

HE WHARE TAONGA O KAIPARA

Ahakoā he iti he pounamu – Although it is small it is precious

Ko te awa ko au, ko au te awa – I am the river and the river is me

Ko te whenua ko au, ko au te whenua – I am the land and the land is me

KO WAI AU

Ko Mahuhu o te rangi te waka

Ko Pukekaroro, Tangaro Whakamanamana, Toka toka ngā maunga

Ko Kaipara te moana

Ko Wairoa te awa

Ko Waikaretu te marae

Ko Te Uri O hau te hapū

Ko Haumoewaarangi te Rangatira

Ko Gus raua ko Ella Nathan oku matua

Ko Joesephine Nathan ahau.

Kia ora tatou,

My name is Joesephine Nathan from Pouto. I have returned home to help restore the mauri of our whenua and people by creating positive kaupapa to help reconnect our disconnected whānau.

I am currently completing my Phd proposal with Te Whare Wananga o Awanuiāarangi which is based on Kaitiakitanga o Pouto Peninsula. I am also the founder of Pouto Lighthouse Challenge and Suicide Prevention kaupapa Gumboot Friday. It is vital that I share my moemoea – vision with you all in the hope that it will bring our community together.

At present our whānau whanui have become disconnected from our whenua which in many cases has lead to social issues and ill health. It is vital that our people of Te Uri o hau have a place that helps connect them to who they are and where they come from.

Te Uri o hau is one of main hapū for this region and yet there seems to be a lack of presence within the community. Therefore, I feel that by creating a Whare Taonga for the many pieces that are currently housed in the museum would not only restore the mauri of each taonga, but also give us the opportunity to share the many stories of our ancestors, help our tamariki to become immersed in our culture and heritage, involve the community to be apart of the process especially our kaumatua and kuia from the many marae, create a place of matauranga an excellence to hold our special documents within the one whare.

We need to look back to help us move forward with strength and determination.

Aim:

To build a whare to house the many taonga that have cultural significance to local Māori, give that each taonga is treated with the utmost respect, tiaki and adheres to our cultural values and tikanga.

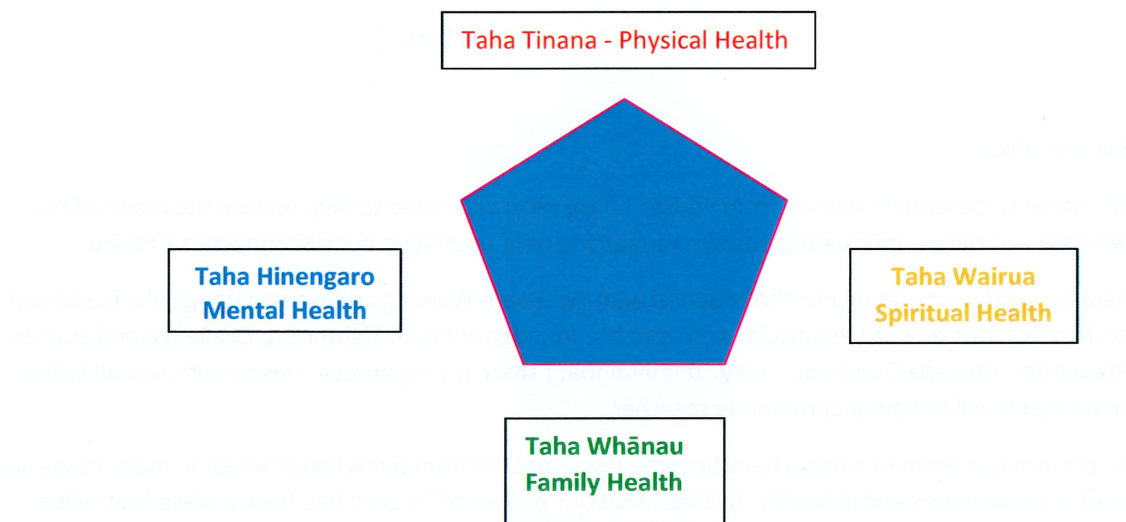
Integration of Mason Durie's Whare Tapa Whā Model.

Purpose:

To acknowledge our ancestors from days of old, how they lived their lives and maintained their Tino Rangatiratanga.

Objective:

To share in the purakau of our tupuna so that their stories come to life. Acknowledging our key Rangatira o tenei wahi so that we as descendants have a place to come and feel a sense of connectedness and mātāuranga.



Te Whare Tapa Whā was developed in 1984 at Hui Taumata in response to Rapuora, a piece of research undertaken 1978– 1980 by the Maori Women's Welfare League that uncovered the issues and barriers Maori were experiencing in health.

Te Whare Tapa Whā became the conceptual framework to support health practitioners improve their engagement with Maori and for spirituality to be more readily acknowledged.

Example of how the Whare Tapa Wha Model can be utilised.

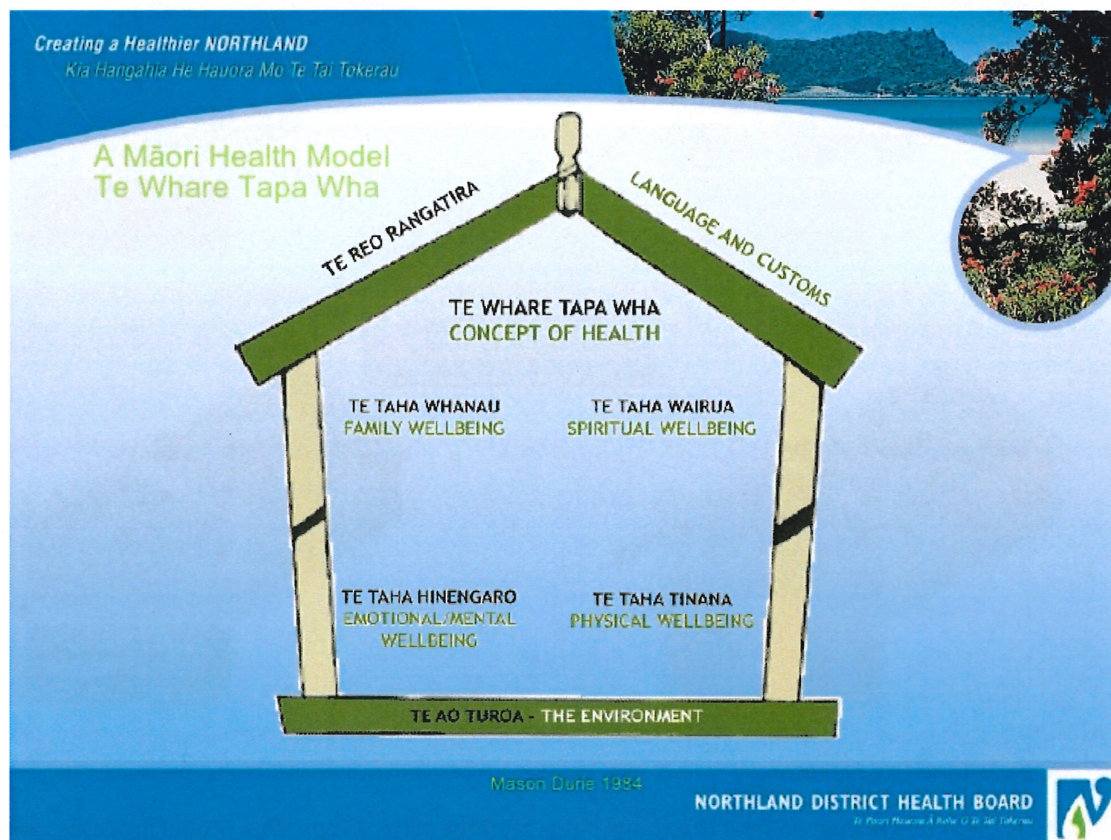


Image 1: Northland District Health Boards image highlights each area of the Whare Tapa Wha Model

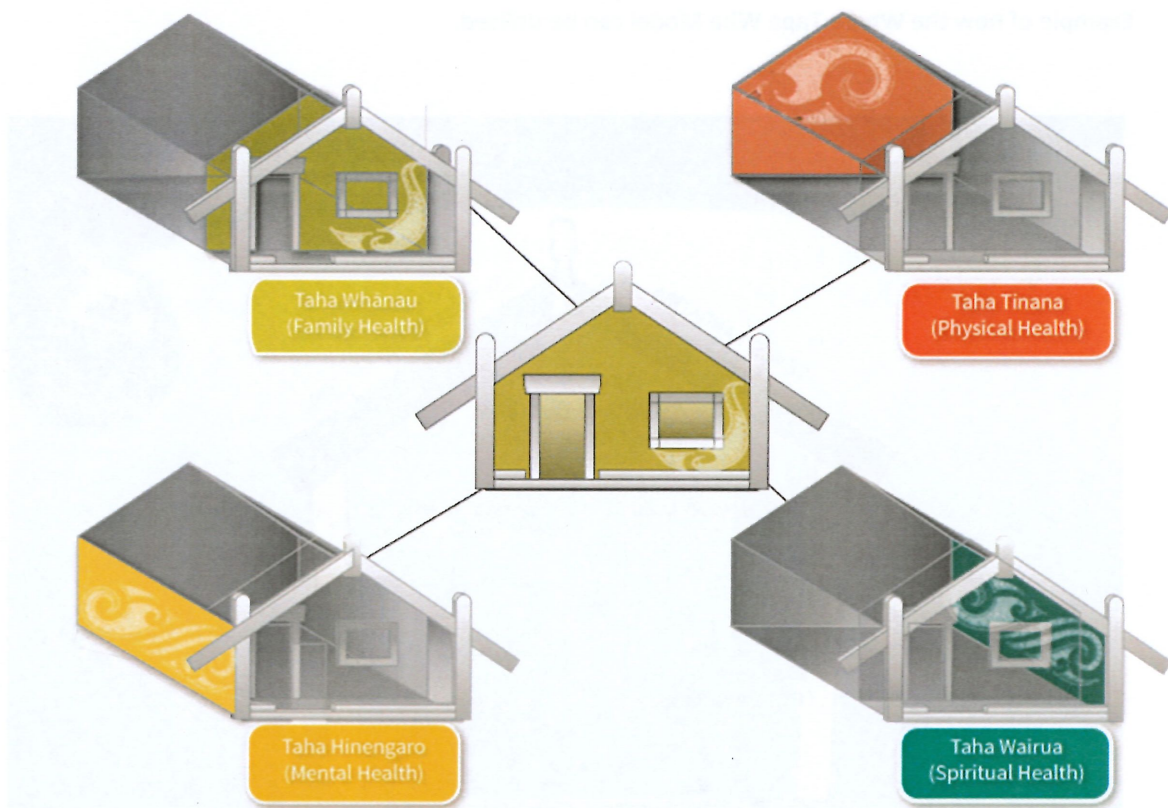


Image 2: Tane Ora Alliance

This is their perspective on how they have integrated the Whare Tapa Wha Model processes within their organisation.

Nga mihi manaaki,

Any questions please contact me:

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References:

Image One:

https://www.northlanddhb.org.nz/about-us/vision-mission-objectives-and-strategies/our-vision-mission-and-values/SearchForm?Search=whare+tapa+wha&searchlocale=en_NZ&action_results=Go

Image Two: Tane Ora Alliance

<https://www.maorimenshealth.co.nz/te-whare-tapa-wha-health-whare/>