LISTEN UP!

SENIORS TAKE A STAND ON HOUSING

DAVID COOK & FRIENDS



WHAKARONGO MAI!
LISTEN UP!

E TŪ TOHE ANA NGĀ KAUMĀTUA MŌ NGĀ TAKE WHARE
SENIORS TAKE A STAND ON HOUSING

DAVID COOK & FRIENDS

TOI ĀRIA
DESIGN FOR PUBLIC GOOD

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David Cook with twenty-four seniors and kaumātua during an artist residency at Te Matatiki Toi Ora The Arts Centre in Ōtautahi Christchurch, 2024.

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Ngā mihi nui ki a koutou.

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KIA ORA. I'M DAVID COOK.
I'VE RETURNED TO MY HOMETOWN
TO HEAR WHAT FELLOW SENIORS ARE
SAYING ABOUT THE HOUSING CRISIS.

I'VE HEARD THAT MORE AND MORE SENIORS
ARE EXPERIENCING HOMELESSNESS.

PEOPLE ARE LIVING IN CARS,
SLEEPING ON FRIENDS' SOFAS...

WHAT ARE SOCIAL HOUSING TENANTS SAYING ABOUT OUR HOUSING CRISIS? I MEET WITH TENANTS OF ŌTAUTAHI COMMUNITY HOUSING TRUST, THE LARGEST SOCIAL HOUSING PROVIDER IN CHRISTCHURCH.

HAVE YOU LOOKED AT PRIVATE MARKET RENTALS? THE COST IS DESPERATE! THE AVERAGE RENT IS 500 OR 600 DOLLARS! IF YOU'RE ON A BENEFIT THERE'S NO CHANCE TO SAVE, GO OUT FOR A MEAL OR ANYTHING.

AND IT'S TOO EXPENSIVE TO BUY A HOUSE NOW. PEOPLE ARE HAVING TO SELL BECAUSE YOU CAN'T AFFORD A MORTGAGE.

BUT WE ARE LUCKY. THANK YOU FOR SOCIAL HOUSING! THE OTHER OPTION IS BEING HOMELESS. WE'RE KEEPING THE STREETS CLEAR!

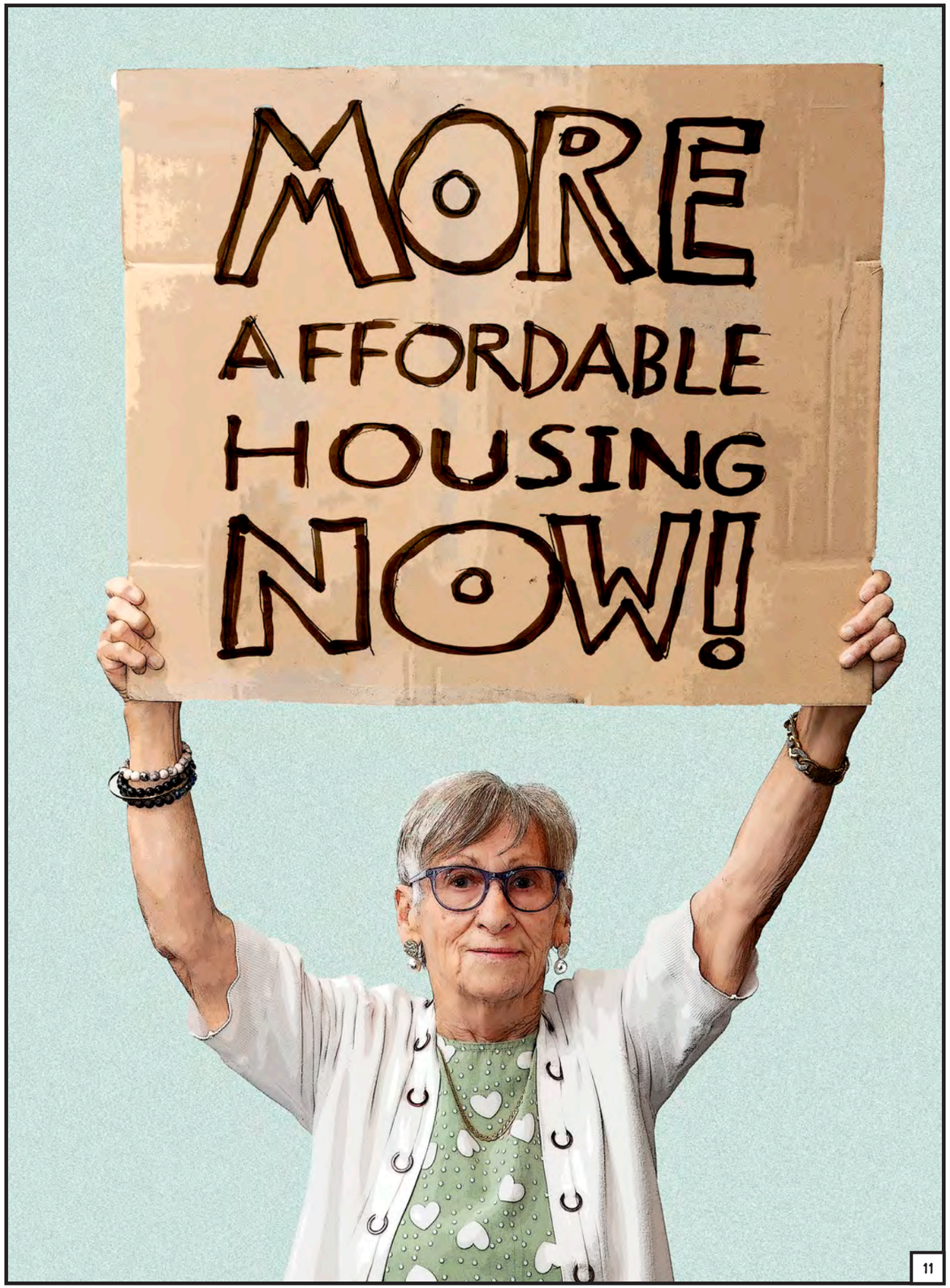
I KNOW PEOPLE WHO OWN EIGHT OR NINE HOUSES. DECENT HOUSING USED TO BE A HUMAN RIGHT, BUT NOW IT'S AN INVESTMENT THING. LANDLORDS ARE CREAMING IT.

LOOK AT OUR PRIME MINISTER; HE OWNED SEVEN HOUSES. HE GOT CAUGHT OUT WITH HIS ACCOMMODATION BENEFIT! POOR GUY... HE NEEDED IT!

CHRIS LUXON AND CHRIS BISHOP, ARE YOU IN THE ROOM? HERE'S WHAT WE SAY TO YOU: "WE'VE SEEN SO MUCH SOCIAL HOUSING GETTING DEMOLISHED AND NOT REPLACED – WE HOPE YOU DON'T DO THE SAME".

WE HOPE THE FUTURE HOUSING STOCK WILL BE THERE FOR THE NEXT GENERATION. WE ARE STRONG AND DETERMINED TO FIGHT FOR AN ALTERNATIVE. WE'RE NOT HIDING. WE'RE MAKING A STAND. WE'RE READY FOR THE PROTEST GANG.


THANK YOU
FOR SOCIAL
HOUSING
we're keeping
the footpaths
CLEAR


MORE
AFFORDABLE
HOUSING
NOW!

I'M WELCOMED INTO WHARE TIAKI, A SUPPORTIVE LIVING COMMUNITY FOR KAUMĀTUA. AS THE COOK AND HER YOUNG DAUGHTER PREPARE KAI IN THE KITCHEN, KAUMĀTUA SHARE RECENT HOUSING EXPERIENCES.

BEFORE COMING TO STAY HERE, I LIVED IN A BOARDING HOUSE WITH SEVEN GUYS, ONE TOILET, ONE SHOWER. I HAD THE SHOWER AND BATHROOM WHEN THEY WERE ALL AT WORK — THAT'S THE ONLY TIME I COULD GET IT. THERE WAS HEAVY FOOT TRAFFIC. IT DIDN'T FEEL LIKE HOME. AND I PAID A LOT OF MONEY.

YES, RENT IS FAR TOO EXPENSIVE. WHEN I WAS LOOKING FOR A HOUSE, THERE WAS NOTHING UNDER $500 A WEEK. EVENTUALLY I OVERCAME THIS BY FINDING ANOTHER MĀORI WOMAN MY AGE WHO ALSO HAD WHĀNAU AND WANTED TO SHARE. SO, ME AND MY DAUGHTER, AND HER AND HER DAUGHTER ALL SHARED A FOUR-BEDROOM HOUSE. THAT MADE IT FAR EASIER FOR US, BECAUSE WE SHARED THE RENT.

I CAME HERE WHEN MY HUSBAND DIED A FEW YEARS AGO. I WAS LIVING UPSTAIRS IN A TWO-BEDROOM UNIT, AND IT WAS TOO BIG FOR ME. SO, THE DOCTOR PUT ME IN HERE. FOR ME, THIS PLACE IS WHĀNAU.

WE FEEL AT HOME HERE. QUITE A FEW OF US WHO COME TO LIVE HERE HAVEN'T BEEN BROUGHT UP WITH TE AO MĀORI, BECAUSE OF COLONISATION. BUT WHEN WE HAVE WAIATA, WĀNANGA, A KAI OR A HĀNGĪ, SOMETHING COMES UP FROM INSIDE. THERE ARE TEARS. ALL THESE MEMORIES COME BACK. SOMETHING IS TOUCHED. IT'S SO BEAUTIFUL.

FROM THE TRADITIONAL PATHWAY WE RESPOND TO THE KARANGA OF OUR TŪPUNA, WHO GUIDED US HERE. WE COME HERE AND CELEBRATE WHO WE ARE. FROM A TE AO MĀORI PERSPECTIVE, WE ALWAYS ACKNOWLEDGE THAT THE WELLBEING OF ONE IS THE WELLBEING OF MANY. AND THAT WELLBEING OF MANY IS THE WHĀNAU, HAPŪ AND IWI. KO AU, KO KOE, KO TĀTOU. I AM YOU, YOU ARE ME, BUT WE ARE MANY.

WE ARE MANY, AND WE HAVE THE POWER. THAT'S WHAT THOSE POLITICIANS FORGET. WE PUT THEM IN POWER. WE VOTE FOR THEM. THEY NEED TO LISTEN TO US. WE DESERVE SAFE, COMFORTABLE PLACES TO LIVE. THEY NEED TO RESPECT THE PEOPLE.

IT'S ABOUT TINO RANGATIRATANGA, INDEPENDENCE AND DETERMINATION. IT'S ABOUT COURAGE AND KEEPING ON FIGHTING.

LET OUR VOICES BE HEARD!


ONE WAKA
ONE WHĀNAU
ONE HEARTBEAT


TOITŪ TE
TIRITI
HONOUR


Mōkā
URI


Live harmoniously
with our neighbours
I believe in bi-culturalism

I VISIT WESLEY VILLAGE, A COMMUNITY THAT PROVIDES AFFORDABLE RENTALS FOR OVER 60S. AT THE CENTRE OF THE VILLAGE IS A COMMUNITY ROOM WHERE WE SHARE HOUSING STORIES AROUND THE TABLE.

I USED TO OWN A HOME, UNTIL MY MARRIAGE FELL APART. MY WIFE GOT THE MONEY, AND I GOT THE KIDS. SO, I WENT INTO A RENTING SITUATION WITH A VERY GOOD LANDLORD. BUT THE EARTHQUAKES HAPPENED, AND MY LANDLORD'S WIFE WAS SO TRAUMATISED THEY WENT BACK TO THE UK.

THEN, ONE DAY I WAS WALKING HOME, AND I SAW A SIGN ON THE FENCE: 'FOR SALE'. IT MADE ME REALISE HOW VULNERABLE I WAS AS A TENANT. AND IT WAS A TIME WHEN THERE WERE LOTS OF CONSTRUCTION WORKERS IN TOWN; THE RENTALS WERE INCREDIBLY HIGH, AND THERE WAS NOT MUCH AVAILABLE.

I WAS FORCED TO MAKE A HURRIED DECISION TO FIND ANOTHER PLACE. I ENDED UP IN A PLACE THAT HAD DOORS THAT WOULDN'T SHUT PROPERLY AS A CONSEQUENCE OF THE EARTHQUAKES. IT WAS NOT THE MOST DESIRABLE SITUATION. I SUBSEQUENTLY MOVED INTO A COMMUNITY LIVING SITUATION THAT I THOUGHT WAS GOING TO BE IDEAL, BUT IT WASN'T. LUCKILY, I HAD A GUARDIAN ANGEL WHO GOT ME IN HERE.

MY CHALLENGE WAS PERSONAL BECAUSE MY HUSBAND CAME HERE TO DIE. AS I SAT HERE AND WATCHED HIM DIE, I CAME TO THE REALISATION THAT I DIDN'T WANT A HOUSE; I WANTED A COMMUNITY. THE MOST IMPORTANT THING TO ME IS NOT THE HOUSING BUT THE PEOPLE I LIVE WITH.

I CAME HERE BECAUSE MY BUSINESS COLLAPSED, AND I HAD TO SELL MY HOUSE AND EVERYTHING TO RECOVER. I WAS SUPPOSED TO GO BACK OVERSEAS TO WORK, BUT THAT ALL GOT CANCELLED. SO, I WAS HERE WITH NO FINANCIAL RESOURCES. NOTHING. I WAS SURVIVING MOSTLY BY HOUSE SITTING...

...THEN COVID HIT, THE HOUSE SITTING DRIED UP, AND I WAS WITHOUT A PLACE. I ENDED UP SLEEPING ON A SOFA AT MY FATHER'S PLACE, BUT I COULDN'T STAY LONG TERM BECAUSE OF THE REGULATIONS. THEN I STRUCK IT LUCKY; I WAS TOLD THERE WAS A STUDIO APARTMENT EMPTY AT THE VILLAGE. NOW I HAVE MY OWN PLACE AND MY OWN PRIVACY. AND I HAVE A COMMUNITY.

BUT OUT THERE IN THE WORLD YOU COULD BE IN AN ANONYMOUS STREET, IN A 'TICKY-TACKY' HOUSE WITH A LETTERBOX, NOT CONNECTED TO ANYBODY.

ONCE WE WERE THE 'GARDEN CITY', BUT NOW WE'RE A CITY OF CLOSED-IN BUILDINGS, PADLOCKED GATES AND SIX-FOOT FENCES. IT DOESN'T HAVE TO BE LIKE THAT!

I SPENT TWENTY YEARS WORKING IN DUBAI, WHERE EXTENDED FAMILIES ARE THE NORM, AND THEY ALL LIVE TOGETHER. AND THE EXPATS LIVE IN 'COMPOUND' DEVELOPMENTS. THEY HAVE A BIG SQUARE WITH SHARED FACILITIES IN THE MIDDLE. ALL THE KIDS GET TO KNOW ONE ANOTHER, AND THE PARENTS DO TOO.

WHEN I CAME BACK TO NEW ZEALAND I THOUGHT, "WHY AREN'T WE BUILDING IN THAT COMPOUND STYLE?" WE COULD HAVE STUDIOS, TWO-BEDROOMS AND THREE-BEDROOMS; WITH SINGLES, FAMILIES, ELDERLY PEOPLE LIVING TOGETHER. THEN WE'D GET A PROPERLY MIXED COMMUNITY WITHOUT FORCING IT. AND YOU'D GET THAT COMMUNAL SPACE IN THE MIDDLE WHERE PEOPLE SEE EACH OTHER AND BEGIN TO INTERACT, JUST LIKE OUR COMMUNITY HERE AT THIS VILLAGE.

WE NEED TO WAKE UP. OLDER PEOPLE HAVE A LOT TO OFFER TOO. I'VE SEEN PLACES OVERSEAS WHERE THEY COMBINE STUDENT LIVING WITHIN A VILLAGE; STUDENTS HAD FREE RENT AND PARTICIPATED IN RUNNING THE RETIREMENT VILLAGE. AND THE STUDENTS HAD ELDERS AS MENTORS. SENIORS GOT A NEW LEASE OF LIFE, BECAUSE THEY WERE HELPING.

SURELY THE WAY WE LIVE HAS GOT SOMETHING TO DO WITH MENTAL HEALTH. IT'S ALL INTERCONNECTED. SO, IF YOU'RE BUILDING HOUSING WHY NOT DESIGN IT BEAUTIFULLY, IN A WAY THAT'S CREATING SOCIAL ENVIRONMENTS? WHERE PEOPLE ARE NOTICING EACH OTHER, INTERACTING, AND AS A RESULT, CARING FOR EACH OTHER.

SOMEHOW, WE'VE LOST THAT OLD VILLAGE MENTALITY WHERE EVERYBODY KNOWS EVERYBODY.

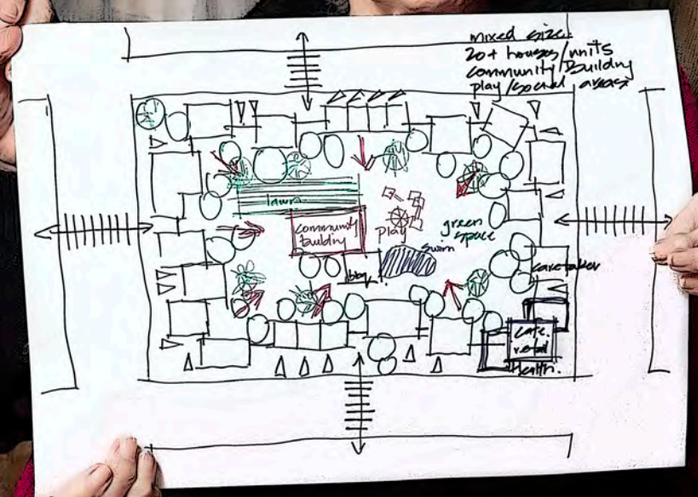


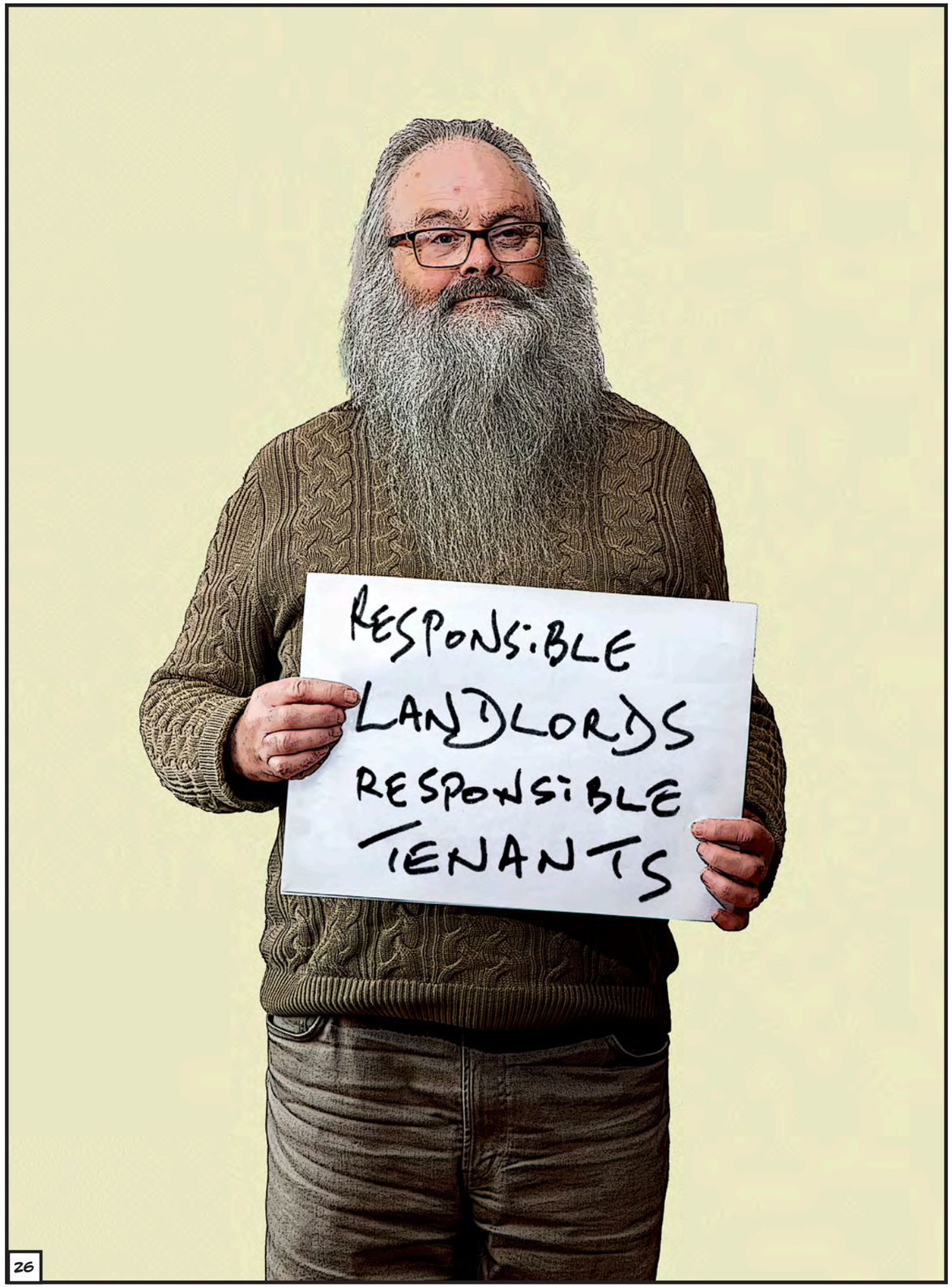
WE NEED TO PUT THE 'SOCIAL' BACK INTO SOCIAL HOUSING!

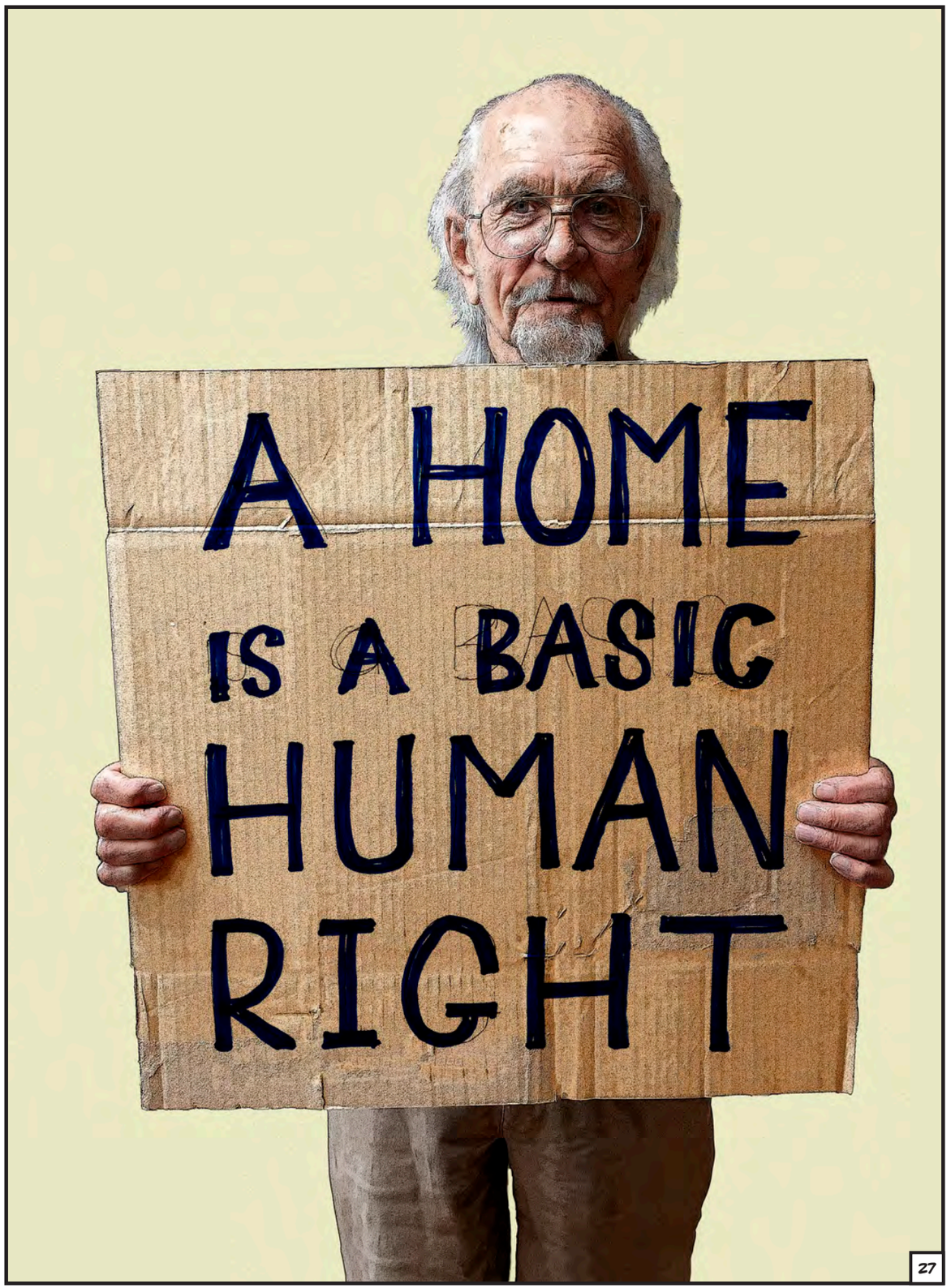
YOU CAN'T CHANGE A CULTURE OVERNIGHT, BUT YOU CAN LEGISLATE FOR BETTER SOCIAL INTERACTION WITH THE WAY WE PLAN HOUSING.

HOLD ON. ARE WE WRITING A MANIFESTO FOR CHANGING THE WORLD?

I'M STARTING TO THINK WE SHOULD BE!




RESPONSIBLE
LANDLORDS
RESPONSIBLE
TENANTS


A HOME
IS A BASIC
HUMAN
RIGHT

AT PETERBOROUGH HOUSING COOPERATIVE THREE HOME OWNERS GREET ME AND LEAD ME INTO THEIR CENTRAL COURTYARD GARDEN AND PLAYGROUND AREA. THEY EXPLAIN HOW THE FOURTEEN SURROUNDING HOUSES ARE SPLIT BETWEEN AFFORDABLE RENTALS AND OWNERSHIP, WITH A SHARED COMMUNITY ROOM.

WE ALL HAVE OUR ROLES. THESE TWO LADIES HAVE GOT GREEN THUMBS. I'M ONE OF THE FIX-IT PEOPLE, AND I ENJOY THAT. WE HAVE A GUY HERE WHO JUST LOVES SPREADSHEETS – IMAGINE THAT, LOVING SPREADSHEETS!

SOMEONE ELSE MOWS THE LAWN. SOMEONE TAKES THE RUBBISH BINS OUT. AND ONE DAY WHEN I CAN'T DRIVE, SOMEONE WILL TAKE ME TO THE LIBRARY. THESE SORT OF THINGS DEVELOP WITHIN A COMMUNITY LIKE THIS.

WE HAVE BABIES AND KIDS RUNNING AROUND AND COMING IN AND OUT OF MY HOME. IT'S BICULTURAL, MULTICULTURAL. WE HEAR TE REO BEING SPOKEN. WE HAVE DIFFERENT KINDS OF FAMILIES, SINGLE PARENTS AND SINGLE PEOPLE. THIS IS AN ELASTIC FAMILY.

IT'S NOT STRATIFIED LIKE AN APARTMENT BLOCK, OR A RETIREMENT VILLAGE WITH ALL SENIORS. YOU PUT KAUMĀTUA AND ELDERS WITH LOTS OF EXPERIENCE NEXT TO YOUNG PEOPLE AND SEE WHAT HAPPENS. LOTS OF BABYSITTING GOES ON! AND THE YOUNG PEOPLE HAVE SKILLS THAT WE'LL NEVER HAVE; THEY'RE WAY ABOVE US, TALKING ANOTHER LANGUAGE.

WHEN WE PLANNED THESE HOUSES, THE CITY COUNCIL LOOKED AT THE CENTRAL GREEN SPACE AND SAID, "YOU COULD FIT ANOTHER WHOLE ROW OF HOUSES IN THE MIDDLE". WE SAID, "WE DON'T WANT ANOTHER ROW OF HOUSES IN THE MIDDLE BECAUSE WE VALUE THE SPACE AND THE INTERACTION WITH EACH OTHER".

IT WAS HARD WORK PERSUADING THE BUREAUCRATS ABOUT OUR DREAM. THERE'S SO MANY REGULATIONS TO OVERCOME!



WE NEED MORE IMAGINATION. WHEN I WALK AROUND THESE STREETS, I SEE SO MANY APARTMENT BLOCKS BEING BUILT BY THE SAME DEVELOPERS. SAME EXTERIOR MODEL, SAME INTERIOR, BEING REPLICATED OVER AND OVER AGAIN.

IT'S LIKE THEY ARE SAYING, "LET'S MAXIMISE WHAT WE CAN WITH THIS PIECE OF LAND AND SQUEEZE EVERY BIT OF PROFIT WE CAN OUT OF THIS".

I CONTACTED THE GUY AT THE TOP AND HE SAID THEIR BRIEF WAS TO PROVIDE MAXIMUM HOUSING FOR CHRISTCHURCH. SAVING THE TREES WAS NOT PART OF THE FORMULA. WHERE DID THAT BRIEF COME FROM?

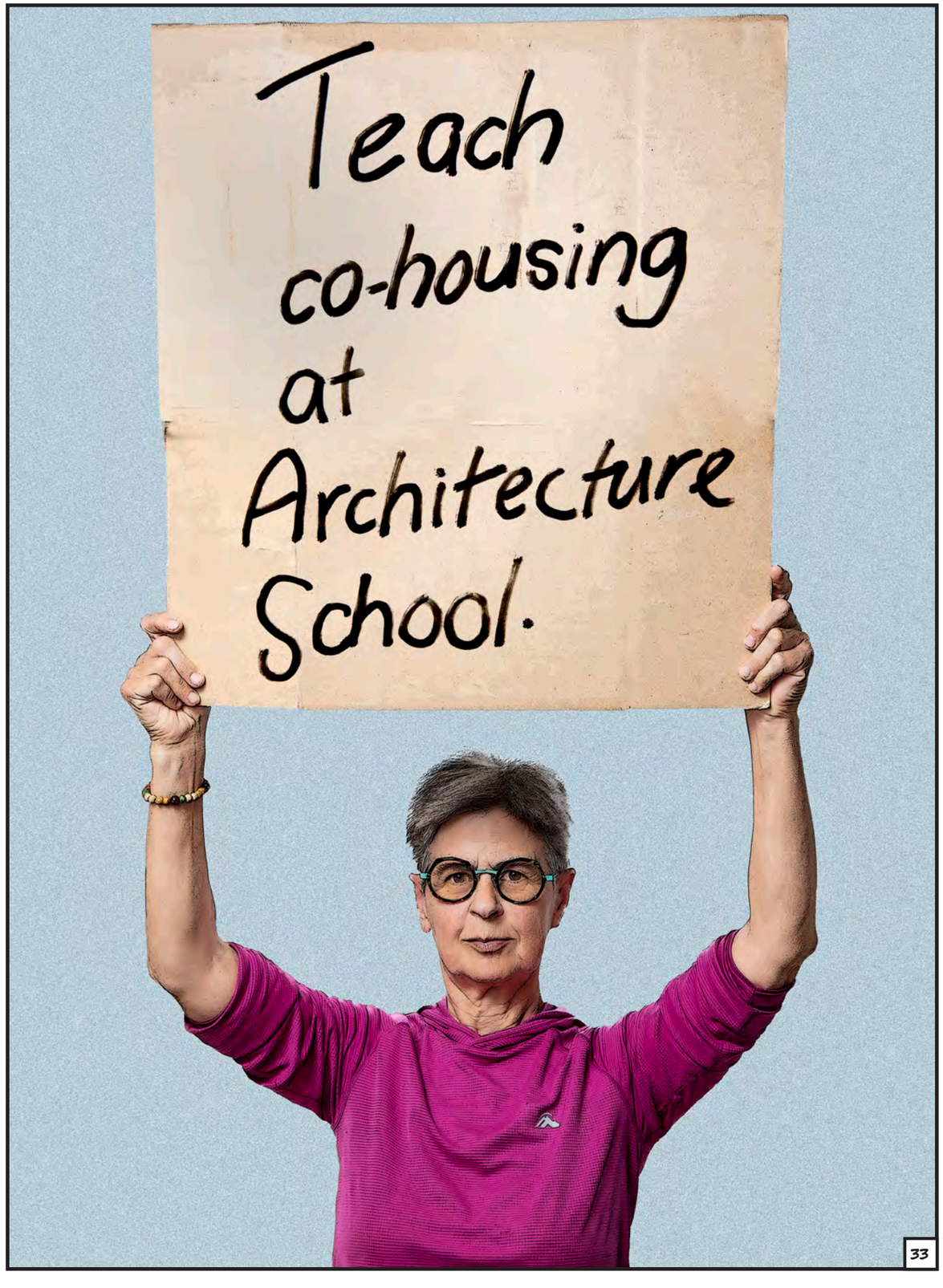
THE POWERS THAT CREATE HOUSING ARE CORPORATES AND PROPERTY DEVELOPERS AND GOVERNMENT AND LOCAL GOVERNMENT.

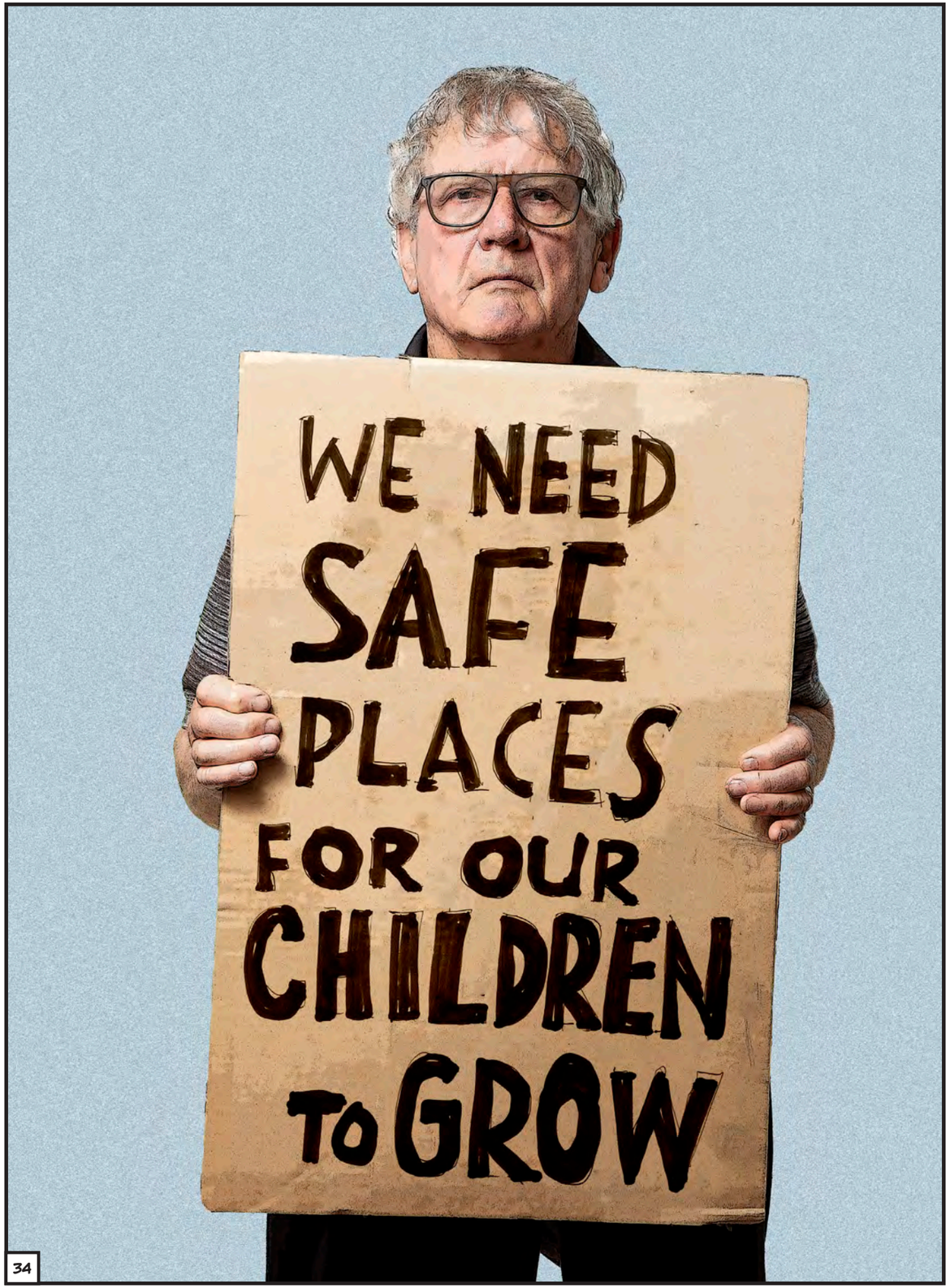
BUT WHY DON'T WE GET MORE COMMUNITY-LED HOUSING PROJECTS? THE PURPOSE OF HOUSING SURELY SHOULD BE AROUND PEOPLE'S WELLBEING. WE NEED TO BRING COMMUNITIES TOGETHER. WE HAVE REALLY GOOD IDEAS ABOUT WHAT HOUSING COULD BE.

WHY COULDN'T THE COUNCIL HAVE A PROJECT GROUP WORKING IN THIS AREA TO SUPPORT AND GROW CO-HOUSING COMMUNITIES?

MAYBE IT'S NOT WITHIN THE REALM OF THE IMAGINATION OF BUREAUCRATS.

YES, BUT OUR COMMUNITY IS JUST TRYING TO SAY, "LOOK, THERE IS ANOTHER WAY".




WE NEED
SAFE
PLACES
FOR OUR
CHILDREN
TO GROW


Together lets
build houses
where we all
can THRIVE



Homes for All

Jane Higgins
Christchurch Methodist Mission

If New Zealanders are to live well in their later years, they need access to safe, affordable homes. This is the foundation on which people are able to live in peace, security and dignity. But, for an increasing number of older New Zealanders, such a future is becoming unattainable.

Home ownership has long been the cornerstone of New Zealanders' financial security in retirement. Indeed, state funded retirement income schemes such as the pension (introduced in 1898) and New Zealand Superannuation (introduced in 2001) have been based on an underlying assumption that those accessing this income would be mortgage-free homeowners. Retirement income in this country has never been intended to pay for the costs of a home.

These days, however, more and more New Zealanders are reaching retirement age without owning their own home. The Retirement Commission[1] estimates that by 2048, forty per cent of retirees will be renters. This amounts to about 600,000 people.

This changing trend is creating a significant need for affordable homes among retirees. For Christchurch Methodist Mission (CMM), we see this in the ever-increasing number of older people seeking one of our affordable homes in CMM's Wesley Village.

Unless New Zealand's approach to housing provision changes, this need will grow in the years to come as our population ages.

Reliant on NZ Super

NZ Super is currently the main source of income for the majority of New Zealanders in retirement age: about forty per cent have virtually no other income while a further twenty per cent have only a little more.

But, as noted above, this income was never designed to cover the costs of renting or paying a mortgage. Not surprisingly, superannuitants in this situation are much more likely than their home-owning counterparts to be spending a lot of their Super income on housing. A recent Treasury analysis (requested by the Retirement Commission) found that a substantial proportion of this group is likely to be spending forty per cent or more of their Super on housing. When this is a person's sole source of income, not owning a home creates considerable financial stress affecting their ability to afford food, heating or health care.

A strong indicator of the level of housing insecurity among older people can be seen in the growing number on the Government's Housing Register. It is not easy to get on the Register. To be eligible a person must be in serious housing distress and at risk of becoming homeless.

In the five years to December 2024, the number of New Zealanders aged 65 years and over on the Register has more than doubled — a much greater percentage increase than for any other age group. The next biggest increase (by fifty per cent) was for those aged 55–64 years. And this won't be telling the full story of housing insecurity among older people. Homelessness is often hidden in this group: people move in with family in overcrowded conditions, they couch-surf with friends, and in extreme circumstances, they live in cars or caravans.

Housing options

In times past, the New Zealand state had a strong commitment to home ownership, and was heavily involved in building affordable homes for long term rent (state houses) and in providing support for people to purchase a home and pay off a mortgage within a working lifetime. Since the 1980s, however, the situation has changed. Housing provision is now generally governed by the market and the state is less involved in ensuring that affordable housing is available.

But market provision is failing many older people. For example, the business model governing for-profit retirement villages usually requires the key asset of a house that can be sold

so that the proceeds can be used to purchase a licence to occupy unit in a village. Those without this asset are shut out.

Additionally, private developers tend not to build the one-bedroom, accessible homes that many older people need. A sign of how difficult it can be to find an affordable one-bedroom home can be found in the Housing Register: at the end of 2024, in approximately three quarters of our Territorial Authorities, over half of those (all ages) on the Register were seeking single bedroom homes.

Currently, older people looking to rent or to buy within an affordable range have few options.

Housing equity

This lack of options particularly affects women on their own, and Māori and Pasifika people. Many in these groups are not home owners for reasons to do with the gender and ethnic pay gap, time spent caring for family/whānau members, and historical factors including colonisation and alienation from whenua that have created housing deprivation.

And yet there are models of housing provision that are much more responsive to the needs of older people than those currently seen in retirement villages and standard townhouses.

Research on housing in Māori communities (undertaken for the Retirement Commission) argues for retirement provision that is 'informed by mātauranga Māori and ensures tirohanga Māori, a Māori perspective.' Papakāinga models of housing provision are an example of this.

> *Tūrangawaewae is important. Having whenua to stand on, and the tools and resources to develop kāinga, papakāinga, a wisdom village is a key step towards rangatiratanga, independence for Māori. The opportunity to explore alternative housing options, in both rural and urban, ahi kaa and taurahere settings, where whānau can be closely connected and provide support for each other ensures the wealth of intergenerational living. A concept that was well exercised pre 1840.*[2]

Similarly, recent work on Pasifika retirement observes that:

> *Pacific families could welcome a similar framework [to the papakāinga model] such as a village setting where Pacific Matua homes are built close to families but close enough to live freely and independently, whilst enjoying their retirement years.*[3]

Done well, affordable, appropriate housing within a village or community environment can help beyond simply providing shelter, crucial as that is. We know that older New Zealanders experiencing housing difficulties are likely to be less well than their home-owning counterparts. This comes from the combination of insecure tenure, poor living conditions, and lack of social integration into neighbourhoods because tenure is often short-term. These conditions can lead to poor mental health, lower quality of life, and greater likelihood of falls, all of which are major health and wellbeing issues.

Affordable housing within an environment where neighbourly relationships can be developed and where people feel that they belong not only relieves financial vulnerability but also improves health, social connection and access to services. CMM's Wesley Village, with over 70 affordable homes, a shared-living home for kaumātua Māori and a large community room encourages strong connections between neighbours and we see the benefits of this in the wellbeing of residents.

If New Zealanders are to live comfortably and with dignity in their later years, regardless of their financial status, then the crisis of housing affordability must be addressed. The need is urgent, and will only grow if we continue along the current path of inadequate housing provision. And yet, solutions exist. They lie in the vision and experience of communities, in the work of researchers who gather and analyse community voices, and in the expertise of Community Housing Providers. Implementation requires a commitment from central and local government to collaborate with these groups in order to build decent housing for all.

If New Zealanders are to live comfortably and with dignity in their later years, regardless of their financial status, then the crisis of housing affordability must be addressed. The need is urgent.

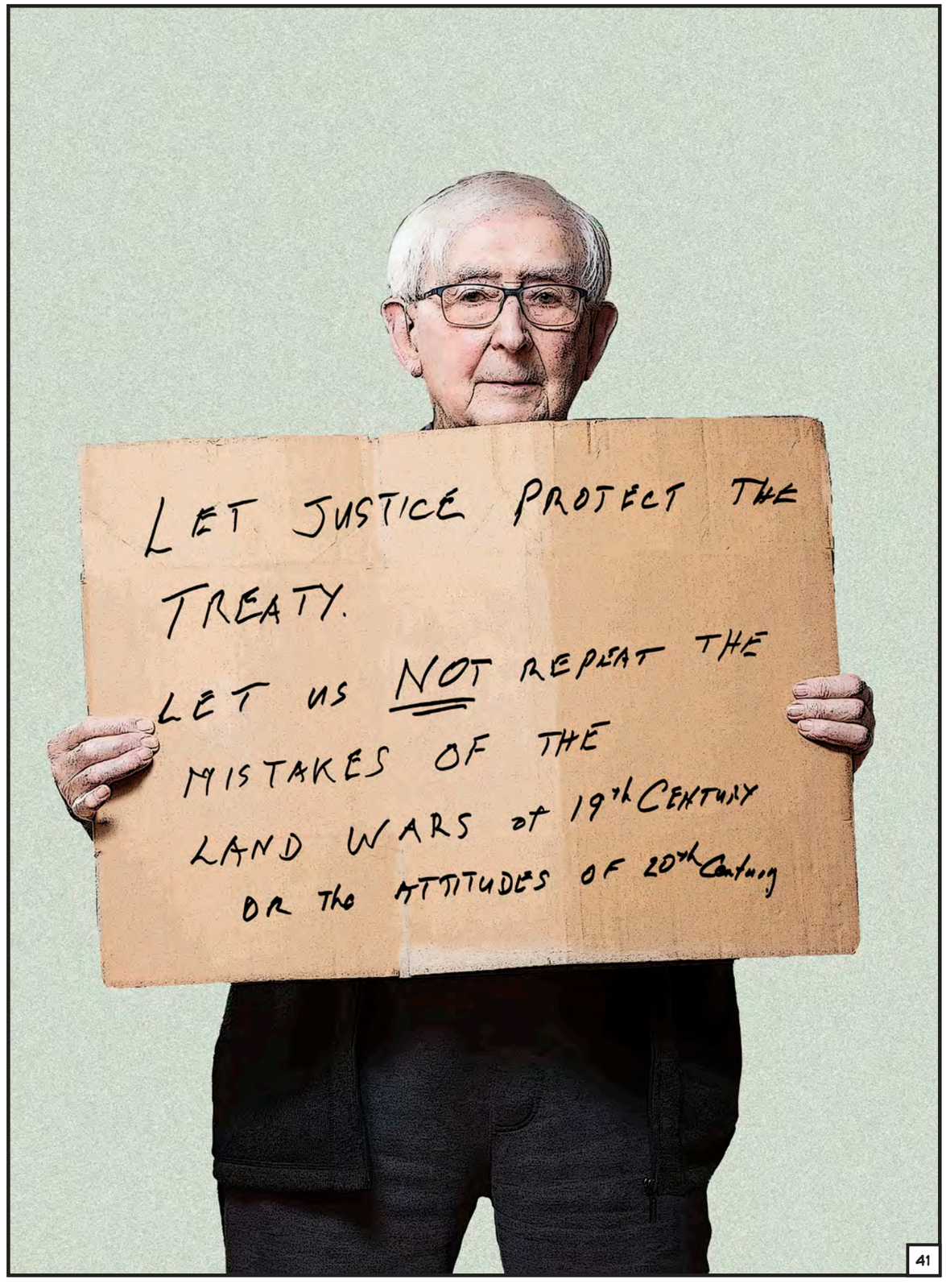
1. Retirement Commission 2022 *Review of Retirement Policies*. See also an excellent research report downloadable at: https://www.buildingbetter.nz/publication/reflections-on-kaumatua-pakeke-and-seniors-housing-building-robust-solutions-with-research/

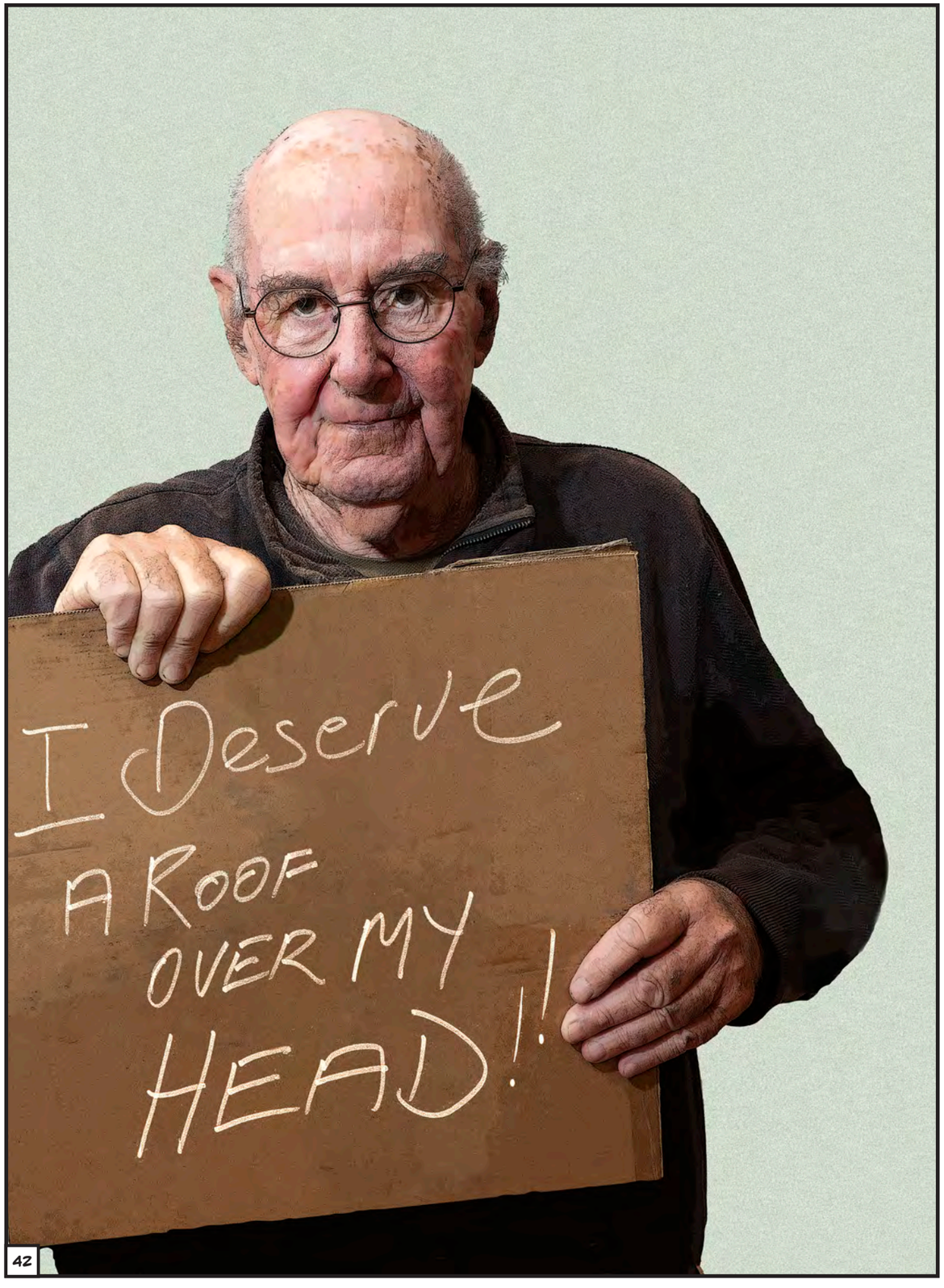
2. Irwin, K. & Thompson, E. (2022) *What the people said about 'what retirement looks like for Māori'*.

3. Rohorua, H.T., Natua, J.T., Tapu, M.L. & Koloto, M. L. (2022) Report on Housing and Retirement among Pacific Peoples in Aotearoa. Ministry for Pacific Peoples. Wellington, New Zealand.

4. Pledger, M., McDonald, J., Dunn, P., Cumming, J., Saville-Smith, K. (2019) 'The health of older New Zealanders in relation to housing tenure: analysis of pooled data from three consecutive, annual New Zealand Health Surveys.' *Australian and New Zealand Journal of Public Health*, 2019 Online.


AROHA
KI TE
TANGATA


LET JUSTICE PROTECT THE
TREATY.
LET US NOT REPEAT THE
MISTAKES OF THE
LAND WARS of 19th CENTURY
OR the ATTITUDES OF 20th Century


I Deserve
A ROOF
OVER MY
HEAD!!


Homes
FOR ALL
in Need

WHAKARONGO MAI!

E TŪ TOHE ANA NGĀ KAUMĀTUA MŌ NGĀ TAKE WHARE

DAVID COOK & FRIENDS

