

Taunakitia Te Marae:

**A Te Arawa Perspective
of Marae Wellbeing**

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

About Taunakitia Te Marae

Te Arawa Tangata conducted a research project named Taunakitia Te Marae, aimed at understanding and enhancing the wellbeing of Te Arawa marae. The research took a marae-centred view of how marae can foster and support Te Arawa hapū and iwi wellbeing and development.

What the Research Involved

Taunakitia Te Marae gathered information from a sample of 27 marae from Te Pumautanga o Te Arawa affiliated marae. This was conducted with a survey of and interviews with marae representatives and hui with koeke, pakeke and rangatahi groups. The research

enquired about the current state of marae wellbeing across three areas: mana tangata (people), mana taunga (facilities) and mana taiao (the marae environment). The report presents the high level findings from the research. The perspectives used here are Te Arawa points of view, and

are of relevance to all Te Arawa marae.

The research may also 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 Results

Te Arawa Tangata

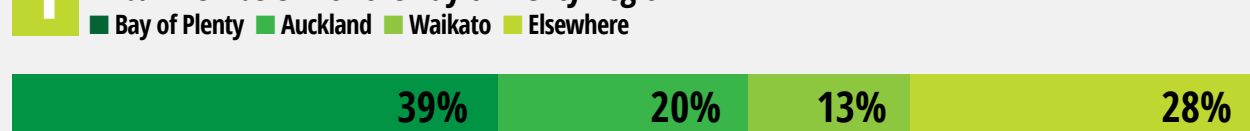
1 Census 2013 reported that 43,374 people affiliated with at least one Te Arawa iwi. 39 percent of Te Arawa said that they live within the Bay of Plenty, while 61 percent said that they lived outside of the rohe. The majority of Te Arawa members outside of Waiariki said that they lived in Auckland or Waikato.

2 Almost a quarter of Te Arawa members live in the Rotorua District, while the remainder live elsewhere. Iwi affiliated to Te Pumautanga o Te Arawa have between a quarter and a half members living within Rotorua.

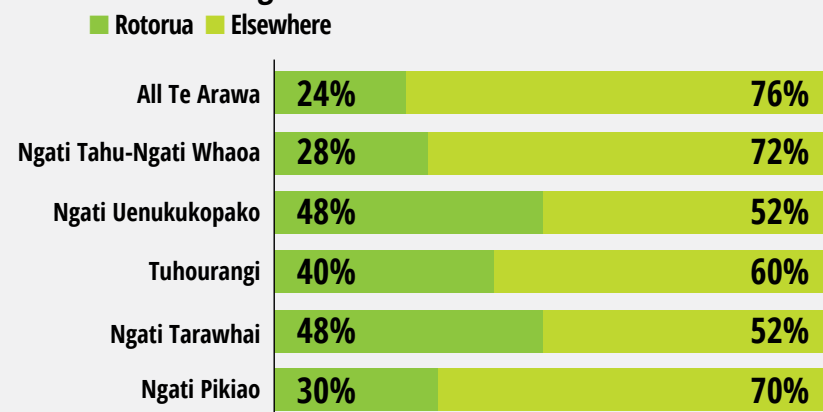
3 According to the Census 2013, there were more females than males – 54 percent women compared with 46 percent men.

4 Age distribution showed the predominant age category was 30 to 64 year olds followed closely by under 15 year olds.

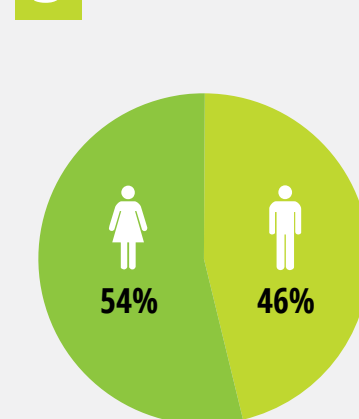
1 Tribal Members with the Bay of Plenty Region



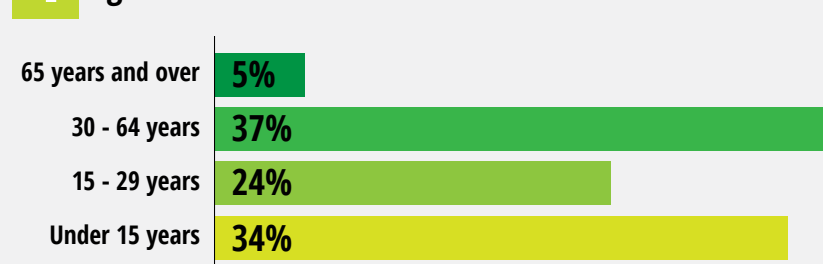
2 Tribal members within the Rotorua District by Te Pumautanga Affiliate



3 Male and Female Ratio



4 Age Distribution



Source : Census 2013

Te Arawa Marae

Elements of Marae Wellbeing

5 Early research in the Taunakitia Te Marae project found that there are seven elements of marae wellbeing:

1. Pukenga

maintaining knowledge and history

2. Mana

exercising mana whenua

3. Kaitiakitanga

governing and administering marae

4. Honohono

participating in marae life

5. Te Reo Māori

fostering and using Te Arawa mita and reo

6. Tikanga

ensuring tikanga is known and practiced

7. Manaakitanga

to manaaki manuhiri

When asked about marae wellbeing in more detail, marae representatives explained that they were most confident about their ability to manaaki manuhiri and to exercise kawa and tikanga of their marae.

They also indicated major concerns about:

- Succession planning
- Rangatahi engagement
- Te Reo Māori

Succession Planning

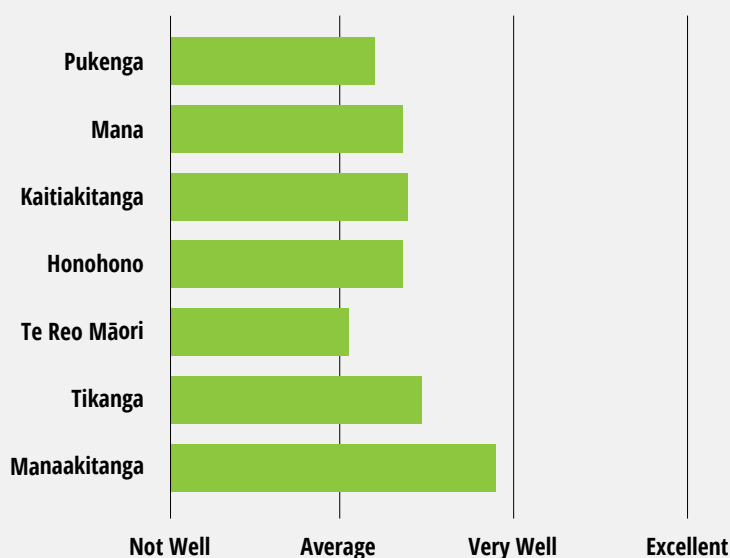
6 The research showed that for the majority of marae there was a clear capability gap in cultural, governance and/or administrative leadership.

Research participants spoke about how their processes for succession were ad hoc, and that leaders, hunga korero or hunga karanga were often selected on the basis

of availability rather than seniority. There was a common thread for some marae that the same people or whānau were responsible for cultural, governance or administrative duties.

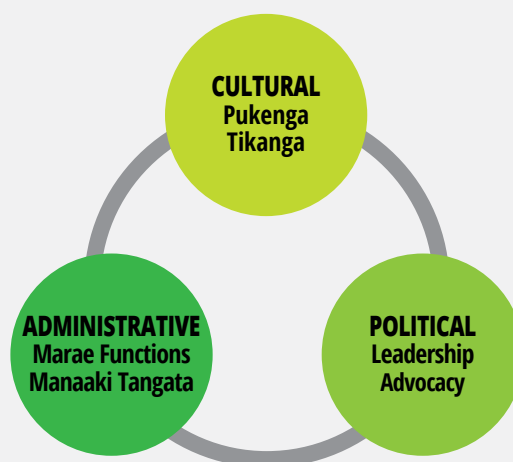
These views were underpinned by a focus on the “here and now”, with the wellbeing of marae being fair in most cases, but the infrastructure for succession planning in various areas lacking a future focus and a lack of confidence in some areas. E.g. only 17 percent of marae were confident that they had enough Te Reo Māori speakers at present, yet with a scan of those in roles that require the Reo it is clear that once koeke (and some pakeke) pass on, that there is insufficient depth to confidently undertake those roles.

5 Mean Rating of Elements of Marae Wellbeing



Source: Taunakitia Te Marae

6 Succession Planning



Rangatahi Engagement

Only a third of marae said that rangatahi were usually or always involved in marae participation, with the exception of manaaki tangata activity. The research indicated that rangatahi are present, but not engaging. Engaging rangatahi in marae roles is critical to the future wellbeing of marae. While this is a common understanding for our people, only 36 percent of marae said that they were confident that they were hosting regular activities for rangatahi. Feedback from participants implied that rangatahi are not usually given a space for participation at the marae. Whatever the mechanism for rangatahi to participate, the research found that it needs to positively reinforce the relationship between rangatahi and the marae community – or else rangatahi might disengage from the marae altogether.

Some participants argued that rangatahi should be given a space to contribute to decision-making, such as roles on Trusts, mentoring into leadership roles or a voice at Annual General Meetings. A k hui rangatahi, similar to the Waikato-Tainui¹, is another option for generating rangatahi leadership qualities embedded within Te Arawa values.

Te Reo M ori

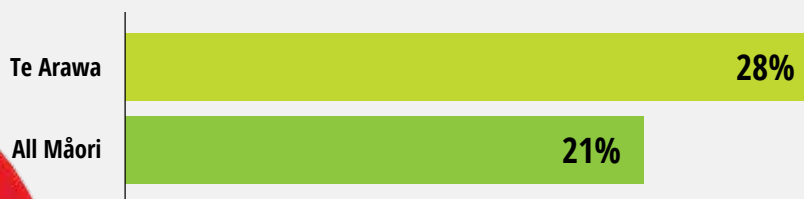
7 Census data showed that Te Arawa has a higher proportion of people who could hold a conversation in Te Reo M ori. Our research found that Te Reo M ori was spoken often or most of the time on almost two thirds of marae (60 percent). However, only a third of marae (33 percent) were confident of the quality of reo being spoken on marae.

On the one hand, participants wanted to increase Te Reo M ori being spoken on marae. This requires an environment

that encourages and motivates people to do so. This might include signage, but requires people to champion an environment that encourages others to speak on marae.

Learning is another component – but the question is whether this is better done through marae, other providers or a combination of both. Learning can take place elsewhere, the important thing is marae is a key location where Te Reo M ori is spoken. If marae are able to encourage their wh nau to learn in other places (e.g. external courses) then this would be the most cost effective means. The alternative option is partnering with external providers to deliver a marae-based course. This can be a better fit for marae by being specifically targeted at marae histories, knowledge and mita, however it also calls on more time and resource commitment.

7 Percentage of people who could hold an everyday conversation in Te Reo M ori



¹ <https://www.facebook.com/TeKaahuiRangatahi/>

What can we do?

Ultimately the research found that everything revolved around the people, more than the resources and more than the environment. Without the people, and without whānau returning, then it is questionable whether marae can ultimately continue to thrive for future generations. The research found that marae

wellbeing was determined by five key factors noted below. Each of these contributes to each other and in the end regenerate and empower marae wellbeing, rather than position marae in a culture of survival mode. The research found that the “hard love” approach is not working for Te Arawa

marae. It is important that marae leadership considers the long-term implications of this current practice. The research encouraged a systemic change and that marae leadership focus on reinforcing positive relationships with marae environments and communities.

Relationship with marae	People’s relationships with the marae and the marae community are critical. Negative experiences on the marae and in leadership roles more often than not discourage further participation. Encouragement and support are critical on a personal and whānau level when people are considering re-engaging with their marae.
Succession infrastructure	Preparing for future leadership in governance, administration and cultural roles is vital. There needs to be supportive systems that build collective leadership and not just individual leaders. This would return greater benefit for marae. Current ad hoc and individual leadership approaches are not working for marae.
Learning environments	Learning environments create a space where leadership and cultural roles can pass from generation to generation. This includes structured learning like wānanga in areas of specific cultural skills (e.g. tikanga, karanga, whakapapa), administrative skills (e.g. cooking, catering) or governance skills (e.g. financial literacy). It also includes mentoring practices to create positive and supported systems for people to engage in and grow into marae roles. It also includes unstructured learning, such as the use of Te Reo Māori signage about the marae.
Self-sufficiency and autonomy	Survival of marae is highly dependent on their ability to be self-sufficient. Marae communities need the capacity to generate their own resources (e.g. māra kai, electricity generation) and/or revenue (e.g. contributions from related land trusts) in order to lessen the burden that some marae communities currently experience.
Sense of community	The dynamics of engagement across whānau have changed with many of our people moving to other regions for better work or education opportunities. Building a physical community may work for some marae, but for others building a virtual community, e.g. using social media, may be a viable option. There are ways to build virtual communities across our whānau and encourage them home.

How do we build on what we know?

Creating communities of practice is the key to achieving marae wellbeing. Sharing good practice helps Te Arawa as a collective of iwi to grow and prosper. When considering how to share good practice, the research posed the idea

of centres of excellence. However, the idea of a **centre** of excellence appeared contrary to a few fundamental principles for marae development. In particular, it is not right to say that any one marae is better than the other, or practice that

works for one marae works for all Te Arawa marae. So instead, the research focused on identifying a more dynamic model that acknowledged marae self-determination at its core.

Autonomy	Marae communities are complex entities, have their own collective autonomy and are self-determining. They have the ability to determine their own futures based on their own tikanga and ways of being.
Shared good practice	There are examples of good practice everywhere. Rather than operating independently there are approaches to learn from other marae practices and make goals more attainable. It can also lead to shared innovative practices.
Economies of scale	At some point marae would benefit from delivering programmes together at a hapū or iwi level rather than as individual marae. This can increase efficiency and effectiveness of delivery – or it can just be simple common sense.
Self-sufficiency	Above all, marae practices should be self-sufficient. If engaging collectively with other marae or other entities, marae should still ensure they are undertaking their core functions first. However, in collaborating with others to create scale, it could also mean that there are funding opportunities from other entities, such as land trusts, Post-Settlement entities and Central Government.



4 Examples of good practice

Research participants raised the following as examples of good practice.



Te Pua Wānanga and Rangatakapu

Te Pua Wānanga and Rangatakapū provide a scaled and collaborative approach to leadership development in Te Arawa. Graduates from Te Pua Wānanga have become well versed in cultural, political and leadership roles across Te Arawa.

These programmes have established a cadre of present and upcoming Te Arawa leaders, some of whom have started working to build collective leadership capability in their own hapū and iwi.



Monthly meetings

Kearoa marae started with a simple idea of meeting at the marae without pressure of formality. This has become a monthly hakari and an initiative for whānau to take turns at maintaining the marae.

The initiative helps to re-engage whānau for positive experiences of the marae and each other; and to share korero about the marae in an informal setting.

Examples of good practice



Ahurei

Ahurei have become strong institutions for connecting whānau back to their marae and hapū, while also growing cultural capability.

"...at the end of the first [Tuhourangi] Ahurei in 2013, 200 odd people stood to perform Haere Mai Tuhourangi when previously we were lucky if a handful of people could perform it at marae events."



Power generation

Kearoa marae has built a power generator along the Pokaitu River. The generator creates enough electricity to serve the marae and papakāinga, and still generates a surplus to sell back into the power grid.

This initiative increases the self-sufficiency of the marae and the wider marae community; and helps to reduce the financial burden.



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