
Ko Waikato te iwi
Ko David Kukutai Jones ahau
- Māori Lead, Dept of Nursing, School of Clinical Sciences, Faculty of Science, Social Science, Health and Environmental Science, Auckland University of Technology
- Lecturer in undergraduate and postgraduate health relating to Māori
- Provide strategic leadership and support to the dept and its stakeholders, in the development and delivery of support to staff and students in the areas of teaching and learning, curriculum development, research, student support

***#Mihi #Whakatau #Pōwhiri #Cultural Efficacy
#Relational Practice***

Karakia



#Karakia #Kawa #Tikanga #Cultural Efficacy #Relational Practice

He Honore

He honore

Honore and

he kororia

Glory

he maungā rongo

Peace

ki te whenua

across the land

he whakaaro pai

and good will

ki ngā tāngata katoa

to all

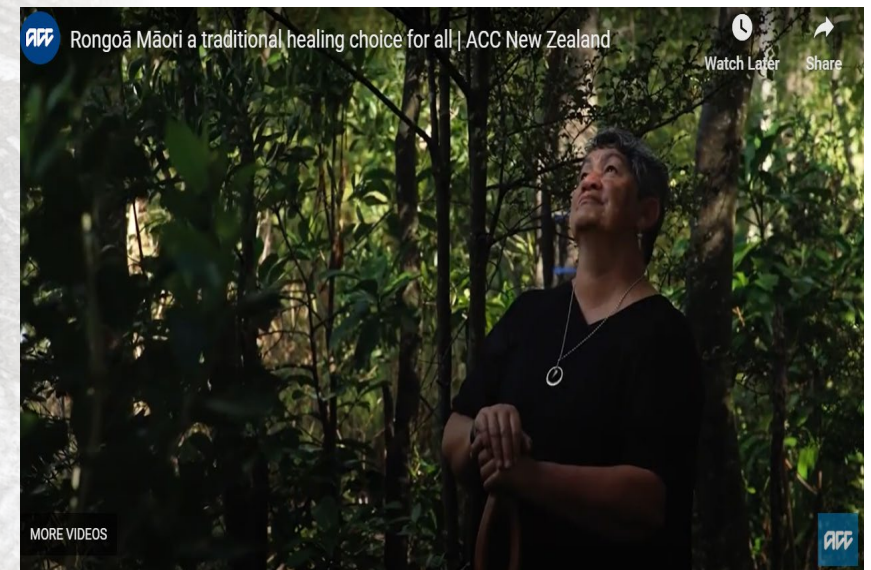
āmine

amen



What is rongoā?

Here is a video from ACC describing rongoā



Link:

<https://www.youtube.com/watch?v=kyBTd5DmXpg&t=10s>

Catch Up

HEALTH INEQUITIES and *NEGATIVE HEALTH OUTCOMES* for Māori have occurred due to

1. *CROWN INJUSTICE* regarding Te Tiriti o Waitangi: where the Crown did not uphold the Treaty with respect to Māori sovereignty, in effect disestablishing and undermining sovereignty (tino rangatiratanga).
2. This played a major part in disadvantaging Māori in making Maori *UNABLE TO PARTICIPATE IN DECISIONS* around the development and delivery of appropriate care such as health services
3. This is highlighted in the *EXAMPLE ORANGA TAMARIKI TRIBUNAL CLAIM WAI2915* where *TINO RANGATIRATANGA* or “Māori perspectives and solutions in the care and protection system have been ignored”
4. *RACISM* in the health service has also created inequity and poor health outcomes for Maori where that same claim said there was “the presence and impacts of structural racism within the care and protection system”
5. Poor access to the *SOCIAL DETERMINANTS OF HEALTH, LACK OF TRAINING* for staff, *NO RELATIONAL PRACTICE, NO CULTURAL SAFETY, NO CULTURAL EFFICACY, RACIST LAWS* and *NO HEALTH MODELS* have also contributed





WAI2575

WAI2575 is the Health Services and Outcome Inquiry Claim which

1. Looked retrospectively across all government health strategies from the 80s to 2016 and generally saw no effective effort by successive governments to impact on Māori health
2. Saw a massive change to the New Zealand Health and Disability Act
3. Dis-establishment of the DHBs
4. Creation of Te Whatuora and Te Aka Whai Ora
5. Changes in nursing instruction
6. Changes in the development and delivery of care such as the use of Māori models of health like Te Whare Tapawhā and rongoā



What is rongoā?

PHARMAC says rongoā is

Traditional Māori healing done by practitioners or tōhunga, and incorporates oral transmission of knowledge, herbal medicine, physical therapy and spiritual healing aiming to bring balance, harmony and order

<https://pharmac.govt.nz/te-tiriti-o-waitangi/programmes-to-support-maori-health/he-rongoa-pai-he-oranga-whanau/rongoa-medicine/>



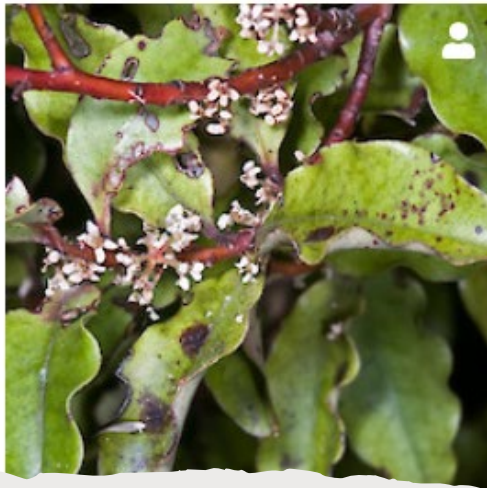
Southern Cross Insurance

Southern Cross Health Insurance is enhancing its HealthEssentials policy with greater value and new benefits, including cover for rongoaa Maaori health services

Ministry of Health

“The Ministry of Health (Ministry) has supported access to and delivery of rongoā services since 1991. The Ministry currently has contracts with 20 providers for the delivery of rongoā services in various regions”





Māpou and Tangoio: taken internally as a drink as a co-agulant and anti-coagulant



**Koromiko and Karamu:
taken internally as a drink
to manage blood sugar**

**Pukatea (above)
taken internally as a
drink to as an anti-
inflammatory and
Tūpākihi (below)
taken externally as an
anti-inflammatory**





Kūmarahou (Left) and Kawakawa (Right) often used in drinks to cleanse internally, or as decongestants.

Can also be used in balms, lotions and ointments for topical skin disorders



Above: plant material ground with saliva used to create a poultice to apply externally to the body



Below: Tinctures created by extracting rongoã from the plant material as a concentrated form and taken internally or added to balms, poutices or to fortify tonics



Esophagy and Geophagy clays



**Smoke as medicine in
ethnobotany and
using rongoā /
medicinal smoke as
a purifying fumigant
in women's health**

*Smudging
internally and
externally*



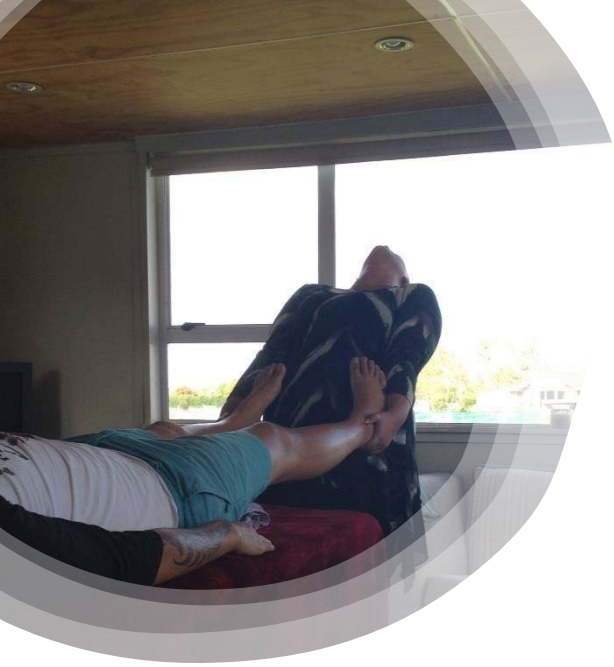
Mirimiri (Above) means rub and is a basic form of massage

Romiromi (Below) is a traditional form of body work which incorporates at least 3 typical types of therapy; chiropractic, deep tissue and psychosomatic





Mirimiri is often used for more gentle forms of massage such as pregnancy massage, or used without any psychosomatic, spiritual or healing tools or intention



**Romiromi is used for more deeper physical, emotional, psychological or spiritual treatments.
Ro (inside) mi (vibrate)**

Journeying, mysticism, task based therapies, prayer and kōrerorero



Mysticism / Matakite

Mata: In front of the face

Kite: To see

Matakite: to see in front of the face. Knowledge appears in front of the face, and is not reliant on an individual's cognition. It is existential to them.

Knowledge also exists outside of our space and time, waiting for us to discover it, or even rediscover it, so knowledge is also never lost.



KĒTE TŪĀURI

- ★ Knowledge of the real world
the natural world, unperceived by
our senses

KĒTE TŪKĒA

- ★ Knowledge handed down by
our ancestors

KĒTE AROHI

- ★ Knowledge of the world as
perceived by our senses

Nature of reality

“Ngā Kete o Te Wānanga”

Pātai : Any Questions?



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