

Taunakitia Te Marae:

A Te Arawa Perspective
of Marae Wellbeing

FINAL REPORT

In collaboration with
Ngā Pae o te Māramatanga,
Waikato-Tainui College
for Research and Development
and Te Kotahi Research Institute



Te Arawa Tangata

Na te whanaungatanga ka puawai ko te tautoko

Taunakitia Te Marae

Final Report

Executive Summary

Taunakitia Te Marae is a research project aimed at understanding and enhancing the wellbeing of Te Arawa marae.¹ The research takes a marae-centric view to enquire how marae, as centres of excellence, can foster and support Te Arawa hapū and iwi wellbeing and development. By investigating the views of representatives from a research sample of 31 Te Arawa marae, the research investigated the key success factors and barriers to development and identified how marae could be developed into centres of excellence based on the shared knowledge and practice of Te Arawa hapū and iwi.

The research found that of the three dimensions of marae wellbeing, (people, facilities and environment) issues and concerns regarding people were the most prominent. Participants were of the view that, if not for the people there would be no marae.

Five key determinants of marae wellbeing emerged from the findings: marae relationships, succession infrastructure, learning environments, self-sufficiency and a sense of community. Each of these elements appeared to create success or inhibit the issues of marae wellbeing that people were most interested in. Marae relationships, succession infrastructure and learning environments had a close synergy that effectively enables leadership development. The absence of any of these could cause issues in leadership development for marae.

The research found that current succession practices are not working. They are often ad hoc and focused on developing individual leaders, rather than creating a culture of collective marae leadership. Using complexity theory, the research recommended that marae shift to building collective capability in order to provide an environment for marae systems to create resilience and to “self-heal”, or to resolve its own issues when faced with adversity or loss. The current succession approach was considered to emphasise individual development, increasing the risk of leaders holding on to power or the current situation that relies on availability of successors, rather than seniority of successors.

Participants said that a change in mindset was required when engaging with whānau. Rather than using “hard love”, marae need to create positive experiences for their own people so that whānau do not lose their sense of belonging to marae. While this theme emerged from

¹ Note that the term *marae* is used throughout this report – however, we acknowledge that some people use the term *pā*, while others use *marae*. Note that the term is also used to describe both the physical marae as well as the group of people or community that belong to the marae.

the research, participants in the final hui were not receptive to the idea despite substantive evidence supporting this view.

Some participants had a desire to rebuild the physical marae community. However, this option does not address or mitigate current dynamics of outward migration from marae communities. Instead, the research explored options to build a hybrid community so that the physical marae still remains at the centre, but communication technology is used to increase a sense of ownership and belonging by those who do not live close to their marae.

Marae were reported to be struggling economically. While the research did not find any immediate solutions to this issue, it notes that there are several examples of good practice around Te Arawa, prompting the need for marae to share good practices to increase self-sufficiency of marae.

The research also considered the key characteristics of marae as centres of excellence. As marae are a dynamic community, the research recommended that a model based on communities of practice be adopted, and that Te Arawa build infrastructure to encourage these communities of practice to grow. From these communities, marae would then share innovation and good practice so that development ideas and successful practice do not remain isolated but are given a forum to grow and so that others can learn from them.

Taunakitia Te Marae was established to examine the wellbeing of Te Arawa marae. It has found that despite some positive signs that there are some clear areas of need. It is hoped that should Te Arawa marae establish themselves as centres of excellence, that Te Arawa is able to use that community as a means for articulating, planning to meet and deliver its aspirations for the whānau, marae, hapū of Te Arawa.

Acknowledgements

Te Arawa Tangata would like to thank Ngā Pae o Te Māramatanga for funding the Taunakitia Te Marae project. The funding has enabled Te Arawa to consider future pathways for marae, hapū and iwi development. Participants in the research voiced their enthusiasm about the project and its positive nature to building a better future for our people as well as the support that Ngā Pae o Te Māramatanga has given to enable this project to happen.

The research team would also like to acknowledge and thank Dr Sarah-Jane Tiakiwai of Waikato-Tainui College for Research and Development and Dr Leonie Pihama of the Te Kotahi Research Institute. Both have provided leadership, guidance and support throughout the project, providing assurance of the projects Kaupapa Māori and Kaupapa Iwi foundations and its importance to research in general. Te Arawa Tangata also thanks you for your support in building the capability of the community researchers that were engaged to undertake the field research.

Lastly, and not least, Te Arawa Tangata would like to thank the people of Te Arawa who contributed to this research. This project was designed to benefit our marae and our people. While it is only one step in a chain of thinking to build Te Arawa marae as centres of excellence, it is hoped that the aspirations you voiced during our research sessions come to fruition for the betterment of our people and our marae.

About the Research Team

The research was undertaken by a collaborative team of researchers coordinated by Te Arawa Tangata (also known as Te Pūmautanga o Te Arawa Charitable Trust). Dr Sarah-Jane Tiakiwai (Waikato-Tainui College for Research and Development), Dr Leonie Pihama (Te Kotahi Research Institute), Taria Tahana (formerly Te Arawa Tangata) and Jonathan Kilgour (formerly Te Arawa Tangata) were the lead investigators of the research. Aneta Morgan (Te Arawa Tangata) project managed and led the field research team. The field research team consisted of four community researchers (Tireni Ratema, Whakarongotai Hokowhiti, Tui Ransfield and Merehira Savage) who contributed to their research expertise and community networks to the project. All four of the community researchers are members of Te Arawa, have a background in research and have a passion for the development of our marae and our people.

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Chapter One: Introduction

Taunakitia Te Marae is a research project aimed at understanding and enhancing the wellbeing of Te Arawa marae. The research takes a marae-centric view to enquire how marae, as centres of excellence, can foster and support Te Arawa hapū and iwi wellbeing and development. The research may be of use to other iwi and hapū, as marae are central to wellbeing for other hapū and iwi as well, and therefore to their ongoing development.

The research is part of a broader inquiry into the wellbeing of Te Arawa marae. This report is the product of the third of three distinct phases of research. The first phase developed a framework for understanding marae wellbeing in Te Arawa. This is summarised later in this chapter and in Chapter Two. The second phase researched the state of wellbeing across a sample of Te Arawa marae. The results of this phase are also summarised in Chapter Two.

This report is primarily concerned with the evidence and findings gathered from the third phase of research. Phase three examined aspirations and successful practice amongst a sample of Te Arawa marae. By understanding key success factors and barriers to development, based on the current state of marae wellbeing, the project sought to identify how marae could be developed into centres of excellence, driven by aspirations of Te Arawa hapū and iwi, based on shared knowledge and practice.

This report is presented in six chapters. Chapter Two will discuss the findings of earlier research. The earlier research in phases one and two provided a platform for this current phase of research. It identified what wellbeing looks like for Te Arawa marae and how Te Arawa marae currently fare in terms of their wellbeing today. The first two phases of research also identified key areas of need for Te Arawa marae.

Chapter Three will explain the structure and design of the third phase of research. It outlines the research approach, methodology and methods employed in the research project. The research uses a Kaupapa Māori approach, or more specifically a Te Arawa approach to inform the design and implementation. Data was collected using hui (by focus group) and supported by semi-structured interviews across a strata of six marae clusters and reanga (koeke, pākeke and rangatahi) to gather data for the research. The findings are presented in Chapter Four as case studies according to three or Pou of Te Arawa wellbeing (Mana Tangata, Mana Taunga and Mana Taiao), which will be explained further in Chapter Two. Chapter Five then discusses and analyses the findings.

Chapter Six will present the key conclusions of the research. Taunakitia Te Marae is applied research and will therefore inform the next stages of development for Te Arawa marae. This chapter will identify some potential next steps that marae could take to establish and take advantage of marae as centres of excellence.

Note that this paper is accompanied by a summary report, which provides a brief summary of this full technical report.

Chapter Two: Earlier Research

Te Arawa Tangata first commissioned a scoping study on how best to enhance the wellbeing and development of eleven hapū and iwi of Te Arawa in 2009. This started with developing a conceptual framework to measure wellbeing from a Te Arawa worldview. In 2011, Te Arawa Tangata developed a Framework that acknowledged marae at the centre of Te Arawa wellbeing. In 2013, it commissioned further research to assess the wellbeing of a sample of Te Arawa marae to determine the wellbeing of Te Arawa according to the Framework. The two phases of research preceding the research conducted in this report are summarised in below.

Developing a Te Arawa Marae Wellbeing Framework

During the first phase of research, Te Arawa Tangata developed a Framework that defined wellbeing for Te Arawa. While being specific to a Te Arawa view of the world, it also placed marae at the centre of Te Arawa wellbeing. The following sections outline briefly broader thinking about wellbeing, the importance of marae to Te Arawa and then the construction of the Te Arawa Marae Wellbeing Framework.

Conceptualising Wellbeing

Wellbeing is defined in this research as the state that Te Arawa, as a collective, aspires to live to achieve a satisfactory quality of life. This aligns with the Economic Social Research Council view that human needs are met in pursuit of ones aspirations for a satisfactory quality of life (ESRC, 2007); and Amartya Sen's view that people should live the lives that they aspire to live and that this is achieved by enabling freedoms and diminishing unfreedoms (Sen, 1999). The approach acknowledges international definitions of wellbeing as physical, mental and social contentment (WHO, 2006) as well as cultural, economic, spiritual and psychosocial contentment (Rogers et. al., 1995). It also emphasises that human needs are met in pursuit of ones aspirations for a satisfactory quality of life (ESRC, 2007).

While key pieces of international literature emphasise the right of individuals to define their own aspirations for wellbeing, several authors challenge the cultural construction of wellbeing, including a collective perspective of wellbeing (e.g. Robbins, 2008; Meo-Sawabu, 2013; Ahuvia, 2002). Other authors also challenge the inability of (narrowly-conceived) economic measures of wellbeing, primarily based around productivity, to appropriately acknowledge all aspects of wellbeing (Stiglitz, 2007; Graham, 2009), particularly due to cultural construction of wellbeing and how it is measured (Kukutai & Altman, 2012;

Eckersley, 2005; Browning & Curtis, 2004; Ahuvia, 2002). This research theoretically positions itself within alternative development (Potter, 2002) that acknowledges cultural constructs that empower “bottom-up” development that acknowledges the cultural context in which development takes place (Blaser, 2004; Kowal, 2008; Panelli & Tipa, 2007; Atienza & King, 2002).

Over the past four decades, a number of Māori have developed Māori wellbeing frameworks to provide a conceptual basis for measuring what wellbeing means from a distinctly Māori world view. The most widely used of these is Mason Durie’s Whare Tapa Whā model (Durie, 1998). Other models include Te Pae Mahutonga (Durie, 1999), Te Wheke (Pere, 1984), the Spiral of Ethics (Henare, 2008), Te Ira Tangata (Te Puni Kōkiri, 2006), the Draft Māori Statistics Framework (Wereta, 2002). The purpose of these frameworks was to develop a Māori world view of wellbeing and its dimensions.

While these are much closer conceptually to what wellbeing is for Te Arawa, they were not specific enough to a Te Arawa world view. In order to appreciate a Te Arawa sense of wellbeing, Te Arawa Tangata commissioned a project to determine what Te Arawa wellbeing looked like – hence the start of Taunakitia Te Marae.

The Importance of Marae for Te Arawa

Marae are important to iwi and hapū wellbeing and development. They are loci that are centres of tribal activity (Selby, 2011; Henwood et. Al., 2008). While they are seen as and managed as physical assets, their importance extends beyond their physical infrastructure. Marae are important conduits for Te Reo Māori, tikanga and a connection for hapū and iwi members to their tūrangawaewae, culture and environment (Panelli and Tipa, 2007; Pehi et.al., 2009). Ensuring that marae have the resources and capability to fulfil their functional role within Māori communities (whānau, hapū and iwi) is therefore critical to iwi and hapū development (Durie, 1998).

There are an estimated 45 active or partly-active marae in the Te Arawa rohe, each in a varying state of wellbeing. The current state of wellbeing is considered the result of a number of complex factors, including the impact of colonisation, urban drift and changing dynamics and attitudes of whānau and rangatahi. In order to take stock of how well marae are, and what could be done to sustain them for future generations, it was decided that Taunakitia Te Marae project was required to answer these questions.

Firstly, it was important that a position on Te Arawa wellbeing, with marae as the centre, be established first. Then a stocktake of marae wellbeing, prior to research, on how marae wellbeing could be improved and sustained.

Te Arawa Marae Wellbeing

Te Arawa Tangata developed a framework to conceptualise Te Arawa wellbeing, centred on marae as a central institution of Te Arawatanga. The Framework consists of three *Pou* or key elements, and seven *Tikanga Whakahaere* or values and principles of wellbeing. The three *Pou* in the Framework are *Mana Tangata*, *Mana Taunga* and *Mana Taiao*. The three *Pou* are acknowledged as central pillars that are considered important to marae wellbeing.

Mana Tangata refers to the people who uphold the mana and tikanga of the marae. This included whānau and their knowledge of whakapapa, Te Reo, tikanga and kawa. It also included involvement in governance and administration of marae for the benefit of future generations, as well as ahi kā, active involvement and participation in marae.

Mana Taunga refers to the physical premises and infrastructure. This included established facilities and processes for sustaining marae property, repositories of knowledge and sites of significance. Ultimately the physical infrastructure provided the ability of hapū and iwi to manaaki tangata.

Mana Taiao refers to the natural environment and surrounding lands and resources of the marae. This included Pukenga, such as histories relating to the environment, ability to exercise mana whenua over traditional and natural resources, as well as having sustainable and environmentally friendly solutions for managing natural resources.

The framework acknowledged seven dimensions across all three of the *Pou*. These *Tikanga Whakahaere*, or founding principles or values, were identified as Pukenga, Honohono, Mana, Kaitiakitanga, Te Reo Māori, Tikanga-ā-Iwi, and Manaakitanga.

Pukenga are the skills that enable retention and maintenance of history, whakapapa and knowledge relating to the three pou. Wellbeing in this sense is that whānau know their whakapapa, pepeha and connection to their marae; marae have appropriate facilities and processes in place to maintain knowledge about them; and that they are able to maintain stories and histories about the surrounding environment.

Honohono are the connections of the generations or reanga to the marae, enabling participation in marae life. It enquires how well whānau are engaged in marae life,

participating in the cultural, social and educational activity of the marae community, and in restoring, conserving and sustaining the natural environment.

Mana is the exercise of mana over the whenua and marae resources. It includes the guidance and support of koeke in undertaking this role. To be able to exercise mana, the marae must be able to uphold the tikanga and kawa of the marae through the hunga kōrero, hunga Karanga, hunga waiata and ringawera. It must also be able to meet the legal, financial and tikanga obligations in order to exercise autonomy over the marae, as well as the traditional and natural resources connected to the marae.

Kaitiakitanga acknowledges the governance and administration of the marae. In terms of people, it is the ability of whānau to undertake these roles for the benefit of future generations. It also relates to the custodianship over the buildings, land and other tāonga; as well as the wider natural environment that sustains and provides the people. Thus it also includes custodianship and management of the land, water and air.

Te Reo Māori and Tikanga-ā-Iwi are closely linked and are concerned with the fostering, promotion and use of the reo, the Te Arawa mita, kupu and tikanga. In terms of use, wellbeing is the assurance that the reo and tikanga practice that people exercise is appropriate for Te Arawa. It also advocates that marae are sites for reo and tikanga development. Finally, it also means the promotion of the use of Te Reo Māori on the marae and in the wider community. Early drafts of the Framework joined the two Tikanga Whakahaere, but they were separated in later iterations of the Framework.

Manaakitanga refers to generosity and caring for manuhiri and for one another. It relates to ahi kā at the marae, as well as use of marae facilities to manaaki tangata. In the use of marae facilities, it is also expected that marae be able to access food and water resources as well.

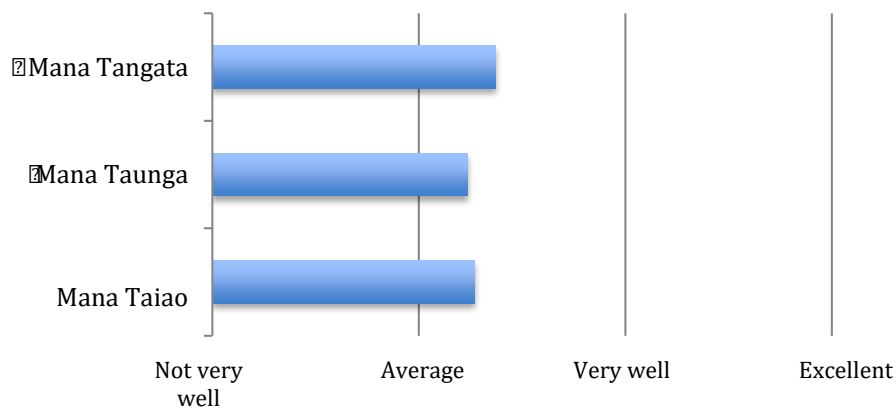
Current State of Te Arawa Marae

Te Arawa Tangata used the framework to assess the wellbeing of a sample population of 31 Te Arawa marae. The 31 marae from eleven hapū and iwi that affiliated to the Te Pūmautanga o Te Arawa Treaty Settlement were invited to participate in the study. Note that not all Te Arawa marae were invited to participate in the study, however responses from the sample (>68 percent) was considered sufficient to represent Te Arawa marae.

The research found that while the state of wellbeing amongst Te Arawa marae varied greatly, they were considered to be above “average” in terms of their wellbeing across all

three pou. Mana Tangata was the highest of the three Pou. Within this Pou, manaaki tangata and support from koroua and kuia were key strengths. Marae were least confident about leadership or Te Reo Māori being used across all parts of the marae.

Figure 1. Te Arawa marae wellbeing by Pou

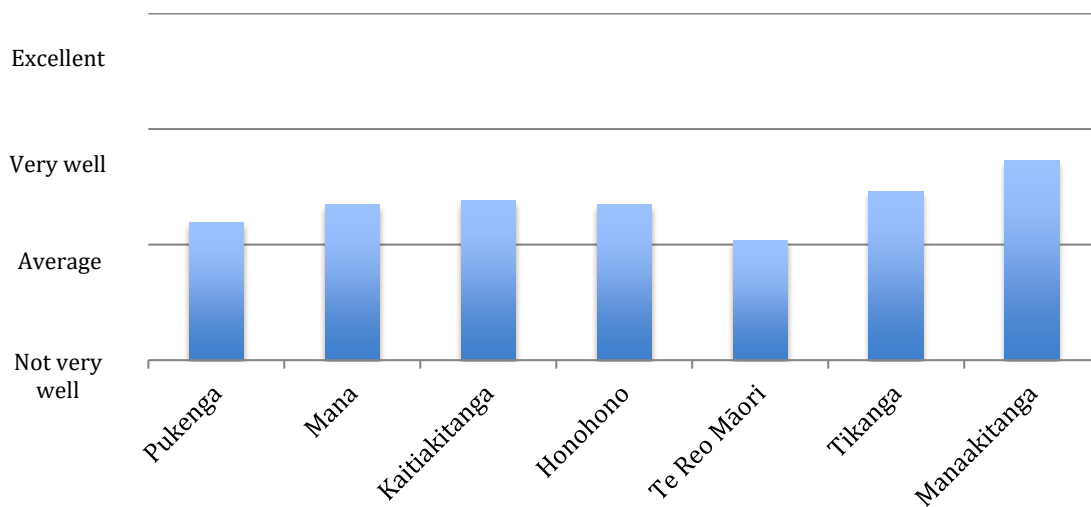


Mana Taiao was second highest. Marae were confident about governance through land trusts and incorporations, and the maintenance of tāonga and resources. They were least confident about gathering and retaining knowledge and histories about the surrounding environment in particular.

Mana Taunga was the lowest scoring of the three Pou. Marae were confident about their ability to cater to manuhiri and about maintenance of marae buildings. However, having facilities to document Pukenga and tikanga were areas of concern, as was wider use of Te Reo Māori on the marae.

The findings regarding the Tikanga Whakahaere were similar to those of the Pou. Manaakitanga was the strongest Tikanga Whakahaere. The research reflected Te Arawa pride in manaaki tangata, and demonstrated that rangatahi were likely to be involved in manaaki manuhiri and manaaki tangata. This was also reflected through related Tikanga Whakahaere with the provision and upkeep of marae facilities, as well as support from koeke through tikanga and reo. In this regard, Tikanga-ā-Iwi also stood out in the research and this acknowledged koeke as the backbone of the Te Arawa way of life.

Figure 2. mean scores for Tikanga Whakahaere



Tikanga-ā-Iwi was considered a strength of Te Arawa marae. Unsurprisingly, koeke participated highly in these activities. While Tikanga-ā-Iwi was considered highly in the research findings, particularly in the depth of understanding and the ability to assist with kawa and tikanga of marae, most marae felt that they did not document kawa or tikanga of their marae well. Lack of documentation, succession planning and future proofing was a consistent trend across the Tikanga Whakahaere, not just in Tikanga-ā-Iwi.

Marae were confident in Kaitiakitanga, particularly in maintenance of buildings and resources, health standards, emergency preparedness and health and safety standards. While marae rated their Kaitiakitanga-related activity highly, on average they were less likely to document stories about their tāonga (as noted above).

The research considered Honohono to be sufficient, but detailed enquiry found that marae were more likely to maintain strong relationships with other marae, hapū and iwi entities, in hosting whānau events and kapa haka, but were less likely to hold events for whānau living outside the rohe, in providing communication networks to all whānau and particularly in hosting rangatahi events. While marae seemed to understand the importance of Honohono, the focus seemed to be on supporting whānau events and kapa haka primarily.

When asked about Mana-related activities, marae tended to reiterate confidence in their governance of land trust and incorporations, and in the marae administration. However, marae were also circumspect about their ability to hold hui to address leadership issues, trust planning and strategies for managing conflict.

Te Reo Māori and Pukenga were considered the least well off of the Tikanga Whakahaere. While Te Arawa is of the view that marae are hubs for Te Reo Māori, the research found that the reo is not regularly used in all parts of the marae. Only 17 percent of marae said that they were confident in having sufficient reo speakers. Two out of five marae (39 percent) also recognized that there were limited and insufficient opportunities to learn Māori on the marae, while almost half (46 percent of marae) said that there were not enough reo Māori events being hosted on marae. In fact, almost half (46 percent) of marae said that Te Reo Māori was not spoken widely on the marae and that this was a concern.

Pukenga was another issue for marae. While marae considered that their practices around Pukenga were adequate, when asked in more detail about capacities, marae were likely to say that they did not have the facilities to capture tribal Pukenga and were not as supportive of whānau learning pepeha, whakapapa and marae history as they would like. When considering Pukenga alongside Tikanga-ā-lwi, and in light of what was raised earlier about recording cultural knowledge, there were emerging trends about lack of succession planning and future proofing the wellbeing of Te Arawa marae and people for future generations.

The research also tested for reanga participation by rangatahi, pākeke and koeke generations at marae. The highest participation was in Manaakitanga activities for all three reanga. However, a large proportion of marae reported that rangatahi were only sometimes involved in Kaitiakitanga, Honohono, Te Reo Māori and Tikanga-ā-lwi related activities.

Summary

Previous research established a framework for conceptualising and measuring wellbeing of Te Arawa marae. The Framework consists of three Pou and seven Tikanga Whakahaere, presented as a matrix. A second phase of research investigated the current state of Te Arawa marae and found that they are particularly confident across Manaakitanga and Tikanga-ā-lwi related activities. However, there were some concerns in terms of succession planning, rangatahi engagement and Te Reo Māori. In particular, the research highlighted that while infrastructure is in place now, particularly for sustaining knowledge about tikanga marae, that most marae were not confident that they have future proofed or prepared future generations for sustained wellbeing of Te Arawa marae. This is particularly the case when considering that rangatahi participation is low across the majority of Tikanga Whakahaere, with the exception of Manaakitanga.

Given the strengths and weaknesses highlighted by earlier research, Te Arawa Tangata was interested in determining whether marae could be supported to be centres of excellence.

During the course of the first two phases of research, there were already emerging examples of several marae that had successful approaches to different elements of the Tikanga Whakahaere. This was identified as a potential way for Te Arawa marae to establish communities of practice, through centres of excellence, to address weaknesses and create more sustainable futures for Te Arawa. As a result, Te Arawa Tangata initiated the third phase of research with the assistance of Ngā Pae o Te Māramatanga, Waikato-Tainui College for Research and Development and Te Kotahi Research Institute.

Chapter Three: About the Research

This third phase of research for Taunakitia Te Marae (hereinafter referred to as Taunakitia Te Marae, rather than the third phase) focused on how Te Arawa marae can be supported to be centres of excellence to support iwi and hapū development and wellbeing. The enquiry sought to explore the critical determinants of marae wellbeing and the key contributors of success that will enable Te Arawa marae to be centres of excellence for iwi and hapū development.

Centre of excellence in this manner refers to marae holding the best possible standard or practice possible to be successful in what the marae, hapū and iwi aspire to achieve; and through shared good practice, marae can achieve that standard of development and wellbeing. As a key institution in hapū and iwi development, the marae has a key role in the overall wellbeing and development of the hapū and iwi as identified in Chapter Two of this report.

By applying the Framework, the research has already identified the wellbeing aspirations for Te Arawa marae and the ecosystem that is required for those aspirations to be realised. Chapter Two synthesised the data on the current state of Te Arawa and identified that Manaakitanga and Tikanga-ā-Iwi were particular areas of strength. However, it also identified that there are issues with succession planning, rangatahi engagement and Te Reo Māori in particular. Chapters Three, Four and Five build on that knowledge to answer the key research question of how marae can be supported to be centres of excellence to support iwi and hapū development.

The following sections of Chapter Three outline the research questions and aims; and the research design and methodology. Chapter Four will present the findings of the research and Chapter Five will discuss the findings.

Research Questions and Aims

In order to determine how Te Arawa marae can be supported to be centres of excellence to support iwi and hapū development and wellbeing, and to build on the earlier research, Taunakitia Te Marae investigated the following three questions:

- What is needed to support and enhance future planning for Te Arawa marae, in particular succession processes?
- How can hapū and marae enhance and develop opportunities for Te Reo Māori?

What is needed to create a context and environment within hapū and marae activities that are enabling of rangatahi participation?

In addition to this, Taunakitia Te Marae also aimed to explore:

the characteristics that facilitate or inhibit the success of marae as centres of excellence;

the critical determinants of marae wellbeing;

how the success characteristics and critical determinants can accelerate hapū and marae development; and

examples of successful models for marae that enhance hapū development.

The Chapter now turns to the research design and methodology that will be used to answer these questions and achieve these aims.

Research Design and Methodology

The following section outlines the methodology and approach that was employed in the research.

Methodology and Approach

Taunakitia Te Marae takes a Kaupapa Māori, or more specifically a Te Arawa (or Kaupapa Iwi), approach to the research. A Kaupapa Māori methodology acknowledges that knowledge systems and research are culturally constructed (Smith, 1999; Bishop, 1994). As such, it is important that research is designed to cater for specific knowledge that is embedded within research query and design. This aligns with the concept of cultural turn in development theory (Pieterse, 2010).

Kaupapa Māori methodology argues that research has typically been designed, oriented and perceived by “the oppressor” and that has therefore been a tool of oppression of Māori peoples (Smith, 1999). In acknowledging this basis, Kaupapa Māori research then argues that research should empower Māori and reconstruct research in an appropriate Māori or indigenous voice (Barnes, 2000). To do so Taunakitia Te Marae treats Te Arawa as participants in and owners of the research, rather than research subjects (see Nepe, 1991; Smith, 1999; Dunbar & Scrimgeour, 2006). As owners of the research, the needs of Te Arawa

are central to the design and positioned in a way that Te Arawa can determine its own future, development and tools for the research (see Irwin, 1992).

Te Arawa Tangata, as a Te Arawa organisation, is the central actor within this research. It is a part of the fabric of Te Arawa and acts as a conduit between Te Arawa marae which it has established networks with, and the research organisations which have supported this project. Waikato-Tainui College for Research and Development and Te Kotahi Research Institute have added leadership and expertise to strengthen the research capability of Te Arawa Tangata, and Te Arawa Tangata has used its networks to ensure that Te Arawa interests and needs are central to the research.

Throughout this design, Te Arawa Tangata has positioned the research as Te Arawa owned research. It acts on behalf of the Te Arawa marae collective in directing and managing the research project implementation so that this is fundamentally acknowledged as Te Arawa-owned and Te Arawa-driven. Note, however, that while Te Arawa Tangata has taken on this coordination role, that it is only a representative of Te Arawa, and not the same as being Te Arawa itself. Hence the design recognises that Te Arawa Tangata is the conduit and representative for the research, but that the information given, and the results of the research, belong to Te Arawa whānui. As such, steps have been taken in the research design for participants and Te Arawa to provide their own voices, as well as to validate the research findings and provide feedback on implications from the findings. This is discussed further below in the Design section.

Methods

The research is a qualitative study, building on the quantitative enquiry of the previous phases of research. It is an attempt to explore the Te Arawa voice in revitalising marae as hubs of a Te Arawa way of life and as central institutions for Te Arawa wellbeing.

The research used hui and semi-structured interviews to gather data. The same overarching questions were asked across hui and interview groups to ensure consistency of data being gathered. The research team spent time to ensure that all members of the team were clear on what was being gathered and the types of responses expected of the research. As a result, the team reframed questions to ensure that it was implemented in a language that tribal members would best understand and engage with.

To analyse and explore the Te Arawa experience, the research uses case study method. Case study method provides a basis for the research to explore dynamics and context (Yin 1984;

Atienza & King, 2002; Flyvberg, 2006), and therefore explore those dynamics from a Te Arawa perspective. Through this approach, the research seeks to understand the Te Arawa point of view and the nuances of their experiences regarding its wellbeing and specific areas of need that were identified earlier in the research, around succession planning, Te Reo Māori and rangatahi engagement.

Case study method provides a basis to explore the deeper meaning of Te Arawa and marae wellbeing. Flyvberg (2006) identifies that case study method, as a learning process, provides a means to explore and understand the intimate experiences of a case that other (typically quantitative) methods could not provide. It therefore provides a means to learn an intimate narrative that enables greater analysis of complex and expert examples of experience. Therefore, case study method provides this research with a richer and more meaningful means of understanding the complexity of Te Arawa and marae wellbeing.

The research will also adapt the case study approach further to the Framework outlined in the previous chapter. The case studies explored in the research align to the three Pou of the Framework, and therefore explore the dimensions of Mana Tangata, Mana Taunga and Mana Taiao. Chapter Four presents the research findings across these studies of Mana Tangata, Mana Taunga and Mana Taiao.

Research Structure and Sampling

The sample frame for the research is derived from the Te Arawa Tangata network. This comprises 31 out of approximately 45 active Te Arawa marae. The sample frame forms a significant proportion of Te Arawa marae (>68 percent) and is sizeable enough to generalise across the Te Arawa marae population. The 31 marae were grouped into six clusters to assist the data collection. The research team agreed the six clusters according to traditional groupings of hapū, iwi or marae. The team also made sure to keep the clusters to comparative size where possible. The final cluster groups are shown on the table over the page.

While marae representatives were drawn from these clusters to represent marae, it was noted that some of these representatives would affiliate to multiple marae within and across clusters. The research did not place any arbitrary restrictions regarding multiple affiliations, as it was the view of the team that this would be an unrealistic limitation. Furthermore, it was decided that, consistent with Kaupapa Māori theory, that tribal members were best placed to determine who was the best representative for the research.

To collect the necessary data for analysis, the research was separated into two distinct parts. The first part aimed to gather generational views about the research queries. Analysis of this data will enable the research to determine any particular or common views across the three generations of koeke, pākeke and rangatahi.

The research coordinated a Reanga Hui, where six representatives from each marae cluster were invited to participate in focus groups. The research team requested that marae within each cluster put forward representatives that could represent the three generations, and therefore requested that each cluster provide two koeke, two pākeke and two rangatahi. The research team did not place any definitions on the generations, and expected that people from the marae would nominate representatives based on their understanding of the terms.

Table 1 - Marae Clusters

Cluster	No of marae	Iwi	Marae
1	7	Te Roro	Te Kuirau
		Te Roro	Owhata
		Uenukukopako	Ruamata
		Uenukukopako	Pikirangi
		Ngararanui	Waiteti
		Tura Te Ngakau	Parawai
		Tura Te Ngakau	Tarukenga
2	7	Pikiao	Tawakemoetahanga
		Pikiao	Te Awhe o Te Rangi
		Pikiao	Taheke/Opatia
		Pikiao	Kahumatamomoe
		Pikiao	Te Takinga
		Pikiao	Paruahanui
		Pikiao	Otaramarae Pounamunui
3	7	Pikiao	Te Waiti
		Pikiao	Tapuaeharuru
		Pikiao	Punawhakareia
		Pikiao	Taurua
		Rongomai	Ruato/Te Huirangi/Ngā Pūmanawa
		Rongomai	Tapuaekura/Rakeiao
		Tarawhai	Waikohatu
4	3	Tuhourangi	Te Pakira
		Tuhourangi	Hinemihini/Ngapuna
		Tuhourangi	Apumoana
5	3	Kearoa	Tarewa Pounamu/Taharangi

		Kearoa	Kearoa
6	4	Tahu Whaoa	Mangahoanga
		Tahu Whaoa	Ohaaki
		Tahu Whaoa	Waimahana
		Tahu Whaoa	Te Toke

The second part of the research focused on marae representative's views. Cluster Hui were convened to collect the views of marae-nominated representatives from each marae. The focus of this part of the data collection was to gather the views of marae. While reanga views were invited, the clear expectation of this part was that participants would primarily represent views of marae. The data from this part of the research informs the analysis of the case studies by Pou.

Following data collection and preliminary analysis, Te Arawa Tangata convened a Final Hui to present the initial findings of the research. This enabled Te Arawa Tangata to test and validate the findings of the field research. It also provided participants with an opportunity to workshop the potential responses to the initial research findings. Those views and responses helped to shape the findings, discussion and recommendations in this research report, as set out in Chapters Four, Five and Six.

Chapter Four: Research Findings

This Chapter will present the key findings of the field research across the three Pou of the Framework discussed in Chapter Two. As explained in that chapter, *Mana Tangata* refers to the people who uphold the mana and tikanga of the marae, including whānau and their knowledge of whakapapa, Te Reo, tikanga, kawa, ahi kā, involvement in governance and administration of marae for the benefit of future generations. *Mana Taunga* refers to the physical premises and infrastructure. This included established facilities and processes for sustaining marae property, repositories of knowledge and sites of significance. *Mana Taiao* refers to the natural environment and surrounding lands and resources of the marae, the pukenga such as histories relating to the environment, ability to exercise mana whenua over traditional and natural resources, as well as having sustainable and environmentally friendly solutions for managing natural resources. The three Pou form the main sections set out below.

Additional data is drawn from the Final Hui. The research team presented the preliminary high-level findings of the research back to marae at the Final Hui. Participants were given an opportunity to provide feedback on the draft findings and to workshop potential responses to the draft findings. The feedback has been incorporated into this chapter, and the responses to the findings have been incorporated into the analysis and discussion in the next chapter.

This Chapter will now consider the findings according to the three Pou. Note that the vast majority of responses were in Mana Tangata, then Mana Taunga and lastly Mana Taiao. As such, the content of each section below reflects this with the most findings presented in Mana Tangata and very little in Mana Taiao.

Mana Tangata

Mana Tangata refers to the people who uphold the mana and tikanga of the marae, including whānau and their knowledge of whakapapa, Te Reo, tikanga, kawa, ahi kā, involvement in governance and administration of marae for the benefit of future generations. It specifically refers to the *people* elements of marae wellbeing, rather than the facilities or the environment – though there are clear relationships between Mana Tangata and the other two Pou.

The research found that Mana Tangata was of significantly more importance than the other two Pou. When collating the statements from across the data collection, there were

proportionately more responses regarding Mana Tangata than the other two Pou combined (approximately 5:3). While little was said on this matter, the implication of the weight of responses suggested was that without the people issues being sorted first, marae will not prosper. This was reflected specifically by a few participants (presented below).

The following subsections will outline the aspirations and current practice; and critical factors for marae wellbeing and for marae as centres of excellence. It will then present the findings in relation to the three areas of interest: rangatahi participation, succession planning and Te Reo Māori.

Aspirations and current practice

Participants identified three key aspirations for marae: engaging the people, succession planning and leadership. Participants also emphasised learning a range of different skills and capabilities.

Engaging the people was the first of these themes. Participants articulated a desire for marae to be inclusive. This meant that the marae environment should be welcoming for those who lived in the rohe and those who lived outside of the rohe. Participants repeatedly raised wānanga as a way for people to re-engage with marae. These included wānanga for waiata, mōteatea, karanga, whaikōrero, whakapapa, reo and raranga. Other engagement activities were socially oriented and included sports events or pa wars, lake activities, kapahaka or ahurei. Participants praised ahurei and Marae Master Chef as two clear examples of hui that encouraged people to engage with marae and that benefited cultural revitalization for marae. For example:

“The Tuhourangi Ahurei is helping to revive Tuhourangi waiata. By having compulsory items at the Ahurei more people are learning our songs to the point where at the end of the first Ahurei in 23013, 200 odd people stood to perform the waiata-a-ringā Haere Mai Tuhourangi when previously we were lucky if a handful of people could perform it at marae events.” (Participant, Marae Cluster Hui)

In terms of engaging the people of the marae and inclusiveness, participants emphasised the need for strong relationships between the marae and people. Participants echoed the need to invigorate or reinvigorate ahi kā, whether for rangatahi, for those who lived locally or lived outside of the rohe. The consistent theme was to create an environment that included members of the hapū and iwi, encouraging them back to be a part of the marae.

The idea of engaging the people also related to succession planning. Participants in both the Reanga and Cluster Hui agreed that leadership and succession planning are critical to wellbeing for the marae, hapū and iwi.

While identified as critical to marae wellbeing, and an aspiration for succession and leadership to be in place for marae, the current state of succession planning was not viewed favourably.

“I think it is probably too late to say we’re on the edge of an abyss, we have fallen into it.” (Participant, Reanga Hui)

One participant argued that the processes in place as being ad hoc:

“It’s a hit and miss and just hope that somebody is coming up through the ranks.” (Participant, Reanga Hui)

Capacity appeared to be a considerable issue when considering this aspiration. A participant in the Reanga Hui noted that there had been a change in the approach to succession and leadership, so that authority was no longer a discussion of position, but of availability.

*“... we are now in an age where we have to talk about **availability rather than seniority**. And kōrero amongst the whānau so that the tuakana can release the mana to the teina.” (Participant, Reanga Hui; emphasis added)*

A few participants went further and discussed how the same people tend to be at the marae doing all the main functions. Their aspiration was that others would participate at marae and that these responsibilities be shared rather than being the responsibility of a few, who happened to be the same core whānau.

“We are the same people supporting all our pā, all the time. We want to see, to have the rest of our families involved.” (Participant, Marae Cluster Hui)

Some participants aspired for the marae community to be re-established and that hapū return to communal living. Others acknowledged the change in community dynamics, with whānau moving away from the local community or the region for employment opportunities.

“Everybody’s in Australia or gone” (Participant, Marae Cluster Hui)

“Certainly things like people having to move away for mahi definitely impacts on ahi kā.” (Participant, Marae Cluster Hui)

“[People are] disconnected from marae because we live away from the pā. We need to encourage our kids to the marae.” (Participant, Marae Cluster Hui)

Koeke also noted the impact of alcohol on the marae and wider marae communities. They noted that alcohol was not part of the old way of life but that it has had a major impact on how we live our lives today, and that alcoholism brings other issues with it. They also advocated that alcohol was not needed on marae.

Participants argued that marae needed to be autonomous in two key ways. One was of economic self-sufficiency and the ability for marae to be able to fulfill its own functions. Aspects of this relate more to Mana Taunga as it is connected to both people and facilities. However, it is important here as having the economic base provides the capability to undertake marae functions.

The other autonomy that participants spoke of was of the ability to practice their own (marae or hapū) tikanga. This included the ability to educate marae members about their tikanga-a-marae or a-hapū as well as the ability to practice their tikanga as they see fit on their own marae.

Critical Factors

As implied earlier, participants indicated three critical factors for marae wellbeing within Mana Tangata: leadership and succession, engagement with the people and building capability through different learning environments. In terms of leadership, participants discussed cultural leadership the majority of the time, but also raised political leadership in terms of representation on marae and land trusts. A third strand was implied in terms of being able to run, administer or operate the marae.

While leadership was seen as a critical factor, participants were vocal about the need for succession planning and practice to create intergenerational leadership. Though it was not specifically stated, the evidence suggested that participants saw succession planning and infrastructure as the means for which leadership takes its place, both culturally and politically. The responses for leadership and succession were closely intertwined; however the vast majority of comments were focused on succession – noting, however, that this was also a specific area of research enquiry.

In terms of engagement, participants were vocal about the need to engage with hapū and marae members in order for them to return to marae and for them to know what is going on

at the marae. This reinforced the notion that without the people, then there is no marae (or by further implication no hapū or iwi either).

“We need people participating so we can plan a future.” (Participant, Marae Cluster Hui)

“We have lost whole whānau, who no longer participate.” (Participant, Marae Cluster Hui)

Participants frequently discussed wānanga and other ways of learning to build capability. They raised two main approaches and reasons for capability building. The first was focused on communal and collective contribution to marae functions, such as cultural roles (e.g. karanga, whaikōrero, waiata, raranga, tikanga and kawa) and administrative roles (e.g. cooking, catering and maintenance). The second was focused on whānau or individual outcomes, such as for better employment.

Rangatahi Participation

Engagement with rangatahi emerged as a key theme of the general discussion at the research hui. However, it was also a specific area of enquiry as well. In particular, participants of the research noted that the lack of engagement by rangatahi was partly due to changes in the dynamics of the marae community. With the marae community now being less of a communal society, and with whānau moving outside of the community or outside of the rohe for employment and other reasons, participants saw this as a key reason for the fewer rangatahi having an ongoing relationship with marae.

Discussion in Reanga Hui also included rangatahi in succession planning – for transmission of knowledge and for intergenerational leadership. Participants highlighted that rangatahi are the recipients of intergenerational knowledge transmission and that they are future leaders on marae. In terms of leadership, participants talked about cultural, political and administrative roles for rangatahi, and that mentoring support should also be provided to rangatahi in those roles.

A few participants suggested that rangatahi should also have a voice in governance. The views of how this might occur differed - one point of view was that rangatahi should be encouraged into more political roles, such as on marae or land trusts; the other was that rangatahi should collectively have a say in the direction of marae. In real terms, the latter was suggested as input into strategic discussions or as an ability to speak at marae annual general meetings. One participant described it simply as a safe space for rangatahi to speak.

Participants made it clear that marae need to provide a safe environment for rangatahi to learn and grow in.

“Be gentle with our rangatahi.” (Participant, Marae Cluster Hui)

From the discussion in the Reanga and Marae Cluster Hui, the research found that participants argued that there should be a change in mindset in order to provide that safe environment.

“At some point they [pākeke and rangatahi] got up and then were sat down and they never want to be put in that position again. They won’t come back again. As hard as you can try and encourage them back, they won’t. There’s a way of doing it. They used to do that in the old days and it worked because there [were] enough of them around to be able to fill the gap but it’s a no go now and we’ve got to be a bit more awahi about it now. Be a bit more careful.” (Participant, Reanga Hui)

“We are responsible to change what causes rifts and find solutions in a positive way.” (Participant, Marae Cluster Hui)

“We need to support new changes and show our support to the younger generations.” (Participant, Marae Cluster Hui)

Koeke in particular were of the view that past methods of “hard love” were part of the reason for whānau disengaging from marae. In their view, the old hard love approach created an unsafe environment for some and that when people experienced this, they disengaged from marae. In addition to this, some participants in the Marae Cluster Hui were of the view that rangatahi increasingly felt like they did not have a place on marae.

“Rangatahi are disinterested – most [are] disheartened to participate.” (Participant, Marae Cluster Hui)

“Healing the mamae that is historical and intergenerational. Let’s not perpetuate it.” (Participant, Marae Cluster Hui)

“For me participation is the key. So if you want kids to develop any kind of a cultural identification they have to have participation and some kind of a hapū marae environment. But then again, you need an active community

for them to participate in. So again, it is a circular thing. Building it all up together." (Participant, Marae Cluster Hui)

When considering engagement, participants noted that people tended to return to marae for kapa haka.

"Kapa haka is a drawcard for our rangatahi. During this time they are able to learn about whakapapa and history. Our kaumātua took our rangatahi through all the photos in the wharenuī and linked which families were which." (Participant, Marae Cluster Hui)

However, a few participants also commented that there are others who do not do kapa haka. This suggested that kapa haka, while a successful approach, should be considered alongside other approaches to engagement. Other methods mentioned include sports tournaments, Marae Masterchef, celebrations, movies, wānanga and exciting holiday programmes.

"We want celebrations to encourage rangatahi participation and also for our mokopuna." (Participant, Marae Cluster Hui)

"[We] could do better. Have rangatahi days for 13 to 19 year olds. Movies, pools, collaborate with businesses. This will give our kids an opportunity to get to know each other before wānanga at marae." (Participant, Marae Cluster Hui)

While these suggestions were focused on motivating rangatahi to return, a few participants were more focused on rangatahi contributions to the marae.

"Teach rangatahi at tangihanga [about the] kitchen, wharekai [and] setting up of wharenuī." (Participant, Marae Cluster Hui)

"We need special people to learn the special roles to liaise with the dining room and wharenuī and vice versa to come for kai. This is a perfect job for our rangatahi. Another duty is picking up the koha that our manuhiri have left for the marae." (Participant, Marae Cluster Hui)

This highlighted that there are *motivational views* to encouraging rangatahi engagement with marae, and a *functional views* to ensuring that rangatahi learn (or succeed to) roles on the marae.

Succession Planning

Succession planning was first identified in earlier stages of the research, with marae identifying the depth of marae capability as potentially being at risk. Participants in the research hui reinforced this message, identifying gaps in succession planning and practice.

“We have only got a [few] kaumātua that can actually do those things [be on the pae and sing waiata]. We haven’t got a succession plan or who is going to take over when they’re gone, we don’t have waiata practice to make sure that all our waiata are passed on to the next generation. There’s a big gap from them to the rangatahi. It’s hit and miss and [we] just hope that somebody is coming up through the ranks that can take the place when they’re all dead.” (Participant, Reanga Hui)

“The succession planning from the top down has not happened, so the only way we can do it is from the bottom up and bring new people in to actually just gradually take over roles as they come up.” (Participant, Marae Cluster Hui)

This Chapter has already described participants’ views of the current state of succession planning, mainly that it is conducted in an ad hoc fashion and does not provide enough candidates for leadership, leading to selection of leaders on the basis of availability rather than seniority. Others added to this:

“Succession planning... is managed off the cuff... whoever is there on the day.” (Participant, Marae Cluster Hui)

Participants also hinted at a power vacuum where people come to positions of power and are reluctant to share power or to transition out of roles, thereby enabling successors to take their place.

“The process of succession is non-existent. Our chairperson and treasurer in particular have been there since the ark was born.” (Participant, Marae Cluster Hui)

“This has been going for about 30 years and that hasn’t helped with the succession at all. It is kind of isolated, it is about them coming to work around the marae, not actually participating in the managing of the marae.” (Participant, Marae Cluster Hui)

"I think the thing with succession planning is that it means sharing power and I think that is a hurdle for many people. Probably because we live in a time and a place where there are quite a few threats to people's positions of power and knowledge, and so knowledge is power. You don't want to share it; you don't want to lose power. It is a circular kind of process. I think that hinders succession. Just succession, full stop... There is a lot at stake now, there is lots of money around and that makes it worse." (Participants, Marae Cluster Hui)

As noted in previous sections, views about the impact of the hard love approach to succession planning began to emerge. In particular, participants commented that whānau were disengaging with marae because of bad experiences and that rangatahi were increasingly of the view that they did not have a place on marae.

"Some of my nieces and nephews have said that they don't feel that the pa is welcoming enough. Their experiences have been negative and not embracing... You always remember that." (Participant, Reanga Hui)

A change in mindset also prompted discussions about others who had taken on mentoring roles and changing the way that they approached mistakes.

"What I've done with that now is I've actually tried to bring other people with me so that I becomes more us and not me. If you talk positive stuff and get them going then they tend to come along." (Participant, Reanga Hui)

"[W]e try and ease that and say 'stop what happened there'. We allow people to make the mistakes and then we take them aside and say 'here's a better way of doing it', not 'you're wrong'. 'Here's another way of doing it' – they take it on board." (Participant, Reanga Hui)

However, participants in the Final Hui disagreed with the idea of changing mindset. Instead they favoured that the current approach continue, implying that those engaging with marae needed to be more resilient to current approaches to succession planning. This is discussed further in Chapter Five.

As noted earlier, participants acknowledged that rangatahi are important to succession planning and suggested that roles be established for leadership development among rangatahi. They were of the view that succession infrastructure needed to ensure that

rangatahi were supported in a safe environment as their capabilities developed, regardless of whether the change in mindset approach was adopted or not.

Some marae already have rangatahi who participate in governance. This is based on the idea the intergenerational need for succession.

“We are prepared to stand by our rangatahi and pakeke who want to stand and karanga, whaikōrero etc, because we want to grow, to empower our people resources, we want the riches of our culture to keep living.”
(Participant, Marae Cluster Hui)

In terms of overall capability building, koeke advocated the use of a summer wānanga. A few marae had run a wānanga that was successful in building cultural capability, but eventually failed during colder months when people stopped attending. Participants also raised the Pua Wānanga, run through Waiariki Institute of Technology, as a similar example of building cultural capability that was also run during the warmer months and received favourable reviews of its success.

Te Reo Māori

Te Reo Māori was identified as an area of need in previous stages of research, particularly in providing opportunities to learn Te Reo Māori on the marae. Feedback from the research hui highlighted aspirations for Māori to be spoken and learnt on the marae. Participants clearly stated that the marae is the place where Te Reo Māori should be spoken and that this should be encouraged further.

In terms of learning, however, views differed. While the majority spoke of increasing learning opportunities on the marae a few participants argued that the marae need not be the place of learning, but more specifically the place where it is spoken. This view then promoted that marae can have learning opportunities, but that the principal effort should be to encourage people to speak more on the marae.

One participant explained how the nature of learning Te Reo Māori had changed as well, given that there are other mediums in which people, particularly rangatahi, can learn the language.

“The kids of today are lucky. They go to Māori schools, Te Reo Māori, everything. Kapa haka. We had nothing.” (Participant, Marae Cluster Hui)

“Since I’ve been back I’ve noticed nearly everybody is talking Māori here. Before I left, nobody. Now you can see it on TV.” (Participant, Marae Cluster Hui)

Participants spoke little about the types of opportunities that marae might provide people to learn Te Reo Māori. However, when it was directly addressed, participants talked about the specific skillsets required to teach and that marae might need to bring in specialist teachers to teach Te Reo Māori on the marae. Others mentioned that there are existing courses that might be used to teach people. One participant highlighted that other iwi might have models to learn from.

“Look at Ngāi Tahu’s model for Kotahi Mano Kāika” (Participant, Marae Cluster Hui)

Some participants said that kapa haka and wānanga provided people with the opportunity to learn and to speak more on the marae. They implied that by hosting wānanga that this increased the opportunity to learn and to speak. They did not talk about adding language classes to wānanga, but did advocate that wānanga could deliver positive outcomes for the reo as well as the kaupapa of that wānanga.

Summary

Mana Tangata is a significant enabler of marae wellbeing – without the people, there would be no marae wellbeing. The findings focused primarily on succession planning to establish intergenerational leadership, learning to build capability and engaging people to re-establish ahi kā and strengthen the relationships between people and their marae.

People were concerned that succession planning is largely ad hoc and focused on the need to build infrastructure for succession to deliberately take place, rather than rely on an ad hoc approach. While some people disagreed with changing the mindset regarding succession, evidence suggests the current approach is not working because there are not enough people returning to marae and some people who occupy roles, particularly political ones, may not be willing to vacate their positions.

Rangatahi were seen as a significant factor with participants acknowledging their importance to marae. However, engaging and motivating rangatahi to return were seen as a challenge. Marae remain a bastion for tikanga and reo, but it is only part of the picture. Participants provided a range of learning opportunities, mostly through wānanga, but also challenged whether Te Reo Māori needed to be learnt on the marae. Some participants

encouraged that marae were places to speak Māori and that marae should encourage this. However, they highlighted that the reo could be learnt in other places, which often had specialised capability to teach Te Reo Māori.

Mana Taunga

Mana Taunga refers to the physical premises and infrastructure. This included established facilities and processes for sustaining marae property, repositories of knowledge and sites of significance. Mana Taunga was less of a priority than Mana Tangata, with fewer issues and solutions contributing to this Pou being mentioned during the Hui.

In terms of the specific areas of enquiry, there were no issues raised about succession planning (being a people capability-based concept) and rangatahi engagement (again being based on people). However, there were a few points raised about Te Reo Māori that are relevant to Mana Taunga.

The following subsections will outline the aspirations and current practice; critical factors for marae wellbeing; and the findings in relation to one area of interest, Te Reo Māori.

Aspirations and Current Practice

Participants provided a range of views about the current state of marae in terms of Mana Taunga. While reiterating the importance of marae, a few participants highlighted that there are some that may be underutilized. When saying this, the participants linked this to the lack of people presently engaging with marae, meaning that there were fewer opportunities to use marae. One went so far as to suggest that perhaps hapū should consider not using some marae any more, as it is a drain on resources, particularly where only a few whānau were administering and maintaining marae facilities and functions.

“One of the things that bothers me a lot about the number of marae we have in Rotorua is, and I think that many of the marae have become the emphasis for people who have built them and they are kind of like this is our thing, and yet they are underutilized... We are a bit precious now about these wonderful buildings that we have built that sit empty for the best part of the month.” (Participant, Reanga Hui)

Most participants wanted marae to be self-sufficient. They referred to this in two ways. The first was the hope that marae would be able to generate revenue, such as from conferences, visiting groups or from existing businesses, such as farms. Some of these participants went

further and suggested that marae and hapū businesses should be able to provide employment for members of the marae or hapū.

The second way that participants referred to self-sufficiency was in terms of resourcing to achieve the functions of the marae, through initiatives such as māra kai and electricity generation. Feedback from participants implied that this was mostly aspirational thinking rather than current practice. However, māra kai and electricity generation in Ngāti Kearoa were briefly referred to as examples of current practice.

In addition to these perspectives, koeke in particular were of the view that marae are presently too focused on scrimping and saving in order to undertake their functions because they are struggling economically.

“... in all honesty, I think we live from month to month in survival mode. It’s a reactive thing really.” (Participant, Reanga Hui)

They advocated that marae need to rethink this approach and figure out ways in which whānau did not have to administer marae functions in survival mode. These views reinforced participant aspirations that marae become more self-sufficient.

When discussing future opportunities, participants also talked about economies of scale. Where interests of multiple marae were concerned, participants advocated that rūnanga or pan-iwi organisation funding might be sought.

A few participants were of the view that hapū should return to a more communal lifestyle. While some participants acknowledged, as part of Mana Tangata, that the community dynamics had changed, these participants advocated that the community around the marae should be rebuilt, particularly housing. Other participants also advocated that whare manaaki and conference facilities might also be built for some marae.

Maintenance of existing whare was another aspiration voiced by participants. Representatives from one marae mentioned that they have monthly marae meetings where people return to the marae, share kai and work on the marae in an effort to maintain it.

It started informally with six people attending, with no expectations or formalities – just an opportunity to get together, talk and ask questions over kai.

“[We] have marae open days which has come about from a small discussion... about how we get people back to the marae... I thought that would be a good idea at the marae, we could have some open days... it is completely for them – just meeting their needs of overcoming fear, giving

them information and it is trying to keep it as gentle as possible so that they don't have to perform, they don't have to know knowledge or if it is a formal process or anything. So now we have had quite a few and as a consequence of that we have had huge support from other whānau. But it is a start. What has happened, and this was a totally unintended outcome, it has like created a totally different forum." (Participant, Marae Cluster Hui)

The meeting changed once the marae caretaker passed away and whānau started to return to maintain the marae.

"[We] needed to find ways of taking care of the maintenance of the grounds and the buildings. So we instituted this annual programme of having whānau taking responsibility for one month of the year and that whānau would come and mow the lawns, primarily, because we have huge grounds, as well as doing other things to maintain the surrounds and the buildings." (Ibid)

Other participants also wanted marae to upgrade to more modern facilities or to build playgrounds for tamariki.

Participants also suggested a few other initiatives to support existing marae functions and to support whānau, including financial support to whānau for tangihanga and purchasing a van for koeke to travel to tangihanga. Education and skills training was also suggested to improve capabilities to undertake marae functions, including hunting, gathering kai, cooking and catering. Training in employment-related skills was also suggested as something that could help support marae and whānau.

Participants also implied that communication from marae could be improved. Some acknowledged the use of social media to communicate, but also said that hapū members needed to like the page first and that more work needed to be done to get hapū members onto social media pages or to register on marae/ hapū websites.

Critical Factors

Self-sufficiency was seen as a critical factor for marae wellbeing. Participants aspired for marae that could provide for itself so that it could undertake its functions without the need for whānau to scrimp and save. This view implied that if marae were self-sufficient, then whānau would not be expected to carry the burden to resource marae to undertake its core functions.

One participant argued that there may be a need to establish a funding arm for marae in order to access the funding required to upgrade or maintain marae facilities over time, “[we] need to access big funding”. While the participant did not explain the detailed costs that marae face on a regular basis, this statement highlighted the financial burden that marae face in order to be sustainable for future generations. While some people mentioned that some marae receive financial contributions from surrounding land trusts, it is not clear that all marae receive this type of financial support from their associated land trusts, or whether the support is sufficient to support all the costs that marae face.

One negative comment mentioned in the previous section, regarding underutilisation of marae, highlighted both the importance of self-sustainability and the stress that is currently placed on marae, questioned the ability for hapū to sustain all the marae that are presently active.

This statement was made as a constructive criticism about whether marae are presently sustainable and self-sufficient. There was no denying that participants all valued their marae, however, the question raised some pertinent questions about sustainability of marae longer term and moreso how this might be achieved if this is the aspiration of the people.

A few participants also said that safe buildings and environments are important for marae wellbeing, and that maintenance of the physical structures is important to the ongoing existence and sustainability of marae. This aligns to aspirational statements emphasising peoples concerns with upkeep of marae facilities.

Te Reo Māori

As noted earlier, marae were primarily seen as a place where use of Te Reo Māori should be encouraged. In terms of Mana Taunga, participants advocated that buildings and facilities associated with the marae should have signage in Te Reo Māori. This would help encourage people to speak Māori around the marae more often.

“Signage – have reo Māori kupu in the kitchen and toilet to empower non-speaking reo people with new words of Māori language and give them confidence.” (Participant, Marae Cluster Hui)

In terms of facilities, one participant also mentioned that there could be a connection between the Kōhanga and the marae in a way that helps to foster a culture of speaking and learning the reo on the marae.

Summary

Mana Taunga provides Te Arawa with physical space to conduct and house its people and culture. Participants expressed their views that the physical marae must be maintained well and sustained for future generations. To do so, participants said that marae must be self-sufficient in two ways: resourcing to undertake its core functions; and generate revenue through potential ventures to support the operation of the marae or to help sustain whānau into employment.

Marae were also seen as a place to support and encourage speaking Te Reo Māori through addition of signage. Social media and websites were acknowledged as other communication spaces for marae to use, but that work needed to be done to get marae members “registered” to those mediums.

Mana Taiao

Mana Taiao refers to the natural environment and surrounding lands and resources of the marae, the pukenga such as histories relating to the environment, ability exercise mana whenua over traditional and natural resources, as well as having sustainable and environmentally friendly solutions for managing natural resources.

Participants were primarily focused on Mana Tangata and Mana Taunga, and provided few responses regarding Mana Taiao. In terms of aspirations, participants advocated that marae needed to be sustainable, particularly in the practices of māra kai, fishing, wetlands and kōura. Participants did not offer any specific guidance for how this might be encouraged. However, they did talk about connecting tikanga with everyday use and practice.

In terms of critical factors, participants emphasised sustainable practice again and the relationship of tikanga with resource management practices. The responses usually implied this connection, and participants did not elaborate further on the relationship or what sustainable practice was.

As participants focused foremost on Mana Tangata and Mana Taunga, the research reinforced the place of succession planning, leadership, learning, self sufficiency and engagement with people as key determinants of marae wellbeing. While little was said about Mana Taiao, participants still valued the importance of the connection with and values regarding the environment. However, the attention to the first two Pou emphasised that more attention should be presently given to wellbeing of those two Pou.

Chapter Five: Discussion

The research queried two key areas of interest. The first is of Te Arawa wellbeing, the critical determinants of wellbeing and specific responses to the three focus areas of succession planning, rangatahi engagement and Te Reo Māori. The second area of interest is the defining marae as centres of excellence. This includes identifying the characteristics and critical factors of marae as centres of excellence, and the success models already present in Te Arawa.

Both of these areas of interest will be discussed in this Chapter. The Chapter will draw on the findings of the previous Chapter and identify the responses to the queries in these two areas of interest.

Te Arawa Marae Wellbeing

This section will discuss the critical determinants of marae wellbeing and responses in the areas of interest.

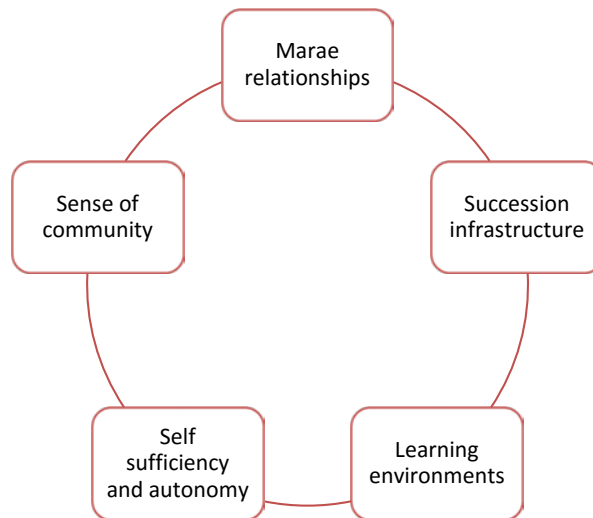
Critical Determinants of Marae Wellbeing

This section identifies the critical determinants of wellbeing from the research findings. It will begin with a view of wellbeing, which was initially identified in Chapter Two, and will then discuss the following key determinants that were drawn from the findings presented in Chapter Four: an inclusive culture that strengthens relationships with the marae; succession infrastructure for cultural, political and administrative leadership; learning environments for transmission of culture and roles; self-sufficiency and autonomy of marae; and sense of community.

Relationships with marae were primarily raised in Mana Tangata and acknowledges the need to engage the people or else there is no marae. *Succession infrastructure and leadership* also originated from the findings of Mana Tangata. It highlighted that succession infrastructure is needed to create intergenerational leadership. Learning environments stems from Mana Tangata and acknowledges that knowledge needs to be passed from generation. However, the research findings also presented a case that marae may not need to place for knowledge transmission, particularly for Te Reo Māori, unless specific knowledge about tikanga-a-marae or dialect is involved. *Self-sufficiency* arose from both Mana Tangata and Mana Taunga. Marae were seen as operating in survival mode, and participants were of the view that they needed to position to be more self-sufficient,

whether funded from economic activity or through initiatives such as māra kai to resource marae activity. *Sense of Community* arose from Mana Tangata, with some calling to re-establish the marae community, while also acknowledging the change in dynamics of whānau that comprise the marae community, regardless of location. These five key determinants are discussed further in the following sections.

Figure 3. Critical Determinants of Marae Wellbeing



The Framework presented in Chapter Two forms the basis for the discussion on the critical determinants of marae wellbeing. The Framework identified the elements and values of wellbeing for Te Arawa, which was centred on marae. This provided a conceptual basis with how wellbeing is constructed from a Te Arawa and marae-centric point of view.

Within this context, wellbeing can be seen as being the product of an ecosystem, the system in which marae, hapū and iwi exist. Sen (1999), for example, discusses freedom (and unfreedom) as being the basis for which wellbeing exists and development occurs. Wereta (2002) adapted this idea in determining a conceptual framework for measuring Māori wellbeing. When conceptualised in this manner, marae wellbeing for Te Arawa becomes a discussion about the ecosystem in which marae exist, and how this ecosystem promotes or inhibits the wellbeing of Te Arawa marae, hapū and iwi.

The ecological approach acknowledges the mana of marae as a socio-cultural system that adapts and changes in an organic-like function. The ability of socio-cultural systems to adapt according to their changing dynamics allows organic-like shifts and adaptations according to changes in their environment. Hence interventions may be applied to the ecosystem, rather than directly to the people themselves. This acknowledges the complexity of the marae

system by using emergent and adaptive practice, rather than linear and interventionist practice.

Relationship with the Marae

Relationships with marae emerged as one key determinant of wellbeing for Te Arawa marae. Chapter Four identified that strengthening relationships between marae and members of hapū and iwi was critical to the ongoing wellbeing of marae. The evidence also implied that Mana Tangata is the most important of the three Pou of the conceptual framework applied in Taunakitia Te Marae. It promoted the idea that the issues regarding people, including engagement, succession planning and leadership, are critical to wellbeing. Without these key determinants, then wellbeing would be compromised.

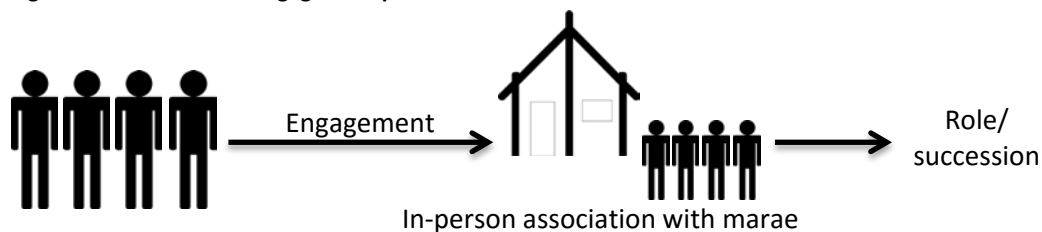
With the current state of Mana Tangata, the research showed that Te Arawa is at an important juncture in addressing key issues within Mana Tangata. Of particular concern are the ad hoc practices of succession planning and lack of critical engagement with rangatahi. If marae, hapū or iwi actors were to address the gaps in current wellbeing from an ecosystems approach, then they might first acknowledge that the system in which marae wellbeing occurs has changed. The research found that marae are now operating on a basis of availability rather than seniority. This implies that marae living is no longer a “natural” lifestyle, but *a conscious choice*. In past, and even now, people consider marae relationships as a given, based on people being raised on and engaging with marae as a regular way of life may no longer be relevant. If the marae ecosystem is now one of choice, rather than upbringing, then the approach might be reconsidered. Engagement is no longer a natural process but a conscious choice of whether to engage with the marae. The ecosystem to support this type of relationship is dependent on the strength of engagement between the marae and whānau or individuals. The strength of the engagement might then be influenced by the resilience of whānau and individuals with negative experiences and by the strength of positive experiences. As such behaviours from those in positions of power at marae may influence the willingness of whānau and individuals to engage with and reciprocate the relationship with marae.

While the interaction between a person or whānau and their marae is theirs to own, if the ecosystem in which marae relationships has changed, as has been discussed above, then the conversation about how to strengthen the relationship has also changed. The marae ecosystem, which is now one where people participate as a matter of choice rather than upbringing, and encourages disengagement without resilience, will most likely result in

fewer people being available for roles on the marae. This is a difficult landscape for marae to be in for succession planning. When successors and future leaders are being chosen on the basis of availability, yet the pool of potential leaders is diminishing from bad experiences, then marae will either face lack of critical capability and capacity either now or in the near future. Those that are already facing such issues, as some indicated in this research, then marae wellbeing may already be in grave danger and require an appropriate response to recover from this precipice.

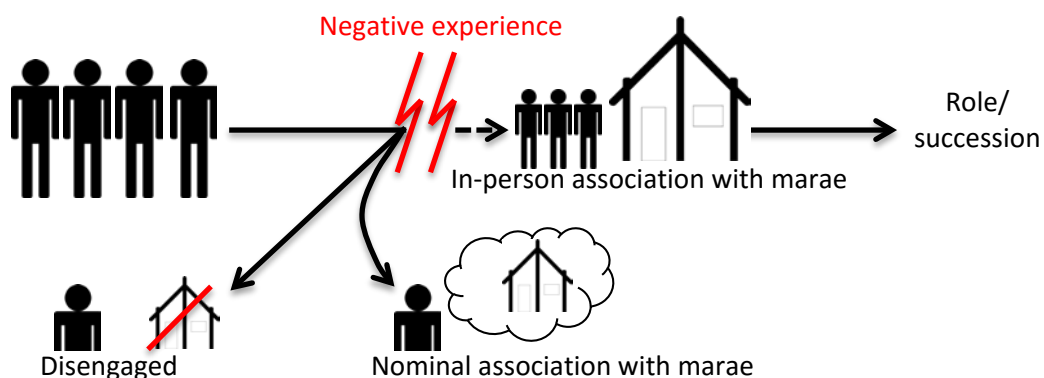
The following two diagrams depict two engagement processes that emerged from the research narrative. The first is the “natural” process of engagement, where people have active engagement with marae.

Figure 4. Natural marae engagement process



The second diagram shows how negative experiences can impact in-person associations with marae. Some people may be resilient to negative experiences and continue to associate with marae. Others may become disengaged, or continue to identify with the marae, but with a nominal association instead. In both of these instances they do not return to the marae.

Figure 5. Impact of negative experiences on marae engagement



The diagram on the previous page depicts a view of the reported experiences of some marae members. While the data shows the apparent relationships and impact of negative experiences, this was not the specific purpose of this research. In particular the current evidence does not quantify the size of the issue and whether people are in fact abandoning marae relationships. Anecdotally we suspect that the issue is a problem if participants are raising engagement and succession planning as significant issues. Gaining a better understanding of the “bleed out” effect of disengagement and the size of the issue may be an area for further study.

While some participants argued that a change in mindset is required to address the apparent “bleed out” effect, participants in the Final Hui were strongly favoured the current approach to test hapū and iwi members when it comes to leadership roles on the marae, and that it is the members responsibility to be more resilient to the pressures to learn and adapt to the needs of the marae. When it was proposed that marae leaders consider a change of mindset, participants disagreed with the recommendation and reiterated that it is the member’s responsibility to learn and adapt to the needs of the marae.

While participants disagreed with the approach in the Final Hui, there seems to be sufficient caution in the maxim “if you always do what you’ve always done, you’ll always get what you’ve always got”. If we consider that the ecosystem encourages people to choose to engage or to not engage, then this response may have a negative impact on the longer-term wellbeing of marae. However, if marae acknowledge the behavioural and motivational responses of hapū and iwi members in marae activity, and that they may chose to disengage from marae, then the negative impact might be mitigated.

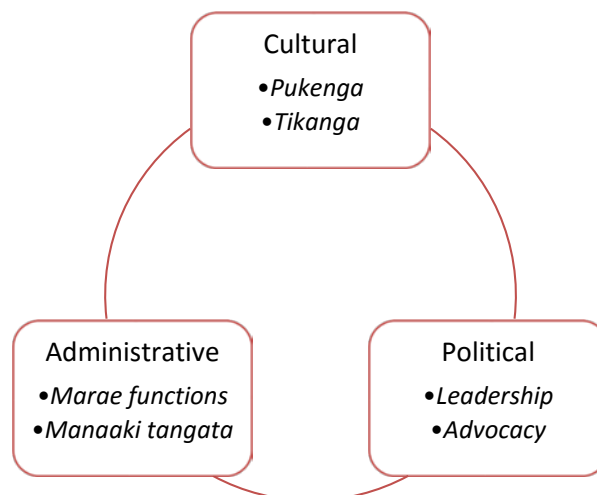
Despite these contrasting views, participants in all three hui strongly talked about the need for marae to be inclusive and engaging for people to participate in marae activity, and thereby encouraging ahi kā for hapū and iwi members, particularly rangatahi. If this advice is ignored, then there is a strong possibility that marae wellbeing will decline further if the changes in the ecosystem are not acknowledged and catered for when marae consider engagement strategies with their people. The responses in the research already indicate signs of cultural entropy in some marae. Therefore marae should carefully consider how they respond to these signals.

Succession Infrastructure

The research found that succession (as a path to leadership) was also a key determinant of marae wellbeing. Succession planning was the foremost theme identified during the hui,

with participants indicating three different but overlapping types of leadership and succession: cultural, political and administrative. *Cultural succession* was about pukenga and tikanga for each marae, hapū and iwi, such as Karanga, whaikōrero, raranga and waiata. It encompassed knowledge and practices that create distinct identities and histories. This was the most common type of succession referred to during hui. *Political succession* was about determining the future of marae, hapū and iwi. Notions of leadership sometimes overlapped between cultural and political succession as people implied at times that marae leaders occupied both cultural and political roles. *Administrative succession* referred to undertaking functional roles of the marae, such as hunting, gathering, cooking, catering and general maintenance. Naturally this overlapped with the other two types of succession, but often referred to the ongoing and “everyday” functioning of marae, such as operation of the kitchen.

Figure 6. Types of Succession



Succession infrastructure refers to the processes that marae undertake to ensure that the three capabilities are succeeded for future generations. While the research found that the approach in Te Arawa is ad hoc in nature, participants suggested greater attention to mentoring practices within a positive and supported learning environment.

As stated earlier, a theme emerged about considering a change in mindset to ensure resilience in future leaders and to mitigate negative experiences. However, with succession being driven by an environment of availability rather than capability. If marae are considered as a complex social system, then simple organisational approaches to succession may not be sufficient for addressing a lack of system capability.

The findings also hinted at current succession approaches (if any) had legacy issues , with people not vacating positions. Some of the participants views highlighted that some individuals clung to power and protected their positions. This suggested that investment in individuals may be a risky strategy. However a more collective or systemic approach to building capability infrastructure might provide some recourse.

Complex adaptive systems theory argues that simple responses will not satisfy the requirements of complex systems to change (Kurtz & Snowden, 2003). Likewise other elements of complexity theory, such as autopoiesis, suggest that complex systems, such as Māori society (MacGill, 2007) and marae communities as we advocate here, have the ability to self-organise and self-heal (Mitleton-Kelly, 2002). Horsethief (2012) argues that, in the context of indigenous languages, that colonisation has supplanted parts of indigenous social systems that have then broken down the cultural relationships in indigenous society, thereby leading to cultural entropy. He then furthers this thinking by positing that indigenous systems can self-regenerate by strengthening and re-establishing cultural networks within the system.

If we adapted this thinking here, then the research findings point to growing entropy in marae systems where cultural relationships have been breaking down due to disconnection with marae as well as tikanga and pukenga associated with it and potentially with investment in individuals who may inhibit collective and systemic growth. To counter the cultural entropy within the marae system, we would look to strengthen and re-establish peoples' relationships with the marae, tikanga and pukenga. The process of re-establishing this connection is then a systemic approach to collectively strengthen and re-establish their relationships with the marae. By doing so, the marae system will then have the support and infrastructure to repair itself.

We then argue that creating succession infrastructure, so that marae can collectively and systemically grow pukenga amongst the collective, is critical. This includes putting additional processes in place that transfer knowledge from individuals to the collective. By doing so the system will have processes in place that will organically enable marae to regenerate its capability. Participants suggested mentoring as an example that could be adapted to this approach. Mentoring might also include successors sharing their knowledge and experiences with rangatahi for example. Or perhaps when marae members attend leadership courses away from the marae, they can then return to the marae and share what they learned. Alternatively, this might be submitted as a formal change to leadership courses such as Te

Pua Wānanga or Rangatakapu. Changing from an individual succession infrastructure to a collective infrastructure need not be a dramatic change, it could be simple innovation.

Learning Environments

Learning environments also appeared to be a critical determinant of marae wellbeing. They were frequently referred to throughout the research, mostly in reference to wānanga. Participants raised a variety of knowledge that should be shared and passed on to people in the current generation and to future generations. These included tikanga, karanga, waiata, whaikōrero, kapa haka, whakapapa, reo, raranga, cooking, catering, manaaki tangata, other cultural roles and other administrative roles on the marae. While participants usually referred to structured learning environments, learning environments here can mean unstructured and experiential learning as well. For example, participants also suggested Te Reo Māori signage around marae.

Participants acknowledged the place and importance of learning traditional and contemporary knowledge about marae on the marae. In most cases, responses implied that marae are an appropriate place for transmission of knowledge about these activities, particularly as this is where marae and hapū specific tikanga is learnt. Some participants identified that marae do not provide enough opportunities to learn Te Reo Māori or other practices on the marae. However, a few participants challenged this and stated that marae need only provide an environment to practice Te Reo Māori. It need not be the place of learning as this can be provided elsewhere.

In this way, marae are not the only place that the learning environment can be constructed. Wānanga courses may be able to provide learning opportunities that are more effective and efficient than marae can provide. Provision of learning opportunities by marae relies on the time and knowledge of volunteers and potentially marae or trust money to fund.

Participants also stated that teaching is a specialist skill, and suggested that marae somehow take advantage of University or Wānanga courses or staff to facilitate lessons. For example, Wānanga have courses that can be marae-centred and marae-based. With the assistance of marae to identify appropriate teachers and teaching content, Wānanga can construct, fund and deliver courses on marae. This might provide a middle ground where appropriate skills and support are brought in and marae-based learning can occur.

Learning environments also refers to unstructured and experiential learning as well. Marae leaders could provide opportunities to speak or to learn various skills and knowledge through supported experiential learning. This could be achieved through supportive policies

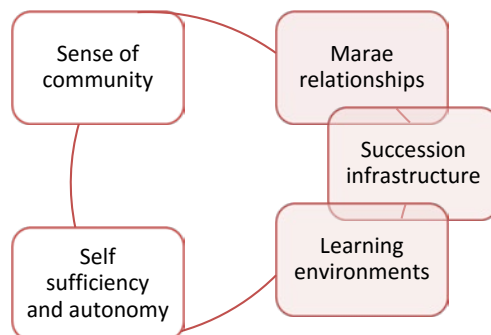
such as mentoring or Te Reo Māori domains on the marae, with positive role modeling and support from key figures on the marae.

Learning environments are important. The research highlighted that learning can occur outside of the marae community and that they need not be marae-based. There are also hybrid options that could use specialist skills from education providers, marae-specific knowledge and be based on marae, such as marae-based wānanga. To take advantage of these dynamics, marae might explore developing a cultural strategy around identified areas of learning need.

Synergy of Relationships, Succession Infrastructure and Learning Environments

The three critical determinants of wellbeing identified earlier (marae relationships, succession infrastructure and learning environments) obviously overlap. The diagram below provides an alternative representation of this synergy.

Figure 7. Synergy of Critical Determinants



Synergy between the three factors provides the potential to enhance marae wellbeing. Absence of one or more of these elements has the potential to inhibit marae wellbeing. For example, *absence of relationships and engagement* with marae will result in insufficient capacity. If there is a learning environment supported by succession processes, such as mentoring, then wellbeing and continuity will continue to rely on core whānau to uphold marae wellbeing. While this provides stability for current ahi kā, if members chose to disengage with marae for other reasons, such as moving out of the rohe for jobs, the critical mass of whānau supporting marae may decrease. In a crude sense this limits the selection

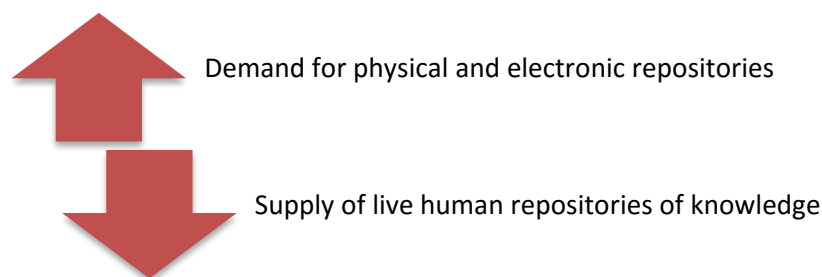
pool or the supply of future leaders, which will strain capacity, and sustainability of marae wellbeing over time.

Absence of succession infrastructure means that succession processes are then ad hoc. If marae are in crisis mode already, as has been suggested in this research, then ad hoc provision for growth of future leadership is a risky strategy and potentially compromises future wellbeing of marae. Even if marae are able to stimulate engagement due to strong relationships between marae and their members, and have successfully managed to create learning environments to transmit cultural and other functional knowledge, then leadership is dependent on personal tolerances to support emerging leadership on the marae.

Absence of learning environment has the potential to limit transmission of cultural knowledge or relies on individual motivation to engage in other learning opportunities. The risk of this is that it is personally motivated and that what is being learnt may not be the tikanga of the marae, hapū or iwi, but a more generic form of cultural knowledge or practice. Outside sources of learning could be used, however for cultural succession to be successful for marae, then the marae specific knowledge, histories and contexts need to be provided through some other means, whether informal or formal.

This also links to repositories of knowledge, whether physical, electronic or human. Succession infrastructure relies on the presence of knowledge. Anecdotally we have heard of decreasing availability of human repositories of knowledge and a result demand for more enduring forms of retention have increased such as whakapapa books, knowledge archives and electronic databases.

Figure 8. Shifting dynamics of knowledge repositories



Earlier phases of Taunakitia found that marae lacked confidence in their repositories of knowledge and that only 44 percent of marae had the facilities to capture pukenga.

While the research indicated the need for enduring forms of knowledge repositories, there appears to continue to be questions about tikanga around the method of retention or

storage, i.e. that certain knowledge is tapu and should not be held in electronic or hard copy form. It is not the purpose of this research to determine this question. However, it is important to note that some still consider that this question needs further consideration. It is the position of this research that it is for each marae to determine what is most appropriate. We do, however, note that participants in the koeke group discussed the use of tapu to prohibit changes in tikanga, and a proclivity of each new generation to use tapu as a reason to inhibit cultural change. However, this is a position that marae should determine for themselves.

In summary, the three key determinants of marae relationships, succession infrastructure and learning environments are closely related. They support each other to provide a better platform for creating sustainable critical mass for marae by encouraging people to participate more, based on stronger relationships with marae; by creating environments where knowledge is passed on to others in the marae community; and by provide infrastructure that ensures that leadership is developed by design, rather than being haphazard and ad hoc.

The synergy between these three determinants are critical for creating wellbeing as defined in the Framework in Chapter Two. They are also supported by two other determinants that were raised by research participants.

Self-sufficiency and Autonomy

As noted in Chapter Four, participants emphasised the need for marae to be self-sufficient. Self-sufficiency is important for the ongoing survival of marae and is therefore a critical determinant of marae wellbeing. Participants referred to a “scrimping and saving” attitude that marae have. While the research did not enquire into this further, it is assumed that this implies and refers to marae operating on a volunteer basis and that marae are in a mode of subsistence rather than wellbeing. The argument here is that marae must be able to ensure its sustained wellbeing and to do so it must be, in some form, self-sufficient in order to lift itself from a state of subsistence or to maintain wellbeing.

In a sense, self-sufficiency refers to an ability for marae to undertake its core functions and achieve its aspirations of its own accord generating its own resources for its own sustainability.

Findings presented in Chapter Four highlighted two ways to achieve this: generation of revenue to fund the functions (e.g. from businesses such as farms) and initiatives to generate the resource capacity of marae (e.g. māra kai, electricity generation).

While the research gathered some data about self-sufficiency and the types of initiative that marae might like to operate, the evidence was limited given that the research did not specifically target this area. Further research may be required.

Sense of Community

Evidence showed that people desired (and missed) a sense of marae community. Some spoke of the past; others of the absence of community today due to outward migration from the community; and others the desire to re-establish the physical marae community. Overall, the message seemed to promote need for the sense of community despite today's dynamics that make this a challenge.

It seems from the findings that there are two ways that marae could achieve this. The first is by re-establishing the physical marae community, e.g. papakāinga, and encouraging people to return. While participants called for this, it does not deal with or address the motivations of why whānau have moved away in the first place – e.g. for employment or schooling.

The second approach is to utilise communication tools, such as the website or social media, to create a virtual community, with the physical marae as the centre. Examples of this practice are already emerging with some marae establishing secret Facebook pages to share waiata for ahurei. While the purpose is different, this approach might help to serve as a basis for a targeted strategy to share knowledge. Social media is also used as a way to communicate what is happening at the marae and for whānau to share. Though it lacks some of the tikanga relating to kanohi kitea, if used wisely and managed well it might be able to provide a virtual community that connects whānau back to the centre, which is the marae itself.

While this is a suggestion, and not entirely new, the strategic approach to using social media is key. In light of this, and criticisms about changes that modern lifestyles and technology have on tikanga, it might be important to ensure that koeke are involved with marae communications. This way, whoever is responsible for communications are also protected with the involvement of koeke who can speak to aspects of tikanga.

Summary

In summary, the research found five critical determinants of marae wellbeing. The determinants are important to provide an ecosystem that can support marae to achieve their aspirations. The research found that Mana Tangata was the most important of the three Pou in the Framework, and that this indicated that the wellbeing of the people needed to be addressed first in order for the other two Pou to be meaningful. It also meant that

people issues were in more of a state of crisis than Mana Taunga or Mana Taiao and those participants were more likely to comment on issues regarding Mana Tangata.

The research also found synergy between three of the five determinants: marae relationships, succession infrastructure and learning environments. When aligned with complexity theory, providing for these three critical determinants could help to generate the conditions that would enable marae, as a system, to regenerate itself when key people in the marae community pass away.

The remaining two critical determinants (self-sufficiency/ autonomy and sense of community) also form important conditions for marae wellbeing. Self-sufficiency is important for marae to be able to undertake development that it wants to achieve. Sense of community helps to build solidarity and sense of identity around the marae itself.

Areas of Focus

The research also enquired about three areas of focus that were highlighted in earlier phases of research. It enquired into what was needed for Te Arawa marae to succeed in their aspirations regarding future planning and succession, rangatahi participation and opportunities for Te Reo Māori. These will be discussed further here. The discussion here focuses on possible solutions by considering the critical determinants of wellbeing discussed earlier and what initiatives are already being undertaken successfully.

Future Planning and Succession

Future planning and succession has been covered earlier in this Chapter, with other aspects of the topic discussed in Chapter Four as well. The critical determinants that create an ecosystem that supports future planning and succession were identified as marae relationships, succession infrastructure and learning environments. These are possible conditions that will help improve succession planning for Te Arawa marae.

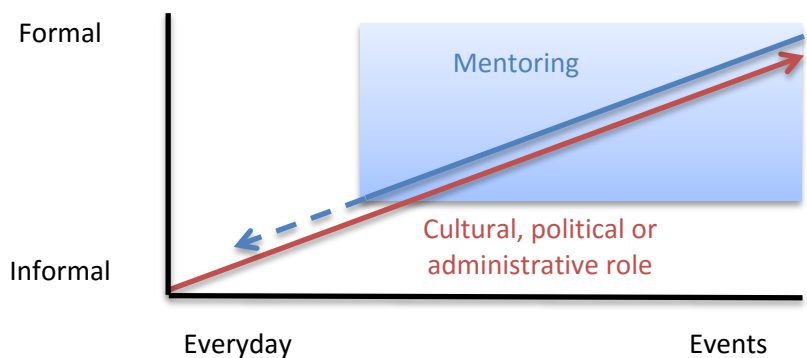
Participants suggested a few approaches to succession planning that might help create conditions that will align with the critical determinants and improve succession planning. When gathering this information we were mindful that there were already initiatives in place with some marae and across marae that were seen as successful and able to meet succession needs for marae.

Participants clearly identified and reiterated succession planning as a critical need in all phases of the research. In particular, the research found that participants felt that marae are already in dire circumstances and that processes are ad hoc and reactive because succession

infrastructure is not in place. They are reactive because marae are largely using existing capability to fill gaps. Some marae talked about roving paepae that fulfilled whaikōrero obligations across several marae. While the roving paepae is a response to the lack of capability, it is only a stopgap measure at best because sustainable succession building is not taking place. Instead marae are stretching existing capability by placing more demands on those who currently can fulfill the roles.

Mentoring was identified as a potential response to create succession processes. This, coupled with supportive koeke and gradual progression to formal and substantive occasions and events might provide potential infrastructure for succession. It is important to note, that given the critical determinants earlier, that koeke would need to consciously provide support and have systems in place to ensure that successors are resilient or supported enough to endure or overcome negative experiences.

Figure 9. High level mentoring model



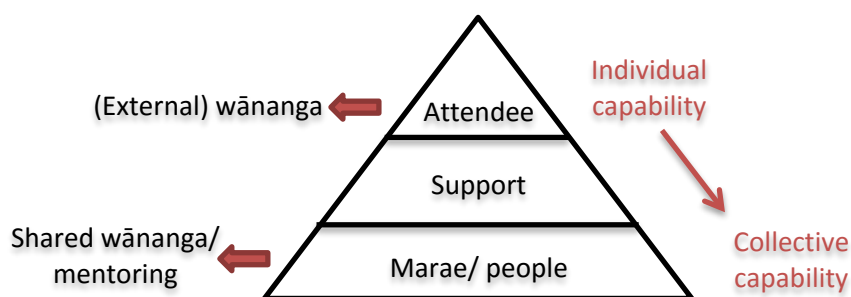
The diagram above shows a potential high level mentoring approach based on the research feedback. The y-axis shows informal to formal occasions and the x-axis shows everyday activity to specific events. Informal everyday occasions are likely to be less demanding and pressured, while formal events are more likely to require significant support from koeke and mentors. The blue shaded area is the area most likely to require support until they are confident and competent to do so themselves. The red arrow shows the growth in competence required of people undertaking and leading cultural, political and administrative responsibilities. The blue arrow indicates where mentoring could be provided to those aspiring or marked for more significant cultural, political or administrative roles. The dotted line of the blue arrow is where there is lesser need for support.

While this diagram is a high level depiction of the model collectively described in research hui, further detail would need to be considered. This would need more work to develop a mentoring program that suits the needs of each marae. Unfortunately the research was unable to identify a specific model of implementation that could be discussed further here. However, this could be a potential area of further research and development.

Given that there are fewer people engaging with marae, it may also be important to build collective capability amongst people at the marae as a foundation. Then from amongst the pool of those who are engaging, encourage people into leadership roles. In this manner, the succession processes are about growing leadership, rather than leaders. It might also be a way of countering the power vacuum by spreading leadership potential across the marae community rather than it being an investment in individuals only. This may be important to reinvigorate cultural leadership and thereby avoid cultural entropy.

This would be similar with political and administrative succession as well as cultural succession. Rather than identifying and developing individuals as future leaders and successors, developing leadership may be more important to building the collective capability of marae to undertake its various functions. It also places less reliance on personalities and more on the collective movement of the members of the marae or rotating tiers of responsibility during events for experiential learning are examples of this collective capability building approach.

Figure 10. Shared capability building model



The diagram above shows the concept of collective capability building model. The top of the pyramid shows the growth of individual capability when an attendee attends a capability-building course or wānanga, such as Te Pua Wānanga or Rangatakapu. To create collective capability, an individual should be supported through collective infrastructure so that they

are able to transfer their knowledge to others. Might be in the form of marae wānanga or in them taking on a mentoring role with other people at the marae. In this way, collective capability building may become a cascading effective that collectively grows the capability of people who are engaged with their marae.

Te Pua Wānanga is structured to provide three reo wānanga and three tikanga wānanga based on marae. It caters for beginners as well those who are more fluent or familiar with reo and tikanga, and is provided in a safe environment so that people focus on learning. While the wānanga use and teach Te Arawa knowledge, they are not specific enough to be marae focused. In 2015, Te Pua Wānanga was also adapted to provide Rangatakapu, a combined cultural and governance leadership programme for emerging Te Arawa leaders and provided in a similar format to Te Pua Wānanga over seven noho marae.

Initiatives such as these provide a forum to directly learn about cultural and political leadership. They do not provide marae-specific knowledge, but they do increase capability and provide support in safe environments to learn essential skills for leadership in cultural and political contexts. Rather than reinvent the wheel, it may be opportune for marae to use these forums as a means for building their own collective capability by encouraging and endorsing rangatahi and pākeke into these programmes. To support this, marae might then provide these people with opportunities to learn the marae specific practices, as well as be ushered progressively into leadership roles on the marae. To create collective capability building, these leaders should, as a reciprocal obligation, share their learning and knowledge with whānau on the marae, with clear support of koeke and existing marae leadership. This would also provide opportunities for these emerging leaders to practice their skills as leaders with the community. It would also seed leadership qualities amongst others around the marae and create leadership, rather than investing solely in one or two leaders.

The focus on building collective capability might also become an outcome of such courses. The idea would be to incorporate a course requirement to transfer some of the wānanga learnings back to the marae community with the support of koeke. This would create an automatic step that encourages marae leadership, rather than growing individual leaders.

Rangatahi Participation

Marae relationships were identified as a critical determinant for marae wellbeing. The research findings suggest that the nature of relationships between rangatahi and marae have changed. As noted earlier, rangatahi are not often raised on the marae as previous generations were. With many rangatahi physically located away from the marae, it is

dependent on their whānau engaging with and motivating whānau members to engage with marae. An immediate disconnection, based on location, in the relationship between rangatahi and marae then begs the question how can rangatahi relationships with marae be (re)invigorated so that their association with marae is strong. This might suggest that building relationships through common motivators (such as kapa haka or sport) or through non-locational mediums (such as social media) might be useful.

Research done by Waikato-Tainui College for Research and Development suggests similar findings. In a study of the diversity of ways in which Waikato-Tainui members connect with their iwi, it was found that older generations tended to connect with marae through traditional stories, the physical marae itself and sites of significance. Younger generations tended to connect with marae through people relationships, events and activities – less so with physical connectors such as marae or historical connectors such as koeke or some pakeke would (Kilgour, 2015).

Similar to the Waikato-Tainui research, Taunakitia Te Marae found that relational activities, such as kapahaka and sports, are most common approaches to strengthening relationships between rangatahi and marae. To some extent this appears to be successful or regarded as successful by participants in the research. However, it is likely to not be enough if this is the current approach to engage rangatahi, yet engagement remains an issue.

Participants also suggested other activities such as pā wars, sporting events and movie nights. The research is unable to provide any evidence whether these would be any more or less successful than current approaches, however Kilgour (2015) suggested that relational activities such as these are more likely to engage rangatahi. Participants views seemed to support this relationship approach by arguing that having relational events prior to wānanga so that people can build interpersonal relationships.

Participants from both the Cluster and Reanga Hui said that rangatahi were less engaged in marae life. Some went further and said that rangatahi had negative experiences with marae, did not feel welcome and were less inclined to return to marae.

While literature argues that strength of identity is a motivator for people to engage with their culture, including marae, it is possible that strong cultural identities may exist without a marae relationship. Kilgour (2015) suggests that iwi identity can be founded on strong relationships with substitutes for locational connectedness. However, this type of identity is personal rather than collective. It also supports the idea of marae being a nominal relationship as presented in Figure 5 earlier in this chapter. This might also help to explain

identity constructs that Durie (1994) refers to as bicultural, Williams (2000) refers to as primarily urban – groups that understand their cultural connection but live primarily as pakeha.

Te Arawa wellbeing, as discussed in Chapter Two, is tightly woven with locational connectedness, which begs the question – if locational connectedness is key for rangatahi engagement. Use of these types of initiatives assumes that relational connectedness, through kapa haka and other activities, is a pathway to locational connectedness. The two do not seem mutually exclusive, and if kapa haka is one successful method of building marae-based identity, then other similar initiatives might also be successful. While the research did not explore the diversity of ways in which rangatahi engage with marae, it is fair to say that not all rangatahi enjoy kapa haka, as was reported earlier in the research findings. However, if locational connectedness is not key for rangatahi engagement, then what might this mean for marae wellbeing? Can marae encourage non-locational activity and promote the wellbeing of marae? Or is it so inexplicably interwoven with the physical structures that marae wellbeing can *only* be promoted through locational connectedness? If so, how then can marae encourage locational connectedness when its members are transient or global citizens as much as they are tangata whenua? Can this also be done when there is emerging evidence that younger generations do not value locational connectedness and favour relational and whānau connectedness instead?

The questions posed in this research are founded on the assumption that marae wellbeing is dependent on a relationship with the physical structures and therefore that locational connectedness is required for marae wellbeing. However, the questions that arise from the emerging body of evidence suggests that notions of locational connectedness may need to be considered further – whether as a response to the changing dynamic to preserve this location-based paradigm, or to acknowledge the changing dynamic and adapt to the socio-cultural changes that are place across marae populations. Earlier discussion on building a sense of community, whether location-based or virtual, may help in resolving these questions.

The research findings suggest participants favour the existing paradigm of locational connectedness. While this is based on a bias toward the known quantity, rather than the unknown, there was little evidence to construct an alternative paradigm of marae wellbeing based on relational and whānau connectedness. Alternatively, a hybrid approach that is based on locational connectedness and supported by communication to support a virtual community might have merit. The hybrid approach then keeps the physical marae as the

centre, but is not as reliant on location of whānau in building a location-based sense of identity.

One of the underlying responses from the research was whether rangatahi needed a greater sense of ownership of marae. Ownership in this research has largely been construed as being an emotional or spiritual connection with the marae as a location, and in the heritage that it provides from ones tupuna and through the stories of how the hapū or iwi established the marae.

The research also referred to ownership through exercise of political ownership. The rangatahi group in the Reanga Hui and a few other participants recommended that rangatahi needed a political voice at marae. To do so, marae would need to be comfortable with deviating from traditional governance practices where seniority takes precedence. As demonstrated in the research, this is already occurring in cultural roles where tikanga has been changed to find the best candidates on the basis of availability, rather than seniority. Anecdotally, we can say that this happens with some trusts in political roles as well. What may be needed is a more conscious effort to provide spaces for rangatahi and mentor them into both political and cultural roles around the marae. The research findings provided several aspirational examples of these.

This could be an easy fit with deliberate and active succession processes that cater for cultural, political and administrative succession. If such processes also generate a practice of growing leadership, rather than individual leaders, then this is more likely to benefit the collective and allow the marae ecosystem to operate as an adaptive system. Rangatahi would then have a place within this system, and as it grows over time rangatahi would then be able to contribute to and help regenerate the system as a whole – rather than be dependent on sole leadership.

Opportunities for Te Reo Māori

Te Reo Māori was the most straightforward of the three focus areas of the research. The research clearly identified Te Reo Māori as a clear area of need and that there were not enough opportunities to learn on the marae and most often recommended that there should be more opportunities to both learn and speak on the marae. However, a few participants challenged this notion and said that the marae was a place of practice, and that the teaching need not take place on the marae itself.

If we considered structure and formal learning of te reo Māori, then this approach has some merit. If marae were to all actively provide or facilitate te reo Māori courses, then there is

risk of duplicating services and therefore of low efficiency. In a collaborative approach, economies of scale might be leveraged by have some (and not all) marae-based te reo Māori courses. However, an additional consideration here is whether this is the most efficient and effective use of resources when there are potentially existing te reo Māori courses that could be used instead of ones provided through marae.

Participants also identified that teaching is a specialist skill and one that should be co-opted into marae. From a capability perspective, there is also merit in acknowledging that formal courses, whether marae-based or externally based, are best provided by people with specialist skills. If these could be brought to marae, then that could align marae need and take advantage of courses that already exist and use people who have the capability to run these courses.

Then what this approach might encourage marae to consider whether they want and need courses of this type to be held on their marae and to facilitate a process to bring them to marae. If they are more capable and can provide formal courses, then this approach should not preclude them from taking that additional step. However, we acknowledge that marae will need to consider their priorities and their limited resources, but that it is their decision whether to leverage programmes that already exist or to create something specific and appropriate to them.

Apart from facilitating such courses on the marae, the research findings suggest that marae should at the very least consider providing an encouraging and supportive environment where Te Reo Māori is used more frequently and actively on the marae. The research findings supported that this should be the principal, concern of marae, and that learning on the marae is a secondary consideration. It does make sense, however that marae consider utilising other providers for members to learn Te Reo Māori from (e.g. during compulsory schooling) and then supplementing this with marae-based and marae-specific wānanga.

Summary

This section has discussed the critical determinants of marae wellbeing from a Te Arawa perspective. It identified that there are five and that three of those five critical determinants work in synergy to create an environment where succession planning takes place. The research evidence showed that Mana Tangata is either the highest priority of the three Pou identified in Chapter Two – if not for the people, marae wellbeing will not be achieved.

Analysis of the evidence provided us with an opportunity to consider a few theoretical models for collective capability building and strengthening that capability through an ecosystems approach. By building the capability of marae collectively, rather than individually, it strengthens the marae system and its ability to self-heal. This approach acknowledges the idea that marae communities are autonomous and that they are also dynamic systems themselves.

Analysis of the data also prompted us to consider the changing dynamics in which people, especially rangatahi, engage with marae. Emerging evidence, supported by the feedback in this research, indicates that for younger generations locational connectedness to marae is diminishing in favour of relational and whānau connectedness. It is a moot point whether marae wellbeing can exist without locational connectedness, however this is something for marae to consider more deeply. Given the construction of this research, based on the informed opinion of a koeke reference group, we are inclined to believe that marae wellbeing is dependent on locational connectedness but that a sense of community, through communications tools, can provide a hybrid approach with physical marae still at the centre. Marae responses to engagement with its people must continue to maintain an approach that brings people back to the physical structures that are the marae at some point. Kapa haka and sporting activities continue to be mentioned as positive approaches to re-engaging rangatahi – though we also acknowledge that not all rangatahi engage with these and that there may be other untested approaches.

Marae as Centres of Excellence

The concept of marae as centres of excellence, as far as we are aware, is a new one. There were assumptions that Te Arawa Tangata made when considering establishing marae as centres of excellence. The first was that, consistent with Kaupapa Māori theory, that marae are self-determining. While they are part of a complex weave of whānau, hapū and iwi infrastructure, they are an institution of themselves. As highlighted in Chapter Two, they are significant and central to a Te Arawa way of life and have been acknowledged in this research as such. While culture is not immutable, marae historically and in the contemporary world continue to be central to what it is to be Te Arawa.

If marae are key institutions to the Te Arawa way of life, how then can they be established as centres of their own excellence? In stating this, we refer to marae as a collective, rather than as individual marae. With shared history and commonality amongst Te Arawa marae, the research aims to establish ways in which Te Arawa marae can collectively determine

their own futures. As such, it has explored two key streams: (a) the substance of what is needed to propel Te Arawa marae forward; and (b) what are the characteristics needed to establish marae as catalysts in a collective development model.

This section speaks to the latter part. It starts by addressing the characteristics that facilitate the success of marae as centres of excellence. It also talks of success models of marae as centres of excellence.

Characteristics of Centres of Excellence

This section draws on the analysis of the research evidence to identify some key characteristics of how marae can operate as successful centres of excellence. Autonomy, shared good practice, economies of scale and self-sufficiency emerged as the key characteristics. Some of the themes were specific responses from the hui, while others were implied or underpinned the responses. These key characteristics will be discussed in more detail below.

Autonomy

The first, as noted above, is that marae are self-determining. They are collective institutions based around the physical construct of marae. Marae communities, as a collective of people, are complex entities that have their own collective autonomy and ability to determine their own futures based on their own tikanga and ways of being. If marae are to be centres of excellence, then they must first be acknowledged as self-determining. This acknowledges that marae and their constituent communities have a right to development.

This research was already premised on this idea by using Kaupapa Māori methodology. It acknowledged the mana motuhake of whānau, hapū, iwi and marae in the research design. While this was not an area of the research that was tested, the fact that the research recognised the autonomy of marae was well received. As an initial observation of participant reactions, it appears a reasonable assumption that autonomy is in fact a key characteristic for centres of excellence as well.

When discussing economies of scale, participants argued that pan-iwi or post-settlement entities had a role in supporting marae, hapū and iwi. Marae communities, and the constituent whānau and hapū, were seen to be collectively responsible for the aspirations for marae.

Further to this point, it is important to make the distinction between marae and representative organisations. While there is a grey area between the governance of the people and the organisational structures that manage hapū and iwi affairs, there is a distinction between governance of the hapū and iwi and the governance of the hapū and iwi natural resources. In this light Māori Land Trusts are not necessarily fully representative of the people, as much as they are representative of those individuals who have succeeded land shares. Likewise, Post-Settlement entities are not necessarily representative of hapū or iwi themselves, but more of specific interests of the people in a settlement for past grievances. While the distinction is academic, the implications are much more practical when determining that these organisations represent an interest of the people, but in most cases are not representative of the people themselves. As such, marae are a natural starting point for self-determination, rather than other organisations that only represent specific interests of the people.

In summary, autonomy is a key characteristic of centres of excellence. As there is a collective of Te Arawa marae, then this principle would acknowledge that each marae is able to determine its own future. Centres of excellence would then acknowledge that marae are best placed to determine their own future and own practice.

Shared Good Practice

Related to the idea of the marae collective having autonomy, is the ability of marae to share good practice. The idea of good practice, rather than best practice, is that what is good for one marae may not be the best practice for others. This then means that good practice is shared and that marae are able to determine whether practices are right for them.

As a collective, marae would also provide shared good practice so that they may operate as centres of excellence for each other. Taunakitia Te Marae has demonstrated that the state of wellbeing amongst Te Arawa marae varies greatly. It has also demonstrated that there are already pockets of good practice. What is missing is the infrastructure to share that good practice with each other and to create a community of practice that collectively improves the wellbeing of marae.

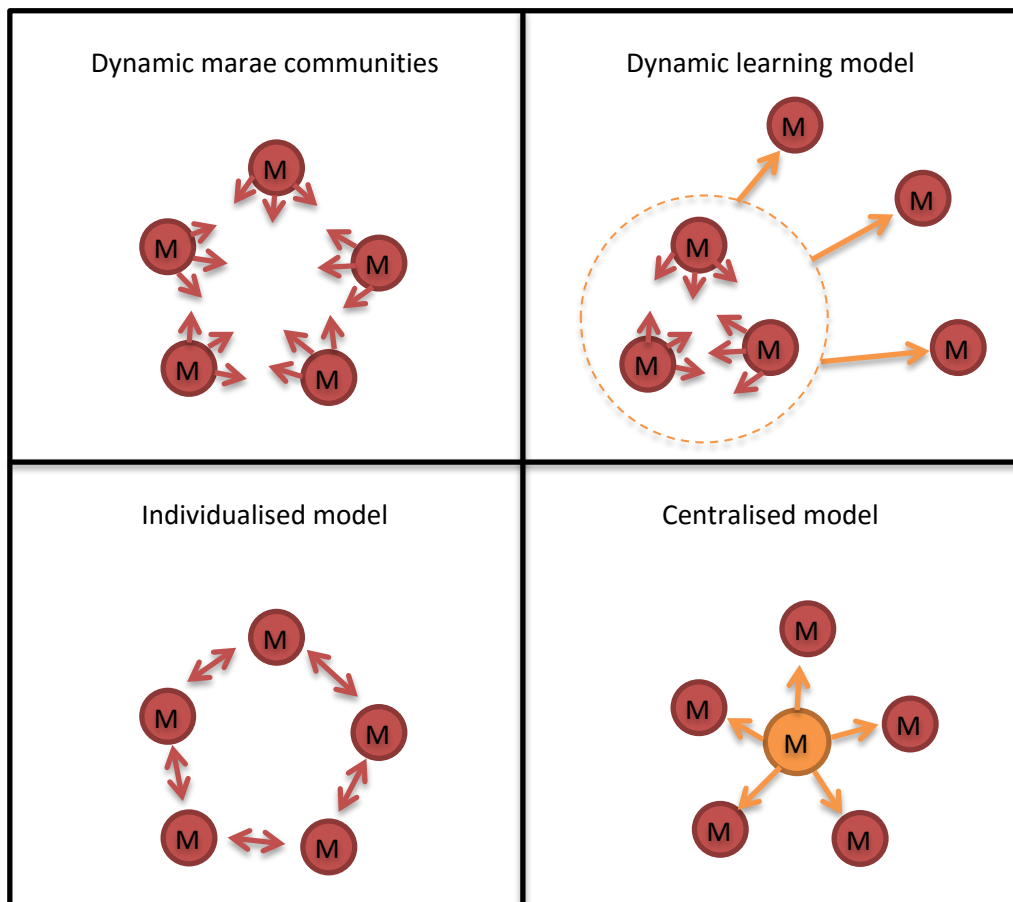
The term of a 'community of practice' emerged during the last two decades but has existed since time immemorial. However, it has only been more recently that organisations have explored them as a systematic way of managing and generating knowledge (Wenger et. al., 2002). The idea is that people form a process of sharing learning about a particular area of human endeavor on an ongoing basis. The concept of community reflects informal

organisation, rather than rigid organisational structures (Huysman & Van Baalen, 2014). Wenger et. al. (2002) explains how communities of practice are where groups of people collaborate to discuss their situations, aspirations and needs; ponder common issues; explore ideas; and create tools and standards. Knowledge is both tacit and explicit. It is social, collective and individual. It is also dynamic, so that it is ever changing.

If marae are to establish centres of excellence, as communities of practice, then it is important to perceive that this concept is about knowledge sharing and knowledge as a community, by utilising and supporting social structures to create a community for better sharing of examples of excellence undertaken by various marae.

The community of practice model is a preferred approach to centres of excellence because of the dynamic nature of marae. Marae are autonomous. They are also part of broader hapū and iwi structures, some of these overlapping with others. Conceptually it is difficult to conceive of a centralised model for a centre of excellence. There is no one marae that exhibits excellence to all others, particularly as each marae has its own contexts and aspirations. The state of wellbeing of each marae is also quite varied, as noted earlier in this

Figure 11. Dynamic models



report. There is also no current organisation that can act as a central agency to assist marae development. Nor is there currently buy-in for this, nor capital to invest in one. Furthermore, establishing a single agency could also erode the autonomy of marae in their own development.

The diagram on the previous page shows an individual perspective along the bottom row and a dynamic one along the top. In reality marae interact or have the potential to interact with any or all marae. If they were to act individually (bottom left) then they would not be in contact with other parts of the marae knowledge network. However, from a dynamic viewpoint they can potentially talk to all parts of the network and learn. If they act dynamically, but without a process for managing knowledge (top left) then they are able to access the network better than an individual approach, however they might not still take full advantage of the knowledge network.

A more dynamic learning model (top right) is preferred to a centralised one (bottom right) because it acknowledges the dynamic relationships, states of wellbeing and interests to collaborate and learn of each marae.

Establishing a community of practice requires the voluntary engagement of its members (Wenger et. al., 2002). It will therefore require marae leaders to engage in knowledge sharing practice. While focused on marae as centres of excellence, it is also important to note that there may also be communities of practice within communities of practice. For example, marae trusts may have people who are focused on succession planning, others who are focused on developing the marae facilities. These can form communities within the broader community, or localised pockets of expertise. In time, these smaller communities might also form workgroups that are able to work across marae and generate benefits to the wider collective of Te Arawa marae.

While there are undoubtedly some communities of practice that already exist, they are more likely to be spontaneous and unrecognised, meaning that they are only visible to (and potentially benefited by) a few. They are also likely to be faced with challenges in getting resources and making an impact across marae collectively. What would be required here is a shift to being more legitimised as a conduit for sharing good practice across Te Arawa marae.

Te Arawa has also grappled with the idea of amalgamation several times in the past few decades. While this would organisationally provide a superstructure and communication

network for centres of excellence, as communities of practice, this is not an issue that can be immediately or even in the medium-term resolved to be of value to this discussion.

The key consideration is whether the community itself needs to be co-located or distributed. In other words, in deliberately forming a community and legitimising it, though not full formalisation, is there a need to share via a co-located forum, such as a committee. Given the infrastructural requirements, and the shift toward a centralised model for a centre of excellence (that may also resemble another attempt to amalgamate Te Arawa), this is probably not an ideal fit.

Instead, it may be possible to take a distributed form via a virtual series of exemplars that are published regularly, along with contact details of key individuals to enable smaller communities to generate. This could be supported by a regular hui (e.g. once a year) to present some of the successful initiatives across marae as exemplars, and provide a forum for others to discuss what works and reconcile how this could be applied in other marae. This would then encourage an ongoing community of practice to share knowledge, through a co-located forum for all marae to attend, supporting an online series of exemplars for other smaller communities to begin.

Cultivating a community of practice should also encourage the following elements (Wenger et. al., 2002):

- being aware that the community will evolve;
- open dialogue with people outside of the community;
- inviting different levels or participation in the community;
- encouraging both public and private communication spaces;
- a focus on providing value;
- combining familiarity and excitement (e.g. through challenge to the norm); and
- creating rhythm for the community.

The approach stated above, using a hui to provide exemplars (and potentially innovative ideas to development or non-Te Arawa exemplars) and an online space should be able to incorporate these elements.

Taking this approach would require a clear strategic proposition to ensure it is focused purely on sharing and growing knowledge. Given the politics surrounding the proposition to amalgamate, a clear strategic proposition is imperative to ensure that this does not

overcome the centre of excellence approach. Resourcing this would also be an issue as a champion and funders would be required for such a hui and online presence.

It is also important to note that this is new and complex ground. Therefore any efforts toward this approach would require an adaptive and emergent approach. As such, intentional and iterative development of the idea will be required, but need not be institutionalised or rigidly structured (see Kania & Kramer, 2009; Kurtz & Snowden, 2003; Buchanan, 1992; and Andrews et.al., 2012). Communities of practice should be prepared for evolution over time (Wenger et.al., 2002), meaning that an adaptive and emergent approach will benefit over time.

Economies of Scale

While the idea of shared community of good practice makes sense, implementing this will be challenging. Participants were of the view that marae need to be able to fund themselves. Where there are shared infrastructure or initiatives, or the potential to have them, participants recommended that Post-Settlement or pan-iwi organisations such as Te Pūmautanga o Te Arawa should support or fund initiatives that span marae. In particular, participants specified cultural succession planning activities, such as a wānanga to build the cultural capability of marae to be able to undertake their own formal cultural functions.

The organisational dynamics of Te Arawa is complex in a way that currently restricts constructive discussions about Te Arawa-wide organisational leadership. Te Arawa has two organisations that address Te Arawa-wide but sector-specific issues: Te Arawa Lakes Trust and Te Arawa Fisheries Trust. Other organisations are iwi-specific (e.g. Tuhourangi Tribal Authority or Te Kōmiti Nui o Ngāti Whakauae), are social enterprises and not directly accountable to iwi populations (e.g. Te Arawa Whānau Ora) or represent only a section of iwi within Te Arawa (e.g. Te Pūmautanga o Te Arawa Trust or Te Arawa River Iwi Trust). There have been various discussions about collaboration across Te Arawa for several decades now but with no real traction or formalised collaboration. As such there is limited organisational leadership on issues that span across all of Te Arawa. Equally Te Arawa-wide governance is limited and therefore it becomes difficult to seek high-level support or funding toward events that are of benefit to the whole of Te Arawa.

While this makes creating economies of scale difficult, it is not impossible. Initiatives such as Te Pua Wānanga and Rangatakapu have still found support from various organisations that represent iwi and local community interests. However, this means creating economies of scale requires more emergent approaches to build or leverage initiatives to create

economies of scale. Potential examples have already been raised earlier in this Chapter, such as Te Pua Wānanga and a summer wānanga series. These are discussed further in the next section on success models.

Self-Sufficient

Like with marae wellbeing, marae as centres of excellence must be self-sufficient. It makes strategic sense that a collaborative community of practice is sustainable. As such, marae must be, above all, able to sustain their own functions while creating a shared community of practice.

This means that existing practice must be leveraged and that scales of economy are created through the shared practice. This is why collaborative issues might also seek funding from central organisations such as Te Arawa Lakes Trust or Te Pūmautanga o Te Arawa (where appropriate). As there are potentially shared interests across marae developments, then marae programmes that support a shared community of practice, such as succession planning initiatives, would ideally supported by Post-Settlement or pan-iwi organisations, or by community organisations that have a mutual interest in marae development. By collaborating to deliver pan-marae initiatives, then the collective infrastructure of Te Arawa marae will be better supported and the wellbeing of Te Arawa marae would then increase.

Success Models

During the research we also sought examples of success. The following section outlines our findings in respect of two types of success model. The first type is success in development excellence – i.e. examples of where marae are doing well. The examples are drawn from participants identifying it as an example of excellence and should not be considered as an exhaustive list of exemplars of marae development.

The second type is success as a centre of excellence, demonstrating characteristics that contribute toward building a more consolidated community of practice. We acknowledge that Te Arawa marae have not established marae as centres of excellence, so these examples do not yet comprehensively cover what experts might consider communities of practice. However, they do exhibit traits of this and might be refined further when building marae as centres of excellence for Te Arawa.

Success in Development

Participants identified several key examples of successful development, including:

- Te Pua Wānanga/ Rangatakapu;

Ahurei;
 Monthly meetings;
 Marae Masterchef;
 Power generation; and
 Trust co-funding.

The table over the page shows how these examples align with the key determinants of marae wellbeing. Note that large (dark) circles show a stronger alignment than the smaller (white) circles.

Some koeke advocated for shared wānanga, based on experiences with a previous wānanga that a few marae implemented. Participants said that the wānanga was a success in terms of teaching whānau and individuals, and was a success in the summer months. However, people stopped attending as the weather got colder and eventually the wānanga stopped. The koeke said that this model could be used again, based on those learning’s, and rotating this around marae to share both the responsibility and ability to tailor the content.

Figure 12.

	Te Pua Wānanga/ Rangatakapu	Ahurei	Monthly meetings	Marae Masterchef	Power generation	Trust co-funding
Marae relationships	⊙	●	●	●		
Succession infrastructure	●	⊙	⊙	⊙		
Learning environments	●	●	⊙	⊙		
Self-sufficiency					●	●
Sense of community		●	●	●	⊙	

Others advocated the success of Te Pua Wānanga and Rangatakapu as successful examples of building Te Arawa leaders – primarily in a cultural sense, but also in a corporate sense with Rangatakapu. Graduates from these programmes are already in political and administrative leadership roles across Te Arawa and are increasingly taking on cultural roles as well. Te Pua Wānanga and Rangatakapu provide economies of scale as well, being provided for Te Arawa generally and provided through Waiariki Institute of Technology. Rangatakapu was co-funded through Te Pua Wānanga (being coupled with that programme), Te Arawa Tangata and a one-off grant from the J.R.McKenzie Trust. With the latter grant, there is still some work to ensure that Rangatakapu is a self-sustainable course

and therefore establish as a regular programme. Given the success of both Te Pua Wānanga and Rangatakapu, Te Arawa would have an interest in these programmes continuing on a regular basis. However, this research would recommend that the programmes consider knowledge transfer of learnings to marae communities and potentially incorporating a component where attendees are required to deliver a form of leadership training to their marae, thereby encouraging collective leadership building.

Ahurei was another successful example raised by research participants. There are presently three different ahurei in Te Arawa: Tuhourangi, Ngāti Whakaue and Ngāti Pīkiao. Each are run separately but are usually coordinated so that people who affiliate to multiple iwi are not pressured to choose to abandon one or more ahurei. In particular, participants praised the ability for whānau to return to marae, meet their relations and learn more about their marae, tikanga and waiata. As mentioned earlier in an earlier example in this report, one participant noted that the number of people who could perform Haere Mai Tuhourangi had increased exponentially following only the implementation of the ahurei.

Monthly meetings at Kearoa marae was another example of success. It was created as a simple idea to have people meet at the marae without pressure or formality. The idea evolved into a monthly hākari as well as an initiative for whānau to take turns maintaining the marae. The outcome appears to be a growth in the relationship between whānau as well as with the marae. While the evidence is silent on this, it would be fair to assume that this also increases the whānau sense of ownership and responsibility for the marae.

Marae Masterchef was raised as another example of success in building marae relationships and a sense of community. Marae Masterchef was a Te Arawa-wide event that encouraged the use of Te Reo Māori and was based on the popular television cooking competition format. Te Arawa Marae Masterchef had also included a hunting event.

A fifth example of success, and innovation, is the building of a power generator along the Pokaitu River. It is reported that the electricity generator provides surplus electricity for the purposes of the marae and papakainga, meaning that Ngāti Kearoa can sell energy back to the grid (Te Karere, 2015). This is an example of both innovation and sustainability that others might be able to learn from in making their marae more self-sufficient. Trust co-funding is the last example of excellence. Participants explained that some Te Arawa marae receive some funding from the trusts that are associated with marae. It is not an old model or approach to financially supporting marae. However, we are unclear on whether this is a common approach for all Te Arawa marae. This exemplar, while not solving

the issue of self-sustainability, is a clear attempt to resolve the complex organisation of the marae community. On the one hand, the marae is the hub yet is not purposed with generating revenue. At best it can implement initiatives that resource some of the marae functions. In order to support marae to be able to achieve its core functions, including maintenance, then funding support from associated land trusts would help to move marae toward self-sustainability.

There will be other examples of success that others will know of, or that may emerge in future. The notion of marae as centres of excellence requires that marae collaborate to share these examples through creating and leveraging their own community of practice.

Centres of Excellence

As noted earlier, marae as centres of excellence is not yet an established concept. The model provided earlier is built on the idea of establishing a shared community of practice that has the following elements:

- autonomy;
- shared good practice;
- economies of scale; and
- self-sufficiency.

This approach would acknowledge marae autonomy and the ability to determine their own development. It would enable economies of scale for collective development and collaboration across smaller communities or groups of marae.

The question is whether Te Arawa already exhibits some of this already. From the research data, it appears that ahurei may be a key example of where this might be occurring. Three iwi have progressively implemented their ahurei in their own way. Tuhourangi and Ngāti Whakaue provide a more relational, whānau and learning environment for their ahurei. Ngāti Pūkiao provides as much of a focus on learning Ngāti Pūkiao waiata, in a more competitive setting. The research did not provide evidence of collaboration or shared practice across the three ahurei. However, anecdotally we understand that there is a level of coordination and discussion going on between the three ahurei. While we cannot provide detailed evidence or discussion to this, we would encourage further investigation as it may provide further guidance on how to establish a broader concept of shared good practice, or a similar community to share good practice in other areas of interest to Te Arawa.

Chapter Six: Conclusion

Taunakitia Te Marae investigated the aspirations, successes and barriers to marae development in Te Arawa. The research used data from a series of hui across a sample of 31 marae. The hui collected the views of koeke, pākeke and rangatahi; six clusters of marae; and a final hui with participants.

After considering the findings of the hui, the research found that of the three Pou in the marae wellbeing framework, that Mana Tangata was the most prominent. As participants said, if not for the people there would be no marae. The emphasis on Mana Tangata also highlighted that there is a greater crisis in people issues than in facilities or environment.

The research also found that there were five key determinants of marae wellbeing: marae relationships, succession infrastructure, learning environments, self-sufficiency and a sense of community. Marae relationships, succession infrastructure and learning environments had a close synergy that effectively enables leadership development. The absence of any of these could cause issues in leadership development for marae.

The research also found that current succession practices are not working. They are often ad hoc and focused on developing individual leaders, rather than creating a culture of collective marae leadership. Complexity theory suggests that growing collective capability provides an environment for marae systems to build resilience and self-heal – whereas the current individual approach means that marae rely on personalities and the good will of individuals, and risks marae systems from being able to adapt if leaders seek to retain power or if leaders pass away with few successors in place.

Participants said that a change in mindset was required when engaging with whānau. Rather than using “hard love”, marae need to create positive experiences for its own people so that whānau do not lose their sense of belonging to marae. While this theme emerged from the research, participants in the final hui were not receptive to the idea despite substantive evidence supporting this view.

The need for community emerged as a key for them as well. Participants spoke of the changes in community dynamics, leading whānau away from marae communities. Some argued that there is a need to rebuild the physical community around the marae. However, this approach would not address or mitigate motivation of whānau to leave the community, nor the “bleed out” effect caused by their outward migration. The research recommended that marae build community using a hybrid approach, that incorporated the marae at the centre and effectively utilising communication tools to create the sense of community.

While marae are already using websites and social media, there are a few good examples emerging around ahurei, where some marae share waiata through secret Facebook pages. Marae might benefit from exploring these options more strategically.

Participants reported that marae are struggling economically. This emphasised the need for self-sufficiency, either through financial support or by generating the resources that would enable marae to deliver their core functions. The research identified a few key examples, such as land trust co-funding of marae, māra kai and power generation.

After considering the five key determinants and the success models for wellbeing identified through the research, it is recommended that Te Arawa marae consider the following.

Make changes to succession practice by focusing on collective capability building (e.g. ensure that leadership development includes presentation back to the marae community or rangatahi, with the support of koeke);

Utilise Te Pua Wānanga and Rangatakapu as exemplars of succession planning, supported by an additional step to transfer knowledge to the marae collective;

Change the culture of succession planning and engagement with the people to be inclusive:

- Be supportive of rangatahi and whānau to create positive experiences, a safe environment and a sense of belonging;
- Develop a mentoring approach that encourages future leaders to grow their skills and experiences in a safe environment with the support of koeke;

Engage rangatahi and whānau early so that they form relationships before attending wānanga or formal occasions, with events such as movie nights and celebrations;

Make provisions for rangatahi so that they have a voice about the marae – create a greater sense of ownership and belonging (e.g. seats on governance and speaking rights at annual general meetings);

Develop a cultural strategy that utilises the learning environment, creates repositories of knowledge and creates efficiencies that might include:

- encouraging whānau members toward external providers (including schools) – the marae does not need to develop specialist skills to duplicate these services;
- targeted (summer) wānanga and activities around identified areas of skill or learning development;

- marae-based and marae-specific wānanga, partnered with external providers such as Wānanga or Universities;

Explore financial and resource-based initiatives to enhance self-sufficiency of the marae;

Develop a hybrid strategy to create a sense of community amongst all whānau that focuses on the marae at the centre, and an online forum, with the support of koeke, for sharing and communicating with those who live away from the marae to create and extend positive experiences to all whānau, regardless of location.

The recommendations address some of the systemic issues relating to rangatahi engagement and succession planning in particular. While increasing knowledge of Te Reo Māori is a relatively simple issue, the research suggests that marae encourage whānau members to external providers firstly, and that the marae should use other wānanga (e.g. tikanga, raranga and kapa haka) as a basis to encourage people to speak Te Reo Māori. This could also be supported by signage in Te Reo Māori around the marae. The marae could reinforce this with marae-focused reo training by partnering with an external provider to deliver a marae-based reo course, or to use a social media strategy to include those who live away from the marae community itself – assuming that koeke consider this appropriate tikanga.

The research also considered the key characteristics of marae as centres of excellence. Given the dynamic nature of marae, and in recognising their autonomy to determine their own futures, the research found that a model based on shared communities of practice would suit best. The four characteristics of marae as centres of excellence are: marae are autonomous; create shared good practice; economies of scale; and self-sufficiency. Given the state of Te Arawa and previous discussions regarding amalgamation of Te Arawa, the research recommended that Te Arawa should create a forum for Te Arawa to stimulate communities of practice amongst marae. This could take the form of an annual hui (supported by an online space) for marae to share successful practice, generate ideas and discuss their development. In doing so, the hui should be based on the following principles:

- an awareness that the community will evolve;
- open dialogue with representatives from non-Te Arawa marae;
- different levels or participation in the community;
- space to have both public (outside of the marae community) and private (within the marae community only) discussions;

a focus on providing value for marae;
challenging what is familiar and normal for marae development with innovative and exciting ideas; and
regularity and rhythm of discussions for the community to grow.

While ahurei appeared to provide some signs of this approach, the difference here is deliberately initiating conversations for marae collectively and as a community to discuss their development aspirations, needs and successes with an effort to find new and better ways to exist sustainably for future generations. While it is recommended that Te Arawa consider this option, one of the key challenges will be resourcing this, the hui and online space.

This research has considered the key determinants of wellbeing and the characteristics of marae as centres of excellence. We have addressed the key questions regarding marae development generally, the three areas of interest and how the concept of centres of excellence might work for Te Arawa. The recommendations are a mix of old thinking and a shift in thinking, and we encourage that any uptake of these recommendations are implemented in an adaptive and iterative manner.

Taunakitia Te Marae was established to examine the wellbeing of Te Arawa marae. It has found that despite some positive signs that there are some clear areas of need. It is hoped that should Te Arawa marae establish themselves as centres of excellence, that Te Arawa is able to use that community as a means for articulating, planning to meet and deliver its aspirations for the whānau, marae, hapū of Te Arawa.

Appendix One: Marae Wellbeing Framework

Ngā Pou (The pillars important to marae wellbeing)				
		Mana Tangata our people who uphold the mana and tikanga of the marae	Mana Taunga the physical premises and infrastructure of the marae	Mana Taiao the natural environment where marae are situated
<i>(Descriptors)</i>				
Ngā Tikanga Whakahaere (founding principles and values)	Pukenga retaining and maintaining history, whakapapa and knowledge relating to the marae, its people and environment	Whānau know their whakapapa; pepeha and connection to the marae	Marae have appropriate facilities, processes, and repositories for whakapapa knowledge	Marae maintain stories and histories that relate to the surrounding environment
	Honohono - tamariki, rangatahi, pākeke, koeke and whānau participating in and contributing to marae life	Whānau/hapū are actively involved in marae life	Marae are places for cultural, social and educational activity in the community	Marae are able to restore, conserve and sustain traditional natural resources
	Mana - exercising mana whenua over marae resources with koeke guidance and support.	Whānau/hapū uphold the tikanga and kawa of the marae and the mana of the paepae tapu (hunga kōrero, hunga karanga, hunga waiata, ringawera)	Marae meet legal, statutory, financial and tikanga obligations required to maintain their autonomy	Whānau/hapū exercise mana whenua over traditional and natural resources
	Kaitiakitanga - governing and administering marae for future generations.	Whānau/hapū members govern and administer the marae for future generations	Marae buildings and tāonga are maintained for future generations	Marae have sustainable and environmentally friendly solutions for managing land, food, water, energy and waste/refuge
	Te Reo Māori/tikanga-a-iwi - fostering & promoting the use of Te Reo Māori, Te Arawa mīta and kupu and ensuring marae kawa and tikanga is known and practised.	Whānau/hapū use Te Reo Māori on the marae and practice appropriate tikanga	Marae are sites for Te Reo and tikanga development	Te Reo Māori is promoted on the marae, the kāinga and in the wider community
	Manaakitanga - caring for and showing generosity to manuhiri and one another.	Whānau/hapū maintain ahi kā for their marae	Marae have facilities and infrastructure to appropriately manaaki tangata	Whānau/hapū have access to traditional food and water resources

Appendix Two: Research Documentation

Information Sheet for Reanga Hui

TAUNAKITIA TE MARAE

Funded by Ngā Pae o te Māramatanga

Information Sheet: Reanga Hui

What is this research about?

We are researching how marae can be supported to be centres of excellence. We are interested in hearing your views about what would enable marae to be more successful for marae and hapū development. In particular, we are interested in:

- what is needed to support marae better,
- how marae can support succession planning,
- how marae can develop better opportunities for te reo Māori,
- how marae can create better environments to support rangatahi participation at the marae.

Why it is important?

The research will help us to develop more targeted approaches to supporting affiliate marae to be more successful in key areas of hapū and marae development. In particular, the research aims to understand and share successful elements of hapū and marae development with other Te Arawa marae.

Who can take part in the research?

We have requested Affiliates to nominate people who are able to represent the affiliate marae.

What we are asking you to do

We are asking you to attend a hui at PLACE on 24 August 2014 from 1pm to 5pm. During the hui you will be asked to participate in a focus group/ hui. It will involve a series of questions and small group activities based on the bullet point list above.

Voluntary

It is your choice whether to take part in the research. You may withdraw from the research at any time, or you may nominate not to answer one or more questions.

What we will do with the information

The information you supply will be gathered and analysed alongside the responses from the other hui. You will not be personally identified or named in any of the research reports.

Your confidentiality

All information produced or published from this study will be anonymous and your details will not be made public.

The information you provide will be destroyed on completion of the research. Consent forms will be retained for a maximum of five years and then destroyed.

Who has reviewed the study?

Ngā Pae o te Māramatanga supports and has funded the research. Te Manu Taiko: Human Research Ethics Committee has approved the ethics of the research.

Who should I contact if I need more information or help?

If you have any queries or concerns about the research, please contact our Hapū Development Officer in the first instance. If you wish, you may also contact the General Manager, Te Pūmautanga o Te Arawa.

Hapū Development Officer	Community Researcher
Aneta Morgan	Name
07 213 1185	Number
aneta@tearawatangata.com	Email

Information Sheet for Cluster Hui

TAUNAKITIA TE MARAE

Funded by Ngā Pae o te Māramatanga

Information Sheet: Cluster Hui

What is this research about?

We are researching how marae can be supported to be centres of excellence. We are interested in hearing your views about what would enable marae to be more successful for marae and hapū development. In particular, we are interested in:

- what is needed to support marae better,
- how marae can support succession planning,
- how marae can develop better opportunities for te reo Māori,
- how marae can create better environments to support rangatahi participation at the marae.

Why it is important?

The research will help us to develop more targeted approaches to supporting affiliate marae to be more successful in key areas of hapū and marae development. In particular, the research aims to understand and share successful elements of hapū and marae development with other Te Arawa marae.

Who can take part in the research?

We have requested Affiliates to nominate people who are able to represent the affiliate marae.

What we are asking you to do

We are asking you to attend a hui. NAME OF THE CR will arrange with you the best date and time for the hui to take place. During the hui you will be asked to participate in a focus group/ hui. It will involve a series of questions and small group activities based on the bullet point list above.

Voluntary

It is your choice whether to take part in the research. You may withdraw from the research at any time, or you may nominate not to answer one or more questions.

What we will do with the information?

The information you supply will be gathered and analysed alongside the responses from the other hui. You will not be personally identified or named in any of the research reports.

Your confidentiality

All information produced or published from this study will be anonymous and your details will not be made public.

The information you provide will be destroyed on completion of the research. Consent forms will be retained for a maximum of five years and then destroyed.

Who has reviewed the study?

Ngā Pae o te Māramatanga supports and has funded the research. Te Manu Taiko: Human Research Ethics Committee has approved the ethics of the research.

Who should I contact if I need more information or help?

If you have any queries or concerns about the research, please contact our Hapū Development Officer in the first instance. If you wish, you may also contact the General Manager, Te Pūmautanga o Te Arawa.

Hapū Development Officer	Community Researcher
Aneta Morgan	Name
07 213 1185	Number
aneta@tearawatangata.com	Email

Consent Form

PARTICIPANT CONSENT FORM

Taunakitia te Marae

Tēnā Koe

Name: _____

Contact details: _____

Contact Number(s): _____

Marae: _____

Please read the following:

1. I have been given an explanation of this project
2. I understand the information I have been provided about the project
3. I have had an opportunity to ask any questions and had them answered to my satisfaction
4. I understand that any information I provide will be restricted to this project only.
5. I understand and agree that I may be voice or video recorded for the purposes of notetaking only.
6. I understand that my individual identity will not be disclosed in any way, shape or form in the final report.
7. I understand that I may withdraw myself, or any information I have provided from this project at any stage, without giving any reasons for doing so.

I have read all of the above details and understand them fully. I agree to all of the above details and agree to participate in this project.

Signature

Date

Hapū Development Officer
Aneta Morgan
07 213 1185
aneta@tearawatangata.com

Community Researcher
Name
Number
<u>Email</u>

FOR OFFICE USE					
Hui		Cluster		Date of hui	

Participant Recruitment Criteria & Recruitment Guide

Please be guided by the following criteria once you start recruiting potential participants. You are responsible for recruiting two groups of people for the study. Note that the two groups have different criteria.

Participants may be selected for participate in both groups, however our preference is to have different people in each group because the questions are largely the same. This will help reduce the impact on people who participate in this research.

Group One (Reanga Hui)

All participants must whakapapa to one of the Affiliate marae

Participants must be 16 years of age or over

Must be able to commit to come to the Reanga Hui

You must recruit **two koeke, two pākeke and two rangatahi** from **EACH cluster** that you are responsible for

Where there are more than six marae in a cluster, try to recruit someone with multiple connections to marae in that cluster to ensure that all marae in that cluster are represented

Equal gender representation if possible

Select someone who can speak to activity on the marae

Recruits do not need to be on tribal governance or in leadership roles, but they must be actively involved and have a good knowledge of activity on their marae

Group Two (Marae Cluster Hui)

All participants must whakapapa to one of the Affiliate marae

Participants must be 16 years of age or over

Must be able to commit to attend and participate in one marae cluster hui

You must recruit one person from each marae in each cluster

Select a group of people who are representative across the three generations (kaumātua, pakeke and rangatahi) for EACH cluster that you are responsible for

Equal gender representation if possible

Select someone who can speak to activity on the marae

Recruits do not need to be on tribal governance or in leadership roles, but they must be actively involved and have a good knowledge of activity on their marae

Recruitment Guide

- 1) Discuss potential participants with the HDO to check whether possible participants have been consulted on other projects (to prevent respondent burden).

- 2) Contact potential participants and provide a brief overview of the research
- 3) Advise potential participants what their role entails:
 - a. Either:
 - i. A Reanga Hui (4 hours); or
 - ii. A marae cluster (3 hours); **and**
 - b. A final hui to provide feedback to those who participated in the study.
- 4) Advise potential participants that they can withdraw from the research at any time
- 5) If at initial contact, participants indicate their interest give them an Information Sheet either a hard copy or email an electronic copy
- 6) Three (3) or four (4) days after initial contact make contact again, at this point participants will signal whether they want to participate or not. Ask if they have any questions.
- 7) Please do not coerce or pressure potential participants to participate
- 8) Once you have recruited the required number of participants (that meet the participant criteria), confirm with HDO.
- 9) For the Reanga Hui, Community Researchers will need to agree a date between all Community Researchers and the HDO (HDO to make final decision).
- 10) For the Marae Cluster Hui, Community Researchers will need to identify the date, time and venue for the cluster hui. The details must suit participants within that cluster.
- 11) With regards to venues, Te Arawa Tangata can arrange a neutral venue if suits participants, however availability of facilities will need to be confirmed, so please contact the HDO regarding availability.
- 12) If your participants want to hold the Marae Cluster Hui at a marae we are more than happy to accommodate, however if another venue is identified please check with the HDO before confirmation is given.

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Te Arawa Tangata

Na te whanaungatanga ka puawai ko te tautoko

In collaboration with Ngā Pae o te Māramatanga,
Waikato-Tainui College for Research and Development and Te Kotahi Research Institute



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