



Independent Māori Institute for Environment & Health

Te Atawhai o te Ao

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He Mihi

Na, Justin Gush (Ngati Apa, Te Iwi Morehu, Te Atihaunui-a-Paparangi, Nga Puhi)

Whakataka te hau ki te Uru, Whakataka te hau ki te Tonga. Kia maakinakina ki uta,

kia maataratara ki tai. Kia hia ake ana te ata kura. He tio, he huka, he hauhunga. Tihei Mauri Ora!

Teena taatou e te whaanau whaanui e tautoko ana i te kaupapa o Te Atawhai o te Ao. I te tuatahi, ka mihi atu ki a Ihoa o ngaa Mano. Ko ia te timatanga me te whakaotinga o ngaa mea katoa, Matua Tama Wairua Tapu me ngaa Anahera Pono me te Maangai Aae. Ki ngaa mate kua wehe atu ki te kaainga tuuturu o o taatou tuupuna, Haere, Moe mai raa, Kaati. Ka huri ki a taatou ki te Whai Ao ki te Ao Marama, Tihei Mauri Ora. Ki a Ranginui e tuu iho nei, ki a Papatuanuku e takoto ake nei, tu mai, takoto mai, Teena koorua. Ki a Tane Nui a Rangi, I pikitia ai e ia ngaa Rangituhaha ki te Tihi o Manono, I rokohina atu raa, ko Io Matua Kore anake. I riro iho ai ko ngaa Kete o te Waananga, ko te Kete Tuauri, ko te Kete Tuatea, ko te Kete Aronui. Naa Taane i toko oona maatua, ka maawehe a Rangi raaua ko Papa, naana i tauwehea ai, ka heuea te Po, ka heuea te Ao. Ka piki atu ki te taumata o ngaa Maunga Tapu o teenei motu. Ka kitea te mana, te ihi o ngaa whenua me ngaa awa noo ooku tuupuna. E rere kau mai te awa nui, mai i te kaahui maunga ki Tangaroa, kei te mihi. Ka karangahia atu ngaa mihi ki ngaa Iwi Maaori o Ngaa Hau e Whaa. Ki oo taatou tuupuna e hikoi ana i Aotearoa i runga i ngaa waka katoa, noo te Whenua Tapu o Hawaiiki.

Noo reira, Teena koutou, teena koutou, teena koutou katoa.

*Te Kai Hau a Kupe me Taranaki i te tonga o te ra
Whakaahua na, Justin Gush
Poutu te Rangi 2007*

Nga Kaimahi:



Independent Maori Institute for
Environment and Health



Te Atawhai o te Ao

Ki te Maui: Dr Paul Reynolds. Ki Raro:
Dr Cheryl Smith. Nga Whakaahua ki
te taha Matau: Tanim Bernard,
Justin Gush and Jim Puki.



Ki te Matau: Te Atawhai o te Ao.



Organisational Overview:

Structure:

Te Atawhai o te Ao is a Kaupapa Maori research institute situated in Whanganui. The organization focuses on environmental and health needs of Maori and Indigenous peoples.

The institute provides high quality research and advice to communities such as Whanau, Hapu, Iwi, Maori organizations and other Indigenous peoples. Bringing together multi skilled Maori academics and other capable individuals to work alongside these communities to:

- uphold traditional knowledge
- improve health and well-being
- improve environmental health.

Te Atawhai o te Ao also hosts visiting fellows and scholars, both nationally and internationally as well as facilitating workshops, training and conferences.

Governance:

Whanau Board

The Whanau Board has representation of local Iwi, Rangatahi and Pacifica. All members are highly skilled community workers within the fields of education, youth, health, whanau, kaumatua / kuia, law, justice and Iwi organizations. This board provides guidance and support to the institute. The Whanau Board also develops and monitors the Kaupapa of the institute which has resulted in the Kaupapa Document, as well as assisting in the development of review and ethical processes.

Governance Board

The Governance Board consists of the institutes Co-Directors and 3 other members. The purpose of this board is to meet the legal requirements of the Charities Act and is responsible for the overall Governance of the institute.

International Board

The International Board will always be chaired by a Maori representative and brings together highly skilled Indigenous experts to monitor and provide guidance. This board monitors the international context of the institute and offers advice on matters of importance to Indigenous peoples.



Rii Templeton, Cheryl Smith, Linda Smith, Mihi Rurawhe and Paea Smith during the 1st Whanau board Hui, 2006.

Whanau Board:

Rii Templeton
 Paea Smith
 Mihi Rurawhe
 Adrian Rurawhe
 Vicki Puru
 Judy Garland
 Taru Matthews
 Tamati Dalbeth



Adrian Rurawhe, member of both the Governance & Whanau boards.

Governance Board:

Adrian Rurawhe
 Rii Templeton
 Paea Smith

International Board:

Dr Leonie Pihama
 (Maori)
 Debra Harry
 (Nothorn Paiute)
 Robin Quiggin
 (Koorie)
 Le'a Kanehe
 (Hawai'i)



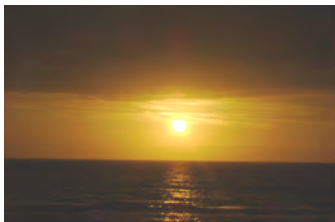
Dr Leonie Pihama, Chairperson of the International board.



Robin Quiggin is an Aboriginal Australian lawyer.



Le'a Kanehe is a lawyer from Hawai'i and Debra Harry leads the Indigenous Peoples Council of Bio-Colonialism.



“ Te ara kura o Tane “

Glittering pathway of the setting sun.

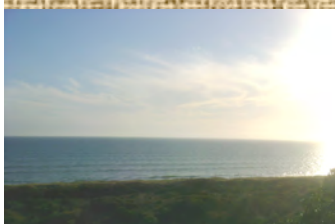
A potential leader sets out on a pathway to success.



“ Hinga atu he tete kura, ara mai he tete kura “

One fern frond falls as another unfurls.

As one leader dies there will always be another to take their place.



“ Ko te ra maeneene, A te rahui Tangaroa “

On a calm, warm day Tangaroa rests.

No matter what turmoil life may hold, there are always periods of calm.

Nga Kaupapa:

Guidelines:

Te Atawhai o te Ao focuses on strengthening and the protection of Whanau communities, their health and the environment. We believe in;

- Tikanga: our values, culture and customs of old,
- Respect: for the land, air and environment,
- Hauora: of our people,



The 'WHAI' or Stingray, is the Kaitiaki of the institute.

“ We belong to the land, the land doesn't belong to us “

Kia Piki te Ora o ngaa Taangata

Health and well-being is important, if we are not well, we can not achieve our potential. We endeavour on implementing healthy methods of living, eating and working. Sharing Kai is also very important.

Kia Nqaakau Maahaki

Having a respectful heart in our words, actions and deeds. It's important to be supportive, to listen, talk positively and show humility.

Ko te Whaanau he Taonga

Whaanau are always welcome and are encouraged to visit when able. We will celebrate Whanau achievements together and will support each other in times of Whanau crisis.

Ka Whakatau i ngaa Take

Issues or problems that may arise will be addressed with those concerned. All possible solutions will be discussed and the best option of resolution will be implemented.

Ngaa Take Muna

Confidentiality is of the utmost importance within specific areas of our Mahi.

Te Haapaitanga o te Kaupapa

It is encouraged that we all promote Te Atawhai o te Ao with our Whanau, communities and invite other to visit the institute.

Whaia te Ara Tika The purpose of our Whaanau Board is to work with us to ensure we uphold Tikanga as an institute and as Maori.

Kaupapa Document:

This document provides an overview of the philosophy of Te Atawhai o te Ao.

The institutes main focus is in the areas of environment and health. In the Maori world view these two areas are not separate but are fundamentally linked.

The Kaupapa Document is the result of the first hui of the Whanau Board. It outlines through Tauparapara and Whakataukii, our fundamental philosophy. Each person at that hui contributed a proverb that gives traditional guidelines for environmental and health.

The overall Kaupapa is explained in a Tauparapara that outlines the journey of Tane to the Heavens;

“ Teenei au, teenei au... Teenei au te hookai nei o taku tapuwae, ko te hookai nuku, ko te hookai rangi, Ko te hookai a oo taatou tuupuna a Taane Nui a Rangi, I pikitia ai ngaa Rangituhaha ki te Tihi o Manono, I rokohina atu raa, Ko lo Matua Kore anake, I riro iho ai ko ngaa Kete o te Waananga, Ko te Kete Tuauri, Ko te Kete Tuatea, Ko te Kete Aronui, Ka tiritiria, Ka poupoua ki a Papatuanuku, Kia puta te Ira Tangata ki te Whai Ao ki te Ao Marama... Tihei Mauri Ora! “



“ He iti hau marangai e tu te pahokahoka “

First comes the light wind, carrying rain, then comes the rainbow.

Be positive, always look on the bright side of things.



“ Kimihia te kahurangi, ki te piko tou matenga, ki te maunga teitei “

If you bow your head, let it be only to a great mountain.

Know one's own worth and capabilities. Persevere.



“ Kei te haereere a Hine Pukohu Rangi, me tona kete whaowhao rangi “

Hine Pukohu Rangi, mist maker, empties her baskets across the sky.

Mist descending is a portent of something momentous.

Mātauranga Taketake: Traditional Knowledge 2006

Indigenous Indicators of Well-being:
Perspectives, Practices, Solutions



Vicki Puru, Karina Walters, Paea Smith and Rii Templeton at the conference.



Karina Walters, Eriapa and Cheryl Smith at the institute, Whanganui.



Karina Walters and Paul Reynolds take on board the Korero at the community hui.



Justin Gush and Jim Puki in Tamaki Makaurau for the 2nd e-Hui pilot training.



Participants engage in kaupapamaori.com.

Maatauranga Taketake:

Te Atawhai o te Ao officially commenced mahi in Pipiri 2006, in perfect timing of the Maatauranga Taketake : Traditional Knowledge conference hosted by Nga Pae o te Maramatanga at Te Papa Tongarewa - Whanganui a Tara. Representing the institute were Paul Reynolds, Jim Puki, Mei Hemi with Kuia Vicki Puru, Mihi Rurawhe, Paea Smith and Rii Templeton. The hui was attended by 300 delegates ranging from academics, policy makers and most importantly representative from Maaori communities. Over 50 keynote speakers presented within their specialist areas including economics, environmentalism, politics and history through to sociology. It provided a great forum for Maori to engage with other Indigenous peoples on international issues that are of relevance to us all.

Leading upto the conference, we held a workshop to discuss the conference theme and how it relates to our communities. To help further strengthen this process and in acknowledging the importance of Maori communities, some of the international keynote speakers visited various regions within Aotearoa. Professor Karina Walters attended our hui in Whanganui and focused on historical taruma.

From the community workshops, representatives had the opportunity to present their findings during the conference. Mei Hemi delivered the feedback from our community hui and was very well received.

Tenei te mihi atu kia koe.



Whanau during Korero at the community hui, Rangahaua, 2006.



mihi nui kia Nga Pae o te Maramatanga mo ou tautoko kia matou e pa ana ki tenei huihuinga, Teenaa koutou katoa.



Dr Karina Walters presenting at the Traditional Knowledge conference 2006, Te Papa Tongarewa.

He

Kaupapamaori.com:

This is a website dedicated to the discussion of issues related to Kaupapa Maori. This site has been established to assist in the development of whanau, hapu and iwi.

The purpose of this project is to develop an online 'eHui' for Kaupapa Maori researchers. The eHui provides a forum where Maori researchers can come together to share their ideas, discuss issues and engage in critique. The main Kaupapa of our e-learning community will be based on Kaupapa Maori theory, research and practice. There are 2 main areas to the site;

Waananga: This is a place where e-facilitated discussion on a specified theme will take place at scheduled times. Each waananga will be based around a Kaupapa Maori theme and will last for two to three weeks. Relevant links or readings will be made available to participants prior to discussion.

Whakawhiti Whakaaro: At hui, there are usually lots of opportunities to engage in informal discussions with people and/or groups. This forum is a place for such discussions and announcements. Post your panui, thoughts and reflections, issues and questions here. It's a place where you can create new discussion threads or simply respond to others.

Te Atawhai o te Ao has taken part in both the 1st and 2nd pilots and believes it is a valuable network and the 3rd and final waananga for this pilot is now underway.

This project has been designed and developed by Maori and Indigenous Analysis Ltd (MAIA) and Rautaki Ltd. Funding has been provided by Nga Pae o te Maramatanga and the Tertiary Education Commission.

To Tatou Hokakatanga: Maori Sexual & Reproductive Health

To Tatou Hokakatanga: Action and Intervention in Sexual and Reproductive Health was the first official research project conducted by Te Atawhai o te Ao. This project was carried out for Te Puawai Tapu: Kaupapa Maori Sexuality Services and funded by the Health Research Council of New Zealand.

This project consisted of 2 parts including:

- a comprehensive report outlining issues pertaining to this Kaupapa,
- as well as Rangatahi focused educational resources.



Resources:

Whitiahua (Film) - 'Te Ira Tangata' was produced by Justin Gush. Whaea Kaa Williams graced us with her beautiful Whakaaro with regards to this Kaupapa. Robyn Kahukiwa also gave permission to utilise her wonderful artwork from her book 'Oriori' a Maori child is born.

Mahi Toi (Artwork) - 'Te Timatanga' was painted by Cheyden Waitai. The outline that this painting originated was through an interview of Tamati Kruger and his Whakaaro. This painting was utilised as a visual for the film and cover for CD.

Waiata (Song / Music) - 'Deciphering Symbols' was produced by Maaka Pohatu and William Cassidy. Also originated through the Korero of Tamati Kruger. Again a key part of the film.



National Maori S'n'R Conference:

The 2nd National Maori Sexual and Reproductive Health Conference was hosted by Takapuwahia Marae in Porirua. The focus of the conference was on building Maori sexual and reproductive health services, giving Conference participant's information, resources and interactive experience while developing a national strategic plan for Maori sexual and reproductive health.

The conference day commenced with Dr Huirangi Waikerepuru, who introduced two karakia and explained the significance of 'Pou' within the marae setting. Huirangi shared his indepth knowledge of karakia which fascinated us all, and as maori kupu took on new meanings he caught us in his web of wairuatanga. Due to an unfortunate bereavement at Parihaka, Huirangi departed early.

We attended the second day of the conference where the highlight for us was the launching of our report 'To Tatou Hokakatanga'. This brought on a sense of achievement, accomplishment and of finality. The conference members were extremely delighted with the final report and film 'Te Ira Tangata'. It was very encouraging that Maori Televisions coverage of the conference through Te Kaea was focused solely on the mahi we had completed. Ka mau te wehi! It is an awesome feeling of being proud, when you are a part of a team, where what you say or do can influence change in a community of our people.

Our thanks to Te Puawai Tapu for their invaluable work in the field of Kaupapa Maori sexuality education. Te Puawai Tapu is a Kaupapa Maori health provider specialising in Maori sexuality education, policy, advocacy and professional development training.

To all those who kindly agreed to give interviews, we extend our warmest thanks for sharing your knowledge and insights. We especially acknowledge the foresight and groundwork done by Pania Ellison and Papaarangi Reid whose work initiated this project. Thanks also for the assistance from Alison Greene whose work in the field was an important base for the report.

He mihi atu ki Cheryl Smith raua ko Paul Reynolds, mo ou korua kitenga e pa ana ki tenei kaupapa. He mihi hoki ki nga tangata e tautoko ana i tenei mahi, kia Justin Gush ratou ko Tanim Bernard, ko Jim Puki, ko Kaa Williams, ko Robyn Kahukiwa, ko Toroa Pohatu, ko Maaka Pohatu, ko Carl Mika, ko Cheyden Waitai, ko Vicki Puru. No reira, tena koutou katoa.

***' Pikihia te Poutama,
Kia Oti Runga, Kia Oti Raro '***

TE PUĀWAI TAPU

KAUPAPA MĀORI SEXUALITY SERVICES



Justin Gush, Paul Reynolds, Cheryl Smith and Jim Puki at the 2nd National S'n'R Conference, Takapuwahia Marae.



'Te Wairua, Te Manawa, Te Ao Marama', painted by Robyn Kahukiwa depicts the essence of this project.



Toroa Pohatu, Whaea Kaa Williams and Justin Gush during a filmed interview in Tamaki Makaurau.



'Te Timatanga' painted by Cheyden Waitai depicting the Maori creation story.



Ki te Matau: 'To Tatou Hokakatanga' Action and Intervention in Sexual and Reproductive Health Report By Cheryl Smith and Paul Reynolds.

Walkways Project:

The Walkways Project has been funded by Nga Pae o te Maramatanga and looks at traditional lands used by our Tupuna within the Ngati Apa region. For this project, we have chosen to focus on the 56km coastal boundary of the Rohe. This project involves gathering Whakapapa Korero for this area and working with Whanau to research it's traditionals uses.

This is a Kaupapa Maori research project that:

- aims to research Tangata Whenua knowledge,
- to research ecological, archaeological, oral and historical knowledge,
- and research understandings of Kaitiakitanga in the current day.

While this project aims to research our Whenua, it also aims to research Kaitiakitanga. . Whilst we have an understanding of 'our Rohe', there are multiple owners and interests within tribal Ngati Apa area. Is Kaitiakitanga able to be revived? and if so, how is Kaitiakitanga defined by our Whanau, Hapu and Iwi?

This walkway was used historically by Hapu as pathways to Mahinga Kai sites, to Kainga and to Paa sites.

We conducted a Wananga with our Whanau beginning at Kauangaroa Marae and travelled to Mangamahu. We began with Korero about significant sites around Kauangaroa then moved into the Mangamahu area where Chris Shenton, a Iwi researcher for Te Runanga o Ngati Apa, shared his knowledge of the site.

Educational resources to be created from the findings include:

- Whitiwhia (film) – Interviewing knowledgeable people, visiting / filming the sites, how to research the information and displays the importance of our Waiata Tawhito and how much Korero is held within them.
- Pukapuka (booklet) – Follows the theme of the film, utilising written and pictorial research methods.

No reira, kei te mihi atu ki a koutou e manaaki, e tiaki te kaupapa o tenei mahi. Tena Koutou.



Arrows display the 56km stretch of Te Tai Hauauru, which is the traditional coastal boundary of Ngati Apa.



'Motukaraka', northern most site of the Ngati Apa Iwi Rohe, Te Tai Hauauru.



'Omarupapako', southern most site of the Ngati Apa Iwi Rohe, near Foxton.



Cheryl Smith research's old documents within the Whanganui Museum archives.



Justin Gush at 'Motukaraka' while it was known as Whitiua Scenic Reserve.



We interviewed Chris Shenton at 'Omarupapako' while it was known as Round Bush Scenic Reserve.



Te Atawhai o te Ao film an interview on 'Te Tai Hauauru' to be used as an educational resource.



The Whanau on Wananga from Kauangaroa to Mangamahu, Kimihia te Whare.

Toxins Project:

This project focuses on Maori communities with experiences of chemical related illnesses caused by exposure to toxins. We will be targeting 3 Maori communities including:

- Maori Vietnam Veterans and their exposure to toxins (Agent Orange),
- Those affected by sawmill productions,
- Those affected by exposure to chemicals through farming / horticulture.

The project aims to describe the views of Maori (as workers, Whanau and communities) toward exposures to toxins and their views of appropriate healing that needs to take place as a result.

The 1st community we are currently working with is the Maori Vietnam Veterans where we are recording their testimonies. The focus of these interviews is to identify the Veterans health before, during and after the War. The purpose for these interviews is for the Whanau to utilise in the future.

As we are currently working on the Vietnam Veteran community, we will engage with the other 2 communities on completion of the 1st.



Agent Orange being sprayed in Vietnam during the War.



Ollly Taukamo served in the Vietnam War and is pictured here in his home, speaking of how his experience has affected his family.



Don Merito shares his experiences of the Vietnam War and the impact it's had on the well-being of himself and his whanau.



Nga Kaitiaki o nga Taonga Whitiāhua:

'Kia mau ki nga taonga a o tatou tupuna'
(Hold fast to the treasures of our ancestor).

This Whakatauki beautifully depicts the NZ Film Archives. We visited them to discuss our involvement in the Toxins project concerning the film gathered from the Vietnam Veteran interviews and how we go about depositing them.

We met Huia Kopua, Kaiwhakahaere (Director of Services) and Jamie Lean, Kaihautu (Director of Operations) who both gave us a great overview of the processes of the Film Archives and how we can work together.

The NZ Film Archives visited the institute during Haratua 2007, to further discuss how we can work collaboratively and also to speak with some of the Vietnam Veterans on how they feel about their filmed interviews. The Vietnam Veterans interviewed as apart of the Toxins project have each nominated a Kaitiaki with their Whanau who will be a contact person if anyone wishes to utilise the footage for other purposes. It will be at the discretion of the Kaitiaki and Whanau as to who will be granted access to the films.



Himiona Grace, Huia Kopua and Jamie Lean of the NZ Film Archives joins the Whanau in Whanganui to further discuss our working relationship, 2007.



Ki te Maui: Cherryl Smith speaks with NZ Film Archives Kaiwhakahaere, Huia Kopua.
Ki te Matau: Paul Reynolds and Jamie Lean (Kaihautu) in the Media Library of the NZ Film Archives.



Cherryl Smith and Adrian Rurawhe search the Archives Galleries.

Publications & Resources:



Cherryl Smith and Jim Allen with the first publications of the book 'Kauangaroa'.

School class of the 1920's



Taura of Kauangaroa school, 1920's.



Toroa Pohatu interviews while Justin Gush films Whaea Kaa Williams, 2006.



Cherryl Smith at the launch of the book 'Resistance' with the other contributors, Whanganui-a-Tara 2007.



Tariana Turia launches the book in which Cherryl Smith contributed, 2007.

"He manu e kai ana te miro, nana te ngahere, He manu e kai ana te matauranga, nana te Ao".

Kauangaroa: 'Ka whangai atu nga korero o mua, ka ora, Ki te kore e whangai atu, ka ngaro'.

'If the knowledge is fed to others, it lives, If it is not, it is lost'.

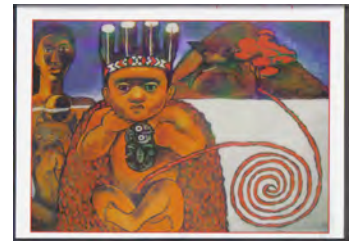
This book brings together 25 interviews with people from Kauangaroa and consists of over 150 pages of Korero about the history of the Ngati Apa village. This book has come from the willingness of each person sharing their memories of families who lived in the Paa, went to the Kura, the gardens, the Kai and many other topics. Also includes stunning photographs from the early 1920's to the present.



Tikeitia Oku Waewae: The title of this book comes from a saying used by a Rangatira named Hau. On his travels through Te Tai Hauauro, Hau named places and rivers. This journey is spoken of in the Ngati Apa waiata, 'He Oriori mo Wharaurangi', beginning in Taranaki, crossing the rivers of Ngati Apa, through Manawatu, Whanganui-a-Tara me Wairarapa. From Turakina, Hau made great strides toward and across the Rangitikei river, hence the saying, 'Tikeitia oku Waewae, ko Rangitikei'. Like Hau, our people in Maori Community Work in the Rangitikei area have also made great strides in terms of assisting our Whanau, Hapu and Iwi. Includes Korero from John Abraham, Jean Ellison, Mihi Rurawhe, Lydia Matenga, Joe Huwyler & Mei Hemi on their experiences.



Te Ira Tangata: An educational DVD produced on Maori Sexual and Reproductive Health. The Kaupapa of this film is based on the Korero given by Whaea Kaa Williams of Tuhoë on her knowledge of the Maori creation story. The film takes you on a journey, relating the birth of the universe to the birth of a Maori child. Utilising Film, Photographs, Art, Music and Korero to paint a beautiful picture that is 'Te Ira Tangata'. This DVD was apart of the S'n'R Project mentioned earlier in this panui.



Deciphering Symbols: This CD was also apart of the S'n'R project and is the product of giving Rangatahi the freedom to be creative. Maaka Pohatu and William Cassidy produced 'Deciphering Symbols', an original waiata that's uses live vocals, guitars and electronic beats to present the Kaupapa of Maori Sexual and Reproductive health to our Whanau. The cover artwork was designed by Cheyden Waitai and is entitled 'Te Timatanga'. Both the Waiata and Mahi Toi were based on the Whakaaro of Tamati Kruger and the Maori creation story.

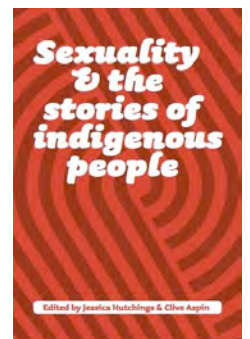


Resistance - An Indigenous Response to Neoliberalism: This book has been edited by Maria Bargh with contributions by Cherryl Smith, Moana Jackson, Claire Charters, Bridget Robson, Maui Solomon, Alice Te Punga Summerville, Annette Sykes and Teanau Tuiono. Aotearoa is a world leader in neoliberalism. This book collates Maori papers on the connection between global practices of neoliberalism and the diverse forms of Maori resistance that's aims to destabilise it. This book also encourages people to look more closely at Maori views as intergral and inspiring in a globalising world.

I te ra tuatahi o Haratua, 2007 ka whakawahanga a Huia Publishers me Tariana Turia I tenei pukapuka ki Whanganui-a-Tara.



Sexuality & the stories of indigenous people: Since the beginning of time, sexuality has played a fundamental role in ensuring good health and well-being of people throughout the world. Today, there is a growing understanding of the important role that sexuality plays in the lives of individuals and communities. For indigenous people and for Maori, our understanding of sexuality today is heavily influenced by the historical understandings passed down to us by our ancestors. Gradually, as we uncover the truth about what our ancestors believed and peel back the veneer of colonisation, it is clear that the sexuality of indigenous peoples is vastly different from the dominant Western paradigm that has been applied around the world. Paul Reynolds contributes a chapter on his experiences to this book and was launched at Waipapa Marae, 18 Haratua 2007 by Huia Publishers.



Washington DC, USA:



The Global Youth Advocacy Training (GYAT) Network is a group of tobacco control activists from around the world who are exchanging ideas to fight back against the tobacco industry. In July 2006, over 80 youth advocates from 30 countries came together in Washington, D.C. for the first GYAT conference. Our Kaimahi Justin Gush was invited and sponsored by the Campaign for Tobacco Free Kids and Essential Action, both American

organizations. Of the 80 Rangatahi, 4 presented on Indigenous specific issues including Justin Gush and Skye Kimura (Maori), Nicole Toves (USA) and Matthew Louie (Canada). GYAT was a 2 day training was accommodated by the American University and was an introduction to the 13th World Conference on Tobacco and Health. This conference saw for the first time, an independent Indigenous workshop which was facilitated by Shane Bradbrook of Aotearoa and included presentations from representatives of the Maori, Aboriginal and American Indian people. Visit www.gyatnetwork.org for more information.



The Washington Convention Centre hosted the conference comfortably with over 4500 participants, Washington DC, 2006.



Nicole Toves of the Hidatsa tribe, Montana, USA, 2006.



After Mihimihi and Whakamoemiti, Justin Gush presents issues specific to Maori and Indigenous Rangatahi.



Justin Gush, Xiaoqiao Yi or 'Monk' (China), Skye Kimura and Nicole Toves visit the Washington Monuments, 2006.



Over 80 Rangatahi from all over the world gathered at the American University, Washington DC as part of GYAT, 2006. Only 4 of us acknowledged our Indigenous cultures, 2 Maori and 2 Native Indians.



Referred to as the 'Indigi Kids' by the Aunties below, Nicole Toves and Matthew Louie who is of the Cowichan tribe, British Columbia, Canada, all representing Indigenous peoples during the conference.



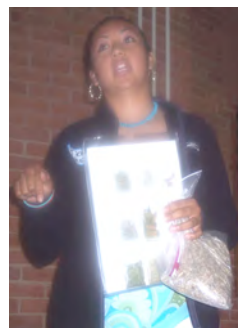
Justin Gush and Matthew Louie take Tino Rangatiratanga on Hiko to the White House, DC 2006. This represents how Tobacco is killing our people.



During the Hiko to the White House, Washington DC, 2006.



Ki Runga: The Indigenous Aunties who took great care of us are Native American Indians from Montana. Ki te Maui: O'Brien of USA and the cousin Tyson Suzuki of Hawaii. Ki te Matau: Nicole Toves presents how pure Tobacco is used by her people in traditional ceremony with Karakia for clensing.



Jay Pugao is an Indigenous cousin from the Philippines. Jay lives in California.

Toronto, Canada:

XVI International AIDS Conference
Toronto Canada • 13 - 18 August 2006



Time to Deliver AIDS 2006



Paul Reynolds prepares to present Takataapui issues to the world, 2006.

Dr Paul Reynolds attended and made two presentations at the XVI International AIDS conference in Toronto, Canada. The conference was held from 13-18 August 2006. The first presentation was for the Indigenous Peoples Sattelite Meeting on HIV/AIDS on Kaupapa Maori research and sexuality, HIV & AIDS. The second presentation was at the XVI International AIDS conference on Takataapui Tane and experiences of unwanted sex.



Ki Runga: Eriata Peri, Paul Reynolds, Geoff Ru'ane and Peter Thomas relax in a restaurant after their Mahi for the AIDS conference in Canada, 2006.



Ki Runga: Mera Penehira and Tu te Kiha, Paul Reynolds and Kiritapu Allen in Toronto, Canada. Ki te Maui: Dr Clive Aspin at the XVI International AIDS Conference, 2006.



Paul Reynolds accompanies other conference participants.



Sunset in Anchorage, Alaska, 2006.

Anchorage, Alaska:

Dr Paul Reynolds also attended the First Indigenous Conference on HIV & AIDS. This Hui was entitled 'Embracing Our Traditions, Values, and Teachings', which was held in Anchorage, Alaska, between the 2nd and the 6th May, 2006.



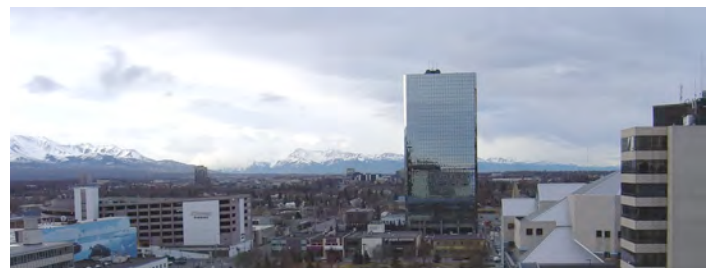
Paul Reynolds takes in the sites of Alaska.

Paul presented a paper on Takataapui Identity, Health and Wellbeing.



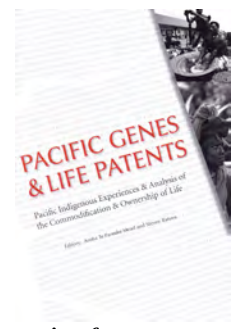
Ki te Maui: Dr Clive Aspin, Dr Karina Walters and Dr Paul Reynolds during the conference.

Ki te Matau: Anchorage City is surrounded by Mountains.



Paul Reynolds participates at the Pacific Dialogue on the Use & Ownership of Genes, Suva, Fiji, 2005. (Call of the Earth)

Pacific Genes & Life Patents: A book edited by Aroha Te Pareake Mead and Steven Ratuva and also features a chapter written Dr Paul Reynolds. This book has been developed to inform the global audience on biotechnology and cultural and intellectual property issues in the Pacific. In addition, it seeks to provide guidance for Pacific policy makers, advice and caution for bio-pirates and inspiration for young Pacific scholars and activists who are eager to transform things for the better for future generations. Pauls chapter is entitled 'The sanctity and respect for Whakapapa: The case of Ngati Wairere & AgResearch', and states in his opening words,



'One of the loudest arguments against genetics and biotechnology is coming from our own Kaumatua who are saying clearly that no one should corrupt or interfere with Whakapapa... Mauri and Wairua of living things is sacred. The responsibility falls on us to protect the legacy of our future...including the Kaitiakitanga of Whakapapa'.



'Te Temepara Tapu o Ihoa' i te po o te 25th o Kohitanea 2007, Ratana Paa.



'Te Mahuao' i te ata o te 25th o Kohitanea 2007, Ratana Paa.



Ratana 25th Celebrations 2007:

Ki te Iwi Morehu, ki te Kotahitanga o nga Iwi o te motu i tautoko te kaupapa o tenei haahi, o tenei maramatanga, Tena Koutou.

The 25th of January marks the day Tahupotiki Wiremu Ratana was born. A very significant day for the Ratana family and Te Iwi Morehu o te Motu. T.W.Ratana's past works really come to fruition during this time. Maori from all over Aotearoa unite at Ratana to acknowledge the faith established by T.W. His legacy remains as a healer, political and leader of many, as the Mangai, he shall be remembered for eternity.

Ma te Mangai hei tautoko mai, Aiane Akenei, Ae!



Te Tumuaki o te Haahi Ratana, Harerangi Meihana accompanies Kingitanga leader, King Tuheitia Paki to Whakamoemiti, 2007.



Nga Reo e hikoi ana ki te Marae Atea o Ratana Paa, 2007.



Nga Apotora e haere ana ki Te Temepara mo te Whakamoemiti, 2007

Te Matatini 2007:



Te Matatini: National Kapa Haka Festival was hosted by the Whanau of Rangitane in Papaioea. It was great to have 2 Roopu from our Rohe participating in this year's competition and although they were up against some strong Kapa from around the Motu, they did us all proud. Results for our Roopu saw 'Te Reanga Morehu o Ratana' place 18th with Tamarau scoring 1147.5 points. 'Te Matapihi' placed 23rd with 1134 points.

He mihi nui kia tatou e tautoko ana i te kaupapa o Kapa Haka me te Te Matatini hoki. Mauri Ora!



'Te Reanga Morehu o Ratana' perform their choir with conductor Errol Mason.



'Te Matapihi' perform choir with Matua Morvin Simon, Pakaitore.



Ki Runga: Kahurangi Simon leads 'Te Matapihi' at Pakaitore. Ki te Maui: 'Te Reanga Morehu o Ratana' at Te Matatini. Ki tera Maui: Kyle Matthews me nga wahine o 'Te Matapihi', 2007.

ANZAC Day, Whanganui 2007:



25 Paenga Whawha 2007 saw the pre-dawn blackness of a misty Whanganui autumn morning. As we acknowledged those who went to war all those years ago and made it home again were once again young men, staunch and strong and on a mission. In that mode they marched up the hill to the Whanganui cenotaph, not to glamorise or glorify war but to pay tribute to their fallen comrades. At the annual Anzac Day dawn commemoration service, those old soldiers certainly did not march alone. Marching behind them was a huge crowd, estimated at more than 6000. possibly the biggest turnout ever for a dawn parade in Whanganui. Proceeding the Dawn Ceremonies was a service held at Pakaitore where the community again showed huge support. This was to specifically acknowledge our Maori soldiers who served in the Maori Battalion and in all other Wars. A beautiful day of unity for Maori and Aotearoa.



Ex-Servicemen and Women pay tribute to the 28th Maori Battalion and commemorate ANZAC Day, Pakaitore, 2007.



A huge turnout from the Whanganui community to pay their respects to those who made the ultimate sacrifice.



Matua Jim Takarangi addresses the audience in attendance, 2007.



28th Maori Battalion Reunion 2007:

During Easter, while the Hui-a-Ranga was on in Whanganui, Cheryl, Aunty Paea and Eriapa attended the 28th Maori Battalion Reunion in Whakatane.

Over 1000 people attended this Hui to remember who served in the Maori Battalion during World War II.

It was a great event and one of the highlights was the visit to Te Ahurei in Tuhoe, where the veterans and their Whanau were honoured by the people. It's sad to see each year the passing of more of these valiant soldiers. However, the numbers of Whanau attending these Hui shows us all that our Maori veterans will never be forgotten, '*Kaore ratou e warewaretia*'.



Hingangaroa, Cheryl and Paea Smith Tautoko the Hui at Whakatane, 2007.



Maori Battalion perform a Haka during the War.



Attendees of the Maori Battalion Reunion in Whakatane, 2007.

Re-Dedication of Whangaehu & Kauangaroa:

State Highway 3 at Whangaehu was completely under water.



During 2004, the Ngati Apa rohe was hit by floods that damaged many of our Marae and even more of our Whanau and their Whare. Kauangaroa and Whangaehu Marae were the worst affected, although Tini Waitara in Turakina suffered some damage. The clean up within the Rohe lasted months with huge repairs needed at both Kauangaroa and Whangaehu. After some amazing mahi from our Whanau, we celebrated our Marae in 2005 with re-dedications, Kai Haakari and Whakawhanaungatanga.



Outside the Wharekai at Whangaehu Marae, 2004.



Rangatahi help with the clean up at Whangaehu Marae after the floods, 2004



This bridge in Mangamahu shows the destruction, 2004.



Whanau during the clean up at Kauangaroa Marae.



Justin Gush films the proceedings during the Kauangaroa re-dedication, 2005.



Even the Mokopuna were helping. Wharekai at Whangaehu.



Constructions at Kauangaroa Marae.



Adrian Rurawhe, Joe Huwyler and Jim Allen on the Paepae, Kauangaroa.



Whanau gather at the gates at Whangaehu Marae, 2005.



Toroa Pohatu brings the Whanau onto Kauangaroa Marae.



Nga Kuia ki Kauangaroa i te ra taapaea o te Marae.



Matua Robert Hina opens the newly established conference room, Rakautaua at Whangaehu Marae.



Ka mihi atu a Matua Robert Hina ki nga Kawe Mate o te Marae o Kauangaroa, 2005.



Jeron-Reef with his mama Evelyn Hiri near the Moana, Te Kai Hau a Kupe, 2007.

Te Punanga:

'Te Punanga' means 'The Retreat' and is a holiday home for individuals, whanau and families. The Whare is maintained and guests are greeted / farewelled by Evelyn Hiri, no Whanganui a ia. Te Punanga is owned by Leonie Pihama, Ngarimu Daniels and Mera Penehira whom are all residents in Tamaki Makaurau. For more information visit this web-site, www.holidayhouses.co.nz



Views of the setting sun over the Moana from the lounge of Te Punanga.

Rangapu Hapai Tika:



Sister Makareta Tauaroa, Cherryl Smith and Paul Reynolds during the Ethics Hui.

Rangapu Hapai Tika is the local Iwi ethics committee that was established alongside Te Atawhai o te Ao. The committee's inaugural meeting was held in Mahuru 2006.

The ethics committee consists of three members from within the community including, Sister Makareta Tauaroa, Adrian Rurawhe and Chairperson, Toroa Pohatu.



Adrian Rurawhe and Toroa Pohatu at the Ethics Committee Hui.



Sister Makareta Tauaroa helps Moana with the planting of seeds for the future.

Landbank Gardens:

Some Landbank lands in Whanganui have been transformed into wonderful Maara. One beautiful day at the old Jubilee hospital in Aramoho, a bunch of Maori could be seen digging up the front manicured lawn and planting their Maori Riwai, Kaunga, Kamokamo and other exciting vegetables. Nothing like a couple of rebel Katorika Nani to aid and abet these unhorticultured Maori. And then have lunch and eat the delicious and juicy grapefruit, picked fresh from trees on the property.



Jim Puki joins the Whanau in preparing a Maara in Aramoho, Whanganui.

Mahi Raranga:



Rii Templeton participants in 1 of the many Raranga Hui at Te Atawhai o te Ao.

Te Puia in Rotorua is NZ's premier Maori culture & geothermal visitor experience. Due to re-development of the business, a Tono was made by Toi Te Rito Maihi to Raranga experts around the Motu to participate in weaving specific panel designs which would all come together to enhance the rejuvenated Whare. The pattern Whanganui worked with was the 'Niho Taniwha'.

Every design has a meaning, every meaning a strand to a story, every story recorded history. Understand the art, the culture unfolds. These words are from Te Puia.



Ki Runga: Vicki Puru enjoying her Mahi Raranga at the institue, 2007.

Ki te Maui: Te Puia in Rotorua.



Dr Cheryl Waerea-i-te-Rangi Smith:

Mai i te Maunga o Ruapehu, rere mai te awa o Whangaehu, tae mai ki Kauangaroa, tu mai te whare o Kimihia e!

Tena ra koutou. Ko Cheryl Waerea-i-te-Rangi Smith taku ingoa. Toko rua aku Tamariki, toko toru aku mokopuna hoki.

Ko ahau te kaiarihi o Te Atawhai o te Ao I te taha o Paul Reynolds. Ko te kaupapa o tenei roopu, ko te oranga o te taiao me te oranga o nga tangata hoki.

Dr Cheryl Smith, Kaiarahi o Te Atawhai o te Ao. E noho ana a ia i te taha o nga wai tapu o Te Awa Tupua, ko Whanganui.



Cheryl Smith and Eriapa, 2006.

Dr Paul Reynolds:



Paul Reynolds with his Nan Garland.

Ko Paul Reynolds toku ingoa. Ko Barry raua ko Leiana toku matua. Ko Whetumarama Fred raua ko Nancy Kahureremoa Garland toku tupuna i te taha o te mama. Ko Prin raua ko Maude Reynolds toku tupuna i te taha o te papa. Ngati Tuwharetoa me Nga Puhi oku iwi. Ngati Rongomai me Ngati Rehia oku hapu.

I am a kaupapa Maori researcher and currently am the Co-Director for Te Atawhai o te Ao.



Ko Dr Paul Reynolds te kaiarahi o Te Atawhai o te Ao hoki.



Eriapa, CEO of Te Atawhai o te Ao, 2007.

Eriapa Dalbeth:

Ko Eriapa Dalbeth taku ingoa. Ko te Tumuaki o Te Atawhai o te Ao ahau.

Ma te Atua e manaaki i a koutou katoa.



Ki te Maui: Eriapa me tana Whaea.
Ki te Matau: Eriapa me tana whanaunga i Ahitereiria.



Eriapa on the beach in Whakatane, 2007.

Justin Shane Ngahina Gush:



'Basketball Boys' Justin and Jeron-Reef at the office, 2007.

Kia whai Kororia Honore Hareruia kia koe Ihoa o nga Mano, Matua Tama Wairua Tapu me nga Anahera Pono me te Mangai, Ae.

Mauri Ora ki a tatou e te whanau. Ko Justin Shane Ngahina Gush taku ingoa. He uri ahau no te waka o Kurahaupo, Ko Ruatea te Rangatira o te waka. E tu ana a Matua te Mana, ko Ruapehu tena. E rere ana nga wai o Whangaehu. E noho ana oku Tupuna I te rohe o Rangitikei ki nga marae o Parewanui me Ratana Paa. No te awa o Whanganui hoki. Ko Ngati Apa, Te Iwi Morehu, Te Atihaunui-a-Paparangi me Nga Puhi oku Iwi. Ko Jeron-Reef te ingoa o toku tama. Ko Evelyn Hiri tona whaea. He kaimahi ahau o Te Atawhai o te Ao I roto I nga mahi whitiwhia me nga mahi rangahau e pa ana ki nga Kaupapa Maori. Tena koutou katoa.



Ko Jeron-Reef te tama o Justin. Ka haere a ia ki te kura o Ratana, 'Inoia, Rapuhia, Patukia'. E ono ona tau.

Tanima Bernard:



Tanima and Eriapa enjoy the good times.

Talofa lava outou,

My name is Tanima Bernard. I am the Samoan, mother of three grown children, a sister to three siblings, and yes in this the 21st Century it just so happens that I am also a daughter to three parents. Whanau means many things to me, all of them important. Therefore, it is my absolute pleasure and privilege to share in Eriapa Dalbeth's daily care.

P.A to the CEO.



Tanima Bernard in Whakatane, 2006..



Jim Puki visits 'Omarupapako' near Foxton which is the southern most boundary of the Ngati Apa rohe.

Tena Koutou e nga Whanau,

Ko Paekowhai taku maunga, Ko Whangaehu taku awa, Ko Ngati Huru taku hapu, Ko Ngati Apa taku iwi, Ko Kurahaupo taku waka, Ko Kauangaroa te marae, Ko Matiu Pukunui raua ko Rangī Pokau aku matua tupuna, Ko Wakarua Puki taku matua.

After many years away from the whanau and the people, I have finally ended up working in an environment with Maori in mind. My working background is in the airline industry, and currently managed finances and administration at Te Atawhai o te Ao. I am now learning my language at Te Wananga o Aotearoa on the Te Ara Reo Maori programme.

Jim Puki:



Jim joins Dr Karina Walters for a Korero during the Traditional Knowledge conference at Te Papa.

Whanau:



Te Atawhai o te Ao at the institute, 2006.



Graeme & Vicki Puru, Whanganui.



Whanau gather at Ratana Paa to Tautoko the Hiko to Whanganui-a-Tara, 2004.



Paea Smith with Moko, Tamati.



Adrian Rurawhe & Toko Kapea at a Hui-a-Hapu regarding the Historical Claims, Whangaehu, 2007.



Taru Mathews joins us at a Film training in Tamaki Makaurau, 2005.



Whanau on a Hiko Wananga, visiting old sites in Kauangaroa, 2007.



Tariana Turia at home, Whangaehu Marae.

Te Atawhai o te Ao

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