

IN THE MATTER OF The Treaty of
Waitangi Act 1975

AND

IN THE MATTER OF Claims by
HUHURERE
TUKUKINO and
OTHERS known
as the HAURAKI
CLAIMS

**STATEMENT OF EVIDENCE OF PONGARAUHINE RENATA ON
BEHALF OF THE CLAIMANTS**

My name is Pongarauhine Renata. I am known as Boni Renata. I descend from Ngati Maru and Ngati Kahungungu on my father's side and from Ngati Pukenga and Ngati Huarere on my mother's side.

My ancestral home is in Manaia. I was born there and have always lived there, except for a short while, when my husband and I had to leave and work in Mangakino. We returned with our children to Manaia where we have lived ever since.

I have been asked to speak briefly to the Waitangi Tribunal about the birth of what is known today as Te Korowai Hauora o Hauraki. While Te Korowai

Hauora is primarily identified with Maori health in the Hauraki region, it will be seen by the end of this Tribunal hearing that Te Korowai deals with a great deal more issues and matters than just health.

4. It is very sad, but it took a bad crisis in my family in 1986 for me and my whanau to realize that the mainstream health and related systems of the Pakeha could not deliver for us Maori.
5. On the day of the tragedy we had tried all day to get the doctor and Police to come and help. They didn't come till after it happened. It was too late. I realised then that we had given our power and trust over to a system that really didn't understand or wasn't properly protecting us.
6. That tragedy saw the whanau come together and ask: How can we care for ourselves? How can we reclaim and assert our own power? How can we take the responsibility for our own health and wellbeing?
7. We knew that much of the psychiatric and health problems stemmed from low Maori self-esteem and lack of cultural identity. Our people were not taking enough of the responsibility for their own wellbeing. We had become used to professionals doing this for us, but they only treated the physical side of a sick person. We had to turn this around, but how?
8. To combat these problems the whanau met to discuss the best ways and we decided that solving problems, whatever they were, had to start at the whanau level. We decided to start a close whanau group. We called it Te Awhina Whanau Hauora. This was late in 1986.
9. We worked out a Kaupapa for our group so that each one understood that whatever we did we had to stick with the Kaupapa which is :

Ki te whakarite

When there is harmony of

Te taha tinana	the physical dimension
Te taha hinengaro	the mind/emotion dimension
Te taha wairua	the spiritual dimension
Te taha whanau	the family dimension
Ki te whenua	with the land
Ka tino whai mana te MAURI	There is TOTAL WELLBEING

10. The whanau met heaps of times to begin with and then regularly every month and finally designed a programme to incorporate the dimensions sealed in our kaupapa.
11. We realized we needed knowledge. We contacted our iwi elders from around Hauraki to come and teach us. We held several wananga where the elders came and taught the old ways to our young ones. They taught of Maori values and concepts, te reo, of relationships between people and the land and universe and all living things. Above all, the elders taught of Maori spirituality and identity.
12. The reception to these wananga was terrific. The young people held on every word. You could have heard a pin drop. This was unusual for some of them and I think the wananga turned a lot of our young people around. There were also some older people there too who had lost touch with Maori or who had not grown up with those values. They got a lot of knowledge too.
13. We soon realized that regular te reo programmes would be needed and this led us to concentrate on trying to set up a kura kaupapa and because there was resistance from the Principal and the Board of Trustees (we were issued trespass notices in the end) we continued with te reo in the whanau.
14. Later we realized that to achieve all the things we wanted to do we needed external money. We registered Te Awhina Whanau Hau Ora as an incorporated society on 5 May, 1989. We were then able to attract money

from Government and other sources. The money we got enabled us to employ workers to carry out our programme.

15. Our programme also included strategies for decolonisation and bringing about changes in the health policies within the existing system.
16. We wanted Hauraki to benefit from the turn around towards Maori health. The Hauraki District Maori Council set up a sub-committee called Te Roopu Hauora o Hauraki to deal with these issues.
17. We became involved with Midland Health who adopted our kaupapa and with the Thames Hospital Board who were not very receptive at the beginning but an inside pakeha contact kept pushing and we were able to start a relationship going. We were given premises in Thames next to the hospital where we worked from. The focus was on mental health and the aged within the framework of our kaupapa i.e. identifying the dimensions that needed restoring.
18. In December 1989 on a motion of the Hauraki District Maori Council, Te Roopu Hauora o Hauraki was transferred to the newly established Hauraki Maori Trust Board and is now known as Te Korowai Hauora o Hauraki.
19. Te Korowai o Hauora still carries on that original kaupapa of dealing with health issues in a Maori way. The group has expanded its services and offers holistic care for all in need.