MĀTAURANGA KNOWLEDGE

The Status of Marae in 2009
Te Ora O Te Marae I 2009
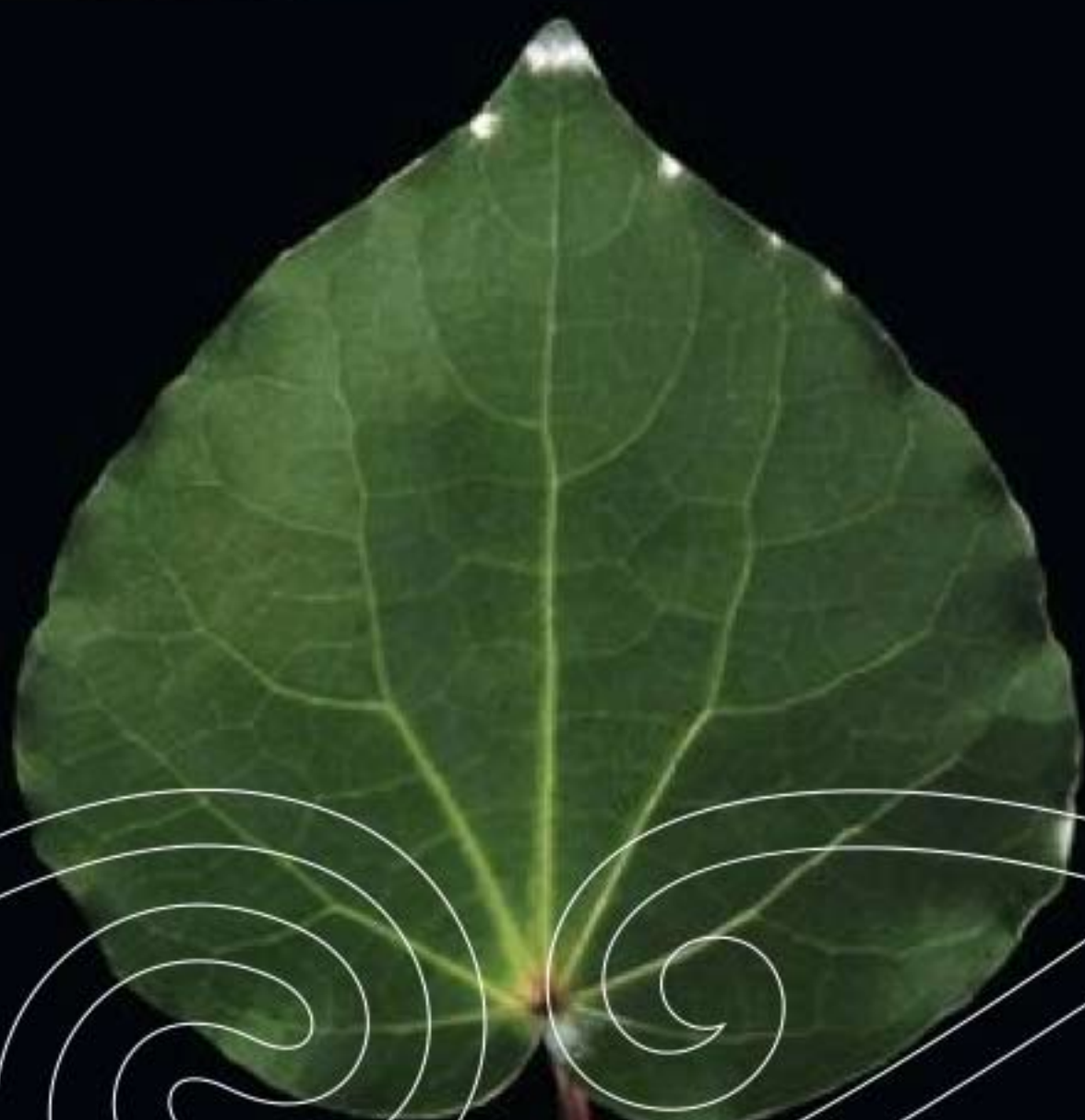
Me mahi tahi tātou
Let us work as one

THE STATUS OF MARAE IN 2009

A descriptive report based on information from the 2009 Marae Development Project

REALISING MĀORI POTENTIAL

MĀTAURANGA *KNOWLEDGE* + WHAKAMANA *INFLUENCE* + RAWA *RESOURCES* = TE IRA TANGATA *LIFE QUALITY*

1   2   3   4

1 *Mātauranga – Building of knowledge and skills.*

This area acknowledges the importance of knowledge to building confidence and identity, growing skills and talents and generating innovation and creativity. Knowledge and skills are considered as a key enabler of Māori potential as they underpin choice and the power to act to improve life quality.

2 *Whakamana – Strengthening of leadership and decision-making.*

3 *Rawa – Development and use of resources.*

4 *Te Ira Tangata – The quality of life to realise potential.*

The framework above identifies three key enablers that are fundamental to Māori achieving *Te Ira Tangata* (improved life quality) and realising their potential. All our written information has been organised within these three key enablers or *Te Ira Tangata*.

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SECTION 1: INTRODUCTION

BACKGROUND

Te Puni Kōkiri recognises Māori culture as the foundation for Māori succeeding as Māori, more secure, confident and expert in their own culture. Marae are a key feature of the cultural infrastructure within Māori society, acting as guardians of mātauranga and taonga and connecting whānau through whakapapa.

Through its policy and operational functions, Te Puni Kōkiri has a role to play in supporting marae to identify and pursue their development needs and aspirations. Te Puni Kōkiri has identified Māori culture and indigeneity as a key outcome area and is seeking to support increased levels in the health of marae through the preparation and implementation of a marae development programme.[1] The 2009 Marae Development Project (the Marae Project) was initiated to:

- support the development of individual marae through the provision of a planning tool that allowed them to take stock of their current position and plan for their future development; and

- collect evidence about common experiences and challenges faced by marae to inform policy development and operational decisions taken by Te Puni Kōkiri and other government agencies.

The report presents a descriptive overview of the 544 marae who participated in the Marae Project by completing a self assessment of their current position and future development needs.

STRUCTURE OF THE REPORT

The report consists of five sections and begins with an overview of the method employed to collect the data including the number of participating marae and their location. Section two focuses on the cultural infrastructure and capabilities of participating marae, including a description of the types of communities that affiliate with the marae and a description of the key aspects of marae heritage, mātauranga Māori, and marae usage.

For the purpose of this report, marae heritage includes the status of the land, the age of structures and buildings, and the key features of artworks and taonga. Mātauranga Māori and its retention encompasses the extent to which traditional knowledge (such as knowledge of te reo, marae history and tikanga) and capabilities or skills considered critical to identity retention and transmission are still held within marae communities and the ways in which these are stored and transmitted. Marae usage refers to who uses marae, how frequently marae are used and for what reason.

The physical infrastructure and capacity of participating marae is the subject of the third section of the report. The key focus is on the condition of marae buildings, the adequacy of other facilities and utilities, access to the marae, marae capacity and fire safety.

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1   Te Puni Kōkiri (2011) Statement of Intent 2011–2014, Te Puni Kōkiri, Wellington

The fourth section of the report describes the administrative infrastructure and capability of participating marae. It provides an overview of the administrative and management arrangements in place on the marae, the capabilities of marae administrators, the legal structure and governance arrangements of marae, insurance, staffing matters, and external relationships.

The final section of the report summarises the key themes to emerge from the project.

NUMBER OF MARAE IDENTIFIED AND ASSESSED

Te Puni Kōkiri staff invited 744 marae to participate in the project. Of this total, 544 marae agreed and completed an assessment, representing 73% of all marae who were originally invited to participate.

Table 1: Marae Project Response Rate

No. of marae invited to participate	744
No. of assessments processed	544
Response rate#	73%

\# Response rate refers to the number of assessments processed as a percentage of marae invited to participate.

LOCATION OF ASSESSED MARAE

Table 2 shows the location of the marae that participated in the project by Te Puni Kōkiri region, with Te Taitokerau (16%) and Te Moana ā Toi (15%) representing almost a third of all marae invited to participate in the project. However, only 20% of the completed assessments were from these regions which reflects their lower response rates (43% and 54% respectively).

Table 2: Response Rate by Te Puni Kōkiri Region

Te Puni Kōkiri region	Marae invited to participate		Marae Assessments processed		Response Rate#
	No. of marae invited	Percent of all marae invited	No. processed	Percent processed	
Te Taitokerau	119	16%	51	9%	43%
Tāmaki Makaurau	72	10%	54	10%	75%
Waikato	65	9%	64	12%	98%
Te Arawa	64	9%	47	9%	73%
Te Moana ā Toi	112	15%	60	11%	54%
Te Tairāwhiti	90	12%	70	13%	78%
Te Tai Hauāuru	96	13%	***98	18%	102%
Takitimu	52	7%	49	9%	94%
Te Whanganui ā Tara	46	6%	28	5%	61%
Te Waipounamu	28	4%	23	4%	82%
Total	744	100%	544	100%	73%

Note: Due to rounding, figures may not add to 100%.
\# Response rate refers to the number of assessments processed as a percentage of marae invited to participate.
*** Includes marae from other regions that were assessed by Te Tai Hauāuru.

Figure 1 shows the distribution of marae participating in the project by local government region. Of the 544 marae that completed an assessment, 20% were located in the Bay of Plenty region, and 16% were in the Manawatu-Whanganui region. Among the North Island regions, Taranaki and Wellington regions had the lowest share of participating marae (five percent respectively).

Figure 1: Participation of Marae by Local Government Region
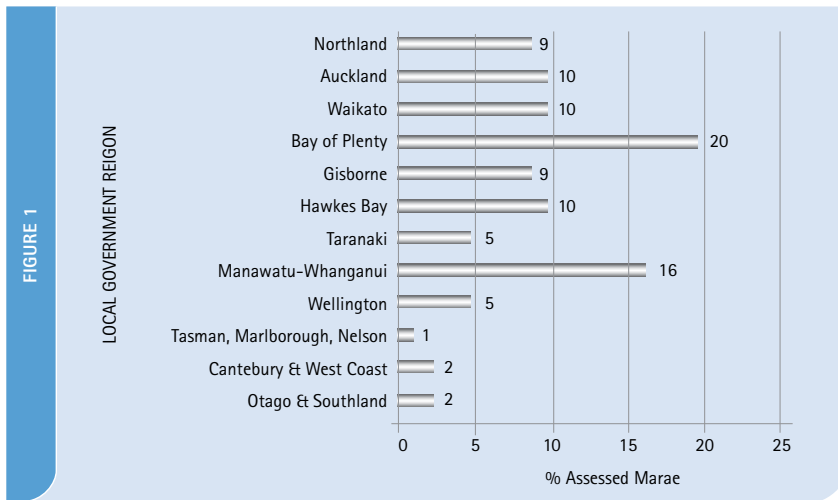
Note: Due to rounding, figures may not add to 100%.

PROJECT METHOD

At the national level, the aggregated results provide general themes about the 544 participating marae and their current status. At the local level, the project provided an opportunity for Te Puni Kōkiri regional offices to maintain or build relationships with marae within their rohe. For participating marae, confidential reports were prepared and provided to them for their own development and planning purposes.

PROJECT DESIGN

The project design is best described as a non-probability sampling approach with mixed method collection options (i.e. face-to-face or self-completion). This approach seems to best fit the aims of the project especially at the local level.

From a statistical perspective, this means that the results are not representative of all marae in New Zealand. However, the alternative (i.e. probability sampling approach) would have meant fewer marae participating in the project, and, less opportunity for Te Puni Kōkiri to engage with marae.

COLLECTION METHOD

Two collection methods were available to marae respondents (i.e. face-to-face or self-completion). A face-to-face assessment was the preferred method because it offered opportunities for relationship building and wider learning for both Te Puni Kōkiri and the marae. However, self-completion was offered as an alternative for those marae that were unavailable for a face-to-face assessment.

CONDUCTING THE ASSESSMENTS

Te Puni Kōkiri regional offices invited marae from their rohe to participate in the project. The face-to-face assessments were facilitated by Te Puni Kōkiri regional office staff using a structured questionnaire comprising a combination of open and closed questions.

The assessments were conducted between April 2009 and April 2010 and typically took between 1.5 and 4 hours to complete.

TECHNICAL NOTES

ITEM NON-RESPONSE

Consistency data checks were conducted on each table in the dataset. Where discrepancies were found the data was either repaired or omitted from the analysis within the report.

TREATMENT OF RESIDUAL RESPONSES

All tables and figures use 'total marae responding' as their base for calculating the percentages used within this report. Residual responses (i.e. "Don't know" or non-response) have been excluded from these calculations.

RESPONDENTS

The face-to-face assessments were undertaken by one individual, or sometimes a number of individuals who responded on behalf of the marae. Throughout the report the people who completed the assessment are referred to as the respondents.

SECTION TWO:
CULTURAL INFRASTRUCTURE AND CAPABILITIES OF MARAE

2
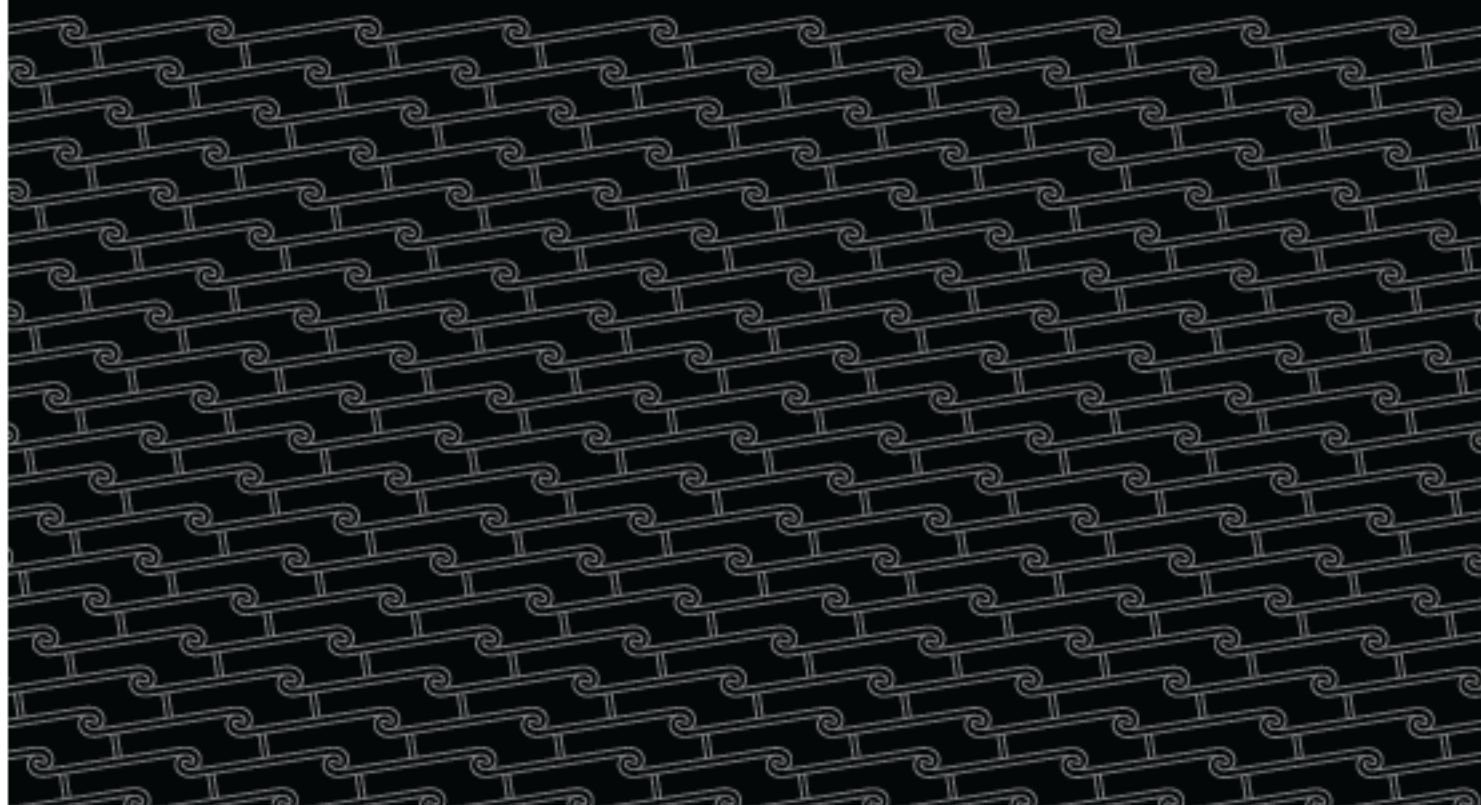
SECTION 2: CULTURAL INFRASTRUCTURE AND CAPABILITIES OF MARAE

This section focuses on the cultural infrastructure and capabilities of participating marae. It begins with a description of the types of communities that affiliate to marae and then focuses on: marae heritage, mātauranga Māori and its retention, and marae usage. The key aspects of marae heritage that are examined are the status of the land, the age of structures and buildings, and the key features of artworks and taonga.

Mātauranga Māori and its retention encompasses the extent to which traditional knowledge (such as knowledge of te reo, marae history and tikanga) and the capabilities or skills considered critical to identity retention and transmission are still held within marae communities and ways in which these are stored and transmitted. Finally, an overview of marae usage is provided including: who uses marae, how often they are used and for what reason.

OVERVIEW OF FINDINGS

In terms of marae heritage, the majority of marae described their community as whānau or hapū-based (62%). Most marae (86%) were gazetted as a Māori Reservation[2].

Of those marae with fixed artwork and taonga (whakairo, kōwhaiwhai, tukutuku), 96 percent reported that some or all of the taonga were originals while their condition or need of repair was an issue for 36%.

In terms of mātauranga Māori, whakapapa to the tipuna whare is still known on 95% of marae, while 90% of respondents still knew the location of their traditional resources. However, 34% of marae respondents reported concerns about the possible loss of history, tikanga or kawa.

The level of usage varied, with one third of marae (35%) being used two to five times per month. The main users of marae were whānau (98%), hapū (90%), schools and other educational providers (84%) and iwi/rūnanga (79%).

MARAE COMMUNITIES

Table 3 shows that the majority of marae are made up of people who share whakapapa connections, such as whānau or hapū-based marae (62%) and iwi-based marae (52%). Some marae also claim identity with other institutions on the basis of common interest or purpose, with the main types being community (37%) and church (17%).

2   Under section 338 of Te Ture Whenua Māori Act 1993, any Māori freehold land or any general land may be set aside as a Māori reservation. A reservation can be established for a number of purposes including (but not restricted to): a marae; an urupā/burial ground; wāhi tapu; papa kāinga; or kaumātua flats.

Table 3: Number and Percentage of Marae by Community Type

Community type	No. of Marae	percent of marae
Whānau/Hapū	336	62
Iwi	283	52
Community	201	37
Church	92	17
Pan–Tribal	81	15
School	50	9
Kōkiriˆ	23	4
Institution	22	4
Other	23	4
Total	544	204

Note: Percentages do not add to 100% due to some marae identifying with more than one category.

ˆ "Kōkiri" marae originated in the 1980s when the Department of Māori Affairs facilitated the development of locations where Māori communities could undertake development initiatives. Some of these locations were then gifted or sold to their communities and continue to operate as marae.

MARAE HERITAGE

STATUS OF THE LAND

Marae respondents were asked if the marae, associated urupā, or wāhi tapu were gazetted as a Māori Reservation by the Māori Land Court. The majority of marae (86%) were gazetted as a Māori Reservation, while 74% of urupā and 67% of wāhi tapu associated with the marae were also gazetted as a Māori Reservation.

In addition, 17% reported that the marae and their associated urupā and wāhi tapu were all gazetted as a Māori Reservation.

AGE OF OLDEST STRUCTURE

For nearly two thirds of the marae (65%), the oldest structure on the site was less than 100 years old. On the other hand, 35% of marae reported their oldest structure to be older than 100 years.

Figure 2: Age of Oldest Structure on Marae
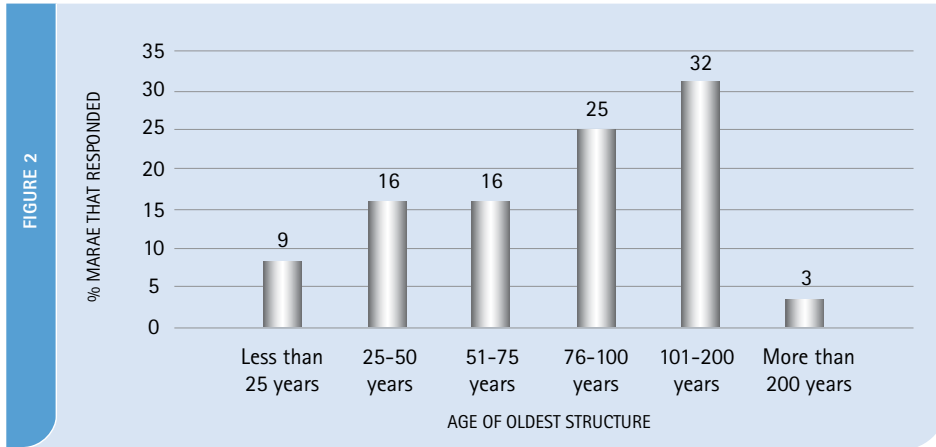
FIGURE 2

Note: Due to rounding, figures may not add to 100%.

Rārangi Taonga is a register kept by the New Zealand Historic Places Trust of historic places, historic areas, wāhi tapu and wāhi tapu sites. Almost a quarter (24%) of marae were listed on the register, while 26% of urupā and 25% of wāhi tapu were also listed.

FIXED ARTWORK AND TAONGA

For marae with fixed artwork or taonga, 63% have whakairo, 60% have kōwhaiwhai, 52% have tukutuku, and 44% have other types of taonga.

Some 69% of these marae reported that all of their taonga were originals, while 27% reported that some of the taonga were originals, and four percent reported that none of their taonga were originals.

The condition of the taonga was an issue for one-third (36%) of marae who reported that items were in need for repair. More than half of marae (56%) had had a specialist assess some or all of their fixed taonga.

Figure 3: Marae with Fixed Artwork and Taonga
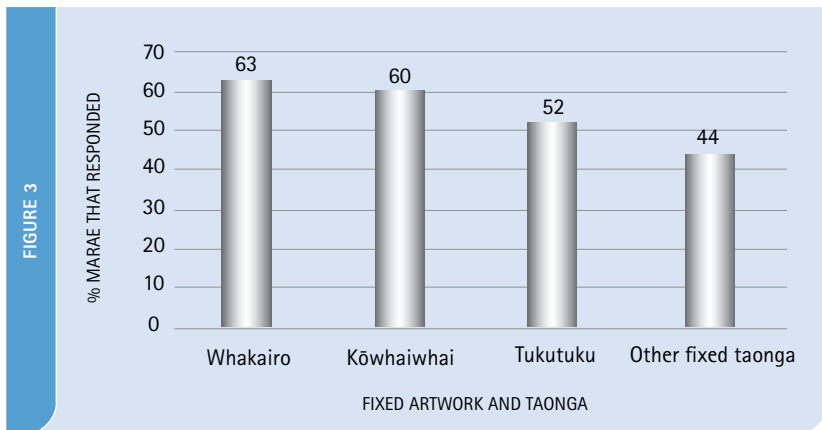
FIGURE 3

Note: Figures do not add to 100% because marae could give more than one response

MOVEABLE ARTWORK AND TAONGA

Table 4 shows that the most common moveable heritage items owned by marae were photographs (91%), whakaahua (73%), newspaper clippings (60%), films or videos (58%), and old books (58%).

Table 4: Ownership of Moveable Artwork and Taonga

Moveable Taonga	Yes	No	Total %
Photographs	91	9	100
Whakaahua (pictures and paintings)	73	27	100
Newspaper clippings	60	40	100
Films or videos	58	42	100
Old books	58	42	100
Korowai	56	44	100
Audio Tapes	47	53	100
Albums	46	54	100
Tokotoko	35	65	100
Waka	16	84	100
Other	54	46	100

In terms of storing taonga, Figure 4 shows that 27% of marae held their entire collection on the marae, while 13% reported that none of their taonga were held on the marae.

With regards to security, 42% of marae have some items stored securely, while 18% did not have any items in secure storage. In terms of preservation, 50% of marae have some items stored with a view to their preservation, while 23% of marae did not store any of the items in a way that will preserve them.

The condition of the moveable artwork or taonga was an issue for the majority of marae; with 60% reporting some, and 11% reporting all, of the taonga were in need of repair or preservation.

Figure 4: Storage and State of Repair of Moveable Taonga
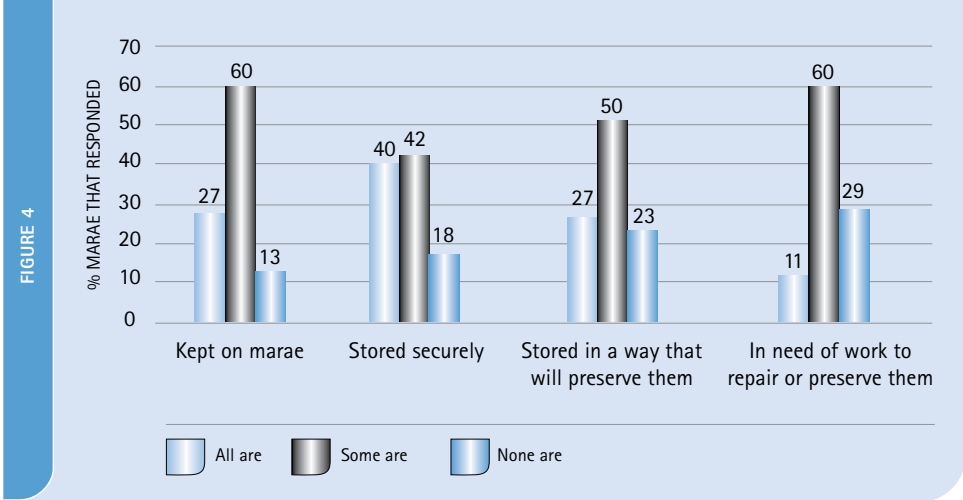
Note: Due to rounding, figures may not add to 100%.

MĀTAURANGA MĀORI AND ITS RETENTION

WHAKAPAPA TO WHARE TUPUNA, MARAE HISTORY AND TIKANGA/KAWA

Respondents reported that the whakapapa to the whare tipuna is still known on 95% of marae. Nevertheless, 34% of respondents reported concerns about the possible loss of their marae's history, tikanga or kawa. The main reasons for their concerns included the disconnection with whānau and younger Māori within some marae, the loss of key kuia and kaumātua who are kaitiaki of certain knowledge, and the challenges facing marae in the transfer of knowledge from one generation to another.

TRADITIONAL RESOURCES

When asked about the location, availability and access to traditional kai and resources, 90% of respondents knew the location of those resources.

Three-quarters of respondents (76%) said some of those resources were still available locally, and 18% said that all of their resources were still available. Six percent reported that their traditional resources were no longer available.

Respondents identified a variety of traditional resources that were depleted or no longer available including a wide range of salt and fresh-water species, birds, medicinal plants, plants and muds that provide materials needed for weaving, carving and similar activities (toi), and plants used for ceremonial purposes.

A number of reasons were identified for these losses including the impact of land use changes on habitats, access problems resulting from the privatisation of areas in which traditional resource locations are situated, reduced water-flows, and over-fishing. Furthermore, pollution or contamination of waterways, estuaries and the shoreline from a variety of different sources were major reasons cited for traditional food losses or depletions.

KNOWLEDGE OF THE CREATORS OF FIXED TAONGA

Knowledge of those who created the fixed taonga is important in maintaining the whakapapa of marae and assessing the artistic merit of fixed artworks. Most marae respondents (56%) knew who created all of their taonga, while 40 percent said they knew some of the creators of their taonga, and four percent did not know who created their taonga.

STORAGE OF KNOWLEDGE

Figure 5 shows that the most common form of storing knowledge was orally, with marae history (96%), traditional resources (97%) and fixed taonga (96%) all stored this way.

In addition, marae also reported keeping knowledge of their marae history in written form (83%). Figure 5 shows that marae are starting to take advantage of contemporary forms of information storage such as audio and video recording.

Figure 5: Methods for Storing Knowledge
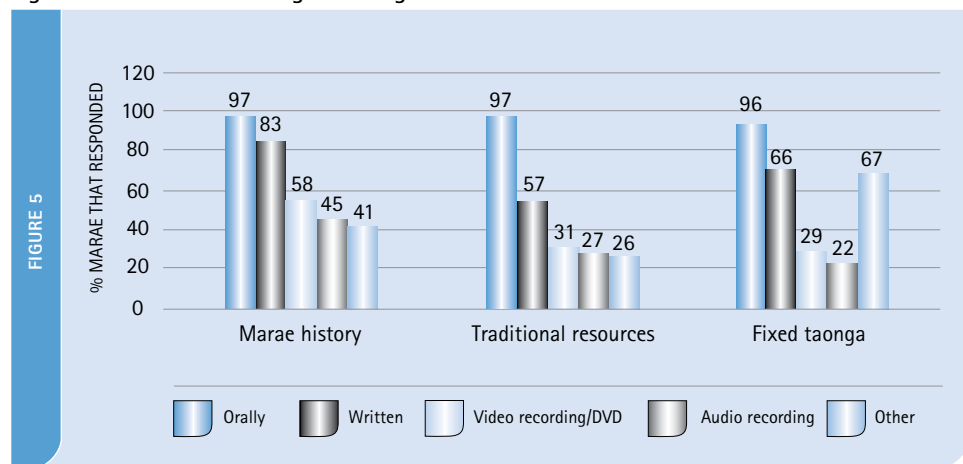
Note: Figures do not add to 100% because marae could give more than one response

KAIKARANGA, KAIKŌRERO AND RINGAWERA

Respondents were asked if they had enough kaikaranga and kaikōrero to conduct a hui without having to use people from outside the marae. They were also asked if they had enough ringawera to host a weekday and weekend hui.

Figure 6 shows that while the majority of marae have sufficient numbers of kaikaranga and kaikōrero to conduct a hui, one-quarter (26%) did not have enough kaikaranga and nearly one-third (31%) did not have enough kaikōrero.

In addition, most marae reported having enough ringawera to host a hui during the week (81%), while 90% of marae reported having enough ringawera to host a hui during the weekend.

Figure 6: Ringawera, Kaikaranga and Kaikōrero Numbers on Marae

FIGURE 6

% MARAE THAT RESPONDED

Legend:
- Enough to conduct/host hui
- Not enough to conduct/host hui
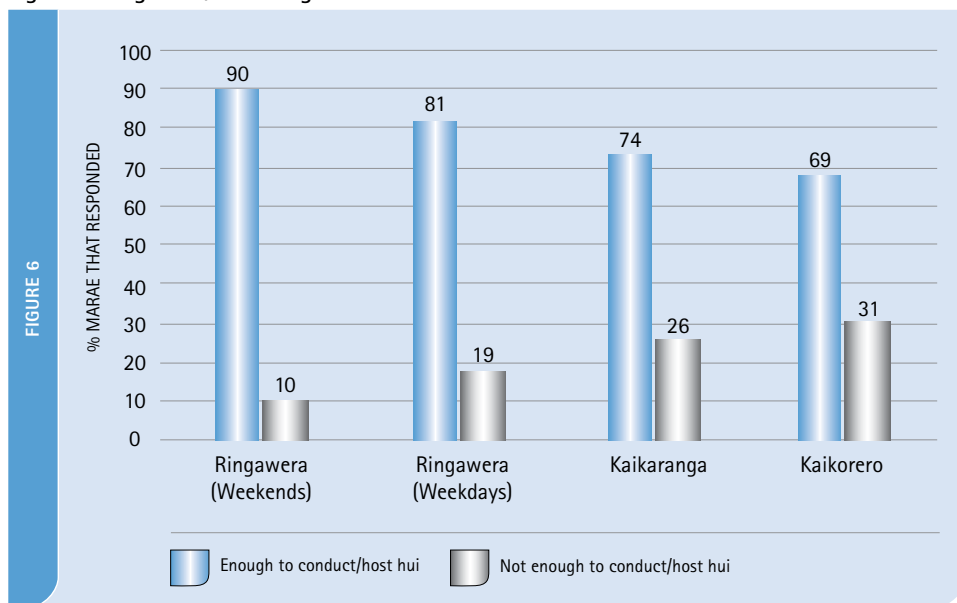
Furthermore, in determining whether marae had sufficient capacity to host a hui (in terms of both kaikaranga and kaikōrero), 63% of marae reported having enough kaikaranga and kaikōrero, while 20% of marae reported not having enough of either resource.

KNOWLEDGE TRANSMISSION

Respondents were asked whether marae had held a wānanga for kaikaranga, kaikōrero, or, whānau and hapū members to learn about their history, tikanga or kawa.

During the past 12 months, 37% of marae had held a wānanga for kaikaranga and 32% of marae had held a wānanga for kaikōrero. In addition, 79% of marae reported holding a wānanga for whānau or hapū members to learn about their history, tikanga or kawa.

TE REO MĀORI

Figure 7 shows the extent that te reo Māori is used formally and informally on the marae. At formal occasions, 48% of marae use te reo Māori all the time, while 34% of marae used te reo Māori some of the time. At informal occasions, only 10% of marae used te reo Māori all the time, and 29% of marae used te reo Māori some of the time.

Figure 7: Use of Te Reo Māori on Marae
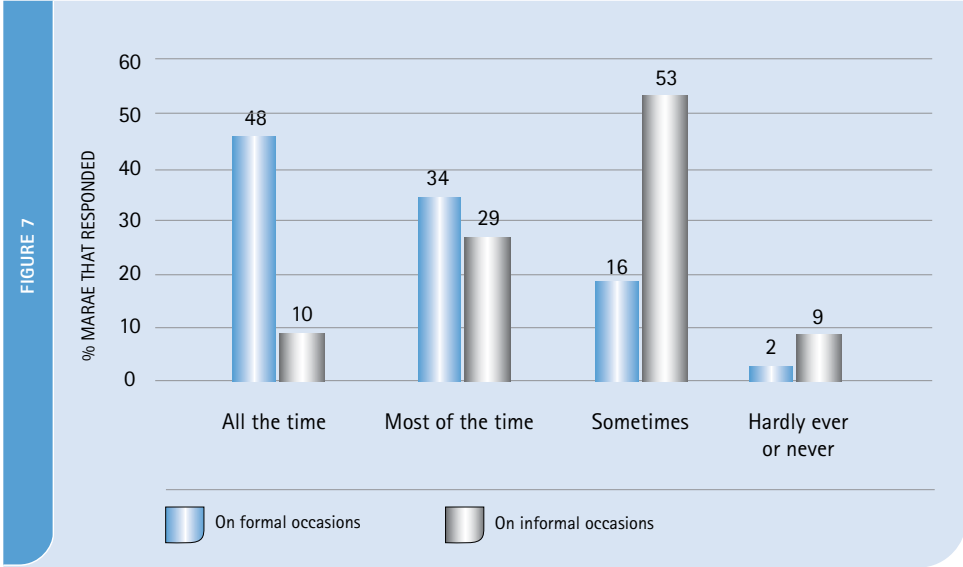
FIGURE 7

Note: Due to rounding, figures may not add to 100%.

Respondents were asked how fluent their marae community was in te reo Māori. Most marae respondents (59%) thought some of their community was fluent, while 17% thought few if any were fluent in te reo Māori.

Respondents were also asked whether or not people from the marae were learning te reo Māori, and where they were learning. Overall, 97% of respondents reported that people from their marae were learning te reo Māori, with wānanga (92%) and kōhanga reo (84%) the two most common learning places.

Figure 8: Places of Learning Te Reo Māori

FIGURE 8

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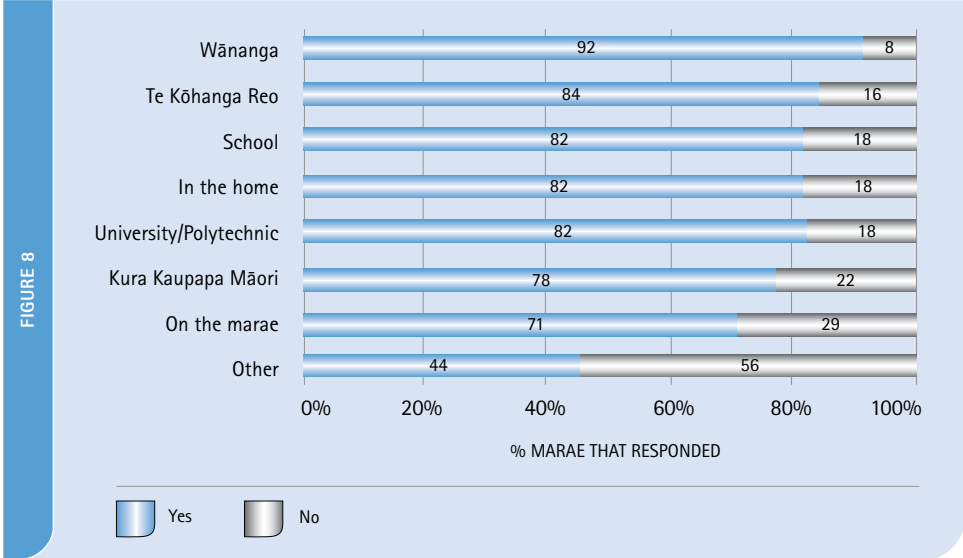
TRAINING PLANNED FOR NEXT 12 MONTHS

Given the discussion above, marae training plans for the twelve months following the assessment focused heavily on tikanga (67%), karanga (62%), te reo Māori (62%) and whaikōrero (62%).

Table 5: Marae Training Planned for the next 12 Months

Training planned in next 12 months	No. of Marae	Percent of all Marae
Tikanga	324	67
Karanga	298	62
Te Reo	295	62
Whaikōrero	295	62
Kapa Haka	233	51
Governance and Management	230	50
Administration	192	42
Mahi toi	185	41
Pakiwaitara	171	39
Taonga Preservation	169	38
Mau rākau	142	32
Other	142	37

Note: Figures do not add to 100% because marae could give more than one response

MARAE USAGE

FREQUENCY OF USE

About one third (35%) of marae had been used two to five times per month in the year prior to the assessment, while 29% had been used less frequently, and 37% more frequently.

Table 6: Frequency of Use of Marae in the last 12 Months

Number of times marae used	No. of Marae	Percent of Marae
11 or more times per month	124	24
6-10 times per month	68	13
2-5 times per month	183	35
At least once per month	99	19
Less than once per month	51	10
Don't know/Not sure	119	n.a
Total	544	101

Note: Due to rounding, figures may not add to 100%.

MARAE USERS

During the previous twelve months, marae were mainly used by whānau (98%), hapū (90%), schools and other educational providers (84%) and iwi or rūnanga (79%).

Figure 9: Marae Use by Type of User

FIGURE 9

Type of User	Used marae	Did not use marae
Whānau	98	2
Hapū	90	10
Schools or other educational providers	84	16
Iwi/Runanga	79	21
Health providers	67	33
Government agencies	67	33
Corporate organisations	64	36
Social service providers	61	39
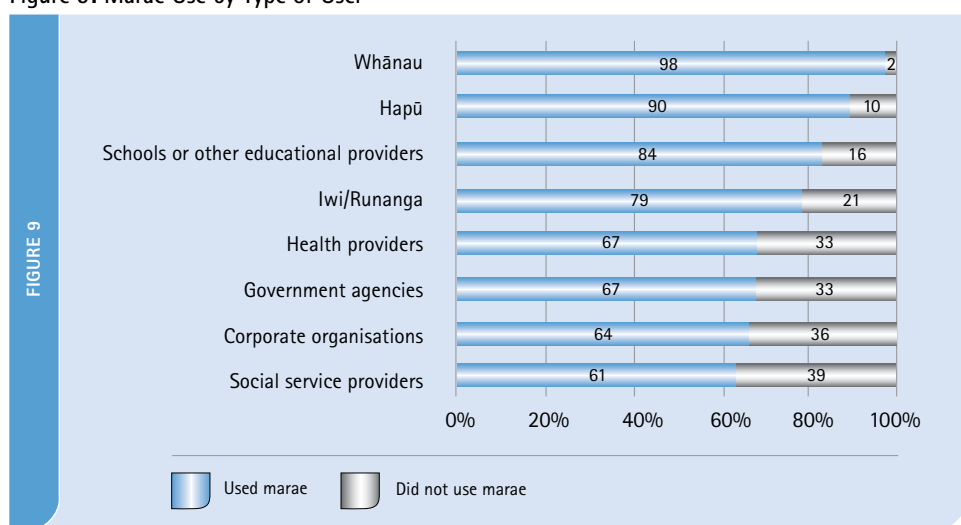
REASONS FOR USE

Marae respondents were asked what the marae was used for during the past twelve months prior to the assessment. Most marae were used for the celebration of an event (88%), wānanga (84%), tangihanga (81%) or corporate activities (66%).

Figure 10 shows a relatively small proportion of marae are being used as a base for community services. The services most commonly provided by marae were training and educational services (47%), health services (33%), and social services (26%).

Figure 10: Type of Community Service Provided from Marae
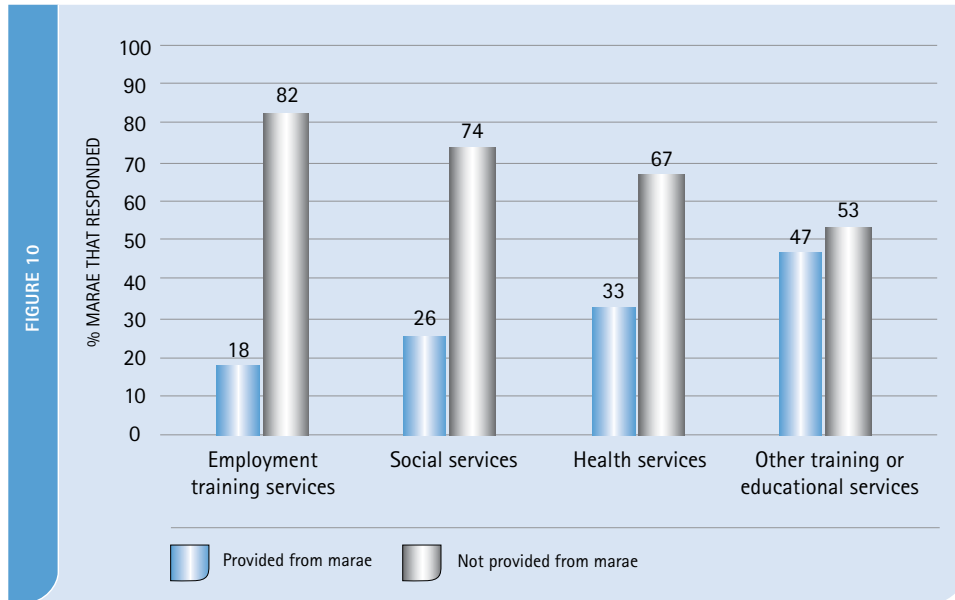
ATTENDANCE AT MARAE

Overall, respondents reported that fewer people appeared to be engaging with marae than in the past[3]. Figure 11 shows that the perceived drop-off in attendance has been observed across all sections of the marae community, but particularly noticeable amongst kuia and kaumātua. The majority of respondents (72%) agreed or strongly agreed that they saw fewer kuia and kaumātua on the marae than in the past. In addition, almost half of the respondents (49%) agreed or strongly agreed that they saw fewer rangatahi on the marae than previously. Respondents also noticed a change in the pattern of whānau attendance, with 66% reporting that whānau are staying on the marae for a shorter period of time.

The combination of a decline in attendance by kaumātua and kuia and the change in whānau attendance patterns has the potential to limit opportunities for informal inter-generational transmission of knowledge.

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3   Respondents were asked how strongly they agreed with a series of statements about marae attendance. For example, that they "used to get more people (kuia/kaumātua; rangatahi and pakeke) at the marae then they do now".

Figure 11: Perceived Attendance at Marae

FIGURE 11

% MARAE THAT RESPONDED

	Used to get more kuia and kaumātua at the marae	Used to get more pakeke at the marae	Used to get more rangatahi at the marae	Whānau stay for shorter time than whānau used to	Whānau are harder to get in touch with
Disagree/Strongly disagree	12	15	24	14	27
Neither agree nor disagree	16	23	27	20	26
Agree/Strongly agree	72	62	49	66	47

Disagree/Strongly disagree   Neither agree nor disagree   Agree/Strongly agree

SECTION THREE:
PHYSICAL INFRASTRUCTURE AND CAPACITY OF MARAE

3
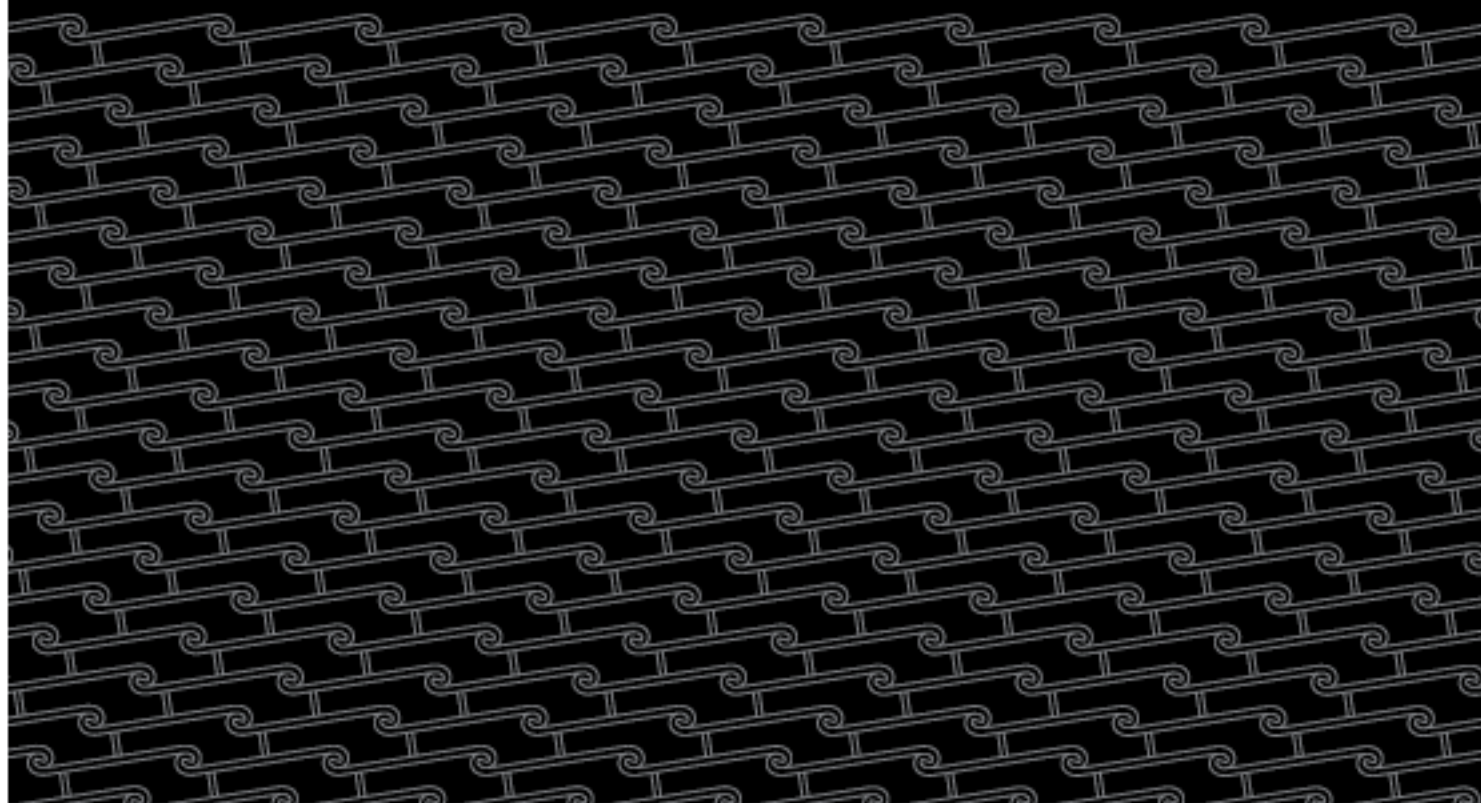
SECTION 3: PHYSICAL INFRASTRUCTURE AND CAPACITY OF MARAE

The physical infrastructure and capacity of participating marae is the focus of this third section of the report. Here the key focus is on access to the marae, the number and physical condition of buildings on the marae, the adequacy of other facilities and utilities (energy sources, water supply and heating, sewage disposal). The capacity of marae looks at shower and toilet facilities, fire safety and civil defence preparedness.

OVERVIEW OF FINDINGS

Three-quarters of the participating marae have at least one building in need of major renovation. In particular, the shower and toilet facilities, and the wharekai needed attention for around four out of ten marae.

Amongst those with their own supplies or systems, the water supply for one-third of the marae was reported to be unreliable, and the sewerage system of one-quarter was no longer adequate. In addition, water heating facilities on approximately one in three marae were insufficient for marae needs.

Finally, relatively few marae are adequately equipped to contain fire. Most have enough fire extinguishers but less than half have enough smoke alarms or fire hoses.

ACCESS TO THE MARAE

For almost all marae (99%), access is via public or private road. Of this group, 72% of marae are accessible by a public road, 13% are accessible by a private road, and 15% are accessible by both a public and private road.

Respondents reported a lack of clear road signage as an access issue for 44% of marae, and insufficient parking space was an issue for 20% of marae.

BUILDINGS ON THE MARAE

The large majority of marae have buildings on site (98%). In terms of specific buildings, seven percent did not have a wharekai, seven percent did not have a wharenui, and seven percent did not have a separate toilet/shower block.

Marae without these amenities tended to be those with a building under construction, those where the wharenui and wharekai were under the same roof, and marae where non-traditional buildings (such as an old homestead or school building) were being used either temporarily or indefinitely.

Figure 12: Types of Buildings on Marae Site

Figure 12

% MARAE THAT RESPONDED

Building Type	Value
Wharenui	93
Wharekai	93
Ablution Block	93
Te Kōhanga Reo	31
Whare Karakia	22
Kaumātua Housing	17
Whare Taonga	13

BUILDING TYPE
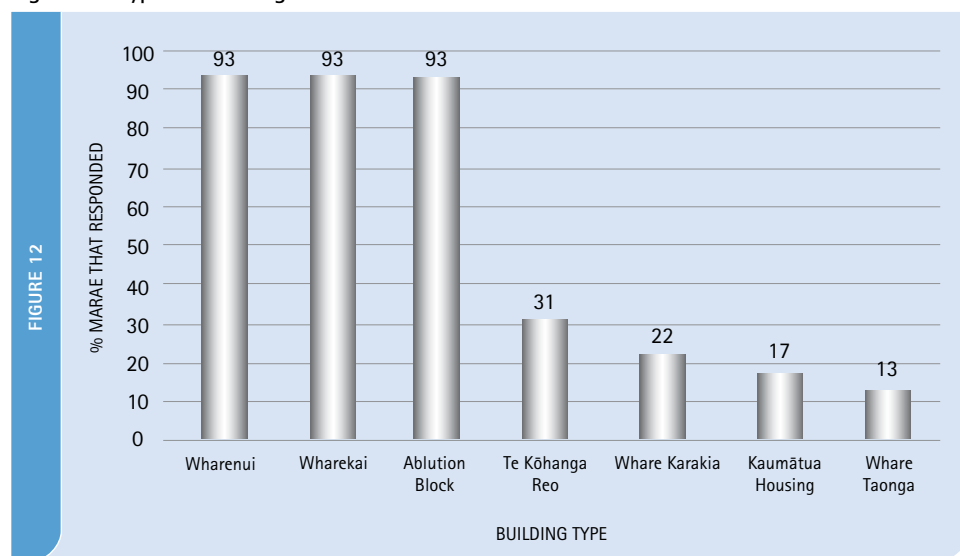
Note: Figures do not add to 100% because marae could give more than one response

PHYSICAL CONDITION OF BUILDINGS

Respondents were asked if any of the principal buildings on their marae were in need of work, and if so, what level of work was required. This included structural and non-structural improvements, and ranged from just regular maintenance through to a major upgrade.

Figure 13 shows that the build-up of major renovation and construction work presents a challenge for the sustainability of marae. Two-thirds (66%) of all marae reported that one or more of their buildings required a major upgrade. This includes six percent of marae with four or more buildings in need of a major upgrade.

Figure 13: Number of Buildings Requiring Major Upgrade or Replacement

Figure 13

% MARAE THAT RESPONDED

Buildings in need of major upgrade/replacement	Value
None	34
One	27
Two	18
Three	14
Four or more	6

BUILDINGS IN NEED OF MAJOR UPGRADE/REPLACEMENT
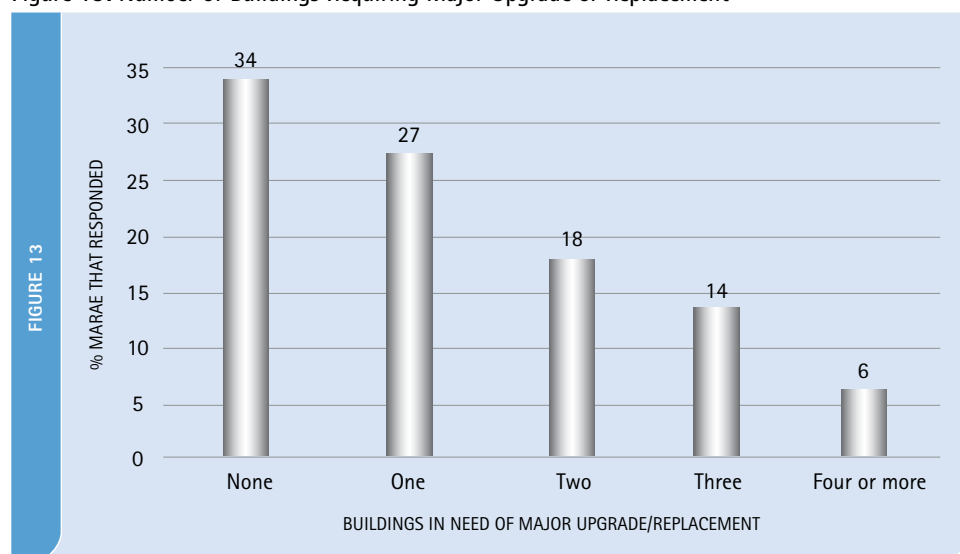
Note: Due to rounding, figures may not add to 100%.

Figure 14 shows the extent of work required on various buildings on the marae. This ranged from 44% with a separate toilet/shower block to 27% with a kōhanga reo. Given that kōhanga reo and kaumātua housing are more likely to be new buildings, it is not surprising that they are least likely to require a major upgrade.

Figure 14: Extent of work required on each Building Type
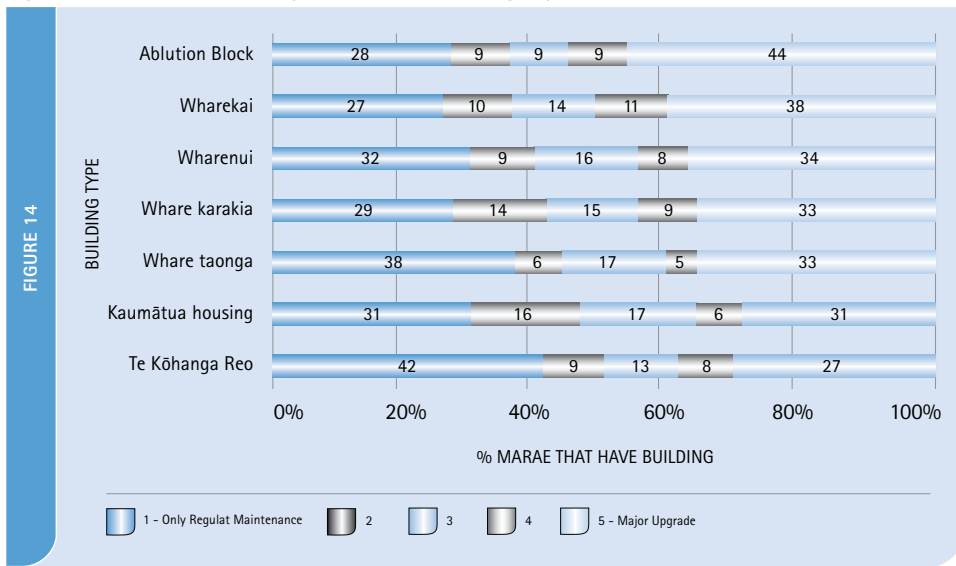
Note: Due to rounding, figures may not add to 100%.

The denominator for the calculation of percentages in each category is the total number of marae that has the building on site, less those that had the building on site but did not respond to the question.

UTILITIES

ENERGY SOURCES

The majority of marae (94%) reported that they were connected to the mains electricity supply, while 12% of marae reported being connected to the gas main.

Overall, 15% of marae used one or more alternative energy sources. However, Figure 15 shows that the proportion of marae that use the different types of alternative energy sources is relatively small.

Figure 15: Marae using Alternative Energy Sources
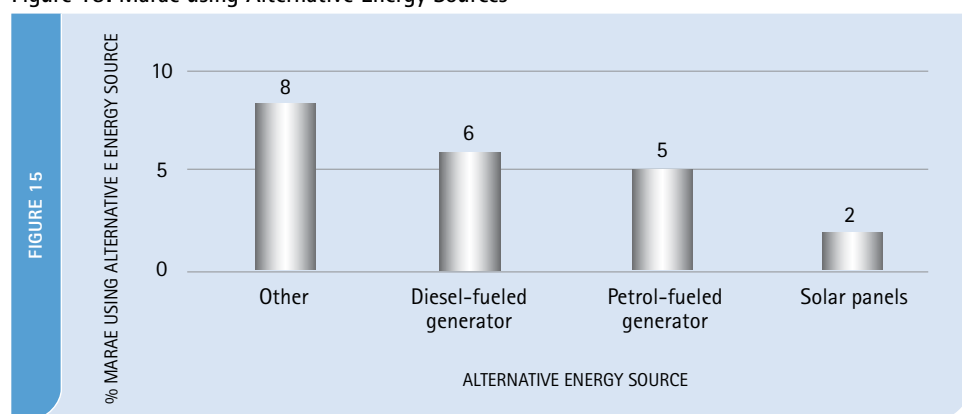
Note: Figures do not add to 100% because only a small portion of marae are not connected to mains electricity supply, also marae could give more than one response

WATER SUPPLY AND HEATING

Adequacy and quality of water supply are integral to the efficiency and safety of marae. Food safety, personal hygiene, effective waste disposal and fire protection systems all depend on water supply.

The majority of marae (43%) draw water from the mains supply. Amongst those not connected to the mains supply, bore, spring, puna, or well (20%), rainwater tanks (14%), and a combination of rainwater tanks and bore (9%) were generally used.

Table 7: Source of Water used by Marae

Water Source	No. of Marae	Percent of Marae
Mains supply	222	43
Bore/spring/puna/well	104	20
Rainwater tanks	72	14
Bore & rainwater tanks	48	9
Tanks (source not specified)	36	7
Rainwater & Tanker	7	1
Other	24	5
Don't Know	31	n.a
Total	544	99

Note: Due to rounding, figures may not add to 100%.

While some of the sources used by marae may be regarded as posing risks, the majority of marae appear to enjoy a reliable and safe supply of water. Of marae with their own water supply, 32% do not have a reliable supply and 14% do not have safe drinking water.

Figure 16: Reliability and Safety of Water Supply for Marae Not Connected to Water Main
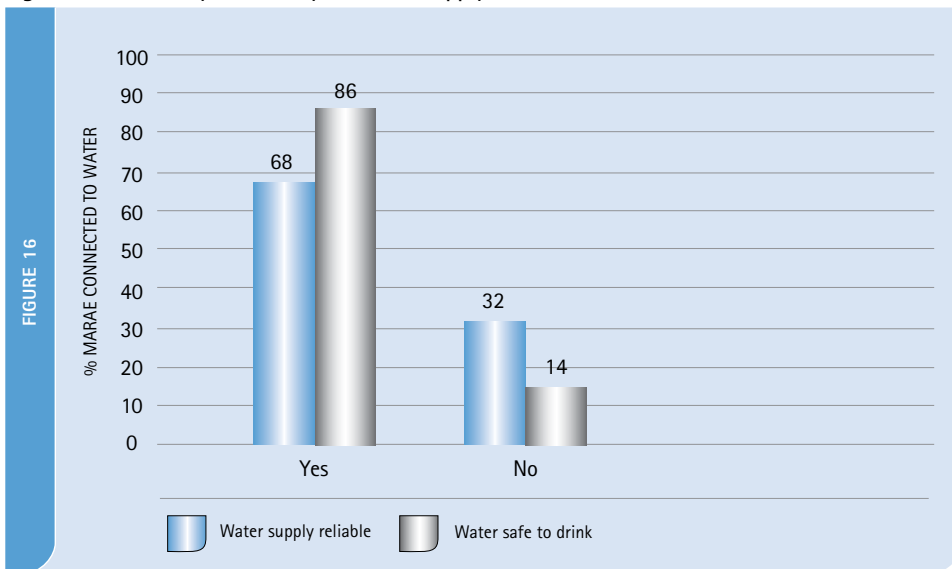
Note: Includes only those marae not connected to water supply.

Marae respondents also reported that the water heating facilities were sufficient for their needs (70%), whereas 30% reported they were not.

SEWAGE DISPOSAL

Two-thirds of marae (68%) relied on a septic tank or some other system for the disposal of waste, while 28% were connected to the local body sewerage system.

Table 8: Method of Sewage Disposal

Sewage Disposal	No. of Marae	Percent of Marae
Septic tank or other septic system	352	68
Local council sewerage system	146	28
Neither	20	4
Don't know	26	n.a
Total	544	100

Amongst those marae with their own septic tank or other system, 76% reported that it was adequate for the needs of the marae, whereas one-quarter (24%) reported it was not adequate.

Figure 17: Adequacy of Sewerage System for Marae not connected to the Local Council System
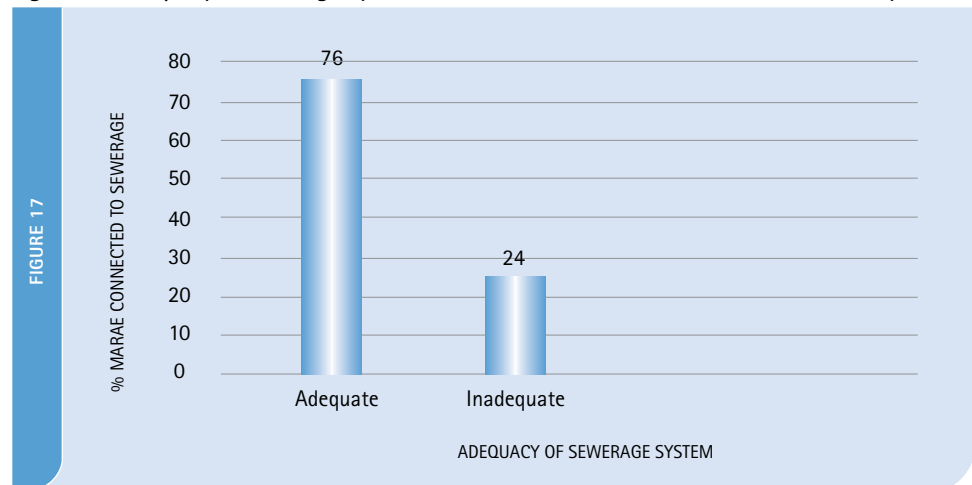
CAPACITY OF MARAE

Figure 18 suggests an apparent mismatch between the sleeping capacity of the marae and the seating capacity of the wharekai. While half of marae (49%) could seat 200 or more people in the wharekai, only 15% could sleep that number. It is not unusual that the wharekai tend to be larger than the wharenui (including other sleeping quarters) given the wharekai also serves as a hub for the marae community's social life.

Furthermore, 57% of marae were able to sleep less than 100 people, and 27% were able to sleep between 100 and 199 people. These figures relate to the total sleeping capacity of the marae (i.e. the capacity of the wharenui and use of other buildings to sleep people).

Figure 18: Sleeping Capacity of Marae and Seating Capacity of Wharekai
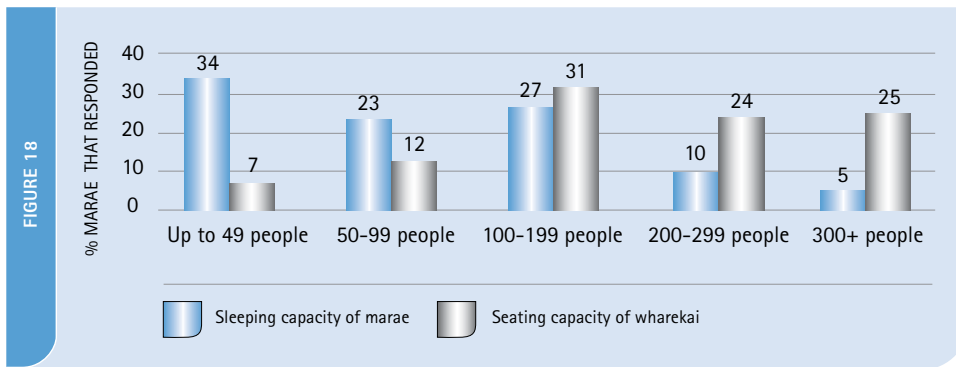
Note: Due to rounding, figures may not add to 100%.

SHOWER AND TOILET FACILITIES

Figure 19 shows the number of showers and toilets on the marae. In terms of showers, 60% of marae have three to six showers, while 52% of marae have five to eight toilets.

Figure 19: Number of Showers and Toilets on Marae
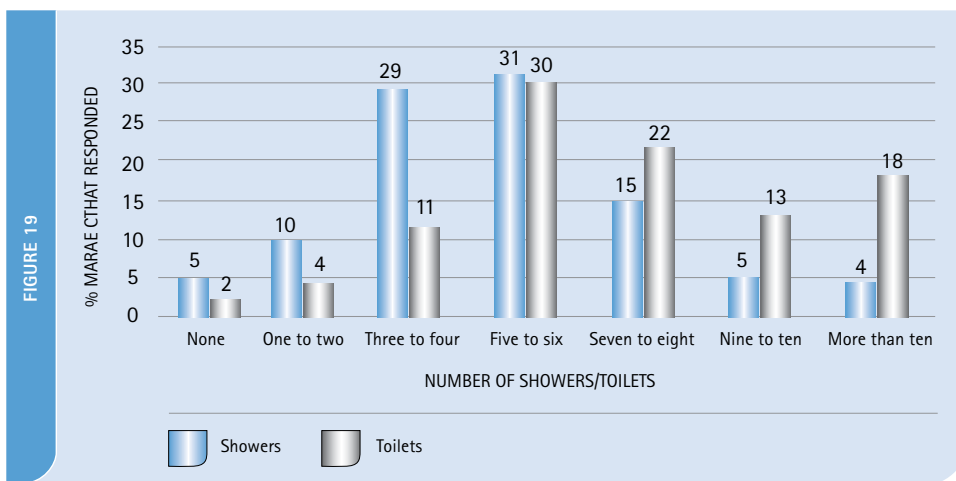
Note: Due to rounding, figures may not add to 100%.

MEANS OF COOKING AND FOOD STORAGE

Asked about their means of cooking in the kitchen, respondents most frequently had both electrical cooking and gas cooking appliances (73%). In addition, 12% of marae had electrical cooking appliances, 10% had gas, and four percent had neither.

Furthermore, 74% of marae had a commercial size chiller in the kitchen, while 31% had a commercial size freezer and 21% had neither.

Table 9: Kitchen Cooking Appliances on the Marae

Kitchen Cooking Appliances	No. of Marae	Percent of Marae
Both electric and gas	372	73
Electrical cooking only	63	12
Gas cooking only	53	10
Neither	21	4
Don't Know	35	n.a
Total	544	99

Note: Due to rounding, figures may not add to 100 %.

FIRE SAFETY PRECAUTIONS

Despite a long-running campaign to assist marae with fire safety planning, results from respondents suggest that relatively few marae are adequately prepared for containing or fighting fire. Less than two-thirds of marae (61%) have enough fire extinguishers, while only 41% have enough fire hoses.

Figure 20: Fire Safety Equipment
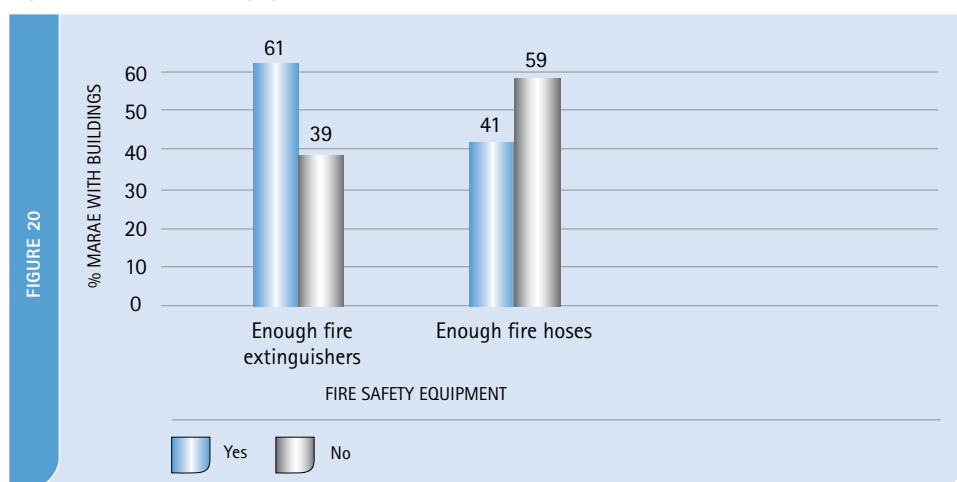
Few marae were equipped with heat detectors (14%) or a water sprinkler system (11%). This can be a major expense depending on a number of factors including the size of the building or buildings, remoteness of the marae, and design of the system being installed. However, only 46% of marae had employed the less expensive option of installing smoke alarms.

Figure 21: Fire Safety Installations

FIGURE 21
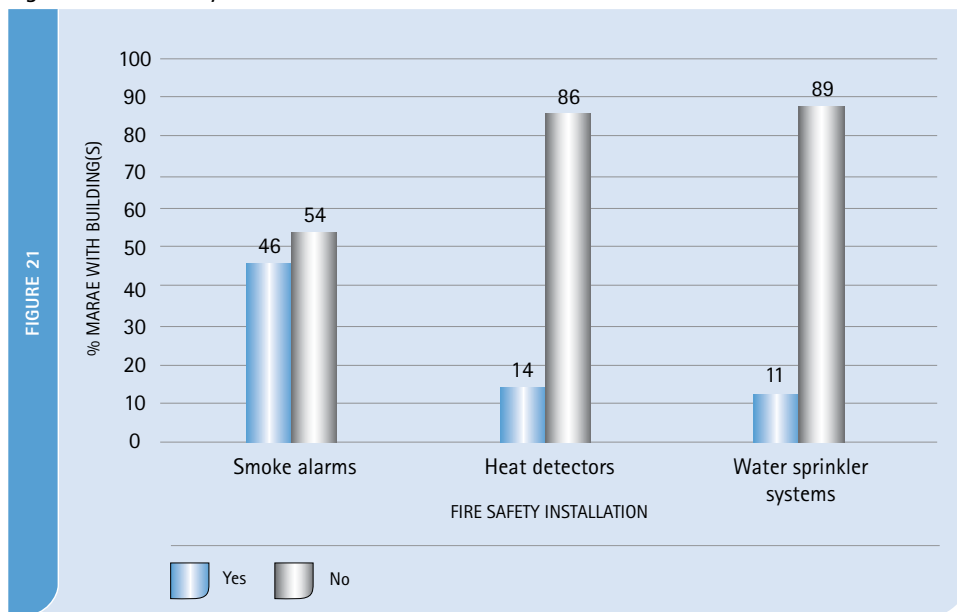
When asked about wharenui exits and placement of power points, 78% of respondents said their wharenui had a second exit, and 66% said power points in all of their buildings were placed in positions which prevented them being overloaded.

CIVIL DEFENCE

Almost one third of marae (32%) were designated as a Civil Defence Centre, and 27% reported that they had provided accommodation or resources during a civil emergency.

SECTION FOUR: ADMINISTRATIVE INFRASTRUCTURE AND CAPABILITY

4
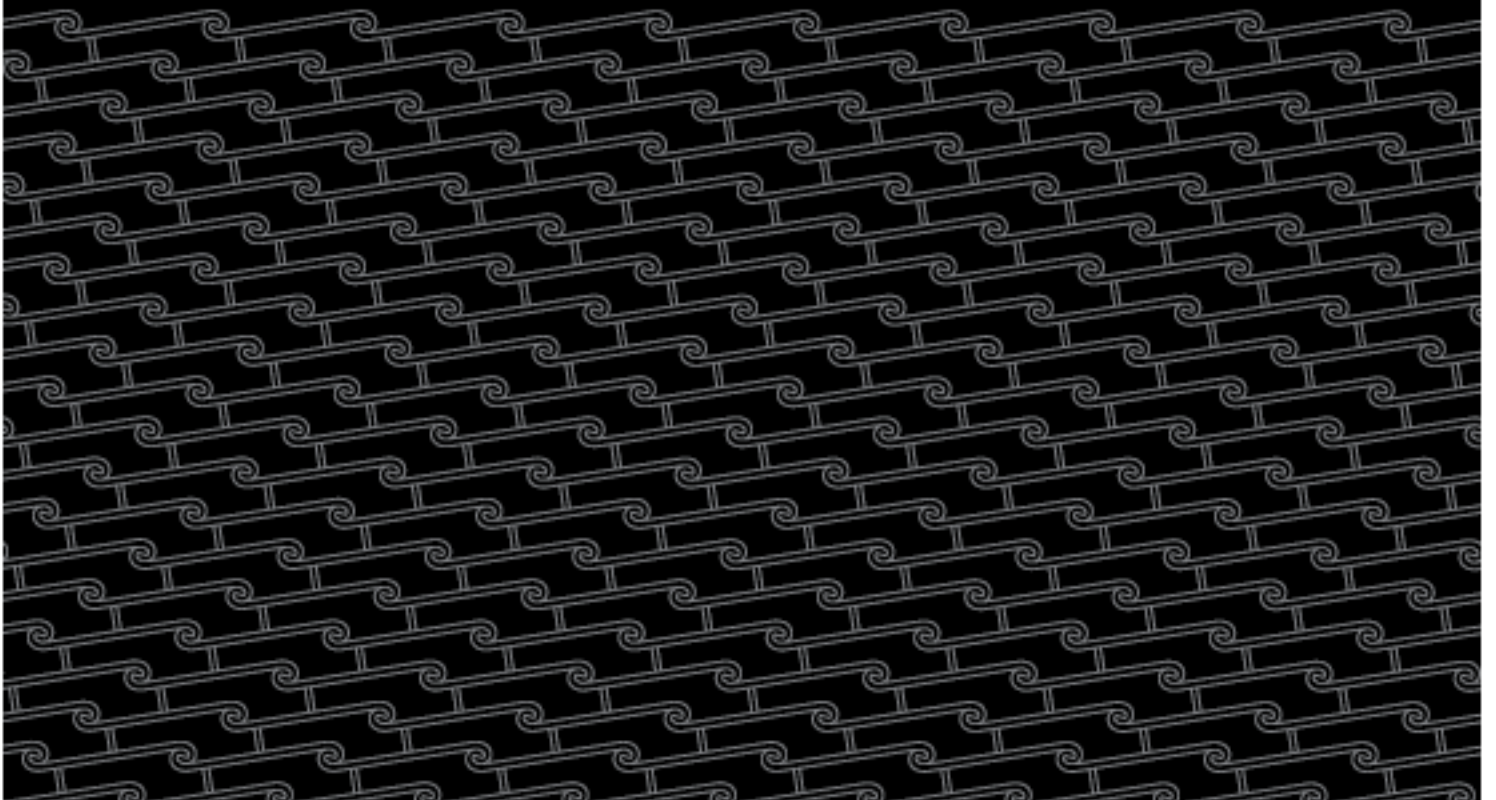
SECTION 4: ADMINISTRATIVE INFRASTRUCTURE AND CAPABILITY

This section provides an overview of the administrative and management arrangements in place on marae. It looks at the legal structures of the marae, the capabilities of marae administrators and governance arrangements. It also considers a range of specific management practices and policies, insurance arrangements, staffing matters and external relationships.

OVERVIEW OF FINDINGS

There is a diversity of legal structures across participating marae, with many tending to have more than one type of instrument setting out rules and procedures of governance. More than half of marae respondents reported that their trustees would benefit from training in their roles and responsibilities, however only one quarter of marae engaged in custodian or trustee training programmes.

Significant proportions of marae lacked insurance cover on buildings and facilities, fixed artwork, moveable taonga and contents. For those marae with insurance, many lacked adequate cover.

The most widely reported income sources for marae were hosting hui and events, running programmes, and iwi authority distributions, otherwise marae appeared to rely on koha or fundraising.

With the exception of financial management and fire safety and evacuation plans, formal plans were not a common feature of marae management. Less than half of marae had written policies or procedures in place. Among those marae with a written strategic plan, improvement of physical infrastructure, cultural development and people development were the main priorities. Furthermore, 80% of marae reported that they were currently undertaking or planning a restoration or improvement project in the next twelve months.

LEGAL STRUCTURE

Marae respondents were asked the legal status of their marae. Almost all marae (94%) reported that they had legal status, with the most common being a Māori Reservation Trust, Charitable Trust, or Incorporated Society.

Given the range of legal structures, marae tended to have more than one type of instrument for setting out the rules and procedures of governance, with 61% of marae having a charter, 44% a registered constitution, and 41% a registered trust deed.

TRUSTEE ROLES AND RESPONSIBILITIES

Less than half (44%) of respondents thought their trustees were 'well aware' or 'very well aware' of their roles and responsibilities. Furthermore, one in three (35%) respondents thought their trustees were only 'reasonably aware' while 20% considered their trustees to have little or no awareness. This suggests that just over half (55%) of trustees were in need of some degree of training and up-skilling. Despite this, 25% of marae reported having a trustee and/or custodian training programme.

Calling elections and holding regular meetings are a part of trustees' responsibilities. Figure 22 shows that while the greater proportion of marae (67%) had held a trustee election at least once in the previous three years, one-third (33%) had not.

Figure 22: Number of Times Trustee Elections Held in Previous 3 Years

FIGURE 25

- Not at all: 33
- Once: 42
- Twice: 11
- Three or more: 15
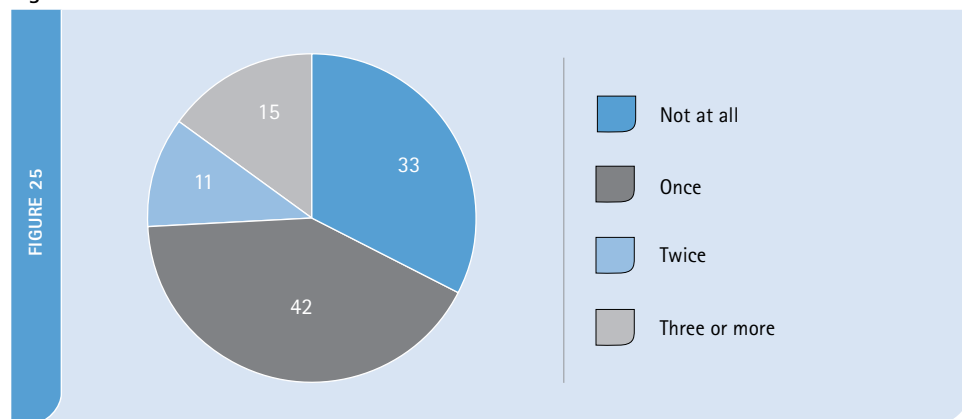
Note: Due to rounding, figures may not add to 100%.

In terms of marae trustee meetings in the twelve months prior to the assessment, 38% of marae held meetings on one to four occasions, 30% of marae had met on five to eleven occasions, 18% had met twelve or more occasions, while 15% had not held a trustee meeting during that period.

Figure 23: Number of Trustee Meetings Held in Previous 12 Months

FIGURE 26

- None: 15
- One to four: 38
- Five to eight: 16
- Nine to eleven: 14
- Twelve or more times: 18
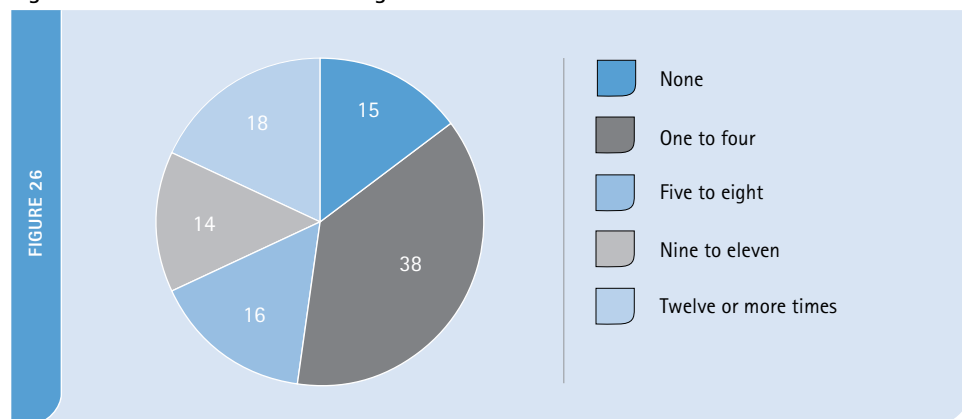
Note: Due to rounding, figures may not add to 100%.

Finally, more than half of marae (61%) have a separate marae committee, and just under half of marae respondents (48%) had not considered the need for public liability insurances for their trustees.

FINANCIAL MANAGEMENT AND SUSTAINABILITY

INCOME

Half of all marae (51%) had an annual income sufficient to cover normal operating costs. Hosting events and running programmes have been common sources of marae income. In the twelve months prior to the assessment, 90% of marae were able to generate revenue from hosting an event, and 42% from running programmes. Of note is the emergence of iwi authorities as the second most common source of funding, with 48% of marae having benefited from their distributions and marae development programmes.

Asked whether the marae had a charging policy for the use of the marae, 69% said they did and 31% said they did not.

Figure 24: Sources of Income Received by Marae
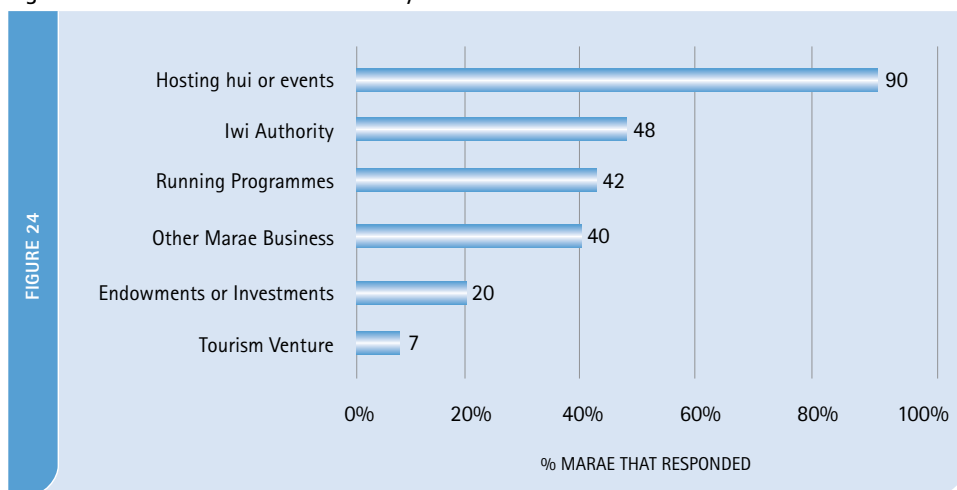
Note: Figures do not add to 100% because marae could give more than one response

RATES AND SERVICES PAYMENTS

Table 10 shows that 43% of marae make rates or services payments to their local authority while 53% made neither payments.

Table 10: Local Authority Rates and Services Payments

Rates and Services payments	No. of Marae	Percent of Marae
Rates	140	28
Services	92	19
Neither	265	53
Don't know	47	n/a
Total responding	544	100

FINANCIAL MANAGEMENT PRACTICES

Most marae tend to follow best practice when it comes to managing finances. Annual accounts are kept by 93% of marae. These are tabled at all trustee or committee meetings on 90% of marae. However, a somewhat lesser proportion (72%) had their accounts audited annually.

WRITTEN POLICIES AND PROCEDURES

Respondents were asked to state whether their marae had written policies and procedures in place to manage day-to-day marae operations.

Table 11 shows that in all but two of the areas less than half of the participating marae had written policies. These areas were financial management (62%) and fire safety and the development of evacuation plans (57%).

Furthermore, only one half of marae had written policies on health and safety, and 44% on food safety and hygiene despite these being key compliance areas.

Table 11: Written Policies and Procedures

Written policies and procedures in place	Yes	No	Total
Financial management	62	38	100
Fire safety and evacuation plans developed in consultation with New Zealand Fire Service	57	43	100
Health & safety on the marae	50	50	100
Building regulations and compliance	48	52	100
Food safety and hygiene in the kitchen	44	57	101
Building maintenance and schedules	43	58	101
Civil defence management plans	27	73	100
Human resource management	25	75	100

Note: Due to rounding, figures may not add to 100%.

INSURANCE

Marae were asked what level of insurance cover they have for buildings and facilities, fixed art works and taonga, moveable artworks and taonga and contents.

Figure 25 shows that buildings and facilities, and building contents, have higher rates of insurance than fixed/moveable artworks and taonga. While over half of marae are insured for replacement or full replacement of buildings and facilities (66%), or contents (57%), more than half have no or limited insurance for artworks and taonga, either fixed (59%) or moveable (64%).

Figure 25: Insurance Type and Level of Cover

FIGURE 25

Buildings and facilities: 56 | 11 | 4 | 6 | 23
Contents of Building: 42 | 15 | 4 | 6 | 33
Fixed artworks and taonga: 30 | 7 | 4 | 12 | 47
Movable artworks and taonga: 25 | 7 | 4 | 11 | 53

0% 20% 40% 60% 80% 100%

% MARAE THAT RESPONDED

Full Replacement Replacement Partial replacement Limited Cover None
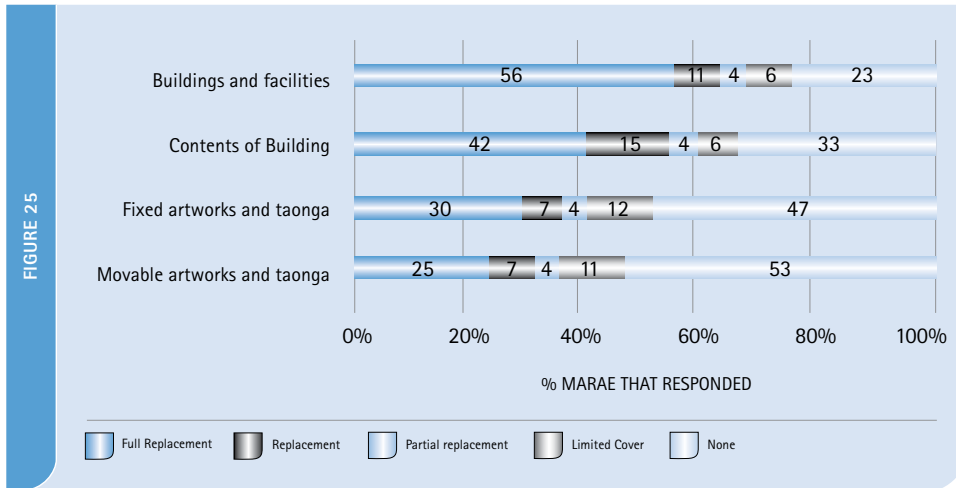
PROJECT PLANNING AND MANAGEMENT

CURRENT/PLANNED RESTORATION OR IMPROVEMENT PROJECTS

Consistent with their planning priorities, 80% of marae reported currently undertaking or planning a restoration or improvement project in the next twelve months. Funding came from a range of different sources including marae accounts (56%), koha (52%) fundraising (49%), Lotteries Grants Board (35%) and iwi authorities (33%).

Figure 26: Funding Sources for Planned Restoration or Improvement Projects

FIGURE 26

FUNDING SOURCE

Marae accounts: 56
Koha: 52
Fundraising: 49
Lottery Grants Board: 35
Iwi/Runanga organisation: 33
Community Trust: 25
Other: 19
Local government: 16
Central government: 14

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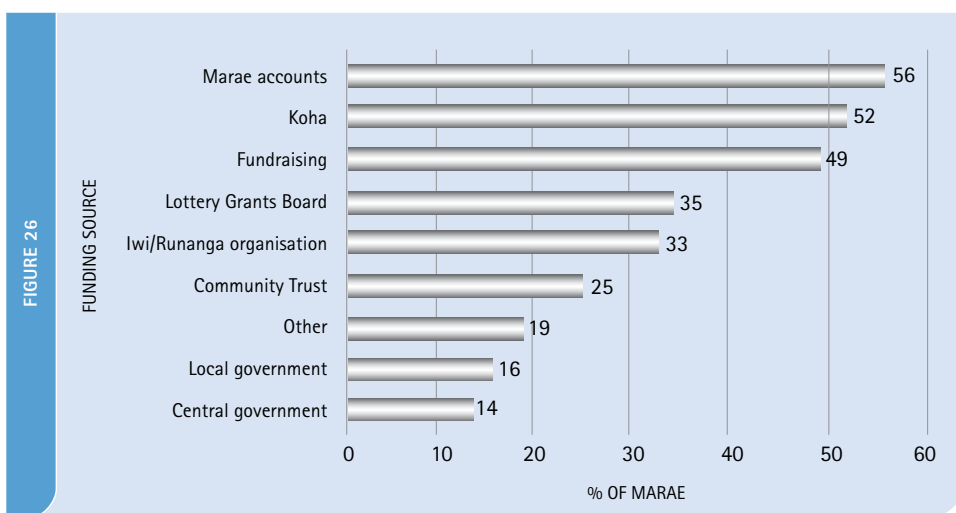
% OF MARAE

Note: Figures do not add to 100% because marae could give more than one response

PAID AND VOLUNTARY WORKERS

Few marae (15%) had paid employees. Of this group 81% of marae employed between one to five people. In terms of voluntary workers, three quarters (76%) of marae had 20 or fewer volunteers.

RELATIONSHIPS

Respondents were asked what formal or informal relationships the marae had with people or organisations that provide resources, support, advice or assistance. Formal relationships were defined as those set out in writing in a contract, memorandum of understanding or similar document. The responses are set out in Table 13.

Table 12: Marae Relationships and Networks

| Organisation	Formal	Informal	Both	None	Total %
Local body or council	31	45	10	14	100
Education Provider	25	45	9	21	100
Te Puni Kōkiri	18	57	12	13	100
Community group	18	45	8	29	100
Social Service Provider	17	61	8	14	100
Māori Wardens Association	13	45	8	34	100
NZ Māori Council	9	26	6	60	100
People/Overseas Organisations	7	37	5	52	101
Other	25	25	12	38	100

Note: Due to rounding, figures may not add to 100 %.

SECTION FIVE: OVERVIEW OF FINDINGS

5
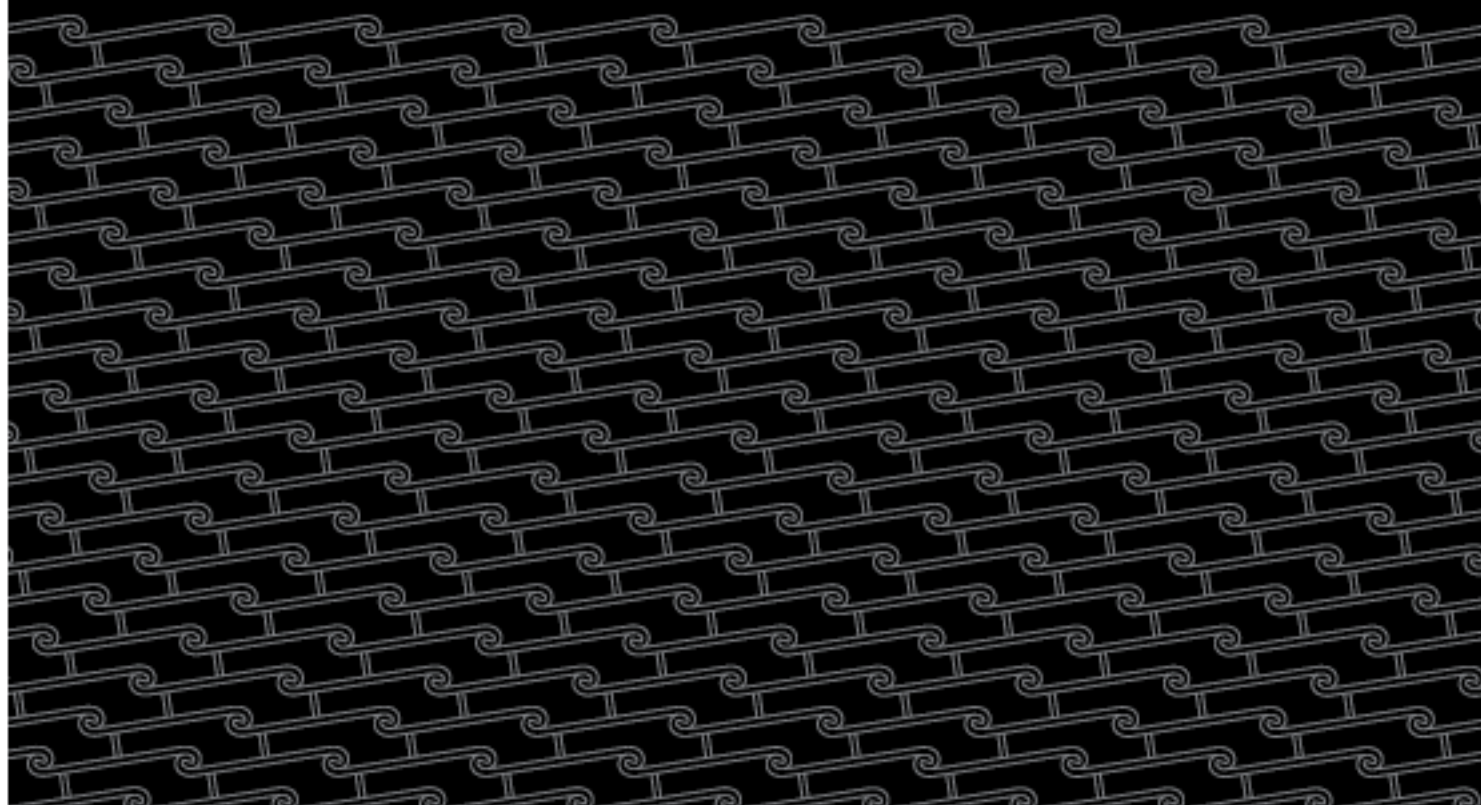
SECTION 5: OVERVIEW OF FINDINGS

This final section is an overview of findings and summarises the key themes to emerge from the project.

The Marae Development Project collected information about the status of marae in 2009. We have organised this information into three sections: cultural infrastructure and capabilities of marae; the physical infrastructure and capacity of marae; and, the administrative infrastructure and capability of marae.

CULTURAL INFRASTRUCTURE AND CAPABILITIES OF MARAE

Marae are a key feature of the cultural infrastructure within Māori society, acting as guardians of mātauranga and taonga and connecting whānau through whakapapa.

The results of the marae development project show that the majority of marae communities are made up of people who share whakapapa connections, with 62% of marae reporting whānau or hapū-based communities and 52% reporting connections to iwi[4]. Other marae reported connections to their local communities (37%) and church organisations (17%). Whakapapa connections were reflected in the use of marae: 88% were used for whānau celebrations and events in the twelve months prior to their participation in the marae development project, and 81% of marae were used for tangihanga over that period. Marae were used on a regular basis, with 35% reporting use 2-5 times per month and 37% reporting use 6 times or more per month.

Marae value the mātauranga Māori associated with their whakapapa, with 95% reporting that knowledge of the whakapapa of the whare tipuna was retained within the marae community, and 96% reporting that whakapapa knowledge about some or all of the whakairo, tukutuku and other taonga was maintained. Many of these taonga are unique, with 69% of marae reporting that all their taonga were originals. The condition of taonga was an issue for many marae. Marae communities make an ongoing investment in maintaining and developing the mātauranga Māori associated with their marae, with 79% undertaking a wānanga about the history, tikanga or kawa of their marae during the twelve months prior to participation in the marae development project.

The majority of marae communities (63%) reported that they had sufficient numbers of kaikaranga and kaikōrero to support hui on their marae. However, significant numbers of marae reported that they did not have access to sufficient numbers of kaikaranga (26%) or kaikōrero (31%). Many marae reported that they wanted to undertake training and development for kaikaranga and kaikōrero in the immediate future. Nearly all marae reported that they had sufficient ringawera to host hui during the week and on weekends. However, there was some concern that engagement with marae may be declining, with marae reporting reduced attendance and shorter stays. This suggests that there is an issue about the connectedness of whānau with marae.

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4   Marae were able to identify more than one category of affiliation. This means that percentages do not add up to 100%.

PHYSICAL INFRASTRUCTURE AND CAPACITY OF MARAE

Marae complexes typically included wharenui (95%), wharekai (95%) and ablution blocks (94%)[5]. Some marae also have whare karakia, kōhanga reo and kaumātua flats on site.

For 70% of marae, the oldest structure in the marae complex was more than 50 years old. This reflects the taonga status of marae within their communities and the important continuity they provide across generations of whānau. It also contributes to issues about maintenance of the physical infrastructure of marae (and these issues are exacerbated when the marae is regularly used for whānau and other events). Some 66% of marae reported that one or more of their buildings required a major upgrade. It is therefore unsurprising that restoration or improvement of buildings is a major preoccupation for marae communities, with 80% planning a project of that nature.

In terms of access to energy sources, 94% of marae reported that they were connected to the mains electricity supply. There was limited use of alternative energy sources. The majority of marae (43%) drew water from the local body water supply. Other marae accessed water from springs or wells (20%) or rainwater tanks (14%), or a combination of these sources. A small number of these marae were concerned about the reliability of their water supply. Only 28% of marae were connected to the local body sewerage system, with the remainder (68%) reliant on septic tanks or some other system of waste disposal.

ADMINISTRATIVE INFRASTRUCTURE AND CAPABILITY

The majority of marae (86%) have been gazetted as a Māori Reservation[6]. There is a range of arrangements in place to support the operations of the marae, including charters (61%), constitutions (41%) and trust deeds (41%). In practice, marae tend to be governed by marae trustees. Most marae trustees met on a monthly or bi-monthly basis (48%), while some met on a quarterly basis (30%). Some marae also maintained separate marae committees to oversee particular aspects of the day-to-day operations of marae.

Funding is an ongoing issue for many marae: only 51% reported that they had an annual income sufficient to cover normal operating costs. For other marae, fundraising was an ongoing challenge. Marae typically access funding for a range of sources, including: hosting events (90%) and contributions from iwi authorities (48%). Marae typically maintained annual accounts (93%) and provided financial reports to their communities on a regular basis (90%). In addition, some 72% of marae had their accounts audited on an annual basis. Given their financial position, some marae struggle to arrange insurance for their buildings and taonga. Some 66% of marae have replacement cover for buildings, but only 41% have cover for their taonga.

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5   When marae reported that they did not have these buildings, it was typically because the buildings were under construction or repair at that time.

6   Under s338 of Te Ture Whenua Māori Act 1993, land can be set aside as a Māori Reservation. These sites can be used for a range of cultural and community development purposes, including: marae, urupā and wāhi tapu.

NEXT STEPS

Te Puni Kōkiri recognises Māori culture as the foundation for Māori succeeding as Māori, more secure, confident and expert in their own culture. As noted above, marae are a key feature of the cultural infrastructure within Māori society. On this basis, we recognise that we have a role to play in supporting marae to identify and pursue their own development needs and aspirations. Over recent years, we have undertaken a range of initiatives to support marae development, including: the provision of advice and training to marae about governance and funding; support for the conservation of marae taonga; and, the development of the maara kai programme to revive community gardens at marae. Looking forward, the findings of this report will help to shape Government support for marae in the future.

GLOSSARY

Haka - to dance, perform the haka, perform

Hapū – clan, section of a large tribe, secondary tribe

Hui – meeting, gathering, assembly

Iwi – tribe, people

Kaikaranga – caller, the woman (or women) who has the role of making the ceremonial call

Kaikōrero - speaker, narrator

Kapa Haka – group performance of traditional and contemporary Maori song and dance; includes waiata (song), poi (a light ball on a string of varying length which is swung or twirled rhythmically to sung accompaniment) and haka

Karanga – call, summon, welcome

Kaumātua - adult, elder, elderly man, elderly woman, old man

Kawa – marae protocol

Korowai – cloak, mantle

Kōwhaiwhai – decorative scroll patterns painted on rafters in wharenui (meeting house)

Kuia - elderly woman, grandmother, female elder

Mahi toi – art, craft

Marae – meeting area of whānau

Mātauranga – knowledge, wisdom, ways of knowing

Mau rākau - arm, wield weapons

Pakiwaitara – legend, ancient story, myth

Ringawera - kitchen worker, kitchen hand

Rūnanga – Tribal Authrotiy

Tangi, tangihanga – funeral rites for the dead

Taonga – a treasured possession, including property, resources, and abstract concepts such as language, cultural knowledge and relationships

Te katoa – everything, in entirety

Te reo, te reo Māori – Māori language

Tikanga – traditional rules for conducting life, custom, method, rule, law

Tikanga Māori – Māori traditional rules, culture

Toi – Art, craft

Tokotoko – Staff, rod

Tukutuku – ornamental lattice work between the upright slabs of the walls in a meeting house

Tupuna whare – ancestral house, meeting house

Urupā – cemetery, burial place

Wāhi tapu – scared place

Waka - canoe

Wānanga – tertiary institution; traditional school of higher learning

Whaikōrero – traditional oratory on the marae; formal speech-making

Whakaahua – photograph, illustration, portrait, picture, shot (photograph), photocopy

Whakairo – carving, carved object; to ornament with a pattern

Whakapapa – genealogy, ancestral connections, lineage

Whānau – family, extended family
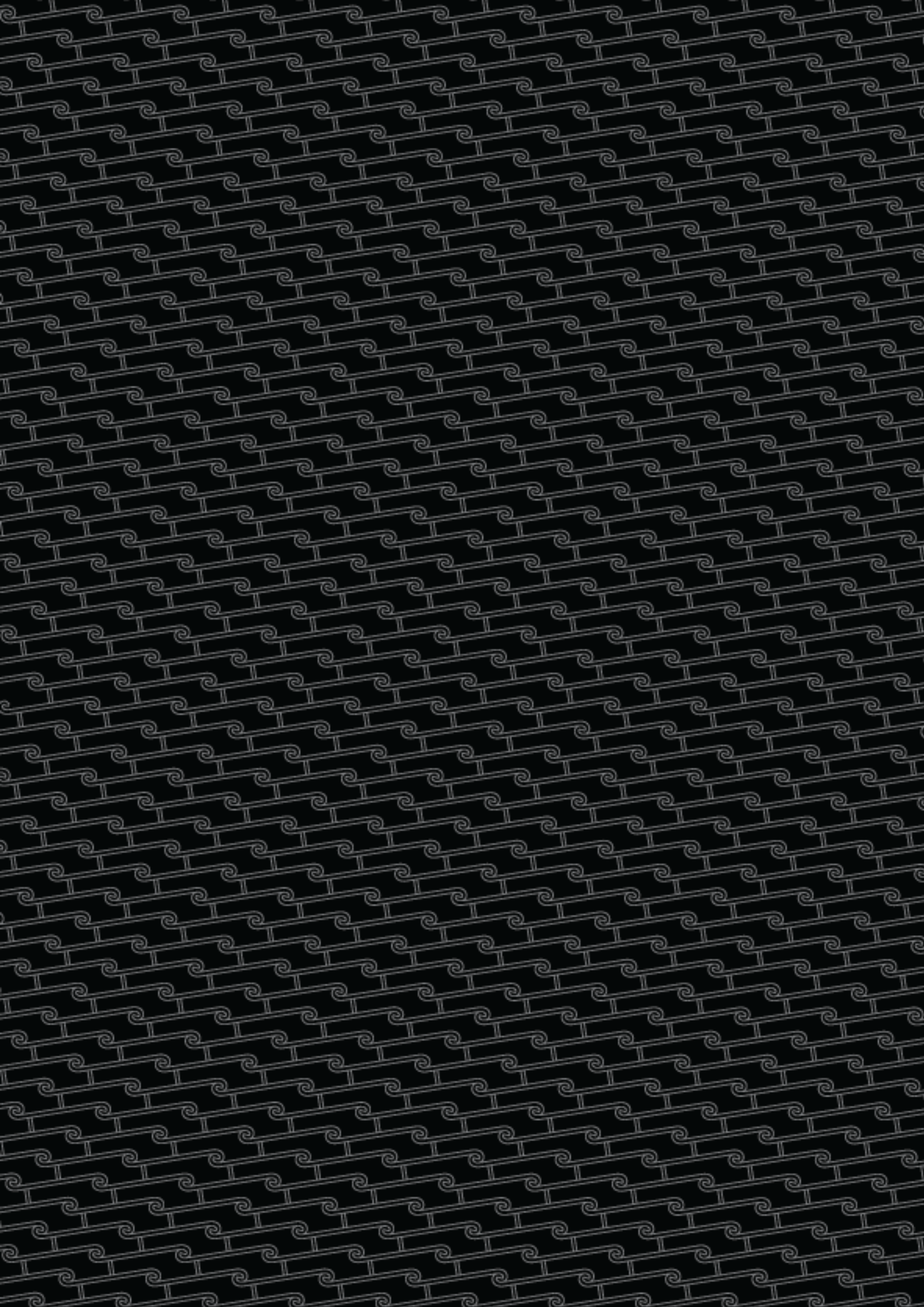
Whare karakia - church (building), house of worship

Whare taonga - museum

Wharekai – dining hall

Wharenui – meeting house

Wharepaku - Toilet