

Please note:

- Information, photographs and maps which were not available at the time this report was prepared are intended to be included in the chapter that is brought back to the Planning and Regulatory Committee for approval.
- Changes to the format will be made to ensure consistent style and appropriate presentation.
- It is intended to update chapters as new information becomes available.

CONCLUSION

The Committee's comments on these draft chapters will assist in producing the final form of these chapters for approval by the Planning and Regulatory Committee.

RECOMMENDATIONS

1. That the information be received.
2. That suggested changes from Te Taumata Runanga be actioned and reported back to the Planning and Regulatory Committee.

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8 REVIEW OF MARAE SUPPORT POLICY

PURPOSE OF THE REPORT

The purpose of this report is to present feedback from the consultation process on the review of the Marae Support Policy.

BACKGROUND

A consultation process to review Council's Marae Support Policy has taken place over several months. This included input from a range of groups and individuals either directly involved in the daily operations of the marae or with a particular interest in marae development.

The process involved "kanohi to kanohi, face to face" interviews with both iwi groups; Ngati Whatua and Te Kawerau a Maki, kaumatua (elders), all marae groups, including Te Atatu Coalition, marae committees and whanau meetings. A further series of follow up interviews with all groups had also been made to clarify issues, to ensure an accurate account of the information was taken.

The scope of the interviews focussed on three key areas:

1. The effectiveness of Council's current marae support policy
2. Ways in which these policies can be implemented and improved
3. Any additional issues iwi and the Maori community can identify.

The overall response from all groups to the review of Council's Marae support policy was positive.

ISSUES

Consultation Findings

The responses of the groups to the review varied from specific issues to broader, City-wide interests. The variability of responses reflects the varied nature of groups involved in the consultation process. Despite variability, all viewed marae as vital community assets for the City.

The concept of a marae is as valid today as it was traditionally. Marae are places of refuge for Maori people and provide facilities to enable Maori to continue with their own way of life within the total structure of their own terms and values. Marae are:

- Central to the concept of Maoritanga (Maori customs) and symbolises cultural identity.
- Give full expression to tangihanga (bereavement), powhiri (welcome) and poroporoaki (farewell).
- Preserve values, legacy, history and traditions.
- In accord with Maori traditions.
- Allow expression of Maori oratory, language, values and social etiquette.
- Express a set of values that are reflected in its physical, procedural and human structure.
- A common meeting ground.
- A reference point for the connection of people to the land.

All groups expressed confidence in Council's current Marae Support Policy. However, it was felt the policy could be improved through a better integration with other planning processes. This includes;

- Recognition of marae within the City's future urban planning.
- Recognition for marae to be included as part of any local, regional and national community assistance processes or provisions.
- Recognition of and support for iwi and their kaitiakitanga role (exercise of guardianship).

The following is a summary of key issues raised during the consultation feedback.

Varied and Evolving Roles for Marae

Traditionally, marae within the City have evolved to meet the cultural needs of Maori groups. However, all groups consider that marae are inclusive of all cultures and have adapted and developed alongside the demands and aspirations of the wider community.

Recently, some marae groups in the City have developed working relationships and partnerships with other communities, including local authorities and Government. These relationships between marae groups and other communities have been positive. One example, the Whare Wananga project involves Hoani Waititi Marae, Te Whanau o Waipareira and Council is likely to be progressed through partnerships with groups such as AUT and/or UNITEC.

Ruamoko Marae, school base at Kelston Deaf School emphasised the need for existing and future community marae development to include provisions appropriate to groups with special needs, in particular groups with alternative communication languages, eg. the deaf and blind communities.

Where there are issues impacting on marae development within the City, the marae groups believe it is important that marae are identified as a focal point by which information is communicated to the wider Maori community.

Education Base, Community Base and Iwi Based Marae

Most groups agreed that the Marae Support Policy should support all marae irrespective of their location or function. However, the groups suggested that the extent of Council's support should be determined by the application of clear criteria and processes, which should also include the key role iwi groups play in terms of tikanga (Maori customary values and practices).

There was comment made that marae groups need to acknowledge the mandate given by iwi for marae development undertaken by other groups. Marae groups also expressed the need to acknowledge this mandate as the basis for ongoing working relationship between iwi and marae groups.

It was noted that Council has made a commitment to support Te Kawerau A Maki in its establishment of their marae at Te Henga and a marae on Te Atatu Peninsula.

Capacity and Future Development

Most groups acknowledge their existing facilities have limited space and resources for large gatherings. Often large gatherings can be planned in advance so marae groups source appropriate resources such as marquees, portable toilets and other necessary equipment from commercial providers or where possible from other marae. The issue of limited space, has meant groups have had to seriously consider a range of options for rationalising services such as focusing on core services only, limiting access to large groups, implementing stringent protocols and processes to protect marae facilities and providing services based on existing resources. Most marae groups are exploring other opportunities to support current and future capacity holdings such as partnerships and joint ventures with school and government agencies.

Te Taumata Runanga is aware of the limited space issues facing marae groups and over the years has advocated to Council on behalf of the wider Maori community for a large indoor city-wide facility to cater for these large events. Council has considered the issue and is working to progress an events centre, which has the potential to cater for large events, the Waitakere Sports Centre at Waitakere Stadium.

Funding Sources

Historically the support from external funding sources has been minimal or difficult. For some groups, an awareness of funding sources and access to the information is a barrier. Once the information has been received the process of interpreting, understanding the language and writing an application is daunting and time consuming. Some groups raised the issue that particular skills are required in writing applications to meet criteria and often these groups need to be up skilled to achieve this.

Some education based marae groups perceive their opportunities are limited to seek external funding sources, including within Council's processes, as they are based within an educational institution.

Marae Support Policy

Whakatauki: *[To be inserted]*

Introduction: Te Maraenui Atea o Tumatuenga

Marae sit at the heart of Maoritanga (Maori culture). Developing marae is key to strengthening Maoritanga, building bridges between Maori and non-Maori and growing the facilities available for the wider community to use.

Te Taumata Runanga (Council's Maori Standing Committee) and Waitakere City Council adopted the first Marae Support Policy in early 1998. It was agreed to review this policy in 2000/2001. While the 1998 policy provided a high level framework for Council's support for local marae development, this policy builds on that work by 'fleshing out' more detailed policies and setting out clear actions to put the policies in place.

Both policies are based on feedback from 'kanohi ki te kanohi, (face to face) meetings with the two local iwi groups - Ngati Whatua and Te Kawerau a Maki, kaumatua (elders), all marae groups, marae committees and whanau meetings.

Purpose: Te Marae Atea A Rongo

This policy aims to support the development of marae in Waitakere City, for the benefit of local iwi/Maori and the wider community. It sets out how Council will contribute to this by outlining:

- Council's principles and approach to supporting marae development.
- The various ways Council will support marae development, through specific policies and actions.

The policy is one expression of Waitakere City Council's acknowledgement of the development of marae as an issue of significance to local iwi/Maori, and its commitment to the development of Maoritanga within the City. The policy also aims to demonstrate Council's commitment to partnership and working in good faith for the benefit of local iwi/Maori and the wider community.

Other key reasons that Council supports marae are:

- Marae provide a range of facilities, services and activities for the wider community, in similar ways to many other facilities that Council supports, such as sports clubs, community houses, community halls and Citizen's Advice Bureaux.
- Marae play a key role in educating people about Maoritanga and the indigenous culture of Aotearoa/New Zealand. This has an economic development and tourism aspect, but is also crucial for building respect for culture and cultural difference and diversity. This role of marae brings people together in unity and helps to build a shared sense of community and identity.

MARAE: Whare Tipuna

The term marae has a number of definitions and is an evolving concept. Traditionally, the term marae centred on a particular area in front of the meeting house, kainga or settlement and land associated with a whanau (family), hapu (sub-tribe) or iwi (tribe) within a particular location. Today, marae are mixing tradition with contemporary activities. It also referred to a set of buildings which together provide shelter for small and large gatherings, ceremonies, decision making, learning, oratory, sharing kai (food), and a wide range of other activities. Often a marae had an urupa (cemetery) close by.

A marae can also be a place with no buildings, but where it is recognised that at one time, the area was a marae proper, for example the Te Henga area (Te Kawerau a Maki's rohe o te iwi or tribal area).

In its broadest sense, the term marae can be adapted to any place that is used for the expression of Maori tikanga and protocols. The physical concept of marae has adapted to meet the different needs of the people. It is important to distinguish between the three main types of marae present today:

Iwi based marae

Council and both Te Kawerau A Maki and Ngati Whatua recognise the particular interests of iwi based marae (customary rights) and will be working together to address these issues. In particular, Te Kawerau A Maki will be considering location issues for 2002 – 2003.

Urban or community based marae

These provide a focus point for Maori who have tribal links outside of where they live, are unsure about their tribal links or have yet to trace their whakapapa (genealogy or cultural identity). Based in urban communities, these marae made up 2% of marae in the 1997 National Survey.

Institutional based marae

These fulfil various functions for specific institutions such as schools, hospitals and workplaces (7% in the 1997 National Survey). Key functions include providing places to learn about tikanga Maori and exercise Maori protocol and practices such as powhiri (welcome) and poroporoaki (farewell).

For the local Maori community, marae are places of refuge for Maori people and enable Maori to operate within their own terms and value systems. The concept of a marae is as valid today as it was in the past. Locally, marae are considered to be:

- ⦿ Central to the concept of Maoritanga, including full expression of tangihanga (bereavement), powhiri and poroporoaki.
- ⦿ Symbols of Maori identity.
- ⦿ Places to preserve Maori values, legacy, history and traditions.
- ⦿ Places to practice Maori protocol.
- ⦿ A common meeting ground.
- ⦿ A reference point for the connection of Maori people to the land.

MARAE: Whare wananga

Places of learning – with a focus on tikanga Maori and te reo (Maori language). Some marae provide kohanga reo (preschool education), kura kaupapa (primary school) and wharekura (secondary school). Waitakere City is one of the few places in Aotearoa/New Zealand where children can experience Maori immersion education from preschool to the end of the compulsory school system. Note that Hoani Waititi Marae Trust has also developed a proposal to develop a Whare Wananga (tertiary institution) on the marae site in Glen Eden. Other learning also takes place on many marae, such as community education and work skills training.

Places that provide community, health and social services – many marae directly provide such services and/or provide a venue for others to provide them.

Meeting places for Maori and non-Maori cultures - where non-Maori can participate and learn.

Community spaces where people of any culture can meet for almost any purpose – many marae see themselves as providing a function similar to community halls and community centres.

Places where information and assistance is provided to the community – regarding events, services and activities, similar in concept to a Citizen's Advice Bureau.

Local Context & Background: Existing Marae in Waitakere City - Tahuhu

There are eight marae based within Waitakere City, six of which are school based, as follows.

- ⊕ Hoani Waititi Marae – urban or community based marae, Parrs Park, Glen Eden.
- ⊕ Te Piringatahi o Te Maungarongo Marae - urban or community based marae, Luckens Road, Massey.
- ⊕ Auhia Kia Mohio – institutional based marae, Kelston Girls High School.
- ⊕ Kakariki Marae - institutional based marae, Green Bay High School.
- ⊕ Kotoku Marae - institutional based marae, Rutherford High School.
- ⊕ Mahanahana Marae - institutional based marae, Massey High School.
- ⊕ Panuku Marae - institutional based marae, Henderson High School.
- ⊕ Ruamoko Marae - institutional based marae, Kelston Deaf School.

There are two iwi based (Ngati Whatua) marae located outside of the Waitakere City local authority boundaries – Orakei Marae in Tamaki and Rewiti Marae in Kaipara. Both of these marae exercise customary authority in Waitakere City.

Te Kawerau a Maki, the other local iwi, have a long-term vision to develop a marae in Te Henga, which is supported by Waitakere City Council. Council and Te Kawerau A Maki are committed to working together towards developing a planning process for 2002 –2003 to achieve the marae development

There has also been a longstanding process to develop a third urban/community based marae at Te Atatu Peninsula. As of August 2001, Council reconfirmed an earlier commitment to provide 2.5 hectares of land to develop an urban/community based marae on Te Atatu Peninsula. Suitable sites are currently being explored.

Ruamoko Marae, based at the Kelston Deaf School, emphasises the need for existing and future marae development to take into account those with special needs, in particular groups with alternative communication languages, such as the deaf and blind communities.

PRINCIPLES: POUTOKOMANAWA

Waitakere City Council will follow these principles in its support for the development of marae in Waitakere City:

- Council acknowledges the significance of marae to the Maori community, as places where tikanga Maori prevails.
- Council acknowledges the customary roles of local iwi in terms of kaitiakitanga (guardianship of natural resources), and manaakitanga (respect and care) for taonga (treasures), which includes people. This means that the two local iwi have a critical role in supporting and giving a mandate for existing and new marae, and associated tikanga and kawa (protocol) in Waitakere City.
- Marae are valued by Waitakere City Council as community facilities and vital community assets. It is recognised that tikanga Maori takes precedence on marae but that they are all open for wider community use, within the tikanga and kawa of each marae.
- Similarly, Council considers that marae are inclusive of all cultures and that they have developed alongside the demands and aspirations of the wider community.
- In line with Article Two of Te Tiriti O Waitangi/Treaty of Waitangi, Council recognises iwi/Maori groups tino rangatiratanga over their marae activities.
- Council supports all marae that relate to the City, regardless of function or location.

Council supports a partnership approach to the development of marae in Waitakere City, which includes all marae, funders, central government departments, schools and local community groups.