



Hiruharama Marae Development Plan 2023-2028

activating our whakapapa, whanau & whenua

Report for; Te Puni Kokiri, Oranga Marae Funding

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Approved by; Marae Development Sub-committee

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Executive summary

The Hiruharama Marae development plan represents the consultation of stakeholders and whanau associated to the marae. The key objective was to devise five-year strategic goals leading to achieving marae whanau aspirations. Consultation represented, wider whanau focus groups held (n39), survey of responses (n299), and feedback from key stakeholder groups. The five priority strategic goals determined as a result of wide consultation include;

Nga Whare: Hiruharama marae is a modern, purpose-built facility

Hononga: Whānau are connected to the Marae

Tai ora: Whanau are connected to the environment,

Whai Hua: the marae and whanau have secure financial pathways

Tikanga: whanau are secure and confident in tikanga

For further information...

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1 Background

In April 2021, the Hiruharama marae trustees tabled and endorse the reactivation of the Marae subcommittee to specifically progress a marae development plan for Hiruharama Marae.

The Trustees recognised this Marae subcommittee is a committee of the Marae Trust. The members act under delegation from the Trustees. The Marae subcommittee manages and implements the strategic direction of the Marae Trustees. The Marae subcommittee meets fortnightly and reports regularly to the Marae Trustees.

Existing Marae subcommittee members: Lei McClutchie, Danny Wilkinson, Peps Keelan, Raewyn Tuhura, Ngarimu Parata, Leanne Morice, Cherish Wilkinson, Caroline Wilkinson, Liz Ngarimu, Dorothy Taylor, Jo Wehi and Sylvia Waihi.

2 Consultation

Hiruharama Marae is seeking to advance its marae development goals. The Hiruharama Marae subcommittee has been established to assist the progression of a Marae Development Plan. The Marae sub-committee seeks to engage and empower whānau who whakapapa to Hiruharama Marae to collectively input into the planning process. This research and data collection phase represents endeavours to provide a comprehensive discovery and engagement process that ensures whānau voices and aspirations are heard.

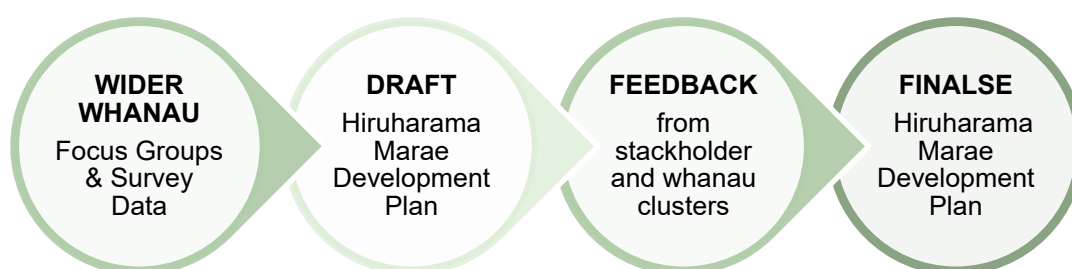


Figure 1: Consultation process with Hiruharama marae whanau

2.1 Methods of Engagement

Three methods of data collection were employed to inform the final Hiruharama Marae development plan; focus groups, survey, archival.

2.1.1 Focus Groups

We employed focus groups as a methodology for data collection. Responses from focus groups were open ended, broad, and qualitative. The main purpose of this research method was to draw upon respondents' attitudes, feelings, beliefs, experiences, and reactions on people's opinions, ideas, and beliefs on a topic. While surveys or questionnaires can be useful, and were also utilised, they can restrict capturing what a person is thinking or feeling. Focus groups more easily achieve this. The enquiry assisted the research process and ability to make general assessments of broad areas with regards to Hiruharama marae developments such as; what do people value, what do people envision and how do people want to engage with this marae. Focus groups were held online and were promoted through social media, especially Facebook, Radio Ngati Porou and word of mouth. The sub-committee provided a key role in advocating for whanau to attend

2.1.2 Survey

The survey was designed and deployed by the sub-committee from 2019 and 2021 (appendix b). Collection included the use of online internet programme Survey Monkey - a hosting site that enables the development of surveys for easy use over the internet – and distribution of hard paper copies. The survey was a mix of closed-ended question representing a predefined list of answer options, and open-ended questions asking respondents to provide answers in their own words. Questions centred around how the marae is being used now, and what people wanted to see for the future of the marae. Data from the survey was analysed and utilised to inform the Hiruharama Marae Development Plan. The response rate was 299 people.

2.1.3 Stakeholders and whanau clusters

Survey information and focus group data were used to inform a draft version of the Hiruharama Marae development plan. The draft was then circulated with whanau clusters and key stakeholder groups for feedback. These groups have strong associations with the Hiruharama marae.

The Te Pae Tukutuku project is supported by The Mātauranga Maori Marae Ora Fund. The purpose of this fund is to support marae communities to retain, protect & transmit mātauranga Maori. The early stages seek to create an online platform repository of educational resources containing information relating to Hiruharama Pa and surrounding areas. The mātauranga provided will be verified and authenticated by kaumatua of the marae, made accessible anywhere to encourage connectivity.

The project seeks to retain the knowledge held by elders and place this in a medium that effectively transmits this knowledge. With measures in place to ensure knowledge is protected, intergenerational transmission from our kaumatua, kuia, koroua to our rangatahi and tamariki mokopuna is the objective. Revitalising mātauranga through mediums easily consumable for whanau. The story archive project interviews pakeke and kaumātua about and around Hiruharama.

Radio Ngati Porou: Based in Ruatoria, Radio Ngati Porou is a radio station that aims to serve the population of Ngati Porou. Its programming attracts a variety of listeners. The radio station has been engaged to help deliver the message of Hiruharama Marae development aspirations.

Hikurangi Pariha: Hikurangi Pariha represent whanau who are active in keeping alive nga waiata me nga haka o Te Aitanga a Mate, Te Aowera, Te Whanau a Rakairoa.

Hikurangi Sports Club: represents the sporting aspirations of whanau who are closely tied to Hiruharama marae.

Te Kura o Hiruharama Te Kura o Hiruharama is the local school set in the heart of the Hiruharama community.

Whanau clusters: Whanau have been interviewed in clusters to capture whanau whakaaro and aspirations.

Marae Trustees: The marae trustees represent the formal and legal governance of Hiruharama Marae.

Surrounding Marae: Hiruharama has strong affiliations to other surrounding marae, including Whareponga Marae, Te Aowera and Penu. These marae are important connections and relationships that support Hiruharama, often taking overflow when Hiruharama Marae capacity is limited.



3 Priority Strategic Goals

The strategic goals represent a thematic analysis resulting from the consultation process. They are the overarching goals voiced by many of the whanau and stakeholders who were approached. The five priority strategic goals are;



Strategic Goal One - Nga whare: Hiruharama marae is a modern, purpose-built facility

Strategic Goal Two - Hononga: Whānau are connected to the Marae

Strategic Goal Three - Tai ora: Whanau are connected to the environment,

Strategic Goal Four - Whai Hua: the marae and whanau have secure financial pathways

Strategic Goal Five – Tikanga: whanau are capable and confident in tikanga of the marae

3.1 Strategic Goal One: Nga Whare

Hiruharama is a modern, purpose-built facility

3.1.1 Current State

Many areas of Hiruharama Marae are currently in poor condition. In particular, the kitchen facilities and the ablution block are in need of major building repairs and renovations. The kitchen floor is a safety hazard with many leaks in the kitchen. Some of the internal walls are rotting. The doors to toilets aren't wide in enough, and people struggle to get in and out. The showers are in a state that are becoming hygienically unusable. Holes appearing regularly in the floors. Built and designed many decades ago, many of the areas are now unfunctional spaces, that restrict flow of movement. Many areas are also unaccommodating to disability users.

3.1.2 Priority and Aspirations

Hiruharama marae whanau are actively engaged in a process to develop and upgrade essential facilities required to function as a healthy marae. This requires a major construction project and an array of refurbishments across many marae buildings. Significant investment is needed to improve functionality of main building areas to make them fit for purpose. While many whanau commented on how well looked after the marae grounds are, the maintenance was recognised as primarily being due to significant voluntary efforts. Priority areas identified through whanau engagement include three areas determined as needing immediate attention and significant investment are the wharenuj, wharekai and wharepaku areas.

3.1.3 Recommended Actions for Development Phase

- Marae Development Plan is completed and endorsed by Marae Trustees
- Investment amount and timing for recommended actions to be delivered are identified
- Oranga Marae funding for Technical Feasibility accessed and approved
- Site and building assessment done
- Feasibility study activated and completed
- Oranga Marae funding for Capital Works accessed and approved
- Capital Works activated and completed
- Create and use an online marae booking system
- Create an up to date online and hard copy instruction manual outlining where, when and how to care for the marae and use of the Pa equipment
- Create a building maintenance plan for the Pa
- Scope cost-effective options for marae amenities (power, insurance etc) to keep ongoing costs down

3.2 Strategic Goal Two: Hononga

whanau are connected to the marae

3.2.1 Current State

The marae is used for a wide range of activities most of which are events such as tangihanga, hakari, wananga and hui. The cultural activities occur regularly throughout the year. Generally, a booking occurs at least every fortnight and more during summer. Survey data reveals that individual whanau are using the marae less the once a year.

3.2.2 Priority and Aspirations

Two distinct demographics surfaced with the engagement phase of the research: kei te whenua – those living at home and kei te ao - whanau living outside of the rohe. Whanau who are kei te whenua are currently few and carry significant kaitiaki responsibilities and need to be supported for the continuous work they do of carrying haukāinga responsibilities. Simultaneously, whanau living away want connection and to feel like they are meaningful contributors. Many felt they were in positions to offer financial contributions or their expert capabilities across many fields. A focus on more bridging and connective activities for whanau who are living away to whanau kei te whenua was a dominant theme across focus group interviews. The Marae can be the facilitator to connect whānau who live near and far in a mutually benefitting relationship.

3.2.3 Recommended Actions for Development Phase

- Explore technology and IT solutions for the marae that encourages communications between whanau who are *living at home*, and those who are *living away*.
- Develop a communications strategy utilising virtual connections via social media forums
- Identify whanau capabilities and establish a skills database for potential contributors, workers to future marae developments

3.3 Strategic Goal Three: Whai Hua

the marae and whanau have secure financial pathways

3.3.1 Current State

Marae income currently consists of funding, marae bookings and whanau contributions. Funding applications require a lot of work and sometimes a high degree of administrative capability. A key driver and challenge for the future use and development of the marae is maintaining a sustainable income. A sustainable income for the marae is about having enough income to meet the costs of operating and maintaining the marae while enabling the social and cultural aspirations of the marae and community to flourish. Many of the people who are living locally are already in high demand and more administration and new projects is restrained by time and energy.

3.3.2 Priority and Aspirations

Many participants expressed desires to form or develop economic opportunities both for the marae and from the marae. There was a desire for Hiruharama Marae to become a centre for innovative activity. Drivers of entrepreneurial activity centred on three different groups: the Marae, whānau living near the Marae, those wanting to return home.

3.3.3 Recommended Actions for Development Phase

- Keep advocating for whanau to easily koha to the Marae and make bank account information easily accessible
- Strategically identify funding pathways for marae development needs

3.4 Strategic Goal Four: Taiao Ora

whanau are connected to the environment

3.4.1 Current State

Nationally, marae are being encouraged to think about global environmental issues. Climate change affects marae because of their close relationship with the environment and its resources. Climate change is affecting our environment and the species that live in our local areas - many taonga species face extinction. Taonga species (such as tuna, kōura, and paua) are likely to be affected. For generations these species have been the source of physical and spiritual sustenance for whānau of Hiruharama. The ability of Hiruharama whanau to act as kaitiaki (guardians) over the taonga and engage in mahinga kai practices within their rohe (region) could be impacted.

3.4.2 Priority and Aspirations

There are many global issues currently impacting how Hiruharama Marae needs to think about the way resources are used and managed. Three dominant themes emerging through the research phase were climate change, alternative energy solutions and food sovereignty. Whanau want to foster strong links with the environment and be aware of environmental issues. Whanau want to ensure that practices associated with marae activities are not negatively contributing to climate issues.

3.4.3 Recommended Actions for Development Phase

- Investigate feasibility of alternative energy sources in next phase of marae feasibility plan
- Investigate circular solutions in the next phase of marae feasibility plan
- Investigate recycling and minimal plastic usage for whanau events

3.5 Strategic Goal Five: Tikanga

whanau are capable and confident in tikanga

3.5.1 Current State

Hiruharama marae is a catchment for many whanau. Tikanga on the marae is passed down mostly through observational and participatory behaviour of younger generations watching and being guided by older generations. Younger generations overtime participate in and then take lead of activities held on the marae. There is no official policy or guidelines regarding tikanga. Each whanau uses the marae under the assumption they are versed in tikanga. With many whanau not living locally, many believe that gaps are occurring with the linkages of transferring tikanga knowledge.

3.5.2 Priority and Aspirations

Many whanau members were concerned about the transference of intergenerational knowledge. There is a need to develop cultural capability around marae tikanga and Te Ao Maori generally, and to enable more of the younger generation to participate. There is a very real risk that the knowledge and experience these individuals have will be lost without an active learning-based succession process. Many acknowledged that their physical distance played a debilitating factor in tikanga and intergenerational continuity. A strategic priority needs to be placed on tikanga ā hapū, ā whānau, ā marae was expressed by many.

3.5.3 Recommended Actions for Development Phase

- Encourage whanau to actively organise their own whanau wānanga and take responsibility for tikanga transference
- Keep nurturing our relationships with nga kuia me nga koroua



Appendix A: Key quotes from Whanau

Nga Whare

"Hiruharama is currently in a really bad state. I just had my sons 21st there. It rained in the kitchen, the water pump broke and we had no running water the morning of his 21st. Our local electrician came and fixed it temporarily with multiple chords running from the wharenui to the pump room while it was flooding at the marae, the zip was broken, the urn was broken - we had to improvise to cater to the manuhiri, the serving dishes have depleted. It was a stressful weekend to say the least."

"New roofing in the wharekai and kitchen whilst keeping the fireplace"

"Redesign and reroof the kitchen-whare kai, extend it to cover the area between NTT and the ablution blocks/wharenui"

"In new construction, use of led lighting to reduce power consumption. Zero flush tablets in urinals, timed taps and showers to reduce water consumption. Consider solar to offset the power bill. And keep the fireplace in kauta."

"I like the idea of being able to like to have that extra space. How many times have we had to get a marquee, to accommodate numbers."

"Need multipurpose spaces. Spaces that you can divide into two or four. Or having mats available with people who are going to be on the floor. Opening up doors to the outside to increase the space if you need to"

"Keep the fireplace"

"... the toilets, like for germs, if you can get away with like out having too many door handles, similar to the airport."

"If you can score a potato chipper that would be good"

"The kitchen has to have a Hobart"

"I've seen Danny running electrical cords between the whare moe and the whare kai and this kind of thing. So not good. So I guess what I'm trying to say is safety."

But I'd like to see that our marae is fit for our whanau that have disabilities. You know a ramp. Wheelchair access, in all areas, we're finding more of our whanau who are coming in that do have quite significant disabilities. And our marae is not catering for them. So they're obviously not included in a lot of things because of that reason."

"I've really liked to see. Buildings, of course, I would like everything bigger and better."

"the marae should be used a lot more often. And because of that there aren't enough buildings"

"But I'd like to see that our marae is fit for our whanau that have disabilities. You know a ramp. Wheelchair access, in all areas, we're finding more of our whanau who are coming in that do have quite significant disabilities. And our marae is not catering for them. So they're obviously not included in a lot of things because of that reason."

Hononga

"I married an American, and we live a long way away from Hiruharama from home. And so going home really is probably maybe a once in a year once every two three year trip"

"Our whanau ventured off to better ourselves and earn a living, to study all sorts of different things. So the marae and going back home becomes quite distant and sometimes a difficult place to go back. The difficulties maybe quite literally, location, and physicality. It's a reality of a lot of whanau now. And it's also a difficult"

"More whakapapa Wananga and a zoom or Skype machine added into the marae of wharekai so when covid threatens us again we can still be well equipped to attend Wananga and be part of discussions so outta towners can still be part of the pa life and korero and strengthen our activity with the ahikaa."

Tikanga

"Very often at the marae we had to behave ourselves in and be quiet and respectful. But the elders also used to take us inside. And that's where we learnt about what was appropriate, what was tikanga and how we were expected to behave in we were told about what they would expect from us in the future.

"They [kaumautā] used to sort of say, well, you, you're going to be in the kitchen and you you'll be on the paepae. And you get to earn your time to the paepae."

"One of the things I remember them telling us was that once you move through the ranks, there was no going back. So the more you move through the ranks, the more responsibility you had and the more that was expected of you. So they say to us, don't be in a hurry peeling potatoes."

Whai Hua

"I suppose to be self-sufficient, self-sustaining we have to run through some sort of business out of it. but at the same time the marae needs to be wātea for kaupapa-a-kainga"

"Becoming autonomous as a result of taking charge of our own income"

"Look at a laundry room as well for the community. We've got washing machine, heaters, laundrymat. It would be nice to see something like that and perhaps create relationships with other businesses to do that. If we didn't have to travel with all of our washing all the way into town here to do it. That would be ideal, and it could pay for itself."

"I'm assuming that the kitchen would be become a commercial license kitchen, whereby people in the community wanted to do a small business that might have an element that needs a commercial kitchen or a licensed kitchen"

"be able to create small cottage industry, businesses, for local community who've got a talent for something, yeah, is that we've maximize it. And we're not saying that it's going to be free, they have to be able to koha back in some way. But the idea is to to use the marae more often"

"looking at government departments coming in to use it as conference centre."

education institutes coming in, and we offer them the space"

"It would be nice in the future to see the marae self-sustaining, but that's probably not in the foreseeable future."

Tikanga

“who's teaching our young ones? Who is going to stand on the paepae?”

“At the moment, I can give you six names. And when they're not around, we're in a lot of trouble.”

“Because otherwise, we're going to find in another 20 years, we're going to be coming on to the paepae via zoom.”

“We need the old ones that are still with us now to be training us”

“But what is tikanga? Its been watered down quite a lot.”

“When we were young. We never our grandparents never allowed alcohol on marae. And if it ever was, we were certainly not allowed. So because we were quite shocked day to see alcohol on the marae. And then we were told but it's always been, but it was never in our day. Never. But I don't actually see why why is there actually a need to have alcohol on the marae.”

“different whanau perspective of respect is different.”

Tai ora

“the recycling system needs to be addressed”

“it might need an eco-septic system.”

“being sustainable with herbs and stuff, and having a plan for maintenance of kai and maara”

“maybe alternative energy is something to consider due to the amount of power cuts, could hydro be an option?”

“There is a few natives already planted, but be good to have more and attract more bird life back.”

“The natives that are already planted are pumping there on the hill.”

“water is quite precious up the coast.”

Appendix B: Survey Questions

Survey Monkey Electronic Version: Hiruharama Marae Development questionnaire

Kia ora! Kei te aha?

Do you identify Hiruharama as your marae? In 2019, we sent out a survey to gather your feedback and ideas to design a Hiruharama Marae Development Plan. Now is the time for us to cast the net wider so that we can collectively imagine the future of our pā for our tamariki and mokopuna.

Your ideas and aspirations for our pā are important to us. Your survey feedback will help us to design a Hiruharama Marae Development Plan for the sustainable future of our marae.

Let us know your ideas

1 What is your email address?

[Enter Email address here]

Hiruharama Marae Development Plan Survey

The survey is confidential and will take 5-7 minutes to complete.

We are asking a number of questions about how our marae is being used now, what you want to see for the future of our marae.

We are also interested to hear your ideas on how we can draw whānau members to the marae and how we can engage whānau living away from home.

By collecting survey feedback we will be able to use this data to shine a light on what really matters to whānau and what you want to see for the future of our pā.

The Hiruharama Marae Sub-Committee will incorporate your ideas into a draft Hiruharama Marae Development Plan (this will come back out for further input, feedback and endorsement).

2 How often are you visiting Hiruharama Marae?

Once a week

Once a month

Once a year

Other [insert comment box]

3 This is how we are using Hiruharama Marae now.

- Wānanga (educational programme, noho marae, school holiday activities, kapa haka)
- Events (tangihanga, hui, birthdays, weddings/hura pohatu/kawe mate/Pa Wars/school events/Memorial services & celebrations/host manuhiri)
- Facilities (business meetings/whanau/hapu, consultation meetings)
- Other [insert comment box here].

4 What is your favourite memory at Hiruharama Marae?

[insert comment box here]

5 What does Hiruharama Marae mean to you?

[insert comment box here]

6 What do you want for the future of Hiruharama Marae?

[you can choose more than one]

- Build our kaikōrero and kaikaranga numbers
- Wananga for Hitori/Paepae tapu (Kaikorero)/Karanga/Tikanga/Kawa/Moteatea/Waiata
- Running Te Reo Māori wānanga for beginners right through to advanced speakers
- More rangatahi are engaging in marae life
- More whānau are engaging in marae life
- More kaumātua are engaging in marae life
- Documenting stories and narratives shared by kaumatua about marae life
- Succession planning for governance and maintenance of the marae
- Financial sustainability plan in place for the marae and actively monitored
- Improve the accessibility on our marae for kaumatua and people with disabilities
- New kitchen
- New wharekai
- Heating for the wharenuī and wharekai
- Shade or shelter for the paepae
- New ablution blocks
- Environmentally sustainable waste water and storm water systems
- Better water storage system for drinking water
- Efficient and economical hot water system
- Better wifi connection
- Improved carpark
- Established maara kai and fruit trees
- Improved roading around papakāinga
- Improved roading up to Mikaere and Huria urupā
- Carving and tukutuku restoration
- More papakāinga housing
- Established or restoration of harvest areas as pā harakeke, toetoe or totara for the future repair and maintenance of marae taonga and retention of mātauranga Māori
- Developing ways to store mātauranga Māori related to our marae, such as establishing small whare taonga, archives, digital or audio recordings or publications
- Preservation of taonga held permanently on the marae such as korowai, hīnaki, pounamu, photographs, memorial boards or Māori Land Court records
- Other [insert comment box]

7 What existing mahi happening at Hiruharama Marae now can be expanded or better supported?

- [insert comment box]

8 We need all sorts of skills and knowledge to make our Marae Development Plan happen! We need builders, plumbers, electricians, project managers to carvers, weavers, Kaiako and gardeners to those who know the history of our marae, our hunters and gatherers, the cooks, whanau katoa. Everybody has something to contribute to the future of our marae!

Interested in supporting this mahi for our marae?

Drop your name, email address and phone number down below.

9 Any other ideas or feedback for the future of our marae?

[insert comment box here]

Done button

END

Manaaki te Pa o Hiruharama
Manaaki te iwi kainga
Manaaki nga ope whakaeke
Manaaki te taiao e tauawhi nei i a Hiruharama