

and I have been told:

'... we wonder why we go to the GP or the schools because the help we receive is so inadequate.'

Does not fit.

The advice is frequently in opposition to that given by another service; and at times does not fit in with their cultural beliefs.

How can we trust doctors or nurses who wash their hands in the kitchen sink where we prepare our food?'

They are suspicious of health providers who are often impossible to get hold of when they are most needed, yet there are so many of them. Often too, they are so authoritarian. Health professionals, they say, do not explain enough to the patient in hospital where the sterile, tightly run procedures can be quite bewildering.

It seems to me that we, providers of health, should have a listening ear, and not be judgemental. We should have a sharing relationship for there is much to be learnt from both sides. Furthermore, I believe it is essential to promote self-care by the individual and cover-care or community care by the family and extended family. Cover care that is reciprocal, warm, honest — with real concern for the well-being of each other.

Goal of society.

Mrs Barham is adamant in her writings that the introduction of Maori cultural values into the health care system is a step in the right direction. Maori people should be encouraged to express their ideas pertaining to health and illness; discuss events of importance in their lives, their philosophies and even their legends and customs.

Planners should allow for collaborative health care models which make the most use of self-care, cover care, professional care and alternative cultural care, such as the open and honest referral to Tohunga, where it is desired, as well as the use of ageless herbal remedies.

The old idea of health and social welfare where financial assistance and other services are provided for the disadvantaged and under-privileged must be re-organised, perhaps, even scrapped. By getting people to be responsible for themselves, and their actions, and motivating them to help themselves, Maori standards of health should improve.

By drawing out the potential of every individual and the family, man becomes the central concern. Human dignity and community rather than property of equality of opportunity become the central values. Health is not a separate list of institutions, but is a goal of society.

All institutions should be evaluated in terms of their contribution towards the development of the kind of human being we value and the social order we want.

POROPOROAKI/Obituaries



Mrs Elizabeth Himona, or Liz as she was affectionately known died at her home in October last year.

A life member of the Pouakani Maori Womens Welfare League, Mrs Himona is fondly remembered as being a strong loyal and diligent woman in her work for both the Maori and pakeha people of Mangakino.

She was a most faithful member of the Anglican Church, and an original member of the executive group that worked for several years to establish

the Pouakani Marae.

When it came to a question of food both quantity and quality were Liz's key words. Her oven saw the passage of countless cakes that found a ready sale on stalls manned to raise funds for the League marae and Kokiri centre.

At other times tables for special events were made rich by the same kind of good food.

When she saw a job to be done, Liz worked at it with a will until she was smitten with illness and could no longer work, even in the garden that she loved so much.

Her many friends carry her spirit in their hearts, grateful to God for such a mother, a grandmother.

"Grand friend does not fade but becomes part of the real life of the community that had become her own."

Noreira haere e kui haere, e kore koe e warewaretia e to iwi ropu wahine toko i te ora.

Arohanui.



Copeland, Maria Haruru. TAINUI AREA REP. M.W.W.L.

Deceased-January 24, 1982.

HAERE ATU RA, MARIA!
HAERE KI TE IWI! WHAI MURI ATU
I OU MATUA, TUPUNA, I TE PO!
KUA TAKAHIA ATU RA KOE
TE ARAWHANUI A TANE.
KUA TAE KOE KI TE URUNGA
MATUA.
WAIHO AKE MATOU I KONEI
I TE TANGI, I TE MAMAE
KORE RAWA MATOU E WARE
WARE I A KOE E TE TUAHINE.
YOU HAVE VENTURED FORTH
TREADING THE GOLDEN AND
EXTENSIVE PATHWAY OF TANE,
TO ARRIVE AT THAT SPIRITUAL
RESTING PLACE

OF NOBLE AND ILLUSTRIOUS FOREFATHERS.

HERE WE REMAIN IN GRIEF AND
PAIN

YOU SHALL ALWAYS BE
REMEMBERED BY US DEAR SISTER.
NOREIRA — HAERE ! HAERE!
HAERE!

Education-Te Paroa Totara Native
School — Whakatane. (Primary)
Sacred Heart College, Bluff Hill
Napier. (Secondary).

1952-54 Member of Paroa Branch,
Whakatane.

1954-56 President Tokoroa Branch.
Delegate for Te Kaokaoroa D.C. to
Conference.

1956-59 President, Wairaka Branch.

1959-63 Secretary, Ngati Awa D.C.

1963-68 President Ngati Awa D.C.

1968-74 Life Member of M.W.W.L.

Area Representative. Waiariki Region.

1974-77 Member and then Secretary
to Hamilton Branch.

1977-78 National Second V. President.

1978-79 Delegate for Hamilton to
Conference.

1979-1980 National Second V. Presi-
dent.

1980-81 National First V. President.

Other Interests. Teacher. Melville
High. Involved in Pre School Activities
— Cultural Groups, Parish Church
Council, Friends at Court Assn, Volun-
tary Welfare Work, Work Supporter
of Tu Tangata Whanau, Advisory
Member. (T.T.W.) Netball Umpire, Bas-
ketball Coach, Squash, Softball.