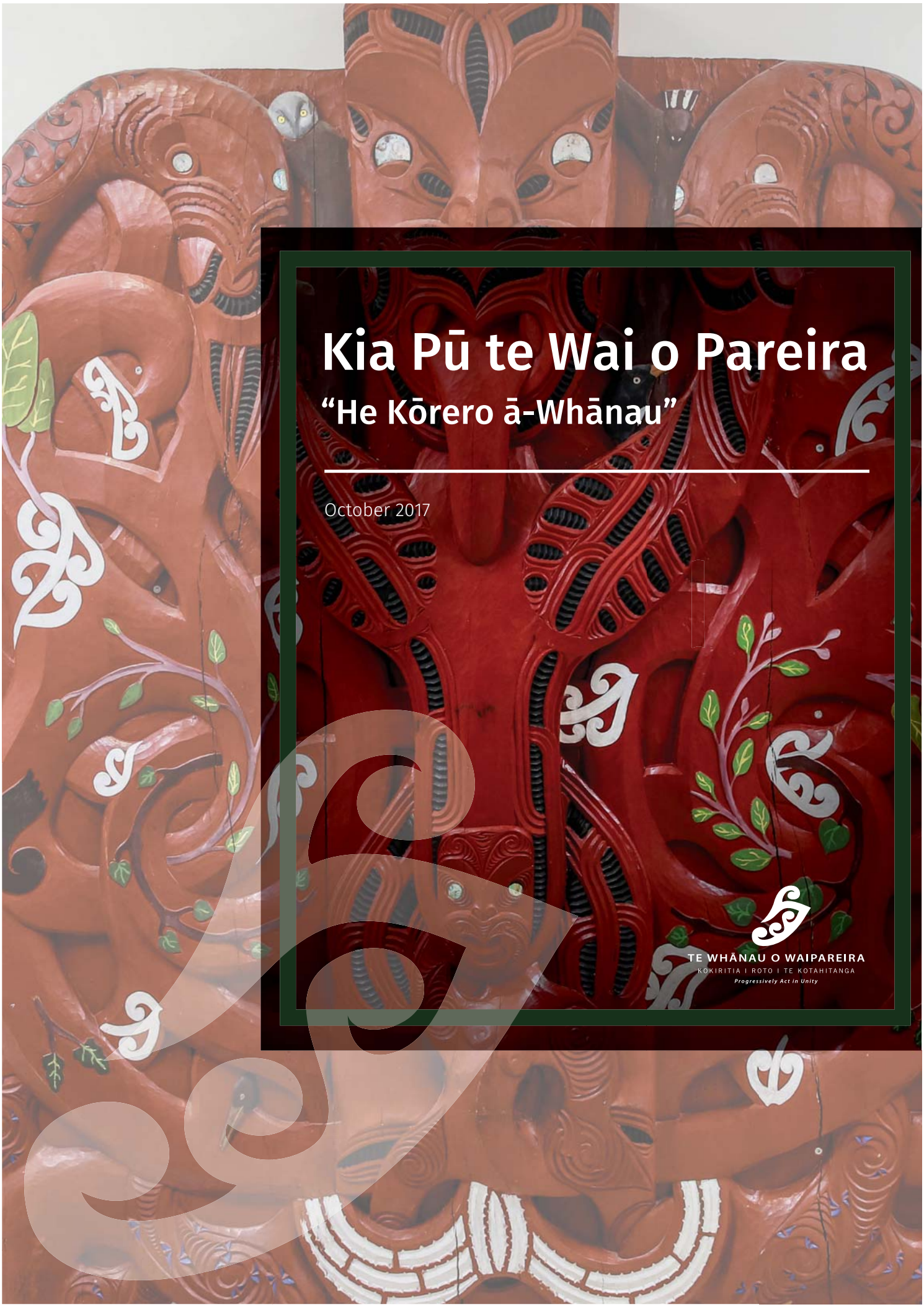

Kia Pū te Wai o Pareira

"He Kōrero ā-Whānau"

October 2017

TE WHĀNAU O WAIPAREIRA
KOKIRITIA I ROTO I TE KOTAHITANGA
Progressively Act in Unity

Kia Pū te Wai o Pareira
"He Kōrero ā-Whānau"

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Te Whānau o Waipareira Trust

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Cover: This poupou found in the Te Whānau o Waipareira health clinic depicts the atua named Rongo-Mā-Tāne. Rongo-Mā-Tāne was one of the children of Papatūānuku (earth mother) and Ranginui (sky father). When Tāwhirimātea grew angry with his siblings for separating Papa and Rangi, Rongo and his brother Haumia hid in the body of Papa who hid them until he calmed. Rongo is the atua of peace and, because of his close connection to Papa, is also atua of agriculture and cultivating different plants such as the kumara. This association with cultivation means that Rongo also represents growth, rongoā and healing.

The poupou was commissioned by the Waipareira Board of Trustees and carved by Pakaariki "Paki" Harrison, a master carver from Ngāti Porou, and found its first home at the original Waipareira health clinic on Ratanui Street. It was then moved to the new Waipareira clinic site on the corner of Edsel and Catherine Streets when the clinic was opened where it watches over and protects our whānau.

Moe mai rā e te māreikura o Te Whānau o Waipareira. Nei rā tō whānau e haku nei, e tangi mōteatea nei. Mōu i whai wāhi ki te tuku mai i ōu hokinga mahara. He kōrero nāu anō i tākoha ki te ao, kia kite ai tātou i ōu ringawhero kia whakapakari ai I tō whānau whānui e noho tāone nei. E kui, nō mātou te maringanui i hopukina e mātou āu kōrero i mua i tō huri tuarā ki tua o te ārai, me he maimai aroha. Nō reira, moe mai rā, moe mai rā, kia au tō moe e te huia kaimanawa.

Rest in peace our esteemed treasure of Te Whānau o Waipareira. Here we are, sorrowful, and crying laments. For you, who gifted to us your memories. A great gift to the world, so we can all see your chiefly work to strengthen your wider Urban Māori families. Dear kui, we are so fortunate that we caught your stories before your passing, like a treasure for us all. Therefore rest in peace our dear treasure.

TE WHĀNAU O WAIPAREIRA
KOKIRITIA I ROTO I TE KOTAHITANGA
Progressively Act in Unity

Foreword

Whānau are the backbone of Te Whānau o Waipareira. For over thirty years Waipareira has been a leader in supporting, providing and advocating for whānau.

Today, every kaimahi stands upon the shoulders of the many generations of our whānau that have stood before them; whānau that have worked tirelessly in the hopes of building an environment in which future generations of our community can flourish. Without these whānau dedicating themselves to this organisation and this community, none of what we have accomplished today would be possible.

The echoes of these ancestors reverberate in our values system, Te Kauhau Ora, they adorn our walls and are embedded in the many waiata written in their honour. This publication gives us another opportunity to honour the efforts of those that came before us. We share their journeys, their knowledge, their sorrows, their triumphs. All of which could easily be forgotten, but at Te Whānau O Waipareira they will always be remembered and celebrated.

It is with great pleasure that I invite you to share in these accounts of our proud history of the Waipareira community. As an organisation, these stories are part of our whakapapa. Each different story becomes a new layer upon the past towards the present, and into the future.

John Tamihere
CEO, Te Whānau O Waipareira

Mihi

Me hoki whakamuri, kia ahu whakamua, kaneke.

In order to improve, evolve and move forward, we must reflect back to what has been.

E ngā mana, e ngā reo, e ngā karangatanga maha, tēnā rā koutou katoa.

E rere nei ngā mihi ki ngā whānau i tuku i ā rātou kōrero, i whakawātea mai anō i ō rātou ngākau, i ō rātou whakaaro, i ō rātou tūmanako hoki mō anamata. Mei kore ake ēnei whānau me ā rātou kōrero mō te oke, mō te whakawhetai, mō te manawaroa, mō te auahatanga anō, kua noho kiko-kore noa ā mātou rangahau - ko rātou te hunga e para nei i te huarahi hei takahi mā ngā reanga whakatupu.

E mihia anō ana ērā, nā ā rātou whakapaunga kaha i mua i tau ai mātou ki Te Whānau o Waipareira e mōhio nei tātou i muri nei. Ko te hunga e kōrerotia nei ko ērā kua mū nei ngā reo, ko te hunga kaumātua kua whetūrangitia, ko rātou i whakatakoto i tētahi tūāpapa rangatira hei whakawhirinaki atu mā tātou o nāianei. Me mihi mārika hoki ka tika ko te māreikura kua riro nei, ko Mākareta Tino - kua tāngia ōna tapuwae ki te one o mahara nui.

Ko ēnei kōrero mō ētahi reanga e toru nō ētahi whānau i te uru o Tāmaki Makaurau he kōrero mō anamata, mō ngā whakareanga e pihi nei, ā, e haere ake nei. E rāhiritia nei rātou kia whakahuihuingia ō rātou reo ki ērā o te tini kua mahue nei ō rātou tapuwae.

Nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa.

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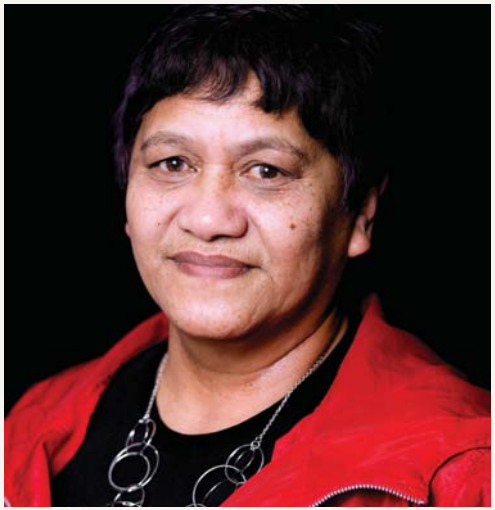


Evelyn Taumaunu

Our aspiration for our whānau is that they will be a shining light to someone within their community, that they can share a little bit of that light with any whānau that asks.

Te Haerenga – From the Hau Kāinga to the City

From my early childhood I can remember being at Whatawhata. I was brought up there in a very rural setting. Then my dad built a house in town, in Frankton. But all I can remember of my mum is that she always made a garden. The land was to put food on. And the food, the garden was laid to feed everybody, not just our family. My dad went out fishing, he came back with fishing to provide everybody, not just us. But when I was almost eight, I lost my mum, and so my dad was my mother and my father.

Jack and I met and married in Christchurch, where Jack was with the army, and we had our first son in Christchurch and the twin girls in Christchurch. Then we moved on, and travelled around the country to have a look at what Aotearoa was like, because we didn't know. We then moved up North, such a little suburb, a very small area, and we lived in Waimanoni - the shop was a long way from where we lived. I guess our outlook was a lot different to the whānau up there in Kaitaia. Because that was the life they knew, and it didn't make any difference. But I wanted more, I wanted more for our children and we wanted more opportunities to be able to go away and buy our own home - there were twenty-six of us living in that place up there. The desire to come to Auckland for us both was it was for the different opportunities, for employment, and also just leaving the little town behind and coming and seeing some lights for a change.

When we came to Auckland we lived in Kelston, and then we shifted to Te Atatu. Most of our tamariki were born and bred in West Auckland, where we eventually built our family home. When we got the twin boys and then had another two boys, hence we had to get a bigger house and this quarter acre section we now live on was vacant. So we did a bit of thinking - and there was no debt, so we were blessed, and this has been our homestead for forty years.

Our aroha will always be for our homeland in Whangara, where Jack is from. But we considered the difference between rural and urban, and we considered what the difference would be for our whānau. I think if our children could, a lot of them would go back to the rural, back to Whangara, because it's just such a beautiful place. And there are so many beautiful memories there that I have - but for us, we are urban.

> “
> But all I can remember of my mum is that she always made a garden. The land was to put food on. And the food, the garden was laid to feed everybody, not just our family.

Te Hapori, Te Ahurea
– Community, Leadership and Culture

We enrolled our tamariki in the school over here, Te Atatu Primary, and it was an easy transition for them. From then on we became involved in a lot of their activities – became involved in the kapa haka group working with June Mariu - we learned so much from being there. There was a real community there. Later on, Rutherford High School developed our tamariki skills in kapa haka, tikanga Māori even further - they were the national champs, and they went to Australia, to the United States several times - no other group has ever done that. Our community is a strong vibrant one. We always gave back, and worked as a whānau within our community.

On the Māori culture side, we wanted to lay the foundations for our children to take them to the next phase, of eventually raising their own whānau – showing them that route to take it to another level. So it's about holding on to who you are. With all our involvement in kapa haka and keeping our tikanga alive I'm really proud that as a whānau - whether it is for the good celebration, or for the sad - we can travel as a whānau collectively, and stand tall and do things that are very much tikanga within us. So the beauty from our teaching is that our children know who they are. Our mokopuna know who they are, our mokopuna know where they're from. And they know they can go home there and this is their tūrangawaewae. At home, we have Whangara, there's a bed at the Wharepapa, bed at Parawera. While it was hard trying to fit in to a fair skin society, where they looked and just judged us on the colour of our skin, you either handled it or you just don't – and it's holding on to who we are as our own identity. That's the only way we can allow our tikanga to continue to live, live and be proud of who we are.

There's such beautiful history around Te Whānau o Waipareira. On the last Wednesday in February 1982, Whaea June Mariu was elected as the chairperson of Te Whānau o Waipareira board. And if you ever had the opportunity to go up to Māori Affairs when they were here at Henderson, that floor was packed with Māori. By then Hoani Waititi Marae had been established. What else was there left for the whānau in West Auckland to do? So, we got together. We came out that night with the name, 'Whānau o Waipareira' - chairperson Whaea June Mariu. With the tohu that still lives on today, which was designed by May Collin,and the whakatauki, that we still hold on to today, and which is a living whakatauki: 'Kōkiritia i roto i te kotahitanga'.

We were all very proud to be part and parcel of it, we could see the development. Waipareira had a lot of opportunities to offer. In the early days, Jack Wihongi had been one of it's first original trustees. They didn't call them trustees then, they just called them partner committees. There are so many of our community who became involved – Tuck Nathan who was the first established Chairman of the Trust, followed by Jack Wihongi, June Mariu, Reg Ratahi (Executive Chair), Eynon Delamere, myself, Irini Tukerangi, Josie Smith and now Raymond Hall. Those are the chairs that we've had since the beginning of the Trust, and those are the names that are very significant to me - they've been damned good role models for me in my journey here into Tamaki.

Then in 1990 I became a trustee for Waipareira - and being new to things you didn't know what the heck was going on. But the journey from that time to where I am now, has been times when it's on a roller coaster and you don't want to get off it - and then there's times that it's really low, and you think 'now is the time to do it, get off'. But I've learnt so much, and I'm grateful for what I have learnt, and that journey I would never trade for anything. I've learnt so much from Whānau o Waipareira, from my own life experience, combining them together. I've learnt a lot, but I've still got a lot more to learn. Waipareira, we've journeyed a long way from where we were - but we still have a long journey to complete.

Te Kaupapa Hauora
– Our Health

Our whānau definition of health is the 'total wellbeing'. From hinengaro, to ngākau, wairua, tinana - all of those encompasses health for me. Because if one part of my body isn't functioning, there is no balance, as everything compliments each other.

Mental health is very important - that's basically the impact on how we think, how safe we think we are. Physical health is more straightforward - no mucking around there, you get the flu, go see the doctor. Don't become the doctor yourself. But in some ways, wellbeing is simple - it's a happy whānau. If my whānau is happy, I'm happy. If my whānau is well, I'm well. If my whānau is in sorrow, I'm in sorrow. So, the heart dictates a lot to well-being.

When we are family, irrespective of what happens, we're one together - we try and do the best to ensure that our family moves on at all times. Not just be hitting the old backstops. That is the key to it all, because too many times we've left our whānau too late, and by the time we go down to get them, they don't want to know you anymore. You weren't there for them at the beginning.

During our lives here we've had to learn to know what love is - to love our children, love our whānau. We will move mountains if we can to help them and we'll do it for any whānau that's out there. We have done it, and we will continue to be like that, because that's just who we are. We were born on this earth to be part of each other. And at the end of the day that's what it's all about. Being together.

Our aspirations for our whānau is that they will be a shining light to someone within their community, that they can share a little bit of that light with any whānau that asks, and that our family will always remain strong. Hoping that we've lead them properly to become our future leaders. Strong to who they are and strong to their tikanga.

Mākareta Tino

Ko te whakaeke mai ki runga, ki roto, ko tēnā ko Ngāti Whakaeke i te taha o taku whaea, i te taha o ngā Pou, ngā Rameka. Ko tērā a Ngāti Whakaeke, kei runga i te huarahi e haere ana ki Taheke. Kei waho, puta mai te tiriti o Kaikohe. Haere tonu, ka haere koe ki Hokianga. Mā Kaikohe, koia hoki tēnei i taku kōrero ki ngā iwi, "I haere koe mā roto i au." Kātahi anō koe kua tae ki Waima, Mahurehure. Pēnei te kōrero, "Haere mai koe ki Kaikohe, māku koe ka tae koe ki Hokianga mā roto i ahau i Ngāti Whakaeke." Ngāti Whakaeke haere mā tērā taha ka haere koe ki Ngāti Kahu. He ao Māori, te reo Māori, ngā tikanga Māori, kai Māori, he oranga Māori, ngā kai o te ngahere. Horekau he rare. Horekau he huka. Ae! He ao Māori anake.

Te Hekenga ki Ākarana

Tekau mā waru ōku tau i te wā i tūtaki au i taku tāne. Ka marena māua i taku rua tekau mā tahi. I tērā wā i mahi ia ki te wheketere mahi pata i Kaikohe. Ka neke te wheketere ki tētahi wāhi, ko Moerewa. Ka tae ki Moerewa ka meinga mai, kei te hono te wheketere o Moerewa ki tētahi wheketere i Akarana. Ka neke mai māua ko taku tāne i Moerewa. Ka tae mai ki tēnei tāone tino tau hou. Horekau ōku whānaunga. Ko māua ko taku tāne anake. I haere au ki te kite i a Whina Cooper rāua ko Jack Kitchener ki te inoi mō tētahi kāinga mō māua ko taku tāne me a māua tamariki i te mea he Māori ahau. I whiwhi tētahi whare ki Rānui. I tērā wā, noho māua he ao mokemoke.

Kore whānaunga i tērā tāima. Tino pōhara. Tino rawa kore i te mea horekau he kaiāwhina mai i a māua. E tae mai ana he kai i runga i te tereina mai Kaikohe, ngā kai o ōku mātua. He pēke rākau, kūmara, rīwai, kapiti, aniana, me ngā mīti – ngā heihei, mīti kau, mīti hipi, mīti poaka – ngā kai katoa. Ka tae mai i konei ki Ākarana. Ka karangahia nei he taxi ki te mau mai i ngā pēke kai – e toru ngā motokā. Kua kai māua mō ngā marama e hia. Koinā te timatatanga i konei. He ao mokemoke. I te kāinga, i te Nōta, kei konā te whānau āwhina. Kore koe he mokemoketanga. Koinā tēnā. Nā tēnei whānau, nā Te Whānau o Waipareira, ka mutu tēnā āhuatanga – te mokemoke.

> "
> Ko ngā ngako o ngā mahi a Waipareira ko te whakamana tangata, ki te tiaki i te iwi rawa kore. E kore tētahi e ora ki te kore tērā atu.

Te Whānau o Waipareira me Hoani Waititi Marae

E toru tekau tau ōku, kore au i kōrero Māori i te mea, i noho tahi au i te taha o ngā Hāmoa. Horekau he reo Māori i tērā wā. Noho tahi au i waenganui i ngā iwi i taku hoa tāne, he Hāmoa anake. E kore roa ka mōhio ahau ki te korero Hāmoa. He mamae taku ngākau. Tangitangi au i ngā pō mō taku reo te take. Ka rongo au, kua pūare mai a Hoani Waititi. Ka mea atu au ki taku tāne, "Mauri ahau ki tētahi wāhi i Glen Eden." He marae. Nā te māmā o taku hoa tāne i pai ai taku huri mai i taku reo Hāmoa ki taku wairuatanga, taku reo Māori. I tērā tāima, rima tekau ōku tau ka tūtaki au i a Pita Sharples. Ka takahi ōku waewae ki runga i te papa o Hoani Waititi, ka huri taku reo ki tōku reo Māori. Ka oho mai a Pita Sharples, "Kei te mōhio koe ki te kōrero Māori?" "Ae," taku whakautu. I whakahoki atu a Pita, "Pōhēhē au i rongo au i a koe e kōrero ana i tētahi atu reo ki tō tāne."Ka kī atu au, "Māmā noa iho tēnā, taku huri atu ki te reo Māori." Ka mea mai a Pita Sharples ki ahau, "Rapu ana mātou i tētahi kaiako." Na! Ka timata au i te marae, i te mahi i te kohanga reo.

I mahi au tata ki te toru tekau tau. Tino harikoa ana ahau i te mea, he maha ngā tāngata kua noho i raro i aku tohutohu, me raro hoki i te wairua o tō tātou reo Māori, te oranga me te wairua o te Māori. Ka noho mokemoke au ināianei i te mea, ngā kuia, ngā kaumātua, i mahi tahi e mātou, kei te whakairi katoa mai rātou i runga i ngā pātū o ngā marae. Kei te mokemoke tonu au mō rātou katoa.

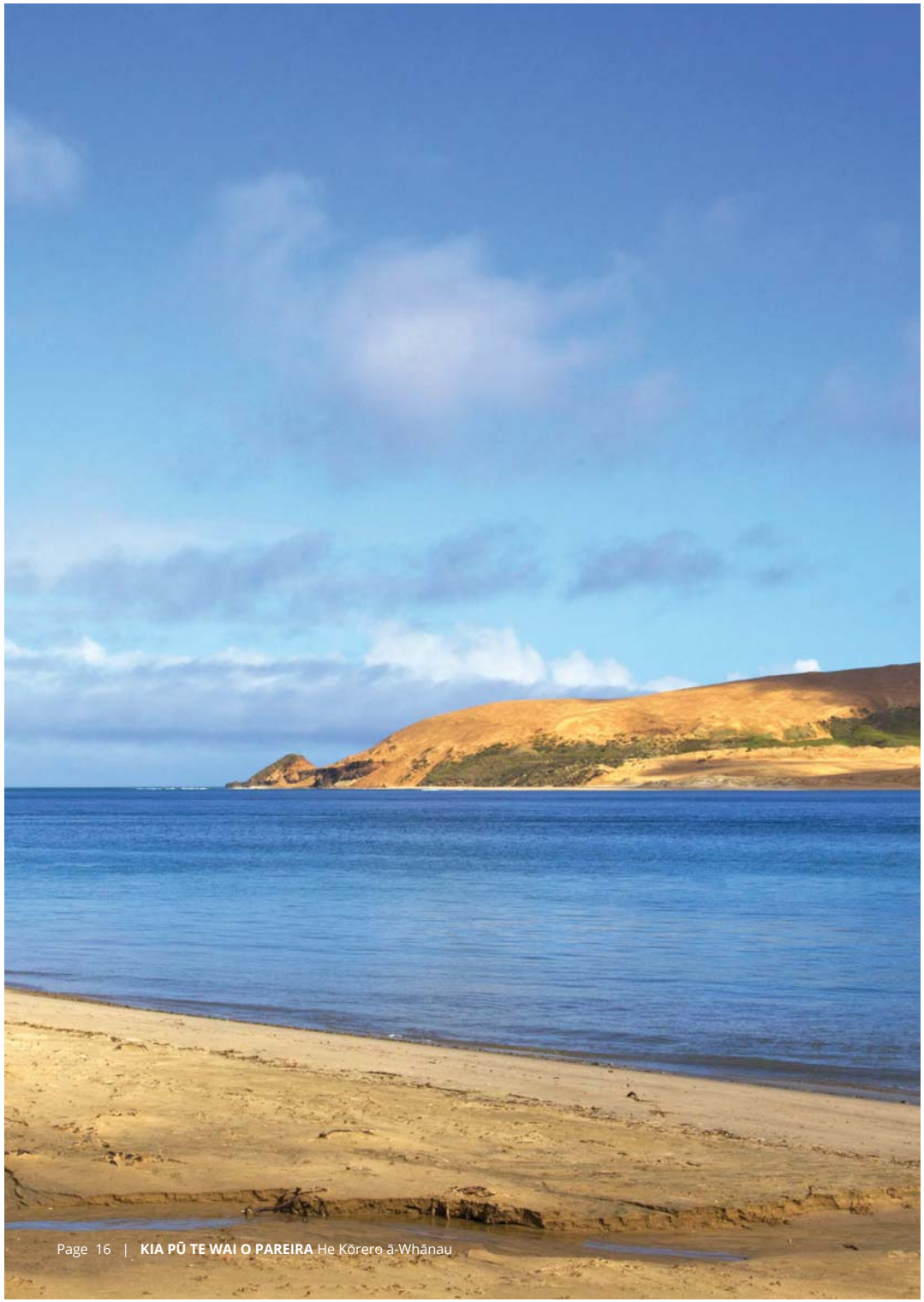
He tino mahi ngā mahi o Waipareira. Ko ngā ngako o ngā mahi a Waipareira ko te whakamana tangata, ki te tiaki i te iwi rawa kore. Ki te tuku atu o rātou wairua kia mōhio ai te tangata kaua e kuhu i o rātou mamaetanga ki a rātou ake. Hoatu ngā rarurarutanga ki a Waipareira. Mā rātou e whakapiki te ora. Tēnā te mahi a Waipareira. E kore tētahi e ora ki te kore tērā atu. Ko tētahi mō te business. Ko te marae ko te taha o te wairua, taha tangata. Ko te marae tēnā. Kei roto i te marae te wairuatanga. Ki au, horekau he wehetanga o Hoani Waititi me Waipareira. He whānau kotahi ēnā.

> "
> Ka noho mokemoke au ināianei i te mea, ngā kuia, ngā kaumātua, i mahi tahi e mātou, kei te whakairi katoa mai rātou i runga i ngā pātū o ngā marae. Kei te mokemoke tonu au mō rātou katoa.

Te Kaupapa Hauora

Ko taku whakamārama, kōrero ana au mō taku whānau – tēnā te ora o te tangata. Nā te ora o te wairua me te kaha anō hoki kei roto i te tangata. Ki te whakapono me ngā manaakitanga o te runga rawa. Tētahi he kaha anō te tangata, kia kaha te tangata ki te kai i nga kai pai, ki te tiaki i a ia anō. Ko te tūmanako ka mahara kōutou aku akoranga, kōrero, tohutohutanga ki a kōutou. Nā taku ngākau kua rere taku toto mai aku waewae, haere ake tae noa ki taku mātenga. Nā te toto e rere i roto i tō tinana, koia tēnā te mahi nui o tō ngakau.

Ko tō toto, kia tae ai ki kōnei, kia heke ki o waewae, ka puta ai ki ō ringa. Mā ēnā ka mōhio ō ringa ki te aha? Ki te waru rīwai, poke parāoa. Mā te aha? Mā tō hinengaro, mā roro, mutu atu te kaha reka, ko te kai tēnā. Ka kōrero anō ahau ki tētahi atu mea. Ka wareware te tangata ki te arero. Ka kore tō arero, ka kore puta i tō reo. Ka ngūngū noa iho koe. Koinā tēnā, aku kōrero ki āku mokopuna. Ki roto hoki i te hinengaro, te aroha, te tautoko, te āwhina. Nā ēnā mea katoa ka puta te kōrero rā o Te Kauhau Ora.



Georgina Martin

I just didn't want our children to experience what I'd gone through because when I came out of high school I felt like I was neither Pākehā nor Māori. I wanted them to grow up tall in both worlds.

> “I always felt embarrassed when I saw kids from school and there we were, working on the market garden.

Te Haerenga
– From the Hau Kāinga to the City

We originally moved from up North to Auckland because my mum had had enough of my dad going to rugby for days on end - and if you knew where we lived, we were very remote, so the truck used to disappear and sometimes we wouldn't make it home. I was born up there as well as the next two siblings. But she tells me stories of being dropped off and of being grabbed on the road by some of the kaumātua that have gone, long gone now, and being told to hand over the baby and they could have me back when they come back from rugby, because they knew that they'd be travelling a long way and over windy metal roads and not make it home safe. I was there until I was about three.

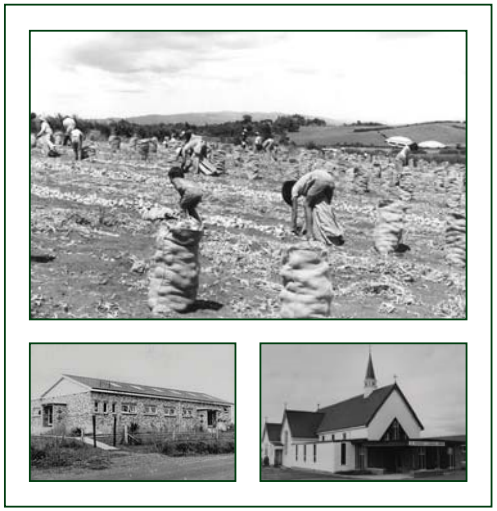
My nana at the time, on my mother's side, was living in Pukekohe and she persuaded my parents to stay put in Pukekohe. So, that's where I grew up and was schooled. I was brought up in the market gardens, my mum worked really hard physically. So we grew up from a very young age, picking spuds, clipping onions forever and dreaming of 'just got to get out of there'. That was another impetus, 'got to get out of this life, don't want to be doing this when I grow up'. I always felt embarrassed when I saw kids from school and there we were, working on the market garden. But I also had a father who was very much involved in the community. He was a Māori Warden. He went onto boards. He was part of St Johns for many years. And I joined St Johns and got into competition teams and went right through the ranks, and it was there that I developed the desire to be a nurse. So when I was training to be a nurse at Auckland Hospital, I became acquainted with the West through my sister - and that's how I met my husband. We stayed in West Auckland, and then my aspirations were really about wanting to get work out here in public health.

Te Hapori, Te Ahurea
– Our Culture, Our Community

I became acquainted with many Māori whānau out here, through my mahi. By then our children were in kōhanga - and that's a whole different story again about kōhanga and how I came to be there. But probably the biggest push in that direction, I had never really been exposed to things Māori growing up . Pukekohe was very racist. I was almost made to feel ashamed that I was Māori in a whole number of ways. Probably the most graphic example was my aunty had sent a dress that I felt very proud to wear, and Mum dropped us off to the movies in Pukekohe. I felt so good that I thought I'd go upstairs and I was stopped from going up. It turns out that brown people weren't allowed to go upstairs. So, that was just one of the number of things that my mum told me about later on. Things like, at the bars down at the local pub Māori weren't allowed in. And the hairdresser that wouldn't cut the hair of darker people. I realise my parents wanted us to be westernised, to do well, educationally, and they tried to teach us things that they didn't really know. Their whole world had been quite different.

I went to the convent school in Pukekohe - there were really probably a total of three Māori in the whole school that I remember. We had a bit of a thing, like a urban marae before the term was coined 'Urban marae.' It was a community hall in Pukekohe they called Ngā Hau E Whā. So that was the pre-structure I guess for the current marae out there, Ngā Hau E Whā. I remember going there and we used to cook kai there. But I never thought anything of it. We used to go there for church services sometimes in Māori. I used to feel a bit more comfortable going to the hall, but again I didn't sort of connect with that being Māori because our parents, although they could both speak Māori, their view was that we needed an education, that's why we were sent to the convent.

> "I was visiting children of families where I've visited them as babies. They'd grown up, had children, and what struck me most was that they were still in the same cycle as their parents.



When my nana died, we had her tangi at Ngā Hau E Whā, the old one. I never understood a word that was said and for the first time I was exposed to receiving a tokotoko. You know, on the last night they pass the tokotoko around and you stand up and speak. I remember saying 'I haven't understood a word that's gone on' and if it's one thing I do, I'm going to learn to speak Māori. That was the first day I recognised that I guess. I did try then to take classes. Went to university night school, weekend wānanga and night classes here. It wasn't easy. I didn't have the support around me to help me. So you know, I just picked up little bits here and there.

When we had our daughter we had already enrolled her to go to the Catholic school here in Henderson, but then when I was out on the road one day, I heard about this language nest starting up at Hoani Waititi Marae. I had seen Peter Sharples out at the community through night class and once when he had his kapa haka group down at Te Atatu. So I didn't know anybody at the marae and rocked up there and asked about the class. Asked to see Pete and he said 'yeah sure'. I just didn't want our children to experience what I'd gone through - because when I came out of high school I felt like I was neither Pākehā nor Māori. I think I wanted them to grow up tall in both worlds, and we've never really looked back.

So at that stage I was working up in the Massey area so it was all fairly new. At the time we were trying to get people to go and get these things done with their doctors and they didn't. Next thing I know, here they are coming down to Waipareira instead. That happened at a time after I'd had my son and I went back to work part-time and I even said to my boss I don't want anything to do with Māori politics - I just want to get on do my work part time and go home. But when I went back I realised that I was visiting children of families where I've visited them as babies. They'd grown up, had children, and what struck me most was that they were still in the same cycle as their parents. They hadn't broken out. I guess I likened it to my growing up. That's when I realised all these whānau that I visited came willingly to Waipareira. I'm thinking, 'how the heck, they don't go down the road to a free visit but they're all the way over here?' And I thought, 'what on earth is making that difference?'

So, that's how I got involved in starting the kōhanga service. At that time, Waipareira was playing a very visible role in the community; they had weekly articles in the Western Leader, community meetings once a month. So there was a lot happening in terms of Māori that didn't happen before. So it was an exciting time of change in that period in the early nineties. John Tamihere as CEO was at the forefront of that - I had been to some early meetings before John was CEO of Waipareira and the visible difference was palpable in West Auckland. Seeing people going in and out of that Trust site, the old Henderson police station. So they were on their own site then, I think that sort of got people focused. Gave them a sense of a Māori body that they could belong to.

I think the evidence of Waipareira making positive shifts for the community was there when you look at some of the documents, those books of the kaumātua that were there in the beginning, like Uncle Jack Wihongi. Seeing people from the marae also involved in the kaumātua roopu here in Waipareira. It was a belonging that I had never experienced in the community growing up, and it was really nice to be a part of. So I could see then why people would come. Because it played right into some of the other sense of identity - belonging. So important in a place where a lot of you don't necessarily come from the same place.

Health in a community is definitely so connected to that taha wairua side, that identity side. So when you ask me about culture and health, well it's therein. For my whānau, our children know their identity - they're happy with who they are. They know they can foot it out in the Pākehā world, but they've chosen to be Māori. Very much it's about feeling really fulfilled – how culture has been a part of it for us. Being fulfilled in our own country and not denied who we are. I think that's what it's about for me. So I feel very blessed – culturally, very blessed.

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Hemi & Willie Tahuri

A lot of what we deliver as kaimahi comes back to Te Kauhau Ora, it goes back to our number one thing: Whānaungatanga. If you don't know the person you're talking to across the table, go and introduce yourself, that is now your whānau.

Te Haerenga – From the Hau Kāinga to the City

Hemi: From the age of thirteen upwards I grew up here Auckland, but I was born and bred down in Hawkes Bay. Coming to a big city was a little bit of a culture shock, to be honest.

We're Ngāti Kahungungu, Tuhoe of Nga Potiki descent - so my grandfather, my old man's father, is Nga Potiki, Tuhoe descent. My grandmother is Ngāti Kahungungu ki Wairoa and my mum's Ngāti Porou, Ruatoria.

I think mum and dad sort of sacrificed what they already had and what they grew up with for the benefit of myself and my siblings - and it was predominantly around education, schooling and sporting opportunities.

In a way I wasn't different, I was just like every good Māori - I just wanted to be an All Black, that was the bottom line, so I chased the dream. The choices were Napier Boys', Hastings Boys, Wesley College and Kelston Boys. Dad said 'we're moving to the furthest one away from home', so I ended up at Kelston Boys and we resided in the West.

My aspirations when I came to Auckland, were most probably different from my old man, because I came up a bit earlier. Mine was to win a World Cup because Kelston were the current World champs. Over time I realised that the dream needed to change, because only one or two percent make it there - but I believed that at the time in rugby you didn't have to be the biggest to be the best, you just had to have a heart and a brain.

Willie: Back in Hawkes Bay I was a butcher by trade, a builder by trade, also a gym manager and the president of a gang - so it was quite hard to change the environment I lived in. I have 14 brothers and 5 sisters, same parents. They grew up in te reo, whereas I grew up in the Pākehā world. So after my job training I returned home and I was back in my natural environment - what I knew best, I grew into that and eventually, into the gangs. And at the end of the day we did what we had to do to survive in our environment.

One day my son told me he didn't want to be like his father, and I just asked him to clarify 'what did he mean', and he said 'I don't want to grow up living a gang, doing what you do'. So I gave him an option: 'If you're going to move, move well away from here'. Otherwise there would be no change for him. So when my son asked if he could get himself away from there I realised that he couldn't survive by himself, so we had to make the sacrifice to do what we had to do for him, and hopefully his other siblings would follow.

When I first came to Auckland basically it was just to put a roof over their heads and kai in the cupboard - basic. How was it going to be done? How do you survive in another environment? And the only way that came about was by adapting to that environment.

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> I think mum and dad sort of sacrificed what they already had and what they grew up with for the benefit of myself and my siblings.

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> So where we're from, there's one shop, one pub and many marae – and we knew where our marae was. Up in Auckland I didn't know anything about Hoani Waititi Marae.

Te Ahurea – Our Sense of Culture

Hemi: I first struggled with maintaining my culture, because of that disconnection from home. So where we're from, there's one shop, one pub and many marae – and we knew where our marae was. Up in Auckland I didn't know anything about Hoani Waititi Marae. And I thought there was only Māori and Pākehā in this world. Coming into West Auckland, you see a Tongan and you say 'are you Samoan' and they get angry at you, so that was a biggie for me. And obviously I did not know Asians - I thought an Asian was just a fella at the Fish'n Chip shop. So to adapt to the urban style was difficult. By understanding different cultures exist within our own little rohe here, it's a lot easier.

Since my siblings started at the Kura, that's what made me learn more about our culture and our history as Māori. And so it's just a big push from my siblings, and that's the reason why my kids are going to follow that trait as well and go through Kohanga Reo, through to Kura Kaupapa.

I have seen a change in the culture here in West Auckland. The revival of the reo is coming back hard and fast, and it's not only Māori that are wanting to work in that area. I think there's different ethnicities that are studying our culture, and our reo in particular. People are starting to believe in our culture and the situation of our culture.

Waipareira has helped me to maintain a sense of culture. Waipareira actually brings me a sense of belonging that I couldn't get through Hoani Waititi Marae, because I had no part of Hoani Waititi Marae - but now that I'm part of Waipareira I feel that I am a part of Hoani Waititi. I think Waipareira is definitely doing big things for our people and giving them that sense of belonging. A lot of what we deliver as kaimahi comes back to Te Kauhau Ora, it goes back to our number one thing: Whānaungatanga. If you don't know the person you're talking to across the table, go and introduce yourself, that is now your whānau. So the Kauhau Ora is a big part of what we strive to achieve in everyday of our working life - you need tautoko, aroha, manaakitanga, wairuatanga, you need those in your life to maintain the balance.

Willie: Coming to Auckland and basically being a sceptic of everything, I always questioned 'why?' Wanting to understand why it always ends up being how it is, living in the city. I believe that as Māori we can adjust to anything. So when I came to the city I thought 'oh yeah there's us, the brown ones, and there's the whites'. And that's how I've classed it, whether you're Tongan, Samoan or not. Because that was my world - two colours and nothing in between, and I suppose learning about other cultures was really interesting for me, actually gave me the passion to go back in to learn about my own culture - and actually constantly researching, questioning.

When I first had an interview with Waipareira, they said to me 'Okay what do you think of Te Tiriti?' My answer was 'I'm not into politics, I'm here to work'. And it wasn't until, to be honest, about five or six years ago - as much as I had that belief of not getting into politics, I realised working in this environment, it's all about politics. We can't run from it and knowing more about Te Tiriti has actually helped me a lot, so when it comes down to culture it's all or nothing. As we say back in Tuhoe, 'If you're going to do it, do it one hundred percent, whether you're right or wrong'.

When you talk about change of culture, people are getting more into the reo. When I first came and I knew there was Kohanga Reo, but then watching it over the years, you've seen the Kohanga Reo for Tongan, for Samoan, for all these other ethnic groups starting to grow and I suppose that's part of our nation growing. So when we look at our own culture as Māori, everybody else is following Māori, because they managed to have schools, they managed to have a radio station, they managed to have a TV station, they're doing something right to revive their culture, so now other groups are actually looking at us.

One thing Waipareira has taught me was about whakapapa - everything has a whakapapa. Without me coming to Waipareira or coming to West Auckland I wouldn't have cared to be honest, it's like turning over a new leaf. Going from how I was into how I am now - and a lot of people don't believe that I came from that background. At the end of the day, it's for our people, that's what they've taught me. Everything we do in our life is for our people, whether it be for my wife, my children or the whānau that's broke, pohara, down the road, the whānau that's sleeping out on the street – always give someone a place to rest their head.

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> Personally for me, it's about sharing the knowledge of what we learn and passing it on.

Te Kaupapa Hauora
– Our Health

Hemi: If you were to ask me ten years ago what I think the important things about health and wellbeing are, I would have just said 'good body, good teeth and yeah, smell nice'. Now it's to provide my kids with the best opportunities in terms of health - that's to provide them with a roof over their head, food in the cupboard and nutrition. They could have the bad teeth, those are manageable those are fixable, but if my kids don't have a roof over their head, to me that is unhealthy.

I actually thought - and I still somewhat believe - that Waipareira is the number one stop shop for all your health needs. It provides our people with a low cost - no cost service in some instances - that our people can access. If our people have to pay $50 just to go to talk to someone about mental health, what is that saying to our people? In an ideal world everything would be free. That's not how it is these days. I think Waipareira have done a huge job with Māori in particular.

Willie: Before coming to West Auckland, health and wellbeing for me would have been keeping the dog tied down - in other words, keeping the enemy at bay - that would have been around health, living would have been the key factor, living for today. If you ask me about it now, my children going to school and playing sports is health. But they also know all the other little things around nutrition, looking after your body, all that sort of stuff - that's only part of the component of their goals. Some of my other children believe that health is having a bright future, going to school, getting a good education to get a good job. For me and my wife, it's about surviving daily, putting kai in the cupboard, roof over their heads. And personally for me, it's about sharing the knowledge of what we learn and passing it on - whether it'd be writing policies, or going down to the schools to teach kids around health. I think it's just another part of life and we do what we have to do for the many whānau that need it.

Te Hapori
– Our Community

Hemi: I think being here in the city it's easy to maintain our whānau relationship, because there's no one else that we can rely on. We only can rely on ourselves and that's the environment we were brought up back home, that you just fully trust your family, no matter what. And it's something that I suppose is required with all Māori - family comes first, no matter what. Whether they've done something out of this world, they're still your blood, and you take them for who they are and not what they've done. For the ones back home, to maintain a healthy relationship or happy relationship is hard, because the only time you go back home is when there's a tangi, or a wedding or something like that. So I suppose technology has helped to stay in contact with our family back home, but technology doesn't give you the love that you actually require from your family. So for us up here it's easy, because we know we can rely on our family up here and to be honest, without my family I don't know where I'd be.

If I'm looking at community, Waipareira is our community and for whānau that are registered with us I don't say 'that's a client', I say 'kia ora my bro' and he'll say 'kia ora my bro', so whether you're a client, kaimahi or the boss, you are still our community, you are still our whānau. All you have to do is give the head nod and you know, they're Māori, so our community pretty much is everyone here. And I will say, those friendships from school, they're tight, we still have that relationship but at this current stage anything to do with Waipareira or the marae, that's my community.

> "And it's something that I suppose is required with all Māori – family comes first, no matter what.

Willie: One thing about being apart from my brothers and sisters is actually it seems to be a stronger bond between us. For me, I suppose my love for my brothers and sisters is now stronger than it ever was before, and that's due to the fact of us being apart. With my kids and my mokos I always try and teach them, the only person you rely on is your own flesh and blood, that's the culture we were brought up in. I suppose Waipareira are a bigger whānau – and I've learnt things over the years with Waipareira. I always take learnings back to my whānau, back home, so they look at us as the yuppie Māori, rolling in, coming in with the big ideas - it's a bit hard for them to chew. Reality comes when they come to the city for a holiday and I say 'bro don't stay here for a week or two, stay here for a couple of months then you'll see how it rolls', and then they wake up and they go 'bro it's a different world, Uncle's right, he knows what he's talking about'.

Now they look at us and they say 'how do we get around this'? And these are my nephews and my family that live in the gangs. And at the end of the day, they're doing exactly what I was trying to do - survive any way we can.

Our community back here in Auckland is always a changing community. But Waipareira will always be at the top in my eyes – but we always have to remember where we came from. You know we talk about this big flash Waipareira building here in Pioneer Street, but you talk to our kaumātua, and all they know is on the corner where the old police station used to be, that's Waipareira. So it's about being a diverse organisation. Making sure we're always grounded and making sure we always stay in touch with our community, as a growing organisation. Like just going out to our community saying 'kia ora bro, you know where we are, come and see us or I'll come and see you'. It's just keeping in touch to maintain the loyalty of our whānau that are in the community. For me it will always be Waipareira - that's my community.

Te Hinengaro
– Our Mind, Our Resilience

Hemi: When thinking about what has shaped me emotionally and helped me to be resilient, I'd say ten to fifteen years ago it was school, then we went through a rugged time, we went through a crazy time. But in particular, one instance in my life where actually I just didn't even want to be in the city. Things had gone on with our family and it was really hard. That shaped me psychologically, that affected me and how I was about to pave my path. What helped me was school back then. Now I rely on my parents. I think trials and tribulations had us become a lot stronger as a family. This connection at home for me, this actual connection with my cousins, we grew up with our family, we know them, every name, we know their birth dates and it's such a small community, you blink and its gone. So having that removed away from us has made us a little bit stronger up here within our own little family. But even that one event, I think that made us strong - if they couldn't break us ten years ago, they're not going to break us now. And that's the mind-set that was instilled in my siblings, if they couldn't break our tupuna a hundred years ago, they're not going to break us now.

Willie: It's always a roller coaster, you know, you're always going to have your ups and your downs. It's how we deal with the downs, is the most important thing. Before coming to Auckland it would have been 'just pull it down and shed it' and you've got rid of your problem. That's how it went. You make a decision there and then, and you stand by it. Coming to Auckland and working for Waipareira you've got to be a bit more strategic - so like I said, they've taught me a lot and I never stop learning. This beautiful thing about it is I choose life. It doesn't matter how much I get put down mentally, physically the body says 'get back up and stand up' so I have to stand. Why? Because my role as a parent is to stand and shelter. Basically it is to don't ever show your kids that you get tired. That's how I see it. So mentally I have to be ready all the time. Emotionally, I get frustrated like anybody else. I show emotions. Over these times I learnt its okay for the cowboy to cry.

My mentality is that if you start something, you make sure you can finish it. And I'm pretty sure that's exactly what our tupuna did, exactly the same sort of mentality. And these concepts are still the same, we make a mistake: let's fix it up. The important thing out of this lesson is how to fix things.

> "And that's the mind-set that was instilled in my siblings, if they couldn't break our tupuna a hundred years ago, they're not going to break us now.

Heta Hakaraia

I think it reflects to me the times that we were living in - at those times, everything was Pākehā. Everything outside the marae, everything outside of going back to whānau.

Te Haerenga – From the Hau Kāinga to the City

My father is from Te Rāwhiti, up North in the Bay of Islands. My mother is from Te Aupōuri, from Te Kao. I am the eighth child of ten and I was born in Warkworth in 1959. During all these births that our mother was having, she was having a bit of difficulty so quite a few of us were moved to the wider whānau just to make it easier on mum and dad. I ended up in Rāwhiti with my grandmother. I stayed there until I was four years old. At that time my father had gotten sick and he died at the very young age of forty. Left behind, I think there were still five of us under the age of five. And so we moved down to Auckland, where we were living over in Te Atatu South, being raised by our mother.

My earliest memories of things Māori centre on Te Puea marae, that being the major place for Māori at those times, late 60's early 70's. I also spent a lot of time at the Māori community centre that was down opposite Victoria Park. I remember at Te Puea Marae, before the bridge was there, we were right on the beach. And so every time we went to the marae, we were always out gathering cockles or whatever, floundering and that. All the memories of all the hui that went on at that time have laid the foundation for all I grew up with, knowing things Māori to be.

Some memories of this area, well my schooling was interesting - Pākehā were the majority. My first school was Flanshaw Primary, in Te Atatu South. At the time when I was growing up at school, all the bullying was done by Pākehā, and they didn't do it very well either. It was so funny when I think of those times, and all these Pākehā boys throwing everything. And I'd think, 'no you don't do it like this'. I think it reflects to me the times that we were living in - at those times, everything was Pākehā. Everything outside the marae, everything outside of going back to whānau.

When we went back to visit whānau in Rawhiti and in Te Kao and Kaitaia, we knew those to be Māori. Even though we all spoke English and all that. The feeling that we had was Māori. And then we returned back to school, returned back to Auckland, and everything was Pākehā. And sometimes when I was growing up, I used to think, 'oh I wish I was white', just so I could fit in. Which was a funny thing, now that I think about it.

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Te Hapori, Te Ahurea – Community, Leadership and Culture

I think I was about five years old when there was a big drive to have a marae for the community. And so we were sent out, went with the Tuoro whānau, Wihongi, Mariu whānau, all the whānau around here. And of course, the plan they had in mind was the building of Hoani Waititi. Part of their fundraising was to get all these kids together and make a kapa haka group, and so we were sent out everywhere. And we used to think, 'oh it's like being a monkey in the zoo isn't it?', having all these Pākehā poking us around and wiping our skin to see if it's not painted on. And because we were looking at it through children's eyes, it was just funny, and we didn't feel any of the disrespect or anything, which I think was there. It was in those times when things Māori were never really put out. Te Reo rarely spoken apart from at the marae. It felt good that we were able to go out and to put the Māori face out.

And so by the time I had reached intermediate age, I went to Rangeview intermediate school. The plans for the marae had become solid plans - the whole mechanism of driving towards the building of the marae became unstoppable. Rather than it starting as a whisper, it had become a roar. Then, while I was at high school things Māori were really building up. I think I was still there in 1975, when the land marches came through - in those formative teenage years we could see the change that everybody was talking about. We could see the demands that Māori had started to place upon the governments of the time.

It was around that time that we came down and helped out with the clearing of the bush around the new marae land - and it was a swamp, and I was like 'oh, yeah typical, they gave us the worst part of the whole of West Auckland to build a marae on.' I remember, mum just threw me a spade and said 'there, dig that up.' There were so many of the old people who started that marae - the marae was just one step they had achieved, and so they dared themselves to look at something else for the people. So out of that, from all those same people who had started the building of the marae, they planned for a service to serve their people, health and social service. Which of course eventuated as Te Whānau o Waipareira. I don't think they could have imagined what their ideas were going to end up with, just how big their ideas were going to be for the future.

I always had an ear to what was going on, what was in the community. Especially having grown up around here. Having walked everywhere and having swum in every creek and that. And so my interest in the area felt sort of almost as though I was born here. So when I started work at Waipareira three years ago, I knew more Waipareira staff than most of the Waipareira staff themselves - and all the memories of being part of this area, of growing up here, of knowing all the whānau who had come through here. That's all part and parcel of my work as a facilitator for the kaupapa Māori programme.
I can see this being what I will do until I'm tired of it – which will be about, hopefully, when I'm 90 years old.

Jim & Jane Te Wiki

Coming to be part of the kaumātua roopu and being with those who can kōrero, it's a wonderful experience.

Te Haerenga: From the Hau Kāinga to the City

Jane: Life was very different to when I was bought up – we lived in a kind of shed, at one end was the cooking and at the other end were your beds. I was brought up by my grandparents, and for me it was a lovely life. My grandfather took me white baiting, or I'd sit there and watch them doing the gardening - they had acres and acres of potatoes, kumara and watermelon and things like that, and you learn a lot just by watching. Being brought up by your grandparents, I had no other kids around so I couldn't socialise. Not like the kindergarten where all the kids get together - we never had anything like that.

As an adult I moved to Wellington with my first husband, where we brought up two children, and some of our nephews, and they moved to Auckland for their education - and that's what made us move to Auckland, just to have time with them.

My husband died in 2003, by that time I had already been involved with Te Whānau o Waipareira, who were there for me, and very supportive. Then, about six years later, I met Jim.

Jim: I was born in Taranaki but I was brought up in a place called Karioi. I'm a product of a grandparental upbringing also. I remember as a kid we had a dirt floor and that was our whare, and my bed was a wooden thing with braces as a bunk. That was my bed.

After that I went to Ohakune and later back to Hawera and Wellington. And because I went to a trade training school, I also lived in Christchurch for a while. I was a foundation member at that school, there was twelve of us all together from all over the North Island. After my first wife passed away I was lucky enough to meet Jane, and so of course I sold up and came up to Auckland.

Te Ahurea
– Our Sense of Culture

Jane: This old kuia down the road from me, she was related to Jack Wihongi, and she used to say, 'come on, haeremai, haeremai, come to these hui'. And it was interesting, because I never used to go to marae, our parents never let us go to the marae, so it wasn't until I came here to Auckland that I started going. At first I found it scary, but I learnt quickly when I first moved here, especially how lovely the people were.

I think the West Auckland community have done well to retain their culture - all those kapa haka groups like Manutaki and Waka Huia. A lot of the families have been involved, and it's great.

Jim: Jane introduced me to Auckland, and to Te Whānau o Waipareira. So I turned up at the first AGM that year and got nominated - for secretary - seven years later, I'm still here. But I have learnt a lot being in Auckland, with the Kaumātua roopu. I don't have the reo or anything - my nana wouldn't teach us because she was whangai'd to Wellington, as a lot were in their era. She was educated, unlike her other siblings, so she could speak English, and do writing and math, and so when she left and came back to them, they didn't like her. So she didn't want her grandchildren to speak Māori, because it was her belief that it was the Pākehā world that was important.

But coming to be part of the kaumātua roopu and being with those who can kōrero, it's a wonderful experience. When you hear the reo, I may not understand what they're saying but it's just beautiful to hear. So I learnt a lot, I met a lot of people, and I'm very pleased. I wouldn't have met them if I wasn't with Waipareira. So while I've taken in a lot, I've also still got a lot to give back to and I love the whānau. Here I am coming from the country and I'm just welcomed in.

For myself, I went through kapa haka, through school and all that, and also going to our marae. But for my moko, they have more than one culture. They have kapa haka, but they also have ballet, and performing. But that's because they have an educated mother who wants them to be involved. I do believe if you have an educated mother you have educated children, and if she has some culture, then there would be some place for those children.

I think that our culture is always evolving. If you look at kawa, well, everyone has their own kawa. Because when we go to a tangi back home, it's not until after everything has been said that you shake hands with everybody - you do not touch the whānau. But when I came up here I found it very different. I accept how they are because everyone has got their way of doing things. And at Waipareira we have Te Kauhau Ora, so we are all on the same page. When we go somewhere as Waipareira kaumātua roopu, we sing 'Waipareira' or 'E Rongo' or Aunty June's song, because we're going as Waipareira.

Another example is that when you use the words pōhiri, you'd relate it to a marae, but we can have it in a building now – so I call that evolving. So when my grandchildren grow up, I don't know what their expectations will be. Somewhere along the line they're evolving too.

Te Hapori
– Our Community

Jim: If I'm thinking about my community and what has helped me to connect with other whānau, I would have to say it is Waipareira. But also a lot of other roopu want us to join them, which is probably because they see the leadership that we have in our Waipareira roopu. My military upbringing has taught me a lot, and I use that knowledge and skill to lead. Outside of Waipareira I also have the RSA, where I've been on the committee and I am a life member.

Jane: We are also involved in the central kaumātua. We have got a group called Te Roopu Kaumātua o Owairaka, and it's registered and we are involved with Te Puna Ora on the shore. There are a lot of different people in the community that we are involved with.

Our direct neighbourhood community has changed, as people change and they move and then in comes another lot of people and so they bring their way of doing things and changing. When I first came to Auckland, in our area the people were different and a lot younger - lots of noise, lots of young people, running around. But we notice these days there is hardly any, because that generation has grown and they've moved away and started somewhere else, and another generation starts.

> "If I'm thinking about my community and what has helped me to connect with other whānau, I would have to say it is Waipareira.

Te Kaupapa Hauora
– Our Health

Jim: We're doing things now that we want to do, because one day we won't be able to. And so if we like dancing, if we like working, there is going to be a day where we won't be able to, so we have to look after ourselves. Keep ourselves - not too sure if healthy is the right word - but manage the ailments that we do have. We do have access to a doctor, no mucking around there - but from then on it's all about managing. The one thing I found living in Auckland is that you get seen to straight away. Because in Hawera you had to go to this place, and then to that place, and then end up in Hamilton. But all the levels are here in Auckland, straight to it.

I'd give a big tick to Waipareira for keeping our community healthy. This place is ahead for everything, all the services offered here – and that's a big advantage. After what I've seen and been through, I really appreciate what is here.

The thing that has helped our whānau be resilient, and mentally happy is love. When I look back at my children, their mother got them to where they are - and now when I look at all my mokopuna I'm grateful that my daughter in law, their mother, was educated.

Personally, my main goal in life is that I want to take care of my wife, and be there for her. I'm also happy being with the Whānau o Waipareira and talking with the chairman, talking with any roopu or even the kaimahi that makes my day happy. We believe in the Lord, and we believe He has work for us, and some of that means bringing happiness.

Jane: To me health is all about looking after yourself and keeping active - getting yourself around. I hardly saw any pills in my upbringing with my grandparents. They just went from day to day and they had the Rongoa, and so everything from the trees. There was a leaf, it was like a thick weed, we used to call it kopakopa, and for every ailment - boil, or a scab on your leg, or something else - you'd get this thing heated up and put on the area to draw out the thing. They had some marvellous medicines in those days.

For me I think it was my upbringing that made me strong and resilient - you had to be aware of a lot of things around you and so you had to make sure you were looking after yourself and the rest of your siblings. We had to help one another.

If I had my life again, I would say education would be the thing. We were good at outdoors and things like that. We never starved or anything like that, and we were rich in love, but not enough to send us to any good schools or university or anything like that. It's only the younger generation now that are starting to do things like that.

But even though, I have had a great life - I believe Jim and I were brought together, there were reasons. So it's been amazing. We've had an amazing life together and we share and do things together and are happy with what we have to do.

Jennifer Martin

Te Ahurea
– Our Sense of Culture

My Mum grew up in Pukekohe, South Auckland - but for dad, their whānau home is literally two seconds up the road from our whānau home, so they've been in West Auckland for donkeys. We lived in Forest Hill Road until I was two, then we moved to the Peninsula, and that's where I've been since then. I'm 31 now, so we've been in the same house since as long as I can remember.

Mum used to be a nurse for Waipareira. So my siblings and I, we basically grew up at Hoani Waititi kōhanga, kura and wharekura, and mum used to work on the mobile nursing bus. Back then you knew a lot of people involved with Waipareira, and it was the same people that were involved with Hoani Waititi Marae a lot of the time.

We have been lucky to have gone through Hoani Waititi. That really has been the catalyst for retaining our culture, because neither of my parents grew up speaking Māori - without Hoani Waititi and without us going to kōhanga, kura and wharekura, we would not be reo speakers. We would not be as connected as we are to te ao Māori, or involved in te ao Māori as we are now. Our parents and whānau weren't able to give that to us on their own. Our grandparents, my mum's parents, live up North. My grandfather passed away when I was eleven - he was a Māori speaker and my grandmother is still alive now, but we never really had te reo Māori interaction with them, so all of that has come from our involvement with kura.

If I look at us now – my sister and I for example - for everything we do, our work is somehow aligned with te ao Māori and we always talk about how we've been fortunate to be able to do that, and it's a result of us growing up on the marae. Growing up in the big city you can easily become disconnected from things Māori and we've seen that that's been the case for many of my mum's generation. A lot of them who grew up in the city, there was nothing for them in the cities in terms of te ao Māori and so we're very lucky that we were given that opportunity.

I think aspects of our culture within West Auckland have changed in terms of the availability of things Māori, or access to things Māori - you're not so isolated. When we went to school it almost felt like that was the only place we'd really hear and be able to interact with te reo Māori. Nowadays, it's becoming a little bit more visible - and you're hearing and seeing things a little bit more. When I think of it, that's probably the biggest change. There is a just a lot more people that use te reo Māori, and are proud to be Māori. I remember when I was a kid, still a lot of people didn't really want to admit that they were Māori. But now it seems to be that people are a lot more comfortable in embracing who they are as Māori.

Te Kaupapa Hauora
– Our Health

In regards to our health there is the medical side of things. But I would say that a big contributor to that is 'being well'- being healthy in terms of being fit and trying to eat well, but also being happy, being in a good space. A lot of that is contributed by our socio-economic factors. Are we able to support ourselves? Are we in good homes? Are we educated or do we at least have opportunities to access education? Do we have positive social interactions? Health is a holistic thing. I really think that a big contributor to our overall health - and I can only speak for myself and probably for my siblings - is we are strong in both our Māori and te ao Pākehā and the fact that we can walk in both worlds; I think the fact that we have strong identity as Māori contributes to our overall wellbeing. Because we don't have any of those issues that a lot of people do have, because they haven't had that opportunity to grow up that way. So I think in order to be healthy, we need to be healthy in a number of different ways.

In terms of our socio-economic situation, we've always been pretty lucky. If I look at us now, we're all in jobs and we're able to maintain a lifestyle where we don't really want for anything. And I know that's not a reality for many of our people so in that sense, that has helped a lot to be healthy. But money is not everything. It does support overall wellbeing, but I guess our upbringing in the kura and our strong identity connection with te ao Māori has enabled us to maintain that.

I'm appreciative that my parents were always very intent on ensuring that we had broad experiences. They tried to give us as many experiences as possible outside of that beautiful environment of kura kaupapa. Overall it's just helped us be a little bit more well-rounded, which really contributes to that sort of overall health and wellbeing. Also we're a very close-knit family - all of that stuff has really helped us get to where we are today. My parents have always been really supportive. Our parents have always been ones to say, 'whatever you want to do, do it as long as you do it well'. They've never put pressure on us to do anything. All of those things, as broad as it may seem, contribute to our ability as a whānau to have positive, healthy lives and relationships.

A big part of growing up in te ao Māori means that there is a big emphasis on relationships and on the strength of whānau. That probably contributed to how tight our whānau is, both immediate and marae whānau. When I think or see a lot of Māori these days who are very disconnected or are dealing with very difficult matters I always count my blessings that I have such a strong community around me in terms of my marae whānau and my immediate whānau. It's whānau, it's relationships, it's whānaungatanga that allow us to be a lot more resilient, and it's a grounding in te ao Māori that supports that.

To have health on a community level you need access to jobs, access to warm homes, access to education and access to a number of different educational pathways so that people have choices. There should be a number of opportunities for interactions, and different services to support our people in whichever community that we're in. I guess opportunities to interact with te ao Māori is a big thing.

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> Here in West Auckland it's almost like they are developing their own hapū.

Being Māori – Being Urban

Hoani Waititi, created a space where Māori could congregate and come to and hold their kaupapa. Here in West Auckland the way that everyone is so closely involved with each other, or so tight knit, it's almost like they're developing their own hapū living in the city. It's not a reality for many people, many Urban Māori to go home to their tūrangawaewae. We still go home, our grandmother still lives up North and we're lucky to be able to go home and go up there and be connected to our hapū/iwi in that way. And we're just as lucky to have Hoani Waititi as another marae in the city. But not a lot of Urban Māori have that. A lot of them don't know where they come from. So you may look at Urban Māori being Māori living in the city, many Urban Māori look at the city as being their home and I don't think that makes them any less Māori because they're not very connected to their home.

So I'm proud to be Urban Māori. I've heard comments over the years, 'oh you're just one of those Urban Māori, you need to go home, you need to grow up, up home.' Well, for me that wasn't a reality I wasn't brought up up North and I don't think that should make anybody feel any less Māori because they were brought up in the city. My parents moved to the city for a reason. They decided to have us brought up here in the city so that they could keep working but also for access to education and all those other opportunities. And so that's my reality. And Urban Māori, yeah I'm Urban Māori. And what? I don't have an issue with that. And I very much do think when I look at West Auckland it's almost like you've got this other grouping. I don't know if you call them a hapū or an iwi but you have got another grouping out here very strong in what it means to be Māori.

It's not to say 'don't go home' because I still think it's very important to go home, if we can find pathways home. But this is also home, to me - and I can see myself staying here. It's exciting to think what the possibilities are, moving into the future.

Jacqui Harema

Te Ahurea
– Our Sense of Culture

My iwi is Ngāpuhi - my dad came from up north, and my parents originally lived in Mt Eden and it was easier to buy a house out West Auckland at that time, so that's why they came out West. My dad worked hard, he played hard, so back then my parents just wanted to own their own property, that was their main goal. Have something for us to grow up in as we got older, and it was also more around the education that they wanted for their children.

My parents, my dad in particular, used to be involved with things through Te Ūnga Waka and back in the day they used to have all these socials in Ponsonby, that a large number of Māori and Pacific people went to. My parents were forever going back home to do the gardens, for tangi, for birthdays and then just our everyday whānau events like Christmas - they always celebrated with wider whānau and with things Māori and things we just took for granted.

I was lucky, my mother put me in an immersion unit, even though she's not Māori. So she'd already planted the seed, or decided that I needed something at that time in my life - I enjoyed that, the total immersion unit, I'm still friends with those girls, I love what I learnt then and I need to keep learning and building on it, because I think as we get older we get a bit more distance from where we come from, what we know just becomes less important. Whereas when we were younger, going North and we had to do all these things, but as you get older and you lose contact with that - you just don't value your culture as much as you did when you were younger. So that impact on culture is that if you don't actively practise it, and believe in it, then you just lose it and it just becomes demeaned.

I think Waipareira has been at the forefront of recognising that iwi is not for everyone, that some of our people - a lot of our people - don't know who their iwi are, don't know where they come from and they need a place to be. Because they don't identify with an iwi they need to identify with something, and whether it be the tag 'Urban Māori', whether it be 'I'm part of the Waipareira whānau', intrinsically we like to be identified as something and with something - so I think Te Whānau o Waipareira has not only provided that, they've advocated for that, they've promoted that it's alright to feel like that, it's alright that, 'actually I don't know my iwi, I would like to know but if I don't know, I still have a place'. That probably filled a gap for a lot of whānau - I mean I've heard heaps of people say 'this is my whānau' when their whānau they whakapapa to is not around: 'I come to Waipareira, that's my whānau.

And being at Waipareira gives that sense of culture as being the norm and being important on an everyday basis, so it's not an uncommon thing to do karakia, it's not an uncommon thing to bring food for others, it's not an uncommon thing to hear singing in the hallways - so you have to actively promote, participate, learn about it and it just becomes second nature but you don't take it for granted.

Te Kaupapa Hauora, Te Hapori
– Our Health, Our Community

For me health in the broadest possible sense is about physical health, and it's about having a healthy mind, it's about having a healthy environment in which your whānau is living, and by that I mean not just that its warm and insulated, I mean that there's love in the home - people can get sick, homesick, when they're not surrounded by their family - and although sometimes family are so dysfunctional that they make you unhealthy, if you've got a functioning family that supports each other I think that epitomizes good health and wellbeing, because only good things can come from that.

My parents were always actively involved in sports. My dad played rugby for Te Atatu, my mum was playing netball for HT United. My family is all involved in a sport somehow, so that was just natural that you be involved in sports, being active as being normal. So subsequently my kids are in team sports, they're active, my mother who is 68 this year gets up at five o'clock every morning to go to the gym still, to do swimming. My kids see their nana go and just think 'wow if nan can do it, so can we.'

I think the West Auckland community is constantly evolving - I think people become more informed, they don't want to continue dysfunctional, unhealthy patterns, and that all contributes to community and health. For my whānau, two of my girls are on the cusp of making some life changing and important education decisions - to me that is exciting for all the opportunities and possibilities for them, because it's very much about education - education contributes to overall health, contributes to the growth of our community here at Waipareira.

> "it's very much about education – education contributes to overall health, contributes to the growth of our community here at Waipareira.

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> It was inevitable that I tied up with Waipareira. Waipareira sounded exciting. It sounded like what we needed.

Dame June Mariu

Te Haerenga – From the Hau Kāinga to the City

I was born down in Hick's bay, Te Araroa. That was the big township - Te Araroa and we all stayed at my grandparents. My grandmother was English - Ellis Angle from England. She came over and she was teaching from Hick's Bay and my grandfather - real Māori he was - no trouble for him to charm that little English lady off her feet. I said to my grandfather one day, 'good on you Papa, good on you.' But he was a gentleman. And he was one of the lucky ones. He went to Te Aute College. So he had gone through the system.

Then we moved up to Cape Reinga way, Whangaparaoa. Not long after that it was all school and then I came to Auckland. I came here and I thought 'what on earth!' I really just wanted to go home and stay home. I came to go to Queen Victoria. Oh, did I hate that school! I hated it to start with, but then I shall always be grateful to Queen Victoria because I got rheumatic fever and was in the hospital; It affected my heart, I used to watch them playing netball, I wasn't allowed downstairs things like that. But then I had the fortune of the staff and their care. They made sure I did as I was told. They made sure I didn't go downstairs. It was horrible, you know, but I was lucky, I was able to do things later because it all healed up. So I shall always be grateful to Queen Victoria School and their staff.

From there, I went from there to training college - Auckland College - and I then taught for quite some years. I started at Nepia Street, it was a hard case school but you learnt quick. Finally I went back and taught at Queen Victoria, with Ms Bersly the principal. I was strong and healthy and I was able to play netball and all those sorts of things. That was my life. Teaching, playing sport – a good life.

All the Māori used to go down to the Māori Community Centre. That's where a lot of us met our husbands down there at the Māori Community Centre. And I met Joe Mariu from Taupo. He was Catholic and I was Anglican and when eventually we decided to get married he had to go tell his father. So off he went. When he came back he was a bit disgruntled because his father had said to him: 'she is one of us of course?' Joe says: 'no'. He said 'Oh. Well she'll turn'. Joe says: 'no'. I'm not a very good Anglican so there is no use me changing to anything else. And then when it came to the nitty gritty well, goodness me - but that was the beginning of that, how we got married. His family stayed outside and came in for dinner. Well that's fair enough, that's just how they felt.

The way I got to settle in West Auckland was that one day my husband came and said 'hop in the car' and he took me to Te Atatu and showed me this section. And I thought, 'what a mess'. Blackberry, gorse, etc. that's all I could see. But in Te Atatu there is sea on that side, and sea on that other side; lovely spot. Anyway he found it and he was going to build it – he was a carpenter. So we've been there for a long time now, around sixty years.

Te Ahurea
– Our Sense of Culture

If you look around here today, at Hoani Waititi Marae, there is a total picture here - from babies to adults, kohanga reo, kura kaupapa, high school and of course Māori is one of the basic subjects as well as tikanga and all things Māori. Māori language is certainly living here. It won't die here. That's used all the time, kids are taught speaking Māori all the time, its lovely to listen to actually. My uncle, they named this place after him.

The way that I got involved in te reo is that I got a job teaching at Rutherford College in Te Atatu. I was teaching health and sport, Māori was just coming in then and the principal called me in one day and said 'How would you like to teach Māori?' I said, 'I like what I'm doing, sport and health' - it all tied in with Māori Women's Welfare League and I enjoyed that. And he said 'oh well, I better come up straight- you're the only Māori on the staff. We need someone to teach Māori.' And I said 'well, my Māori is not very good.' I've heard Māori all my life through my grandparents and parents and people around me, but we had been thrashed into learning English and so my own language was not very good.
The principal was really quite cross - he said 'good God woman, your uncle wrote the book![1] And I said, 'oh that's right', he lived with me while he was doing that. And he said 'well, there you go.'So I taught te reo by the book. I swear by that book as a teaching tool, not just because he's my uncle but for the reo. Very good and interesting. And of course it was interesting for me because lots of his stories were based on where we all lived. So then I started teaching Māori and we got into Māori kapa haka and all that sort of thing. We started winning a couple of things and you get carried away, don't you? So I enjoyed that, that time teaching Māori.

I thought I was going to teach forever. But teaching, you sort of get ideas about what you want.
You get caught up with the action, I think. But it was inevitable that I tied up with John Tamihere and Waipareira. Waipareira sounded exciting. It sounded like what we needed. Although we did have the Māori experts, we needed people who had been grassroots and had the skills to move us forward. Otherwise, we stray off sometimes. And John knew what he wanted and you need people like that, who zoom ahead and are prepared to have a go. That's exactly what he's done. So Waipareira is always looking for what's best.

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> Māori language is certainly living here. It won't die here. That's used all the time, kids are taught speaking Māori all the time.

[1]Te Rangatahi (1962–1964)

Te Kaupapa Hauora, Te Hapori
– Our Health, Our Community

Health is a big issue. There are a lot of challenges that affect our health. I always believed in 'mahi te kōpū o te wahine, ki te kōpū o te whenua'. It starts with women looking after themselves. We've got to get to that, where they look after their pregnancies. Then look after the babies, nurse them all the way through.

Some of the things that are done at Hoani Waititi is to prepare kids for parenthood one day. It's important that we get child rearing right. Parents need to know how to look after their children - just straight out common sense, we need our kids to look after their children when the time comes.

To be healthy you need skills, and that includes connections and social skills. These days there is some lack in social skills, because all you see of a young person is the top of their head - you don't see their face because they're busy on their phones. So that to me is a lack of social skills and interaction - they're busy interacting with their phones! Like me, I've got a phone but unless you ring me, forget it. I'm not going to text you because I don't want to spend half of my time trying to type it up, because my phone goes off before I finish.

Ideally to be healthy it would be lovely if they learn Māori and tikanga, because with that they learn the basics of wellbeing first for family. That's what I understood from teaching, that we need kids growing up with those ideas in their mind firmly. That when they grow up, their children are going to be healthy, their children are going to get what they need, to do their best at school and get a good job. And if the basics are not taught in schools, then it's taught at home – or should be. They can at least re-affirm in the schools. Schools have got a hell of a job of their own, with training kids in the language and the skills required in the job section.

And we need new options, such as an alternative education to make sure that we are picking up the loose ends, to make sure our kids cope well with the system and get the jobs that we need them in: the nurses, the doctors. We need to make sure that we've got the opportunities for our kids, where they feel at ease and happy to learn and move forward.

Wellbeing is about the parents bringing kids up right. Look after your kids. And if you've got a family around you, lucky. If you don't, you've got to do something, make sure they're safe. Sometimes this doesn't come from their own parents. It doesn't matter - I've sent kids from Rutherford High School in the middle of Auckland to my parent's farm, and that's where they got their alternative education. They milked cows with the rest of them, but they went to school every day and my mum made sure they did their homework. My mum made sure they went to school with a lunch, and all those sorts of things. Those ordinary things have to be carried out for the kids to live a normal life and work. This is just straight love. So you need heaps of people working on this issue. Some people would be working with the parents, some would just take the kids.

'Mahi to kōpū o te wahine, ki te kōpū o te whenua'. That's when you care, when they're born right through to when they die; they're your child and the community's child. Māori are lucky, Māori all gather around and help, it's just automatic in Māori circles. If something happens you've got to work together.

So in my lifetime I've seen us go through the business of the reo, we've gone through pushing the reo through kura, through kohanga. And now we're telling them speak it in your homes as well. And that's great to know your language. But never forget that there is also more than the Māori language that is required. And that's why we need to keep looking at alternatives. Alternative kura, so we can do it our way and Māori will have its place and the needs of our people will have its place as well. And the needs are quite plentiful for our people and if we don't give them the opportunities, it won't fix it. So we've got to look at fixing that to get anywhere - we should be able to make one hell of a difference.

So, for me these were some of the ideas and life experiences growing up for me. Queen Victoria school had a lot to do with my life, and also teachers training college. For now, I'm lucky to be here. I'm 84, not too many can get to this!

> "I always believed in 'mahi te kōpū o te wahine, ki te kōpū o te whenua'.

Joan Harris

I suppose you could say I'm an Urban Māori. Well, I haven't grown up in a traditional Māori situation. But I'm lucky that I've been able to go back to my marae and meet everybody and know everybody that was there.

Te Ahurea – Our Sense of Culture

I am Ngāti Pakau, Te Mahuruhuru and Ngāti Whātua. My mother was born in Hobsonville, but my grandfather - my Pākehā grandfather - bought a property in Te Atatu in 1894. It was covered in gorse and tea tree and had been used as a gum-digging place – it was full of holes. So he broke it in, and he did market gardening, and we lived down there. I went to school down there, and I still live in Te Atatu.

As a whānau we have been able to keep Māori culture alive through the generations - I've got a brother whose daughter is bi-lingual and her children are bi-lingual, and I've got another niece that does weaving, so there is interest. My son is interested - he knows whakapapa well. Our whānau keep connected through events - my whānau go to tangi, we keep in touch.

For my whānau we have always been resilient by talking together - discussing what the problem is, not avoiding situations. If people don't know what's worrying you, and you don't tell them, how will they ever know? I can talk to my great grandchildren, and they know they can come and talk, the door is always open.

For our whānau the big goals are around education. Education was definitely the thing that my parents wanted me to pursue, and now with the new generation everybody expects them to reach their goals and to keep going at school, do well at school, and get where they want to go. Have something in their head that they want to achieve. My father had an education trust he set up, it was only twenty thousand and there is about six or eight of them that used that trust, and they all achieved honours – none of them failed.

Te Hapori – Our Community

I was involved with Hoani Waititi in the early days and then I got involved with hospice, and Pākehā things. When my niece asked me to join Te Whānau o Waipareira I said 'no, I haven't got time', and then she asked me the second time and I thought 'well, I'm being a bit mean'. So I got involved several years ago - really involved. I knew Waipareira were there in our community, and I used to know everybody that belonged to it, through Hoani Waititi Marae.

Being at Waipareira has given me a feeling of belonging, just being accepted. A lot of people don't think I'm a Māori, a lot of people think I'm a Yugoslav, and then Pākehā say 'what right have you got to call yourself a Māori?' But at Waipareira, I have contact with people, and then we find out we're related through whakapapa. I'm glad I know my whakapapa - if I didn't I'd be probably out on a limb.

I think the culture in West Auckland has become more vibrant over the past thirty years - when I was a child there was no other Māori living in Te Atatu.

But on the other hand there have been some negative changes - homelessness is one thing that's not good for our community. Even though there are more services than there used to be, some children have been lost. I guess the whole political situation is not so good for our community at the moment.

I suppose you could say I'm an Urban Māori. Well, I haven't grown up in a traditional Māori situation. But I'm lucky that I've been able to go back to my marae and meet everybody and know everybody that was there. My last surviving aunt who died in January, at 98, and another aunt died a couple of months ago and she was 85 - so I'm the oldest one of them left. But probably I won't be going back as much now that all my old aunts and my old relations aren't there. I don't know the young ones at that marae. I'm not going back there when I die because I feel I'm intruding - it's left there for the people that live there.

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> For me, health is all about keeping me well so I can live until I’m 95, so I can see all my great grandchildren, see how they develop.

Te Kaupapa Hauora
– Our Health

For me, health is all about keeping me well so I can live until I’m 95, so I can see all my great grandchildren, see how they develop. I was lucky, I worked for a doctor, Doctor Chand in Lincoln Road. I learnt a lot from him - I have no nursing experience but I’ve always been interested in my health. My father was very interested in his health because he was involved with Doctor Smith in the Hokianga. When Doctor Smith went on his rounds, he used to call in and pick my father up and my father used to drive his buggy. I think my father got a lot of knowledge from Doctor Smith.

A healthy community is all about having the services out there - encouraging people to go to the doctor – first thing, and look after their children. I think that was good that Waipareira opened up the health clinic to start with - that was a wonderful vision. But I think there is a big gap in mental health, areas where people are in limbo. They don’t know where to go and I don’t think that they get the proper treatment either.

But my goals and dreams going forward is to see myself staying healthy, my husband staying healthy - and for my family to achieve whatever they’re aiming for.

Kiera Pukepuke

If you met my family you'd know, that to them everyone is their family and everything they do is in the community. I am the same.

Te Haerenga – From the Hau Kāinga to the City

I am from Ngāti Hine. My mum is Pākehā and my dad was brought up in Pipiwai up North. Dad's parents lived up there and they weren't making any money, so they moved to Auckland and started strawberry picking out in Kumeu. But then dad stayed, he was whangai'd out to his mother's parents - that's how dad ended up in Auckland. His parents lived in Te Atatu, and they stayed there until they both passed away.

My dad ended up at police college, where I think he saw a different way of life - and then he met my mum who was nursing and she had a different way of thinking to what he was used to. It made him strive for more and now everything he does is for his kids, or his family, which is like all of his brothers, they all work really hard to leave something for their kids, and their mokos. They work so they can leave something behind so that we don't have to struggle like they did. So we've always been really lucky.

Tōku nei Ao, Tōku ake Mana Motuhake – Our Sense of Culture

Nana and Papa spoke Māori but dad wasn't raised to speak Māori, and when he met mum - she was Pākehā - she was the one that wanted us to know our culture, which was funny. Dad didn't really want a bar of it until he was older, but I think it may be because he saw the struggle his parents went through, and how being Māori back then didn't really get you anywhere. He wanted to push a more European side on us because he knew that that would get us further in life than the Māori side. So it was more my mum that pushed our culture on us - she was the one who took us down to Hoani Waititi Marae, where I went to the kōhanga, and then the kura tuatahi and then I went to wharekura.

Hoani Waititi were awesome with all things Māoritanga, but also my dad's family helped a lot. We've always been involved in Waipareira and we did all the school holiday programmes there. We'd also go up North every three months just to go see nana. Like we've got no family up there now. All the family has migrated out of Pipiwai, we don't really know anybody there. But we still go up there a lot - they've always got the Māori culture there. And my sister is a teacher, she teaches Māori. We still support the kura, when they've got kapa haka events. So yeah, everyone's always trying to maintain our culture.

Te Hapori
– Our Community

When you think of the West Auckland community you think of Waipareira straight away, and we have had a long association with them through our Papa and through Hoani Waititi. But in terms of who I consider to be my community: if you met my family you'd know, that to them everyone is their family - and everything they do is in the community. I am the same - I adopt everyone. At Hoani Waititi - I haven't been at school there in ten years – but when I go down there everyone is my baby, and my baby is everyone else's baby.

There have been some changes to our community over the years - it feels like West Auckland is coming up, and changing - whereas before it was kind of like the slums of Auckland. Also, it's Māori that are making it, and they're at the same level as everybody else now. I think Māori are being more valued, and there are more Māori in Auckland and especially West Auckland. Whereas before you'd get little clusters of them everywhere, but now it's all joined. That's what I now get told at University, that I'm more valuable because there are not as many Māori nurses wanting to work in the community, whereas before you were kind of like dirt and not as special. Didn't matter if you worked for the same goals and you got the same degree as everybody else, you still weren't anything. You were still just that little bit down from everyone else because you were Māori.

So there is more acceptance. For me, because I'm also Pākehā, I didn't really fit in anywhere - I was too white to be brown, and I was too brown to be white - so you're kind of not really anywhere. Whereas now, everyone is kind of half and half and everyone wants to learn Māori.

Te Kaupapa Hauora
– Our Health

If we are talking about health and healthy communities, I think education is the most important thing - and drilling it into people. It's just education about how to do things with money. But what is it that they're not getting about it? There is no point putting prices and taxes on everything because people will just find other ways of getting it if they want it.

We're all health people - my mum was a nurse, I'm just finishing my nursing in about a couple months, and my little sister is studying to be a physio. It helped that my mum is conscious about health - having my mum who never smokes, only has a glass of wine every now and then - I think it's behaviour that you learn from your parents.

What has helped the emotional health of our whānau has been our support systems - we've got a really good strong family. And it's not just my parents, it's especially my dad's side of the family - you could go to any one of them and say you're in trouble, or you could go to Brazil and get stuck and they'd swim to come get you. And it doesn't matter what you do, they've always been really supportive, even if it's a really dumb idea, they'll help you do whatever you want to do; I could go to any one of my uncles or aunties. My mum's side, not so much - everything is about money to them, so everything has to make sense financially for it to go forward. Whereas with my dad's side of the family, we're Māori, even my mum, as long as you're happy, and you can pay your bills and your kids are fed, then who cares - you don't have to be a millionaire.

My personal resilience has also come from being a mum, and being a student - my baby made me pull my stuff together at Uni - I've had to work harder because I've had to sacrifice time with my son to do this for him. I want my son to know where he's from - and I want him to know all his cultures, and I don't want him to have to struggle or be ashamed of his culture.

> "You could go to anyone in my dad's family if you're in trouble – you could get stuck in Brazil and they'd swim to come get you.

Michael Bristow

These days Te Reo is so important for young kids, and I think it should be, because that is pretty unique to Māori. If you can teach children how to learn, then they can learn anything.

Te Haerenga – From the Hau Kāinga to the City

I originally came from up North, from Dargaville. At home I'd have to get up and milk cows in the morning, but I always wanted to learn and I was pretty smart at school - I won a scholarship to go to Northland College. I was looking forward to going there and that's the year my dad went to jail. So then I had to go back and milk the cows.

When I decided to leave school, in 1954, they put me on a train and I came up to Auckland - it took two days. I went there because my dad lived there now, and he got me a job. I couldn't believe how he paid for my breakfast and then just got me a job there; so I worked in the tin shop soldiering tins up for corned beef. I was there about two years doing that.

At that time we slept out in the park, just because our house was so crowded - there would be two bedroom houses with probably eight people to a room. But we had good work ethics - everyone worked. And I was lucky to be brought up like that, it taught me heaps. I know now that's why I've got so much patience now, it's because of my upbringing. The way I was brought up, I survived.

Te Ahurea
– Our Sense of Culture

When I grew up being Māori really wasn't fashionable. I remember I had a friend whose name was Whetū Knowles. At that time I was out in Takanini, riding horses, and he was nice and light, so I brought him down to get a job and my boss said 'Look that Whetū, that's a Māori name. To make it better, we'll call him Ken.' That's the way things were those days.

But these days Te Reo is so important for young kids, and I think it should be, because that is pretty unique to Māori. If you can teach children how to learn, then they can learn anything. But it's the initial getting them to learn it's really important, and I've always thought our teaching focus was wrong, because they always try to tell you, 'you want to be a doctor, you want to be a solicitor', and that is meant to be success. Success means something else in a cultural sense – and it's about handing our culture to the young ones. They had wanted me to go back home and be 'the leader of the pack', so to say, in Ngāti Manawa where I come from. But I thought about it and I thought 'no, I know all the younger people coming on have great ideas and because I'm old doesn't mean to say that I should go there and crack the whip'. As soon as all the old people die and I'm the only one left, I'll hand it to those young people with the ideas - because a good idea is a good idea no matter who thinks of it.

The laws, the government are doing a lot of things that's frustrating people. That are making the average person on the streets think that we're stupid or that Māori are lesser than human. It seems like we're going backwards instead of forwards. But we're very resourceful, Māori people. I love hearing people still saying, 'oh I've got a roof over my head and I'm happy'.

> "Success means something else in a cultural sense – and it's about handing our culture to the young ones.

Te Kaupapa Hauora, Te Hapori
– Our Health, Our Community

The healthiest thing you can do is look after your mind - where the mind goes the body will follow. I'm the most positive person you've ever seen, all you have to do, is what comes out of your mouth has got to be the truth, it's simple.

It's like a tree, and every leaf on a tree has a purpose, the ones dying and falling off and the young ones going up. So that means looking after and respecting everything - the whole, as opposed to the single thing. If we were like trees and as you got older your fingers fell off, then we'd know to try and keep it together. Because they put you in a bracket - I know it's an aging process but you don't have to follow the leader, we're all individuals. See right now, I want to be not the oldest shearer in New Zealand but I want to be the fittest I can be, I'm going to make a special effort. I've got a green card and I've got a special trainer down at West Wave, and I really quite enjoy it. But I don't worry about age - your mind keeps you going. And I just think, well, 'what can I do today to help somebody', and I think of all the people who might be sick, I go and visit and do their lawns. And that keeps me going and it's great - you're not spending money, you're helping someone.

I wouldn't be here today without my belief in Te Whānau o Waipareira. So I go to Wai health, I have a really good doctor there. But then your doctor has got to be someone you believe in and who is special to you. It's no use going back saying 'oh he didn't know what he was doing...'. I've never had the flu in probably fifteen years – I almost feel guilty for how healthy I am!

Mental health is all about how you think. It's really important and Waipareira helps you do that, because there are so many great people here willing to help you. We live in a systemic society but it's only the individuals who can help us, and this place here is loaded with great people.

The key to achieving your goals is the encouragement we get from people we mix with. Like the birds of a feather. I hear all positive talking around wherever I go - and perseverance, you really have to have perseverance - and never be afraid to pat yourself on the back. If you believe you're doing a good job, that helps. But if somebody else tells you you're doing a good job, that's the pat on the back you should be giving yourself.

My community is wherever I am at the time. It's very simple - if I shifted house somewhere new, after I've been there a while everyone in that street all around me would know me, and then I gradually keep broadening my areas out. Urban Māori to me is what I call 'fringe-dwellers'. A way to explain that is to think there is this area of safety, in which we all live our little part. But then, outside that safe zone there is a dragon living - well, the fringe dwellers are the ones who are really close to the dragon and who are sneaking out of the comfort zone. And those other people inside the zone are safe, and they're having a great life. But I would never die wondering - if there was a dragon living there, then I'd want to become the first man to be his friend. I was always like that and I've always had that in life.

Manuao Graham

I didn't learn te reo Māori at home, because I grew up in a time when my parents were strapped for te reo at school, so they wouldn't speak Māori.

Te Haerenga – From the Hau Kāinga to the City

I am from Ngāti Kuri and Ngāti Whātua. We originally moved down to Auckland as part of that urban shift at that time. My parents were already down here, and I was the only one living in Kaitaia, I was already married. So we moved down here and we lived in New Lynn for a while, and then we decided to buy a home in Henderson. Henderson was very different to what it is today.

We had eight tamariki here, and my goal at that time was to give them the best that we could give them, and educate them.

School was a big thing that has contributed to forming our community - everybody knew everybody, all Māori whānau knew each other. As you grow older you get to meet each other again, and then you re-form those relationships that you had when you were growing up. And from there other things happen within the community.

Te Ahurea – Our Sense of Culture

I didn't learn te reo Māori at home, because I grew up in the time when my parents were strapped when they were at school, so they wouldn't speak Māori. They were both fluent speakers but they wouldn't speak Māori to us. It was all about going to that Pākehā school, learning Pākehā ways and things like that for us. But my dad was a Ratana minister, so everywhere he went, we went to church. There were six of us in my family. And so, when I married my husband – he's Māori, he's from Ahipara - we were Māori anyway. So why wouldn't we look at those things to help our children recognise who they were? I always used to say to my brothers and sisters that I thought sometimes that our parents deprived us of our culture and our heritage, unintentionally. They didn't want us to get strapped, they didn't want us to suffer as a result of the way they suffered. When I think back today, I think my mum would be really proud of us with all our kids, because they've grown up in their culture, kapa haka, all that sort of thing.

We were all close, my sister and I and all our children, all our cousins. My husband's whānau were up in Kaitaia, and we always went back to Kaitaia. Whatever was happening in Ahipara/Kaitaia, we always took our children back. So they grew up knowing all those whānau up there. My whānau were all down here in Auckland by then, so they grew up knowing all my whānau from my side. So, as a whānau we've kept close contact with each other.

Over the years, the kids have grown up and they have good relationships with their own friends but for me, we're Māori - we cannot be anything else but Māori .

I've been with Te Whānau o Waipareira for nearly twenty-three years. Coming to Waipareira to work was a whole new education in a sense - because I had never bothered with any of these things out in this world, up to then my world had been my children, that was it. And, yes I think being with Waipareira has made me more aware of my culture, definitely made me more aware of who I am and who my children are, who my moko are.

When I first came in to Waipareira and I realised what was happening, the services and what they're like, I said to my friend, 'I wish my mother was alive. She would have never have thought that there would be a service for Māori by Māori '. She would have been so rapt to see this. I've always supported the fact that it's by Māori for Māori - nobody else can look after us but ourselves. They can probably support us in other ways, but I think as Māori we can support each other. We know how we feel, we know how we act - and if things don't go as other people expect, okay, it didn't happen at that time, hei aha mo tena? Do it again another time. The time will come when you have to complete all of those things.

Te Kaupapa Hauora – Our Health

I'm always on to my whānau about health. Since I've been working in health I'm more aware of sicknesses, and I'm also more aware that our whānau going to the doctor don't actually understand what the doctors are saying. So I'm busy trying to explain to them that this is what they mean. This is what you have to do to keep yourself well.

Positive health for our whānau means everybody looking after everybody else, everybody ensuring that everybody is well - and if you're not well, encouraging each other to go and do something about it. Not staying home and not doing anything about it. If you don't look after your health, nobody else is going to look after your health - you have to really take responsibility for your own health.

For us sports has been a big factor to do with keeping healthy because all our children were sporty. They were involved in everything, and that was a good way to keep them out there. Keep them healthy, keep them looking after themselves.

Our emotional health comes from knowing that we can talk to each other. We're all here for each other. They can talk to me - if they can't talk to me, as they were when they were teenagers, then they go to my sister; and I didn't have a problem with that, because I thought at least they're going to whānau. Whānau play a big part in your health.

My husband and I kept our whānau together. We were always there for them, doesn't matter what. When they grew up, whether they were doing things that we didn't agree with, we were still always there for them. Just support them all along the way. What excites me is to see my whānau doing well, achieving what they want to achieve regardless of how small it is or how big it is. And the support they have for each other.

"Our emotional health comes from knowing that we can talk to each other. We're all here for each other.

Marie Ratahi

I got to know the different whānau by going and supporting our girl when she was in kapa haka. So, West Auckland was made up of big whānau of Māori.

I was born and bred in Auckland. Our dad left us when we were only six, but our mother brought us up - she was brought up in the country, she was brought up down Taranaki in Waitara, and she used to tell us those stories about how she was taught about values and her beliefs. I can truly say - and I'm the only one left out of our five siblings - that we all carried what our mother taught us about, which is respect. I was brought up in Parnell, without the Māori language, and I didn't step onto a marae until I was 19. I think there were no more than about ten Māori children at my primary school - the rest were tauiwi. We had no sense of what it meant to be Māori, because that's how my parents were.

When I got married we bought a house in Te Atatu North. I used to work at Telecom, as an inland and international toll operator, and then my in-laws also moved out to Te Atatu North. When my father in law retired, he bought a laundromat, it was the first laundromat in West Auckland. It was from there that I finished my job with Telecom because the business started to grow. People were dropping their washing off and my poor father in law, all he wanted was just for them to come in and do their washing, but then they left it.

Our daughter at that time was going to intermediate, then she went to Rutherford and she was in kapa haka with June Mariu. So that was the beginning of the West for us. And knowing, when you live in the West back in those days, there were big whānau around Te Atatu, Massey, Henderson, and it was through the laundromat that I got to know the different whānau, and by going and supporting our girl when she was in kapa haka. So, West Auckland was made up of big whānau of Māori. And the majority of them were actually from up North - it's changed now, but back in those days they either came from Panguru, or they came from Ahipara, Motukaraka, and all of that. But there wern't many that were actually down this way or further past the Bombay Hills. For me, travelling around, I've bumped into so many. It doesn't matter where I go, when I sit down with people, I find that they've had connections or that they've had whānau that have gone through Te Whānau o Waipareira. And so that's my connection and that's why I call myself a real true Westie.

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> It doesn't matter where I go, when I sit down with people, I find that they've had connections or that they've had whānau that have gone through Te Whānau o Waipareira.

Te Ahurea, Te Hapori
– Our Culture, Our Community

It was through Waipareira that I started to learn about Māori, about whānau. Even to this day, being 65, I am just learning who my mum's side is, who my dad's side is, the ones that live out of Auckland. It's quite exciting for me because really, this year I'm on a journey. I'm actually learning about identifying myself. Because I can't speak the language, but I've got four mokos, no problem to them, they were self-taught by their father and they're doing really well. But for me, I tried through my years even at the Trust through those classes that are there, I just couldn't absorb it. But the one thing that got me by is that I love music, and I love singing Māori songs. I can sing Māori songs and sometimes I wouldn't know 'what's this Māori song about?' But I would find out.

So to me, that's what Whānau o Waipareira is about. It's about identity and how do we help? It doesn't matter what age, here I am, 65 and I'm doing what I should have done back in kōhanga reo I suppose. And now that you've got all the opportunities there is no reason that we shouldn't know where we are from, or our identity. But when I do leave this earth I'm going to know that I did find out what my identity was.

I know Te Whānau o Waipareira was formed down Ratanui Street under Māori Affairs then, and I actually came in when John Tamihere got elected as the CEO. From then I spent about fifteen years with the Trust, and so I saw a lot of good people that built that Trust up – there was a vision, which was that there was a need for our people in all areas.

The first thing we wanted to do was put up a health centre. So our first health centre started off in that double storey building and it was just downstairs. And we started off with just two doctors and a nurse and then it started to grow from there. Whānau around the West wanted to get on the Trust board because they could see the vision and where the Trust was going, how it was working for the betterment for our people, it was always about our people. It didn't happen overnight, and we all believed it was going to happen. I was involved in training, which we did lots of, and we did things that would empower our youth, our rangatahi and so that they could come if they weren't doing well at school.

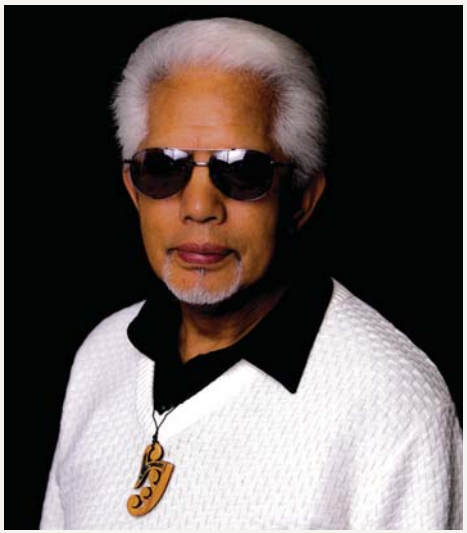
Nobody stayed stagnant at the Trust, it was all about learning as much as you could and then when you felt your time was up at the Trust you would go back to where you came from, or if you didn't know where you came from, you didn't sit on the skill you had been given while working within the Trust. And I can say, truthfully, that I have learnt a lot and wherever I move around, when I talk to people, I can share what I know. Because the information I give out, it is because of what I've implemented from the Trust. And all back in those days, I am so proud when I walk around and I see women that were solo mums, or were just mothers at home and I have seen where they are today. There are some of them that were in the Trust working, they had no education, nothing. But it was through them coming, it was through Whānau o Waipareira sitting there today, that has helped our people to progress.

For me, at that time, I was more interested in helping those that really needed it. I needed it too, but I thought, there were others in there that needed it more than me. Because I thought, when I'm ready, I will find who I am. And that is what has happened - and I'm not ashamed that I don't know how to speak the reo properly. I've come across a lot of friends that I can network with. If I want to know something, I can go to social services, I can go to that one over there that's in health, I can go to that one that works in iwi. I can tap into them because they're all friends. It's about networking as well. So, for me, that's what I learnt from Waipareira.

Te Kaupapa Hauora
– Our Health

I define health as getting us to think about our well-being. We need to be more educated in health, about what we eat. Because you know us Māori, we love all this kai we're not meant to eat. I still do that, but I shouldn't. I think we have to be more educated and we have to be able to speak out about the changes in our bodies. We have to be in control of our health, we've got to educate ourselves - it's about knowing what is available, knowing our pills that we take. But also knowing what is available out there - I think that even today, our whānau do not know what is available to them. I'm on a journey, and through that journey I want to do something and I want to be here and I've got to look after myself, as well as my health.

To me, an Urban Māori is where you are brought up in the city like I was, and you didn't have the connection back to my whānau that lived beyond the city, that's what I call an urban. What the Trust has implemented, how beautiful is that for our people, from our babies' right up to our kaumātua? Because where else would they have gone if you didn't have that? They'd be scattered out there in mainstream.



Sonny Niha

He reo ngāwari tō tātou ki te hau kāinga, ehara i te whakaiti, he reo māmā, engari ināianei, he tika tāu, ngā kīwaha, ngā whakataukī, it's like, kei runga rawa.

My mum and dad were part of Te Whānau o Waipareira years ago, ko Hare rāua ko Mākari Pukepuke. I ahau e tupu ake ana, ka haere au ki Hamutana, 18 ōku tau, ka hoki mai au te noho i te taha o taku whaea, 20 aku tau. I aianei, ā te tau hou e puta ake nei kua 70 aku tau. Nā, pērā taku roa i noho au ki te taha o Waipareira. E hanga iti noa ana taku roa ki roto me Te Whānau o Waipareira. Nā taku hoa wahine kē au i wero mai, mea mai ana, "He tūranga kei reira e tatari mai ana ki a koe." Mea atu au, "Tēnā pea ā te wā ka uru atu au ki ngā kōrero e kōrero maingia ana e koe." E rua tau ahau hei heamana mō te rōpū kaumātua/kuia o Te Whānau o Waipareira. Tahi mātou ka hui anō kia pōtingia ai ko wai te heamana mō ngā tau e haere mai nei, e rua e puta ake nei. Ka hou atu anō ahau, ko pōtingia anō, kua uru atu anō ahau hei heamana mō ngā tau e tū ake nei, e rua ngā tau e tū ake nei.

E hari ana, e koa te ngākau, ko te mea, ngā kuia, kaumātua i roto i tō mātou rōpū, tino pakeke ō rātou tau, wētahi, puta atu ki te 85. Kei reira wētahi kōrero tino ātaahua, tino ah...i tupu ake rātou i roto ngā kōrero a ō tātou tūpuna. E mōhio nei tātou, i te tīmatatanga o Waipareira, nā ō tātou tūpuna, pērā i a Haki Wīhongi mā rā, i a Dennis Hansen mā, i a Jack Perry mā, ērā o mātou kua huri tuarā mai, engari nā rātou i tīmata i ngā haeretanga o Te Whānau o Waipareira. E tino koa ana taku ngākau, ko te mea, e haere atu ana au i muri i ngā hīkoinga a wēnei o ō tātou matua, whaea, taku whaea anō, ko Mākari, tino nui tana tūranga i Kōtuku, rāua ko Hare, nā, ka neke hoki ki Kōtuku, ah, i Kākāriki rā hoki, te marae tuatahi, ka heke hoki ki Kōtuku, i Te Atatū Peninsula rā, nā, i reira rāua e mahi ana i ā rāua mahi, ki te ako te reo Māori.

Tōku reo, e hanga iti iho noa, ko te mea, i tupu ake au i raro te hāhi, kore rawa rātou i whakaae me ako te reo Māori. Nā, i tupu ake au i roto te kura, tekau kē mātou e āhei ana ki te kōrero te reo Māori i roto i ngā kura. Kia mutu rā anō te kura, ka āhei mātou te haere ki waho, kia kōrero tonu, te tino reo rangatira.

Ka kite au te haerenga mai o Waipareira i ngā rā, i ngā tau kua pahure nei, ki ngā tau e tū mai nei, kua nuku nui kē i raro i tō tātou kaiwhakahaere, i a Hone Tamihere, me tana rōpū whakapou i a ia, ko Ray Hall mā, rātou hoki, me Evelyn, tā rātou Board of Trustees. Whakamīharo ana au ki a rātou, ko te mea, nā rātou i awhi mai, ngā whaikōrero kua kōrerotia e Hone Tamihere, i wōna āwangawanga, i wōna moemoeā, wōna whakaaro.

'Me kōrero te reo Māori i roto te whare tuatahi.' Āe. Ka haere wō tātou tamariki mokopuna ki te kōhanga reo, kia whakaakongia ai rātou ki te kōrero te reo Māori. Hoki mai rātou ki te kāinga, nā, then there's a clash of the old and the new, and when that happens, kua tae mai ko te kōrero e meangia ana, kua ruarua ngā whakaaro o ngā kaumātua, engari ō tātou tamariki, e mōhio ana rātou, kei hea tō rātou ao, i te mea ko rātou e haere ana āpōpō ki te kōhanga reo, kua mea atu ō rātou māhita, koia tēnei ko te reo mō āpōpō. Horekau e mea atu ana ki a rātou, ko tēnei te reo mō ō koutou tūpuna. Nā, ki ahau nei, e kore e ora te reo o ō tātou tūpuna, inā pērā te whakaako i ō tātou mokopuna. Kua ngaro te wāhi e meangia nei, the 'generation gap.'

Te Ahurea
– Our Sense of Culture

Ko te reo kōrero nā i a tāua nei. And the reason why I talk this way, I was brought up in a place called te kāuta. Whenever there was a hui, we go to te kāuta, and in the kāuta, ka kōrero Māori, pēnā he teka, he pono, he rawerawe, he waiata, kei reira kē ngā kōrero. Horekau i roto i ngā wānanga.

Kaha au te hoki atu ki ngā kura reo me kī o te hau kāinga, o te nōta, o Ngāpuhi, and koinā tētahi o ngā tino whawhai o naianei, kia pupuri tonu tātou i te reo o te hau kāinga. Ko tētahi o ngā tino kōrero kua puta mai, they went, no no no, he reo ngāwari tō tātou ki te hau kāinga, ehara i te whakaiti, he reo māmā, engari ināianei, he tika tāu, ngā kīwaha, ngā whakataukī, it's like, kei runga rawa.

Ka pātai mai a Ray Hall ki ahau i tērā rā - "He aha tō āwangawanga mō tō rōpū mō tēnei, mō ngā tau e rua kua hakanohongia atu koe hei heamana?" Mea atu au, "E hoa, pēnā ko tētahi mea tino nui ki ahau i roto i tōku whakaaro, me hakahoki mai tātou i roto i ngā...pēnā e hoa i te rūma, me kōrero ngā kōrero i ō tātou tūpuna. Kitengia ake pēnā tātou e noho ana i roto te kāuta, e noho ana rā i te taumata, e noho ana rā i te kīhini ringawera, kei reira ētahi kōrero anake. Kei reira wētahi o ngā kōrero hātakēhi. I tupu ake tātou i runga wērā kōrero.

> "Many of the kuia and kaumātua in our group are quite elderly; some are over 85 years old. They have some beautiful stories to tell...they grew up immersed in the histories of our ancestors.

Translated into English

My mum and dad were part of Te Whānau o Waipareira years ago. They were Hare and Mākari Pukepuke. As I was growing up, I moved to Hamilton when I was 18, and I came back and lived with my mum when I was 20. Now, next year I'll turn 70, so that's how long I've been living in and around Waipareira. I've only been part of Te Whānau o Waipareira itself a short time. My wife is actually the reason I got involved. She said to me, 'There's a position there for you.' I replied, 'Maybe in time I'll get involved with what you're talking about.'
I've been Chair of Te Whānau o Waipareira Kaumātua/Kuia group for 2 years. We've only just finished meeting again to elect our Chair for the next 2 years. I stood again and was voted in again, so I will serve again as Chair for the next 2 years.

I'm happy, as many of the kuia and kaumātua in our group are quite elderly; some are over 85 years old. They have some beautiful stories to tell... they grew up immersed in the histories of our ancestors.
We know that when Waipareira (the organisation) was first established, it was our elders, the likes of Haki Wīhongi, of Dennis Hansen, of Jack Perry and co, those who have now passed on, it was them who began Te Whānau o Waipareira's journey. I'm very happy to be following in the footsteps of these elders of ours, men and women alike, including my own mother, Mākari. She held an important position at Kōtuku (Rutherford), both she and Hare.
They moved to Kōtuku, ah, they were at the marae at Kākāriki (Green Bay) first before moving to Kōtuku in Te Atatu Peninsula, and that's where they both worked, teaching the Māori language.

In terms of my own (Māori) language, it is limited, as I was raised under the church's teachings, and they forbade the teaching of the Māori language. So, as I was growing up and going to school, we weren't allowed to speak Māori in schools. Only once school was finished were we allowed to leave school and return to speaking our native tongue.

I've seen Waipareira's progress over the years and through to now, and it has made huge strides under our current CEO, John Tamihere, and his executive team, the likes of Ray Hall, Evelyn, and the rest of the Board of Trustees. I'm impressed by them, as, from what John Tamihere has explained, they have provided much assistance with regard to his concerns, aspirations and ideas.

They keep saying to us, 'We must speak the Māori language within the home.' Yes. Our children and grandchildren should go to kōhanga reo to be taught how to speak Māori. When they come home however, then 'there's a clash of the old and the new, and when that happens', that's when we hear talk of the elders becoming confused, but not our children, they know where their world is, because tomorrow, they'll go to kōhanga reo, and their teachers say to them that this is the language for tomorrow. They're not saying to them, this is the language for your elders. So, in my view, the language used by our elders will not survive if that's the way our grandchildren are taught. That's when you get that gap that's referred to as the 'generation gap.'

The language you and I are speaking right now. 'And the reason why I talk this way, I was brought up in a place called' the cookhouse. Whenever there was a gathering, we go to the cookhouse, and in the cookhouse, we spoke Māori, whether we were telling fibs or the truth, whether telling stories to entertain, or singing, that's where all the talk was. It wasn't in the formal learning arenas.

I also try and get back as often as I can to the language schools they run at home, in the north, within Ngāpuhi, and that's one of the big issues nowadays, we need to holdfast to the language of our tribal homes. One of the key messages to come out is, they went, no no no, we speak a simple language in our tribal home, that's not a put down, but we speak a simple, easy language. But now, you're right, you've got idioms and proverbs, it's way up there.

The CEO of Waipareira, Ray Hall asked me the other day, 'What concerns do you have for your group for the next 2 years you'll serve as Chair?' I replied, "Mate, one really important thing to me is, we need to bring back...we need to revive the language and stories spoken by our elders. If we're in the cookhouse, or on the orators' bench, or in the kitchen where the cooks are, there are stories and language specific to those places. There are some really funny stories there too. We grew up on those stories.

I can't comment totally on how things have gone the way it is for Māori, but you know, for some of us, our parents chose to educate a generation in the language, in the ways of the Pākehā, because that's where the money was, that's where your future was. And that's in my wife's generation, so that's how she was encouraged to get an education, and from there you'll be able to be sustainable, self-sufficient. But in doing that there are sacrifices also that came with it. I think we're faced with a situation right now where children have not had the grounding of self-sufficiency or stability. It's amazing that the young people are still reliant on our elders, our nannies, to be their supports and to guide them. There is a need out there for that, but unfortunately too, the only time that happens is when we're at a hui, a funeral, and then you hear our elders talking. But in years gone by, whenever there's an 'annual hui' back in those days, where the whole village got together, and then you hear these elders/nannies speak to the young generation. You don't hear that now. The only time you hear that participation from our kaumātua/kuia group is at a funeral, and that's not the time to preach to them. Diversity has paved the way for other things to replace what our elders, our nannies hold so dearly, and that's relationships within your own home to start with.

It's hard out there now. It's very, very hard economically. And you know, they say, 'Go home!' I been home. That's my spiritual home, but it's not my physical, so you're battling with, do I continue to live here to fuel my spirit because my ancestors say come home? What about the physical? Who's taking care of the physical aspects and earning a living to support the family? You make do, but in the end, your physical wellbeing is where your expertise is. Yet, every time I go home, and I see my people, and I think, oh you're lucky you're back home. When you have a talk with them - they're struggling. And one of the things they struggle with, is because with Māori land, you can't honestly say in a commercial way that you can make a good living out of it, because you're restricted. On Māori land you're restricted, unless you've got funds to help you develop your land to something that you can live off. But you want to reap some financial gain out of your land, and to do that you need to have some funds behind you, and to my knowledge, Māori land cannot qualify for any bank loans to help improve your land. So where's the progress for us going back to our tribal homes? To our villages back home? And I guess that's where my reluctance of wanting to go home, because on that piece of quarter acre section, in Māori terms, there's about 20 shareholders. And we all want something good for it, but nobody wants to make a start. Everybody wants to have a say, it should be like this, or like that, maybe. And today, it's still the same - everybody's busy saying it should be like this, or like that, and still the land hasn't been improved.

So for me, I'd like to leave my remarks that I love being part of Whānau o Waipareira.

Maureen Howe

The things that have made our whānau emotionally stronger and healthier is laughter – a lot of laughter, and fun.

Te Ahurea
– Our Sense of Culture

I am from Ngāi Tahu and Ngāti Toa. My parents had been in Auckland for a while. At some stage my dad had bought bought a bus, a caravan bus - so they had four kids living in there and then mum got pregnant again, she had twins. Then they bought a house in West Auckland through Māori affairs, so West Auckland is where I grew up. As a whānau growing up, oh my gosh, we were all different - all wanted different things. When I was young I wanted to be a nurse, but never talked about it - we just were what we were.

Our association with Te Whānau o Waipareira goes way back. When we were really young my dad was in the original Waipareira council. Before that they were the first ones to come up with the Māori Wardens, and after that, Jack Wihongi and others started Waipareira. I used to work for them for a little while. I think Waipareira has always grown really well, and there is so much happening - you've got classes, you've got the language and everything. I think they've maintained that really well.

When we were children my dad used to have a Māori cultural group - we were called 'Haerenga Rākau'. We were with a few others too that were going around at the time. We used to have that from kids, I mean we were brought up around our culture. My father was learning te reo, and we were all learning together, because he never spoke the language, yet he could understand it. He was born in the age where if he spoke Māori he'd get beaten from school - he was from that era. So we never knew anything. When I was little I never heard people speak Māori at all - I'd never hear them talking and yet we belonged to a Māori church, from the United Māori Mission.

In the last ten to fifteen years, we've been very privileged to be associated with the Māori Battalion members -we've been looking after them.
My brother is a chairman of the Māori Battalion Auckland Association. We actually have a hell of a lot to do with them then, but like I say, we're privileged to have looked after a lot of them, and be in their company. Through this we had a lot to do with marae around Auckland, because we're often travelling with them and we had a lot of fun.

> "We were brought up around our culture.
> My father was learning te reo, and we were all learning together.

Te Hapori
– Our Community

Most of the whānau we are connected to, we were all brought up together. When we were growing up, there were five families in our neighbourhood, five big families. So that starts that relationship, whatever they bring in we got to know, they got to know ours, and they build and just grow like that. And a lot of the kids meet at school. The building relationships just takes time and effort. And friendship, keep the friendship. I think it's all based on caring and friendship, whether it's my working community, my home community.

Over the years the community has changed though - had gains and losses - we've had problems and overcome some. Here is an example of community change: when I was growing up, we had three orchards beside us. One behind us, one up the road, and one across the road from that. We were healthy - that's all gone. All that sort of stuff is gone, and it's brought in too many people, it's too crowded everywhere. I moved away for a few years, and when I came back everything was gone, and it was just awful.

Te Kaupapa Hauora
– Our Health

Feeling good, feeling great - that's good health. We should all be healthy but how do you get away from what you are? Some things we need fixing up but everybody is different, everybody has their own problems, everybody has their own strengths and weaknesses.

I think when we were younger we had more immunity - there is probably something about playing in the dirt - the immunity to a lot of germs. I mean, we might get colds and things like that but we get over them quicker than a lot of other people. And nowadays it's all 'wash your hands, get out of that dirt'.

I would say that the things that have made our whānau emotionally stronger and healthier is laughter – a lot of laughter, and fun. Because we used to have a lot of that in our house, in our family.

To me 'Urban Māori' means that you don't necessarily belong to a group. You're all like we were, 'part of a street'. Let's say we call our street 'Urban Māori' because beside each other we're' all Māori. We were Urban Māori, we weren't brought up speaking it, we weren't brought up knowing much about it. But we were brought up together and we learned off each other - whatever they knew, we would learn. Urban Māori is when you're not taught anything by a marae, an iwi, or anything like that - that's my understanding of Urban Māori.

Ngāire Te Hira

You're brought up in the environment with those leaders, and those leaders had come from the Hokianga to Tamaki Makaurau and they gathered themselves in the city.

Te Haerenga – From the Hau Kāinga to the City

When we talk about the beginning we can't start with me. I have to go back to the beginning, even as far back as the Atua. The beginning starts way back with our wairua. And the beginning comes through the yearning of the need for the whānau, hapū, iwi.

I came to go to school in Auckland, but I also went to school in the North, I went to the native school in Ahipara. My mother and father never went to school. My father was from Waihou, Panguru in the Hokiangā. My mother was from Ahipara.

My great-grandfather was in the war. Places and families were dismantled after the world war. Our populations were declined because our leadership never came home. So my family were in the gum fields and the gum fields had a lot to do with warfare. Without the gum you wouldn't have to put the thing in the musket to make the bullets. So when the Croatians came here and fell in love with us and they ate raw fish and all sorts of fish, went fishing and grew grapes and became winemakers, they came further into the city - my grandparents had come here and had trained at the Avondale racecourse with the Army because that's what our people did when they left Waihou. When they left up North they came into the City, they were gone for many years in warfare. And our women were left at home.

So coming down to Auckland wasn't so much as developing our tikanga, it was about getting some income because our men had left the shores. When we first came here we moved to the city and my grandmother brought land on Rangitoto Island, and we all went there. My other grandmother, she used to come down to Auckland and come to the Island, and all she wanted to come there to go fishing. One day my father said to her, 'whaea you can't go fishing, no women allowed'. So she went back and dressed up as a man. The trouble was my father and my brothers knew it was my granny so she had to get out of the boat. So what she did, she started to karakia on the water and then she took a spear and went floundering, when they came home they had no fish, she hung all her fish on harakeke, threaded through and hung it out the front of our place and they had to walk past the fish she caught and they didn't catch a thing.

My other side of the family ran the Deli restaurant where the Casino is now, they were very entrepreneurial people, we made our own wine. My first job was down at the Auckland Fisheries and I got there because we ran fish shops, it was business. And I think it was entrepreneurial. That was my mother's side.

On my father's side was my aunty, who was running the dances at the Māori Community Centre. Auckland was a hub; Auckland was a place where everything was happening. The people started coming into Auckland, the guys that came from overseas. The Māori Community Centre was a place where everyone went, we did not have any marae for people to have tangihangā at and several times we'd lay people at the Māori Community Centre.

Te Ahurea, Te Hapori
– Our Culture, Our Community

We had people like Whina Cooper, who had some wonderful ideas, and Mira Szászy had come to town and had become a student and graduated with her degree. Pat Hohepa was a leader that our people were so proud of - I'd have to say that our leadership were tough, they were very strong people. There was talk of building a marae out at New Lynn in the early stages, and they went and got land but instead of becoming the marae, it became the garden. And there was some wonderful people here, my cousins were all at Te Unga Waka, and the different haahi, the different churches were the bond. And the people in the different churches, like Whina - she was the guru behind Te Unga waka, with all her cohorts from the Hokianga and all the Catholic Māori churches. There were the Ihakas from Te Aupōuri in the Anglican churches, then there was the Ratana movement because Ratana had been through this way. So Ratana had little prefabs popping up all over Auckland, but still there was no marae. So when we were at the Māori Community Centre, that was like the marae.

But yeah, you're brought up in the environment with those leaders, and those leaders had come from the Hokianga to Tamaki Makaurau and they gathered themselves in the city. So what happened in the inner city is that Pacific Islanders started coming to Auckland, then they started mixing us up and they ended up in the inner city too. It was a bouncing place, a lot of people, Polynesian Panthers, all the 'in' things of the day. We could tell lots of good stories I think - in those days we joined such things as the Nuclear Free, Mana Māori Motuhake. How we came together, well our parents weren't like that, they never went on any marches, they never got into political debates and things. They had debates just on which carver and which carvings they're going to have inside the whare.

Waipareira was part of that new movement – so many stories of the beginning, stories of what happened. We had a Pākehā CEO when we first started and his name was Pat Hanley. When he came for an interview about fifty of us interviewed him, the whole whānau interviewed him.

> "Waipareira was part of that new movement – so many stories of the beginning, stories of what happened.

There was no HR, there was no procedures or policies - those were brilliant days. Tuck Nathan, who was the chairman of the day said to him, 'you know we're going to have you, because you're a Pākehā'. Pat was an Irishman, he worked with the first nations in Canada. I worked in Māori Affairs then, and Connie Hanna, who was the Director of the day, she said 'you know that guy, he doesn't even have a pen or nowhere to sit, so we have to house him'. So the first part of housing Waipareira Kaimahi was this guy, who sat in Māori Affairs, he didn't have a pen, he didn't have nothing. And Tuck Nathan said 'well if he mucks up, we can at least say a Pākehā took us down that track'.

Waipareira encouraged us to get our education sorted – so to go back to the role of wairua that I mentioned before, when you go into those places, when you go to the universities, well those are the whare where you learn a lot, because the wairua will engulf you and that is the wairua that begins to open your ways to know, you see things you've never seen before. You hear things that just continue to develop you, your wairua. Wairua is wairua, and you just keep your wairua fed. I don't care if you can't korero Māori, personally you are Māori. And your Mauri will develop that once you know that. And when your Mauri is developed, your wairua will be developed and the Reo is there, it will come. We have to stop apologising, we have to stop justifying because we walk on water – I say it as a joke, but we do, we actually walk on water. Our Toto, the water in us comes from Atua, that connects us. I believe that we walk on water and we have to just stay up, we have to stay afloat - because just imagine if we all sunk! There'd be no one here.

I have gained a lot from being part of Waipareira - I have gained because I have touched the wairua of those who have gone before me and those who have formed Waipareira, and those who are to come. I am here because I have to be here. Someone's got to be here and we are all here. It's not about me, it's actually about us. When we talk about role modelling, we have to stay here and be the role models for those to come, and many more will come - we're still in that world of light. And when we're in the world of light it's the place we come to expose ourselves and to put our best on. You know, I want to be in the pinnacle of that light for the whānau, so they will follow

A lot of people hate our guts, because we talk a lot about 'Urban Māori'. Every time we have a big achievement some people are so mad at us. Why are they so mad? They don't realise that way back when we wanted something like this, we couldn't do this. The sad thing about it is that our people don't read financial reports. They can't see the worth in the resources that we bring. And when we go to the moon, or when we go to another place we will equip ourselves and our whānau first. Find a solution that's positive, that's going to take us to the place with the air points. I call them 'air points', which is to say that we've got the directions through Ngā Tini Whetū.

But you know, Ngā Tini Whetū is a bit like that. Too many people are too scared about where we're going to go to, and why? Because they're not properly equipped. They're not properly ready for it. They can't go there. They don't have the information. They don't have the whakaaro, or they don't even have their historical 'oomph' or they don't understand Ngā Tini Whetū. Ngā Tini Whetū is to go beyond the stars. We've been stargazers - we're stargazers our whānau. I say we're stargazers because the idea around Ngā Tini Whetū is that we will go to places where others have never been before.

> “
> It feels like we are fighting to keep our culture.

Roimata Hansen

Te Haerenga – From the Hau Kāinga to the City

My parents came from the far North. My mum is half Tararā from Waiharara, Kaimaumau. My mum had nine other siblings, and most of them were born in the gumfields. When mum was about fifteen her and her cousin moved to Whangarei and took on a position in a hotel, and after that she came to Auckland. My dad stayed up in Pamapuria until he came down to Auckland - until he was about nineteen.

My mother had heard of dad through her sister who married dad's cousin - and mum would do rock'n'roll at the orange ball room on Symonds Street, where she met my dad, and I think dad chased mum, and mum just didn't want a bar of him for a while, but then they were married in 1957.

My parents lived in Ponsonby for a while, which is where my sister and I were born. When my brother was going to be born, we were to go and stay with Nanny and Pop in Kelston, West Auckland. In those days you could subsidise your family benefit to buy a house, and that is how most of that generation would have got their homes, by subsidising their family benefit. That's how we bought our first home in Te Atatu South. From there we moved around, but we always stayed within West Auckland. West Auckland is like our security blanket. I've considered moving out once or twice, but no way do you leave the West.

I've always wanted to be a nurse, so that's what I did. Mum was a foundation staff person through her maternity nursing at Waitakere Hospital. Dad always said 'local jobs for local people' - he couldn't understand why people have to leave their place to go and work elsewhere.

Te Ahurea
– Our Sense of Culture

We knew mum was Croatian because she always sung us the Croatian songs, and we'd ask her what that was and she said 'it's our Croatian song, it's what my dad used to sing when we were growing up', and her older siblings spoke Croatian. I said to mum, 'had your whānau not been so young when your father died, we would be brought up Croatian not Māori.'

And as for the culture being in our home, the big culture in our home was, dad would go and help a lot of Māori, he'd bring them home or he would go off and help. We'd also get taken to Hoani Waititi Marae and we'd see other Māori. But it wasn't until my brothers were in Rutherford with Mrs June Mariu and I was in her reo class, that I tried te reo - yet our parents spoke Māori in the home, and my grandparents, because there were things that children were not to hear, so they spoke Māori. After a while, as you grew up, you started knowing exactly what they were saying because they were saying the same thing basically each time. We learnt those words but my brothers now, especially my young one, he's really good with te reo.

We grew up in our house with people like Waka Nathan and Collin Meads - they were friends of ours and they stayed the night, because they were all going off to training the next day. The only reason my dad never got picked for the All Blacks is because they were going to South Africa and Sir Fred Allen was worried dad would start apartheid; that was the reason.

> "My father was made an honorary West Auckland Indian because he took on the Indian people who came into West Auckland and he taught them the culture.

Te Hapori
– Our Community

The West Auckland community has changed a lot since those days – so many more different ethnicities here - even my grandchildren are going off to learn Mandarin and Cantonese. It feels like now we're fighting to keep our culture. I think maybe others have sneakily come in and started changing us, who we are. My father was made an honorary West Auckland Indian because he took on the Indian people who came into West Auckland and he taught them the culture. So now when they want something open, they call on the Māori community to come and they say, 'because that's what your papa taught us. This is your land and it won't work unless we have all the elders there and they give the approval for us to have this done'.

Waipareira has been a big part in supporting whānau in West Auckland. In our community, who does not know about Waipareira? And if you don't know, well, you don't need to know. One of the programmes I did was 'parents as first teachers'. I first heard of that way back in the day and I would see the cars driving around, and I'd ask my dad about it, and he'd tell me that they go down here to support whānau, bringing everybody together, being there for them, taking them to these appointments, being there for the mothers, and not only that - it's an opening of being social. It's not just about health, or not just about social, it's about the whole holistic of the family.

Te Kaupapa Hauora
– Our Health

Health is about what you eat, your education, your giving and receiving, how you grow, and your understanding of your family - that's health to me. The other things that are part of health are church and our Māori culture - meaning you've got to do your karakia in the morning, you've got to do your karakia at night, and all those things to keep you wairua healthy.

The things that make for a healthy community are all about availability to services, like at Whānau House, accessibility and availability. Also, the quality of our kai is really important - back in the past, you had your own vege garden, like my nanny, she had not only the vege garden out the front but she had all the fruit trees out the back. But the ground was a lot different then, it had magnesium in the ground. Nowadays, they've all go the processed stuff, so you're just eating a lot of chemicals, but you need fresh food.

Emotional health is all part of it too – for me, prevention has always been the cure. Emotionally, we were just really around as a whānau. Back in the day when I was raising five children, no TV, no telephone, no car, I would have the assistance of my family to rally around me, to ease my burden.

My nanny always said 'if you want sleep, you wait until you're dead. Plenty of sleep when you're dead.' So that's what we were brought up with. And with dad being all over the place, well, we got used to that. We would go with him all over the country. Dad never slept and neither did we. We do what we do because you do what you've got to do. The relationship that we had with my dad gave us a pathway to do what we want to do, when we want to do it.

'Urban Māori' to me means 'city Māori'- like back in my mum's day, when she was brought up, she calls it 'the back of beyond', there was nothing there. But she also says that's where you find tikanga, that's where you know your place and you knew when to speak. But you come into the city and everybody thinks that because they're making a dollar more than everybody else, they think they've got a right to say anything. People, they can just lose themselves.

> "Health is about what you eat, your education, your giving and receiving, how you grow, and your understanding of your family - that's health to me.

Valetta Matenga

I feel like my whānau are survivors, and coming from a large whānau we looked after each other. That's the teaching from our great grandparents, our grandparents and our parents.

Te Haerenga – From the Hau Kāinga to the City

I was brought up in Te Tairāwhiti, the Gisborne area, but most of my whānau moved to Wellington. On my papa's side I am Ngāti Kahungungu and Ngāi Tahu, and on my mama's side Rongowhakaata and Ngāti Porou. We were brought up in large whānau, there were seventeen in my whānau,and twelve of us grew up to adulthood. But the urge then was to get out of our little village and to go and find work - the only jobs available in those days was working for Watties, working in the hot sun all day, picking tomatoes or whatever the vegies were at the time - it was hard work. So that was one of the main drives, for us to get out of where we were, we just had enough. We just wanted to get away from that kind of lifestyle and to get into the big city, because we had heard so much about living in the big cities.

Coming through the education system we were brought up like Pākehā, we were not allowed to be ourselves - and by that I mean we weren't allowed to speak our own language, and standing to attention while we raised the flag and singing 'God Save the King', dressing and looking like Pākehā. The only time we heard Māori being spoken was at a hui or with our grandparents or when my parents wanted to say something they didn't want us to know. Although it was around us, we didn't speak it. It's actually one of the sad losses I feel in my life, that I've had to grow up to become an adult to want to learn my own language and culture.

For a while I was brought up by my nanny and when my nanny passed away, I was brought back to the whānau. I was raised with her way at the top of the Whare Rata hills. My nanny was a healer and I would often go to the Rātana hui with her and there was a blind faith healer, so this is all observing and watching and going with my nanny to wherever she went, and just looking and listening and watching. So that's a part of my culture that is precious to me.

Our marae was Ringatū and on my mama's side was Rātana- so on one side we had Rātana and my dad's side was Ringatū. We'd go to the marae and as children we would hear the Ringatū Minister rattling off his karakia - we got to learn and we had to listen, of course, we couldn't just play around, we had to sit through the whole thing and listen. So to me that was a part of my culture and something that I have retained to this day. Being brought up on both sides of the haahi and then finding my own way later as I left home. So my taha wairua was a big huge journey, a big huge search which I did for myself. I went to Ringatū, Haahi Rātana and still not satisfied and then I worked for a wonderful couple, and just looking at their lifestyle, how wonderful they were to me and to other Māori in our sewing factory, I went to a Christian church and it was from there, it was like the light switched on and I've been a Christian ever since. But I appreciate and still respect other haahi that I was raised around.

Moving to the city, I went into a sewing factory, from there I moved into the army, because in our village, most of our whānau had names from overseas: my name's Valletta Tere Egypt, and we had uncles and parents who had gone overseas to fight for New Zealand, Māori Battalion. A lot of us got names like Crete, Tunisia.

Looking backwards I guess some of the sad things for me, in that time, was trying to look after our uncles that had come back from the war. Seeing the state they were in, and as children we had to look after them and their lives were something we didn't fully understand at the time, but looking back it was really sad that they came back as broken vessels that could not be repaired. They had no help, no government assistance, nothing, so it all fell back on the families to look after these shell-shocked broken pieces.

I came to Auckland in 1965, and in 1998 I moved out to West Auckland, where I worked as a Māori Advisor for the New Zealand Employment Service. At that time te Whānau o Waipareira were wanting to set up a sub-office for the New Zealand Employment Service and have it based up at the Trust here, which did eventuate, it happened. And I was one of the first Kaimahi – though we weren't called kaimahi, we were called 'work brokers' because I looked after the employment side of things. So my involvement with Waipareira goes back there. Because I was based there up at the Trust, I saw everything that was going on up there, all the Roopu Kaumātua meetings and the karakia sessions and everything.

Te Hapori, Te Hapori Ahurea – Our Culture, Our Community

Once I moved away from home my relationships with my whānau back there did change - because you go home to visit and it was like you were an outcast. You got comments like 'you are up yourself', and 'your talking has changed, your clothes, your hair'. Straight away they thought you were rich - they looked at you and if you had a flash car, 'where'd you get the money from? You must have stolen that'. So it was quite negative so sometimes you just didn't feel like going home because of that. But you did change, you had to, not change inside, but it was more of an outer, exterior change, because you knew someone who had come straight from the country by the way they dressed. So we got used to dressing how the city people dressed.

What I missed most of all when the old people passed on was the whānau hui they used to have. It was similar to counselling services that we have today - if there was any raruraru, problems in the whānau, they would call a hui. Of course we'd all rock up, some still got hangovers from the night before, because something happened last night, like so and so threw her ring out the window, or so and so bashed somebody up, or got drunk and smashed a car or whatever and immediately a hui was called and it really was fantastic, I loved it. The kaumatua would head the hui, say mihi, karakia do all those things and then he would say 'It has come to our notice...' and we would sit there like sheep. He would draw out from each one of us our whakaaro. It was beautiful, it was the best counselling I have ever received - what would happen was that there would be tangi, people would be just breaking down, there would be apologies, all those things, and we left the place just feeling fantastic, we'd be hugging each other and kissing.

I feel like my whānau are survivors, and coming from a large whānau we looked after each other. That's the teaching from our great grandparents, our grandparents and our parents, who taught us what to learn on our marae, how to wash dishes, how to cook, how to clean, how to look after manuhiri when they came. So you became like a servant, but you enjoyed doing it because you knew that was part of your heritage, part of your growth and development and I think a lot of our people in the city don't even link to a marae anymore. So from that marae, from our homes, this is where we learnt as children how to care for others as well as ourselves.

Now many of us who live in the city have found a way to re-connect - we started whānau lunches, so once a month we would have a whānau lunch. It was a time for us to sit down as a whānau, introduce ourselves and then look at achievements. It was fantastic, absolutely, and we still do that. Because you can get lost in the city, and people say 'I'll come and see you', and they live just down the road and you don't see them for one or two years.

I believe that for most of us that have come from the country it has been easy for us to set up in the city because we're a communal people. So we already have our communities established back home, so to come to the city, and yes you were lonely and isolated at the beginning, but then you form your community around whatever you are doing, or where you are. For us it was having our whānau lunches that helped us to have those links, but also my church, that's my community - and my neighbours are my community.

> “We can throw all sorts of services at our people - and I’m talking about housing, health, all those things - but if inside of us is not well, then we’re failing.

Te Kaupapa Hauora
– Our Health

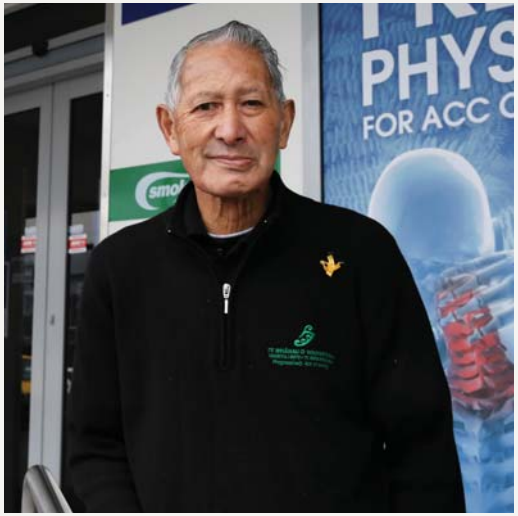
In terms of health and wellbeing there has been such a big change to how we live – as kids it was outdoor living, fresh air, plenty of fresh air, swimming in our awa, our moana, climbing trees doing all sorts of things that kids these days hardly do anymore. We weren’t on a diet but it was just that we were miles away from the nearest shops, so we didn’t eat junk food. When I came to the city you just got caught up with everything else that was happening around you - I was surrounded by smoking and drinking, friends and of course, cooking really went out the window, it was just takeaways, fast foods. So there needs to be a whole mind shift on food for our whānau because I think it’s just too easy for our whānau to go out and get whatever is out there.

What happened was my dad died young, he was 57 when he died and he had a heart attack, then my brother died, he’d just turned 65, and then a sister died – they’d all had heart attacks. Now that sent a sense of urgency if you like through the rest of us - it sent shockwaves through our whole whānau. As a result, the whole lot of us now, are working to stay healthy - so for the first 40 years of your life you abuse yourself and then for the next 40 you’re trying to fix yourself up. Health for me is big. I’m looking at myself and thinking ‘just because I’m a kuia now do I just slow down and become a couch potato?’ No, you need to get up and go to the gym and get fit.

But that’s not all, because to be really healthy we need to look at our taha wairua. We can throw all sorts of services at our people - and I’m talking about housing, health, all those things - but if inside of us is not well, then we’re failing. We talk a lot about our taha wairua and unfortunately often it’s just a head knowledge, we don’t know the depth of taha wairua. We’ve become unbalanced as a people. We are building ourselves up on one hand, our physical wellbeing, but our emotional state is not being looked after all that well - I believe that’s the part that’s lacking in our people, that’s needed to help our people in the long term.

William Tangariki

As one of the kaumatua of Te Whānau O Waipareira Trust, I have to really look at things in terms of our kaupapa and tikanga Māori. And kōrero because of that, now my mahi now is far and wide – and I found out my identity.



Te Haerenga – From the Hau Kāinga to the City

For me in Whangārei there wasn't much going when I left high school - it wasn't that great. Although, my father did get me into engineering with a company in Whangārei, I blew the apprenticeship. I had my reasons - because I always felt that whatever I put my hands to, I need to be really positive from day one. I suppose for me I knew exactly what I wanted to do. So all in all, I decided to simply say to my father, 'look, I think I want to go to Auckland, because then I can find something that would suit me.' I suppose it's really saying, 'well, where do I go from there'? I suppose that was a first port of call, to come to Auckland to become very urbanised.

In my upbringing we had a very strong wairua, in terms of karakia and wairua - and our marae was not only a marae, but a wharekarakia and urupā, so it's all in one. I was brought up being a whāngai to the Kake's, and of course I would be brought up in terms of tapu wairua. In those days, the Anglican church was spread quite widely within the hāhi in the north.

So when I came to Auckland I was naturally drawn to the United Māori Mission, who had hostels for boys and girls. Because I had known them in Whangārei I came here to Auckland and lived in what was a combination Māori boys high school under the United Māori Mission, Gillies Ave. Māori Trade Training was born at that time too, which was one of the most successful Māori Programmes ever. And of course, when we're under the Māori Trade Training, then they had young men and young women like myself coming from the country and looking for mahi, so there was an influx at all these hostels.

What happened in my case, as I was already influenced by karakia, taha wairua it was only just a matter of another new lifestyle. Many of the boys and girls came from wherever, but we had a strong influence in terms of wairua tapu - so everybody brought their hāhi. So whatever your hāhi is, you came and lived together. And I suppose that's where in terms of kotahitanga, and whānaungatanga, all those terms, it worked well. And of course we talk about tiakitanga, that was there, because in a hostel we were looked after - it was like a home away from home. All you had to do is go to mahi, go to work, come back. I suppose that is why coming to Auckland, and getting away from home was a good transition for me.

Also I met my wife Violet at the girl's hostel. She's from Tainui, Maniapoto and I'm from Terenga, Paraoa, Whangārei. Under the United Māori Mission, as I said, we had girl's hostels and we used to combine karakia. And what happened then was of course we met, we got married - we got married at Tūrangawaewae.

I suppose I can say that I was very ambitious, but at the same time I was very conscious of what I was doing. I was not leaving home like the prodigal son. And there was a term used 'wine, women and song', but it wasn't quite like that for me. But as I said, I was ambitious enough. What happened was when I came here, after all is said and done, I knew that I really love cars. I was never into being a mechanic, a spray-painter, a panel-beater, none of those, but I had the opportunity of working for a car dealer. Working for used cars, and one of my mahi was detailing, which means that I would polish and clean the cars ready for sale. And so I worked for a car dealer and then I decided to say 'I want to go on my own'. Now, Waipareira always has been its own boss, but I was my own boss way back then because I was ambitious enough to start my own car valet business in Newmarket. I was the only Māori. And do you know, for me that kind of lifted our Māori. Lifted our profile, our wairua - it was a testimony for other Māori to be in business. One of the things was, when you and I are in competition with Tauiwi, I thought, as a Māori, I need to lift up our mana - we look at all these wonderful awards, these taonga that are given, education, health. So in my mahi, one of the taonga that would stand out among the crowd was about the Rolls Royce car. What happened was that I was working away and a guy pulled up in a Rolls Royce, and he came over and asked me if I would look after his car - service his Rolls Royce. So how do you like that? I may not have got an education award, but that was award for the mahi that I was doing as a Māori.

Te Ahurea, Te Hapori
– Our Culture, Our Community

When I was in the hostel I did not want to know Māori. I was brought up in a Māori home and my parents kōrero Māori. But for me I did not want to know Māori - when I was in the hostel, we had kapa haka. I did not want to know that - my life really was nothing to do with Māori. I made hundreds of excuses. And of course that is the most strangest thing. That you're a Māori and you don't want to know. Now I also knew that must be some other DNA connection somewhere. So I eventually found that I was a Māori and my father was a hainamana, a Chinese, my mother was Māori; so that's me.

But I was confronted in time in my later life, I was confronted with wanting to find my Māori side. I think it's only as I grew up, and I became more involved in the church, in the hāhi . But our church here is Waitakere Community Church and we use that resource centre here, in Henderson. It was then that some of the elders confronted me, and so I started to think a bit. And sort of started to get a little... kind of accepting who I really was. So I started to get more interested in tikanga Māori and te reo Māori. And of course in a position where I am, as one of the kaumatua of Te Whānau O Waipareira Trust, I have to really look at things in terms of our kaupapa and tikanga Māori. And kōrero because of that, now my mahi now is far and wide – and I found out my identity.

I also think Māori culture has changed these days. Growing up in those days I suppose we had what we call 'tūturu Māori' then - the language, the whakaaro, the tikanga, all of those were there. But there has been a shift allright, to what I have seen of what we term as the modern Māori today. And that confuses a lot of our kaumātua kuia. Because some of the reo, some of the meanings, if you listen to Te Karere and see where some of the wording has come from, a lot of our kaumātua kuia are scratching their head and say 'what's the meaning of that? Nō wai tēnā? Well, that's new, never heard that'. It wasn't like that in my time. Also in terms of competition now, there has been a big shift too - looking at your local, your provincial, national and then international kapa haka and where it is. And so this is the modern Māori now.

> "I was confronted later in life with wanting to find my Māori side.

When we came to West Auckland, Violet and I got involved in the social welfare home. We tiaki part-homes, and we also looked after hostels under the United Māori Mission. So what happened then was that we were renting a whare up the road, ten minutes up from Waipareira Trust. I have a strong affiliation with sport, and that's how I came to Waipareira. If it wasn't for that, no way would I've entered the door, but because of that I've been with them ever since. So as the Trust came into being in 1984, I've known all the kaumātua and kuia there since.

I think Waipareira is well developed because of our culture - we're very whānaungatanga, we're whānau orientated. So that in terms of being able to see that whenever its about Māori, you go to Māori. That's where we draw our culture in terms of our aroha, our culture, our mana. If I see down the road there is a whole building of tauiwi, we go to the Māori place instead. Here we have a whānau house so that it's all under the one roof. So that we don't have to go here, go there - hōhā noiho. You've got kaumātua, you've got whānau and family- we're kaupapa Māori.

My involvement in the community now is not just with our roopu kaumātua whānau, but Violet and I have a very open door. And I believe that at any age you can awhi whānau, family, and communities out there - I think, there needs to be some direction and some awhi from kaumātua kuia. But also in terms of the community, there is my role among tauiwi as a cultural advisor. In other words, that should be a professional role of the kaumātua - that's how I acknowledge my role. I do a lot of pōwhiri, and I'm involved with a lot of kura. I'm involved with Universities. And it's giving awhi and help to whānau, family and towards the community - and importantly, to tauiwi. A lot of our kura don't understand there should be a kaumatua, a kuia, there to help them, to guide them, and to show them. That's one of our mahi. Not just to keep it to ourselves, to Māori noiho (only). We're very inclusive, we're wide open. We keep an open door. So, what a far cry from when I was a young person who did not want to know about Māori! Isn't it wonderful to know that I found my true identity? I have an identity and that's a practical identity in terms of Māori. I can integrate that, I can be one or the other, or I can be both. And I think for me that is okay. But underneath it all is our kaupapa. Our Māoritanga in ourselves - in our culture.

One of the things that I found, is to have a good wairua, have a good attitude. We had respect. We had a good attitude. We had a wairua. It's really saying, the keynote for my success is to be part of a whānau, to have love and aroha.

> “
> And myself, I would call myself an urbanised Māori, but I also see myself as ‘te iwi manawa roa’. It’s a choice you make.

Wimutu Te Whiu

Te Haerenga – From the Hau Kāinga to the City

On my father’s side I am Te Waiariki ki Ngāpuhi, Te Rarawa ki Ngāpuhi, Ngāti Kahu and Ngāti Whātua – Ngāpuhi nui tonu. On my mother’s side I am Ngāti Kahu, Ngāti Kuri and Ngāti Hine. I was born in Ngāpuhi – Hokianga and we moved to Tāmaki Makaurau in 1958.

We moved from the north to look for work and the many opportunities that my parents or grandparents could not provide – so that us children could have more opportunities. To have work was the main thing. To have food on the table. To have opportunities we would not have otherwise if we were still living up north. I remember when we came here - our place was a broken down, old, shabby halfway house which was at Waipapa in Parnell. I will never forget that place. We had just got here from the north and we shifted into places that were involved with the Catholic Church.

My parents kept me connected to the North no matter where we went. My parents were born in a world where there weren’t any lights, there was no power, and there wasn’t any warm water. You needed to go to the river to collect water and then warm it on the fire. Therefore, there were many good things that my parents saw when they came to the city.

There was only one language you heard home in the north and that was the same language still flowing within our home when we moved to the city. Most of us in Freeman’s Bay, Parnell, Ponsonby, Grey Lynn, Westmere – each whānau had their own reo. Every community had their own reo. It was never a rule that we had to speak Māori. You listened so you could hear the warmth of your parents – their instructions, whatever they believed or said. There wasn’t really that much difference in what we heard or learnt in the north.

To explain my connection to West Auckland it’s better if we go back, the generation before. If you look within that generation and the parents that resided in Te Atatu and those who worked in the Māori Department – there were those great leaders. Even though they didn’t see themselves as leaders, they were the treasures, the repositories of knowledge.

It still sat within our hearts how to instil, to embed what we were taught from our hau kāinga. But where was a place to embed the tikanga of the various iwi, their language and their customs? Where was a place where we could meet, to laugh, to sing, to do kapa haka, all those sorts of things? From there, to my knowledge, commenced the beginnings to establish a marae. We started to search for land to erect our marae. Yet what was the purpose of the marae? It was the reo. Who would stand and be its pillar, an example of te reo? Hoani Waititi. Who would advocate this cause? It was Waipareira, the whānau of Waipareira who would champion this cause – they were there, they reached out their hands to support the community, whānau, hapū, iwi. They were there to help develop and progress the community within the vision laid before us by our parents.

Waipareira have been one of the forerunners driving that for people residing in urban areas. To set up networks for them and assisting them when they come to the city. So they were the social providers – the service providers at that time. But organisations like Waipareira, they’ve been at the fore-front, the driving force of that kaupapa.

And myself, I would call myself an urbanised Māori, but I also see myself as ‘te iwi manawa roa’. It’s a choice you make. I will also always be Ngāpuhi. My children will always be Ngāpuhi. Those who come from the Coast will always be Ngāti Porou – that’s how I look at them, but collectively, I will continue to look at us all as ‘te iwi manawa roa’.

Te Kaupapa Hauora, Te Hapori – Our Health, Our Whānau, Our Community

The word health means maybe this: you should look at the four winds, health is there, in the four winds. The four winds blow no matter where you are from. If you don't have the wind to capture in your body, your spirit, your mind, your heart, the flesh, you will be in trouble, and the wind too because it blows. From where? From the four winds. It blows so the person can live, so that they may survive. But the sign, the reason why God created the wind, was for people to live. That is the true gift of hauora, the relationship between the hau (wind) and the person so that they could live. That is its whakapapa, its genealogy, its relationship to us.

To have health first of all you need to make that choice. In regards to spiritual health, do you have to be a religious person, or a church person, a catholic to achieve part of your spiritual health? No you don't. It also goes for your psychological health and your physical health. You have a choice.

I suppose to me it's the reo and its associated tikanga. The reo is the vehicle, the binder, the friend of our reo and its tikanga. Even those that don't have the reo, they are still able to capture it through listening, that treasure touches them. If you have a Māori mind and thoughts, it helps you.

How do we keep communities healthy? One of the most important words is equality– equal opportunities as what was promised in the Treaty. If they are equal, then the Māori, the indigenous people of this land will thrive – our health and wellbeing, our knowledge acquisition. They would thrive if we were equal. If that doesn't work, then one side will always be down, and people will not reap the benefits that they are entitled to under the Treaty of Waitangi.

My whānau have grown stronger through knowledge. Even through the ups and downs, they still stand strong. That is the gift, that skill, being handed down to our children and our grandchildren. That is how they will be. I am not saying that is what it's like for everybody, I am talking about my own children and grandchildren. Yes, they stand strong and achieve their goals and what they can envision. Why? Because they can see beyond the hill and see what is better on the other side. That is what I have seen within my children, within our whānau.

Me, I am in my twilight years, the twilight zone. Maybe I will be able to see the fruits of what all my children are able to achieve. The fruition of those achievements is up to them, no matter where they are.

> "It was never a rule that we had to speak Māori. You listened so you could hear the warmth of your parents – their instructions, whatever they believed or said.

> “Waipareira has come from a place of knowing what its community needs are. There’s an emotional and psychological, connection with the community.

Raymond Hall

My father’s origins are from Auckland; my grandparents lived in state housing in Mt Roskill. On my mothers, side my grandparent’s moved down from the north and they settled into a home in Auckland City. Our family lived in Te Atatu North.

When we were young, our parents told stories about the causeway what’s now known as the North-Western motorway, before then Te Atatu was a pretty isolated area. The first families who settled in Te Atatu were mostly Māori families they were already here, Te Atatu was a Māori community, and in many ways, it was good growing up here. We were encouraged by our mother to be humble and respectful toward other whānau. Our father’s advice was steadfast to be strong through adversity and never to give in. So they encouraged us in different ways. They taught us to be responsible and honest in all our intentions and actions.

Te Hapori, Te Ahurea
– Community and Culture

We had a Pākehā father– he was kind of hard on a lot of things Māori, so he discouraged us from participating in Māori things. But our mother was very different. Mum made sure we went home for tangihanga and unveilings and pushed us into our culture. She was an important factor in us taking part in our Te Ao Māori through kapa haka.

We went to Matipo Primary School, and Papa Pita was our kapa haka tutor and along with all the other Māori kids in the school we all went to kapa haka and competed at different schools. Outside of the school hours, kapa haka was held at the Te Atatu Community Centre and Hoani Waititi Marae with all the other Māori kids from Te Atatu, Henderson, Ranui, even the kids from Herne Bay in the City, were coming out to kapa kaha practice.

Practice was split into two groups starting with junior Manutaki, and then after that senior Manutaki, all led by Papa Pita and Whaea Aroha. Kapa haka played a vital role in the beginnings of our West Auckland community. It was the heart of a legacy that we all shared. We had always had good community leadership, Papa Pita, Whaea Aroha, Papa Fraser, Whaea June, Whaea Tuini, Whaea Mavis, Papa Don Rameka, Whaea Mihi Te Huia and Uncle Jack Te Huia they were all here developing the community.

All of this is happening in the early 70s, and Kōhanga Reo hasn't arrived yet. So we're still using names like aunts, uncles, or Mr and Mrs. I didn't know what a kaumatua was because I learned from my mother the story of Rangatira, but our culture was being diluted into transliterations like Nana-pa and Nana. The big breakthrough came when the Kōhanga Reo, opened at Hoani Waititi Marae and we started to hear and learn more kupu Māori.

I remember going to meetings with my mother, I was probably about 8-9 years old. Those meetings were in the garage, uncle Tuck's garage. So you'd go there, and uncle Tuck and others would be socialising ideas about Māori identity and welfare issues affecting many of the whānau in West Auckland.

> "The big breakthrough came when the Kōhanga Reo, opened at Hoani Waititi Marae and we started to hear and learn more kupu Māori.

At the time, I remember sitting there with my mum, watching them all talking about a better future, I didn't understand the importance but I did recognise these meetings were about Māori families and helping each other.

When our mother passed away, I was 16 and it was hard for all of us, very tough. In some ways we were fortunate because we had a good community; and we felt supported by the other families watching over us. I'm grateful for our older sisters as they played a significant role in place of our mother.

I met my partner a couple of years later and we moved out of Te Atatu, we went flatting in Kingsland; but it just wasn't the same, it didn't have the same sense of community as Te Atatu, also we didn't know anyone in that community, so we decided to move back to Te Atatu. We had a lot of familiarity with whānau there and we were lucky in many respects because our community cared.

When we moved back to Te Atatu, we would go for walks and dreamed about owning our own home. We had saved a small deposit, and had found a little section which we thought we could afford, then we had a builder come along who told us he could build a home for us. We went to Māori Affairs to apply for a home loan with our deposit however we were turned away. So we went to Housing NZ which was in the John Henry Building at that time, now it is the Whānau Centre. Housing NZ accepted our application for finance and told us we needed a lawyer to proceed with the application, they gave us a number of a lawyer to ring but they were too expensive and we could not afford them, at that time Waipareira provided free legal advice and explained what we needed to do and referred us to a cheaper legal service and it all worked out for us.

When we reflect back on this advice we realise that without it we may not have pursued this dream of owning our own home, because for a young Māori family with kids and little knowledge on how to purchase a home and being knocked back initially we became a little lost and we didn't know what the next process was, thankfully Waipareira stepped in, without that support, our pathway could have been quite different.

Waipareira is a big part of West Auckland Māori community. It's built a strong connection with the Māori people who resettled here away from the ancestral homes. Waipareira has played a significant role in ensuring that Urban Māori here in Auckland, can access their culture. In the first instance, Waipareira is a whānau; it's not an organisation. So you're getting that connectivity to your community. Our door is open to the community. We've been delivering healthcare, social-care and education to the community for a long time now.

I'm a great believer, that every baby, every child, in our community by the time they hit five should have a secure sense of cultural identity. I think that's really important to have a positive sense of identity. And it doesn't mean only owning your Māori culture, that's the beauty of our culture; you can walk in both worlds. We are still getting told off by our elders because we don't share enough about our culture, we don't know enough about our Tikanga, about our Te Reo. But I think one of the influential things about our culture is our Wairuatanga - let's hold onto that. Waipareira's contribution to the culture and the Te Reo has and always been well supported by our Roopu kaumātua. They've always been our go-to resource for our community.

When we talk about change, it's about continuity linking our past with the present and the present with the future. We must agree to change because that's the state of newness or the space Waipareira must move toward. In a lot of ways that's very much a Māori thing.

Te Kaupapa Hauora
– Our Health

Whānau Waipareira has always been the social accelerator for positive change for Whānau Ora we've been caring for 35 years. It's a natural part of our approach to wellness. Whānau Ora is thoroughly integrated into all our healthcare and social care interventions. As much as it's about accessing services our people have to feel comfortable and welcome, when they come into Waipareira it's a part of the kaupapa to have that inclusive approach. To feel welcome to go to a Māori place run by Māori for Māori to Māori. Waipareira has come from a place of knowing what its community needs are. There's an emotional and psychological, connection with the community. Waipareira has a positive vibe something in the care; we provide that gives the Māori community a sense of connectedness, kotahitanga.

Hauora whānau, Wairuatanga; Whānaungatanga, Whānau ora. So if I had to define what well-being is, it is having access to your whānau, kuia, kaumātua, doctors, education. I don't want to say services because in Waipareira it's more about caring and that's not a service – that's manaaki, all the essentials of well-being that represents Te Kauhau Ora O Waipareira. That's the model of wellness for us. Ko Te Wairua, Te Hinengaro, Tinana me to Whānau – Our mind and spirit is inseparable, therefore we must assert the entire emotional centre when supporting whānau.

The Waipareira stories tell our history its part of the culture and part of the characteristics which has shaped our identity as Te Whānau O Waipareira Trust. When I go to Waipareira, I can't help but see and hear all the old stories. So Waipareira is all about thinking of things from an intuitive lens. Te Hiringa i te Mahara; that's the spiritual essence and energy of remembrance for a group of people that paved the way for us. And you still see those people, constantly reminded of their kōrero and vision for whānau the entire sense of connection, and that's a strong point of balance. Especially, when you're making decisions, because you're making decisions for the people. To me that's Hinengaro. That's a very powerful centre to come from; it fits in with what we were previously taught when we were kids from our leaders; to be responsible and honest in all our intentions and actions for whānau, honouring the vision. To advance, we must not forget where we've come from.

If you can manage that, then you're in a position to help other people through their situations, and that's one of the pleasing things about being at Waipareira, you can help whānau get through things. That's caring, manaaki 'a small act of kindness' - That's what works.

Waipareira is all about whānau, it's our responsibility to keep our legacy of caring for the people moving forward. Giving families hope and inspiration, looking forward to a better future. We just want the best for them - the whānau comes first. Sharing the knowledge but more importantly transferring that knowledge. That's Waipareira 'leading its community efforts toward helping its self'.

Treasure Thomas-Egglestone

We want to make a difference with our own people, our own whānau, and a difference in our communities.

Te Haerenga – From the Hau Kāinga to the City

I was raised by my maternal grandparents in Gisborne and when I was 10 they died a year apart from each other, so when I was 13 I went to live with my dad in Taranaki.

My dad was born in the Chatham's or Wharekauri, and he ended up back in Waitara, Taranaki, so my Atiawa affiliation comes through my father and I also have a connection to Kahungunu through my dad. And on my mum's side, my mum's fathers from Tūwharetoa from Ngāti Whaoa, Ngāti Tahi or Ngāti Tahi Whaoa and my grandmother's are Te Arawa and Rongowhakaata.

I came to Tāmaki when I was eighteen – I loved it. When I first came here I just wanted to live a big life. I remember coming down to Auckland, and it was a hot summer day, no clouds in the sky and it was about five pm and we're coming down the Bombay Hills, and my heart - I just got excited - and I remember just thinking, 'wow', just surveying all of this area and thinking 'that's all mine out there, somewhere out there is a life for me'!

I live my life like that generally, anyway. I'm an optimist and an idealist so I just wanted everything. I just knew that the whole world was my oyster, and I kind of flip flopped and fell over, like nothing was actually prescribed, but I just fell in love with this area - after I met my husband we lived in Devonport, lived in Hobsonville, and then finally settled in Te Atatu, where we had our three children.

Te Hapori – Our Community

In September 1983 I secured a job with the Department of Social Welfare in Ratanui Street, and when I look back now I can see that that was a door opening to everything that I've accomplished up to date. So that door gave me an access to our people - a lot of families that I worked with over there are the next generation of families that I work with here at Waipareira.

My association with Waipareira began from that job. The Department had taken on a policy of employing more Māori and so there were a whole influx of Māori, mostly Māori women who were employed, so we had our own whānau and we still have that whānau now. In fact, it has been established as a branch of the Māori Women's Welfare League and we are called Ngaka Atawhai, and we are based here in West Auckland, and those women came to be like my sisters. We all grew up together, we were all having babies, so that actually gave me the connections out into the community - we lived our lives always in and around each other, celebrating, sharing, experiencing.

When I started working for Waipareira I taught Mana Wahine work based training for Māori women- I did that for two years, loved it, worked really hard. In those days when you work for the whānau it was 24/7, that's how it was. I pretty much lived here with my then 9-year-old and a very patient and tolerant husband.

My experience of West Auckland has always been from a Māori perspective - so we live in Te Atatu Peninsula. I know a lot of the Māori community there, and they're people who are up to big things. They have interesting jobs, they're interesting people, they're out there making a difference. I think that one of the things is that most of us, maybe more than most of us, want to make a difference - we want to make a difference with our own people, our own whānau, and a difference in our communities. I'm also aware that whatever I create in here is what actually happens out there, if I had a different attitude about things maybe not working and focused on what didn't work, the world would look differently to me. But it has always looked like it did when I was eighteen, when I first came - there's some amazing incredible people and a lot of them I get to work with. A lot of them are in my life, all the time.

Yes, there are some changes - one of the biggest changes is the physical location of Te Whānau O Waipareira kaimahi. We've gone from a community group started from the boot of a car. I guess that when I think about it, when I look at my own whānau, particularly on my dad's side, they moved a lot, they were transient- and I could see that modelled when I worked at Waipareira in the 90s, to now where there's this beautiful building we share - this physical building is an expression of a oneness. This growth and expansion of Te Whānau O Waipareira and a real vision in looking forward for what's possible in the future.

Te Ahurea
– Our Sense of Culture

I've always been really gregarious, and I love people, so it's not a mistake that I am attracted to people, just I love people, looking after people and being around people, and I credit that to my whakapapa, to what it is to be Māori, part of that for me is an expression though manaaki and awhi and tautoko and aroha. But also I've had some pretty powerful role models, my grandmother was enormously influential - my grandmother could communicate with her eyes, never raised her voice at me. And her kōrero was always in Te Reo.

I think one of the challenges about living in Auckland is maintaining culture, in that the access is restricted. For us, my mum lives next door and our kids have always had nana on site and access to her. So in terms of culture, their culture has come via what lessons my mother has taught them, what lessons I've taught them, what they've got from Kura and extended whānau - and extended whānau is defined as not just my siblings, but my friends, so most of my friends are their aunties and uncles. So they've had that, and at school we were part of a Cook Island language nest when they were little babies.

What has helped our whānau build good relationships within our community revolves around the concepts of what it is to be Māori. So I love 'Te Kauhau Ora' because it's such an expression of what happens, how we operate. It doesn't just happen at work, it exists at home. Over our little front fence, one of our kids would yell 'hey come over mum's got biscuits, mum's been grocery shopping, come over' - it was like this open door policy, and the other thing I suppose too, because I'm the one in my whānau who is stable, we've been in our home for nearly thirty years and so all the whānau come home, our home is base. It's like a marae and even how it's set up is like a marae.

Waipareira has supported my sense of culture and community by being here. Always being a presence. Even though I've spent 25 years away from here I always knew that I was whānau. So I could come back at any time, I can come and go as I please, and I mean that in terms of work as well - that doesn't change. I am whānau, which is why I can make a statement like 'Waipareira is my whānau'. It is my hapū and my iwi in Auckland, and I can come here and I can claim it as my own. And I do.

Te Kaupapa Hauora
– Our Health

When I think about the important parts of health I think of longevity - I want to see great grandchildren, I want all my marbles in one place, I want to be physically able to do things. I don't want to be a burden; I want to be actively involved, so that's longevity.

Happiness and joy are essential parts of wellbeing, and so what does that look like? With happiness and joy, emotionally our needs are met. So it's not just about money, it's about quality of life. It's about having the things that are important to us - its things like working with a family who doesn't have a home, or is living in a home that is substandard, and being able to bring all the people who can make that change together - that's the magic. Being able to actually cause something that makes a difference. I think everybody, all of us, we all want that same thing and happiness looks like having that.

Health and wellbeing is also about Tino Rangatiratanga, being able to be the determinant of our own destiny. So that's probably a big part, if I call the shots on a lot of things in my life then I am accountable and responsible for any impact that there might be, on myself and on others.

For the emotional health – the hinengaro side - I think having a sense of belonging and knowing who we are has been vital. I've seen that when that element is missing - and actually I see it because I've had this belief for many years - that the mental health issues that our people experience is around not being connected and not knowing who they are. Because when we have a sense of who we represent, like when I look at my whakapapa and I see all of those names, and I'm just a representation of all of them, that gives me this lift, my heart just floats with emotion. I have to do a good job because of them. There's a whakataukī that I love like 'I'm not just one but I am many'.

> "Health and wellbeing is also about Tino Rangatiratanga, being able to be the determinant of our own destiny.

> “
> I am the lucky one, I was taught the whakapapa.

Mereana Stubbing

On my father’s side I come from Ngāti Hine, in the valley of Ngāti Hine – Waiōmio. My father was a Hēnare, and his ancestors descend from Kawiti. I come from the Rākete whānau from Te Iringa through my mother. My grandparents were Te Poutama Naera Rākete (from Ngāti Tautahi), and Hoana from Kaikohe (Ngāti Whakaeke). My name is Mereana and I was given the name, ‘Mereana te take a te riri Maihi Kawati.’ I’m the lucky one, I was taught the whakapapa. Because in those days it was never passed to women, it was to the sons - the first born. Unfortunately, the sons marry and their wives take them away and then ka ngaro te whakapapa. So there is two of us in Ngāti Hine that was brought up with the koroua on the whakapapa of Ngāti Hine and history.

Ngāti Hine was always known as a dry area. That was put down by Tau Henare. Every time he’d come back from parliament, I can remember him getting on a horse and he’d ride up on those hills and Ngāti Hine would light little fires. Some of the mokos do that. They light little fires to let everybody know he’s back because he never allowed alcohol in the valley - and it’s still sort of maintained today. And I’d get cheeky now and again when we talk about happy hours amongst ourselves, and say, ‘Muna, look up! There’s a fire burning’, and immediately they’ll look and think the kēhua is back. But that’s how it was, it was tūturu.

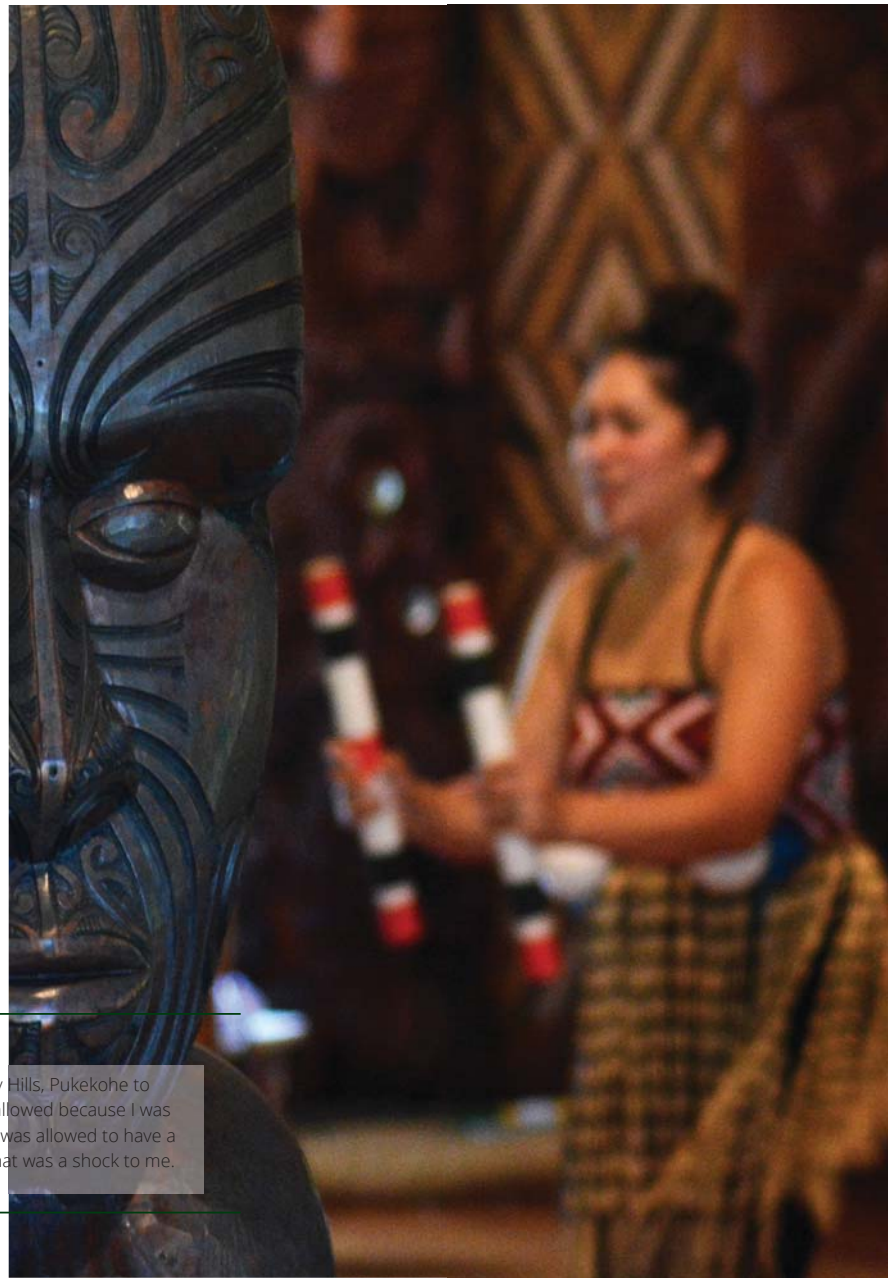
For my own whānau back home, the threat is that if I go back home, one of my cousins or whoever the kaumatua is will say, ‘Hey! Kaua koe e wareware. You are not Waipareira. Ā koe! Ko Ngāti Hine. Ā koe! ko Ngāti Tautahi. Don’t forget who you are.’ So I’m pretty mindful, and pretty good with my Ngāpuhi side. With the Rōpū Kaumātua, I’m part and parcel with them and the Ngāti Hine lot. So I don’t separate myself from any one of them.

Te Taunga mai ki Tāmaki Makaurau

1968 we came back and settled in Auckland and we've been here since. We've also been with Waipareira ever since the day it was opened. The kaikaranga, it was me to open the front door. For what Waipareira stood for from the beginning, I can remember John Tamihere in one of his whaikōrero here amongst us when the introduction of the arms like social services, the food bank, the solo mother's benefits and all that. I can remember him saying possibly twenty-four years for our community to get them off the dependency. And five generations down the track, somebody only has to bring me a piece of paper to fill that kai box up and I'll see that name and my mind goes back to the first lot of clientele. It hasn't improved. It seems to be more with the demand of our community with our whānau here. They've become very dependent through unemployment, health reasons, kai, and it has put them really back.

Education-wise I thank God the Kōhanga Reo and the Kura Kaupapa were set up, because when you really look at the Kōhanga reo kids from the day one and in the Kura Kaupapa, I don't have to go out the door to see the rangatira of tomorrow. All I do is walk in my door to the TV and who are the ones the presenters? They come from those Kōhanga Reo. But our mainstream kids have fallen through the cracks. There is a generation of mokopuna eventually going to follow that line. I'd hate to see that. Because in the days as a young mother of twenty-three, I never saw beggars in Queen Street. You never saw a Māori as a homeless begging for money. And that's 1973/74. And one of the things that I marvel at is that at Waipareira homeless are allowed to come and have their cup of coffee and have a kai if they want breakfast which is put on for them paid for by Waipareira. Even in the food bank, I would always know that 'if there are kids involved, fill the box up - don't let a child go away from here hungry'.

We had been fortunate to have the mayors of this area in Waitakere and the likes of Tim Shadbolt and Corbans. Auckland City they became part of this group. Eddy Twist and Peter Sharples in race relations. There was a whole team of Pākehā. There was a South African teacher, Dr Moody. And then you had the Kawariki group like Titiwhai, Hana Jackson and them. They were all here in that time – young dynamic group of women. And Ngaire Te Hira and Naida Glavich. A lot of barriers were broken down through those in order to get the initiatives set here. And with the likes of Uncle Dennis,



> "We stopped on Bombay Hills, Pukekohe to have a kai and I wasn't allowed because I was Māori, but my husband was allowed to have a kai in the restaurant - that was a shock to me.

John Turei, John Mangihau, John Tapiata. Leaders came together with John Tamihere and them – Tuck Nathan and Uncle Jack Wihongi and them. You know. It's sort of weaving the threads because racism in that time was very much in practice.

For me as a Māori woman marrying a Pākehā fellow, I didn't know there was a difference. When we came back from the army, we were heading down to Thames. We stopped on Bombay Hills, Pukekohe. to have a kai and I wasn't allowed because I was Māori, but my husband was allowed to have a kai in the restaurant - that was a shock to me. The pubs of those days, women – Māori women – weren't allowed in the pubs. You had the Māori Women's Welfare League, they were the only recognised body on government level in the public. Waipareira was the second entity formed and through those kuia of the Māori Women's Welfare League – Waipareira became the framework and the body. You had the Māori Affairs, you had the school teachers, and you had Aunty Mere Tunks. It was seen that the kids were already falling through the cracks but Kōhanga Reo and Kura Kaupapa was just only forming in that time and all our little Māori kids are thrown over the bonnets of the police cars, picked up for no reason at all because they were Māori kids. And you had Aunty Mere Tunks in the schools and she formed the first group of the PAFTS – Parents as First Teachers. And then you had the young mothers that were getting pregnant before they turned 16 – the introduction of the solo mother's benefit. And all that was all coming in and you had all these key people that were dotted amongst the community.

The first Waipareira that was formed it was at the Māori Affairs building at the court house. Then they secured a building – Tuck Nathan and Uncle Jack and them at Amokura Street. They had no money but they had a dream. And I remember there is a shed down at Amokura, it was one of the cells. That building next door where our Amokura kids are, that was a cell. Every room in this building was slept in by our kaumātua – Uncle Jack and them. I think it took about a week and a half because I would do the kai. They would noho puku. Night time, they would have their karakia and then they would have a kai and then they'd go with no kai during the day. Noho puku until every room was slept in. When they pulled all the bars off the windows, you know, it was a cell. And they found these bones. Oh, that was a big outcry. And these bones were taken away for forensic. Who put them there? Or what did the police do? Human remains. But they were found shoved in the walls when they pulled the cladding away. They took those bones out to Piha because when they came back from forensics, it was of Māori descent. But we'll never know who it was. Possibly had been there for the past hundred years because that was the first building that was erected here when the settlers came. But it was of female descent. So they pounded her remains, her fragments and put them on a rock. And you know that sea was calm and the karakia. When that job was finished and John Tūrei and them did the last thing and Uncle Jack Wihongi and them – you could see this huge, like a tidal wave, you could see it building further out and it just come in. And it came over and it covered that rock, and then went calm again.

Te Kaupapa Hauora
– Our Health

Sports, health and nutrition. That's number one. You've got to look after the body, look after number one. Now I have a rule when I present rēwena for any kai. I won't allow my kuia and kaumātua to have butter, cream or jam because it's heart attack material. I'm not going to have my parāoa that I put in front of you mutilated by those things, heart attack, and obesity. I make a canola oil dip and I cut the bread thick like that in sticks and you dip it in the canola oil and balsamic vinegar, that's your butter. Introducing proper nutrition is one of my things that I like to teach them. I have three daughters, two sons. They are health fanatics. My mokopuna - my mate and I are not allowed to take them down to McDonald's – they have home-cooked kai. No salt. The three daughters are like that. And their kids are dairy free. They don't have butter, they don't know what a lolly looks like. The lolly that they have is a stick of celery. I don't spoil my mokos because we have so many - I can't afford to spoil them anyway. And for me as a grandmother on their birthdays or Christmas, I always tell them that it is a gift to have your nanny and your papa still with you.

> "
> I thank God the Kōhanga Reo and the Kura Kaupapa were set up, because when you look at the reo kids from day one, I don't have to go out the door to see the rangatira of tomorrow.

Tangihaere Whānau

Te Haerenga – From the Hau Kāinga to the City

We were born in Matangirau, five of us. The korero has come down to us, from our aunties, that our mum was told she'd have to get out of the valley for her health - they were still coming out of the flu epidemic, so we did the big migration to Te Kuiti, around 1958.

We went to live with our maternal grandfather, but there was our mum and dad, a young couple with all of us, and I can remember everything was a struggle for my mum to feed all of us and dad worked where ever he could back then. We were down there for maybe three, four years.

We came to Auckland in the early nineteen sixties. My dad brought us to Auckland because the babies were suffering from bronchitis - if you've been to Te Kuiti it's like a fish bowl, maunga right around, and so the babies were always unwell. My father's uncle, my grand uncle, he had a whare in Ōtāhuhu and he set it up to catch all our whānau drifting into Auckland. They lived in tents, and he had a big shed there - all the boys and the men lived in the shed and all the mums, our aunties, we had caravans, old marque tents- so we had our own little commune. No one stayed home, everyone worked. They were in the freezing works, they worked on the dock down in Auckland, on trucks, everywhere. I recall that everyone came back to give their pay packets to my grand uncle, and he'd open it up and he'd pull out some money and give it to them, and the rest of their pay packet went into saving. He got them all signed up in Māori affairs and State Advance - he was the first budget advisor I have ever seen, and he cleared everyone out of the North through his place. They all got homes in Otara, Ōtāhuhu, Mangere, Manurewa everywhere, and so in time our own whare came through in Te Atatu peninsula.

When we moved into our whare in Te Atatu, like everyone else, we never had time to gloat about how beautiful our house was - from sun up to sun down we were tilling the land. We had to pick all the rocks, hand pick them all up and move them - everyone had to help. That's how our dad turned our backyard into a market garden. We're thinking 'wow we've got a lot of vegetables' and then next thing we're putting them in bags, and he's sending us to the kaumatua, the aunties down the road. Every little bit of ground was used up, and our dad also traded for meats. Thinking back now, we appreciate those talents he gave us, even though at that time we thought he was a slave driver, and didn't want our mates to see us in our 'hillbilly status'. You learned to share everything.

No doubt it was a bit of a struggle in the city, with my parents trying to bring up all of us – especially once my mum had passed away. But we all survived, and grew stronger. Our whānau home is still there today, and our bother's in there now, he's caretaker of our house. So our legacy is still there, our whare, our big section. We tell our kids about our section back in the day with all the vegetables.

> "We learnt manaakitanga, through our tupuna, that's us - manaaki whānau. That's what we're here for, that's our job, manaaki whānau.

Taku Hapori – Our Culture, Our Community

We all came through the kapa haka in Te Atatu – we had the likes of Aunty Mavis, Mate Tepu, Tweenie Hakaraia, Don Rameka in our community, paving the way. The birth of Waipareira came from Hoani Waititi Marae through Jerry Graham and Nanny Tapu.

We learnt manaakitanga, through our tupuna, that's us - manaaki whānau. That's what we're here for, that's our job, manaaki whānau. That's what attracted us to Waipareira because they have that manaakitanga, but in a modern sort of way - how we were we were bought up in it - but they still got that that for the whānau. And that's the culture you can never get away from, the manaakitanga that giving, it was just that culture. We grew up with that culture.

When our dad was in a bad car accident and ended up in hospital, all the whānau from around our community came to manaaki our whānau. That was beautiful, our mum was never alone. So when Dad was in hospital we started seeing who dad actually knew, plus all the Māori whānau around in Te Atatu. So all that whānau, hapū, iwi stuff started happening, and that connection with uncle Jack Wihongi and the Henderson Committee became real for us from there.

Not long after they built Hoani Waititi they wanted to have something out here - West Auckland started to grow and grow in numbers of Māori whānau, so they wanted something for our families here. So they got together a couple of our kaumatua and our kuikuis and they had a hui over at Hoani, based around that saying 'for the family by the family'. That came out of that hui. They formed Waipareira and you had young guns like uncle Denis Hansen, Bob Parata and uncle Jack. They all came together, then they all bought that little office at the council building down on Ratanui, they took that place over. The place was so small, when they had a hui, someone used to have to sit outside - humble beginnings, humble.

Although we grew up in a Māori community, there were many things that we were ignorant about – learning about Te Reo me ona tikanga made us interested in what was happening to Māori. Because at that time all the korero in our mahi was around Māori, and the colonisation. We didn't even know any of that about colonisation or things like that – we knew about the missionaries because we knew about Whangaroa, the korero of how our whānau were herded in to a paddock up there. We knew all of those, but we didn't know about the Treaty of Waitangi. That's why when the Waitangi Tribunal 414 court case came up we went to the court. Even though we'd already come up with the fact that we don't call ourselves Urban Māori, but our tamariki, our moko are. Going to the court, listened and watching we I felt the fight, we felt for the people and we cried when they won.

In the beginning Waipareira used to get a lot of put downs from Māori, 'Look at those Māoris riding around in those cars, what are they doing, they don't even know what they're doing'. To which we'd say, 'come down to Waipareira and meet the people, because they're not like that'. We're trying to grow something here, and we thought the whānau in the area take about five years to transform - when we

started getting out there into the homes, all of that shifted. You used to just manaaki your own whānau, not manaaki the whole county, that kind of stuff - it was hard pushing past those barriers, pulling those barriers down from our whānau.

Waipareira has always focused on building relationships within the community - that's the whakawhanaungatanga, and it's also in the events that Waipareira sets up like the Tamariki day, the Challenge, where we had the coming together of whānau hapū and iwi. We also had Round the Bays, and now Waitangi Day is a new event and that's growing. A lot of those were our health initiatives, but they all had one thing in common, bringing in our whānau, keeping the whānau connected.

The change that we are seeing in the community and in our whānau now are driven by economics – more and more of our whānau are getting into education, but also it is getting so much harder to find work. Also, some of the traditional roles within whānau are changing - our children started having kids and then the sons are changing babies, looking after the babies and letting their partners have time out – wish we'd known time out back in our days! At Waipareira they had programes to cater for this - like parenting tools for our Tāne. The amount of Māori men that come into that programme, you would never have seen it before. It's just about upholding your tikanga and family, you have a responsibility as a whānau to do that for your family if you have the know-how, and now a lot of whānau are gearing themselves up with that.

Other things that have changes are around how back in the days, when the social workers used to go to the house, they go with a kai - used to always bring a bag, a bag of oranges or some apples or things like that, always got a kai. But now today they've got a diary, that's a massive cultural change. Also Jack Wihongi used to come in with a whakapapa and you could rest assure that whakapapa lead right to you. So whenever he bought in a new person Uncle Jack would whakapapa and the whakapapa will come right back to Matauri Bay around back to link into our family. That's another way of keeping a link with your haukainga. But those things have changed now, they come in with a file, a consent form.

So we've just watched the amazing transformation that Waipareira and our community have taken and we've been glad to be on that waka - memories to share with our mokopuna, that's what this place has opened up for the people. We love that saying: 'this whare here isn't ours, it doesn't belong to us, it belongs to the people'.

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Waipareira Pou Ārahi 2016

Kokiritia i Roto i te Kotahitanga.

Progressively Act in Unity.

TE WHĀNAU O WAIPAREIRA
KOKIRITIA I ROTO I TE KOTAHITANGA
Progressively Act in Unity

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