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| Waiwhetu Marae Strategic Plan 2011-2020 |



**Waiwhetu ki runga!**

**Waiwhetu ki te rangi!**

**He tipua ki te ripo!**

**He kaitiaki ki te whenua!**

*(Waiwhetu above! Waiwhetu below!*

*A phenomenon in the ripple! A guardian on land!)*

Whakamārama o te Koke Kōrero:

As long as the stars continue to shine in the heavens, the reflections in the water will forever remain, confirming Waiwhetu's existence from time immemorial. The ripple symbolizes a phenomenon of importance, namely the many manuhiri that have traversed up Waiwhetu river. This part of the koke kōrero acknowledges and confirms that first part, that as long as people continue to come to our marae, the guardians of the land namely, Ngāti Hamua, Te Matehou, Puketapu and Mangatuku will continue to exercise and practise of Manaaki Tāngata *(e.g. King Tuheitia to the 50th Anniversary of our Marae, the Kōhanga Reo Movement)*

**Part One:**

**Ko tā te rino i wawahi ai, mā te rino ano hei honohono.**

**Ko tā te kakaka i haehae ai, mā te kakaka ano hei tuitui.**

*(What the Pākehā sought to disrupt, the Pākehā will seek to restore.*

*What the Māori has lost, the Māori will strive to regain.)*

**The People of Waiwhetu**

The people of Waiwhetu have an eternal affinity emanating from out of Te Kāhui Maunga and the inter marriage links with the waka immigrants, particularly with the Aotea, Kurahaupo and Tokomaru waka.

The arrival of Captain James Cook witnessed the last and true practises of a bygone era and the commencement of the colonisation of a country bringing about imperialistic behaviour. The introduction of the gun by the colonisers to tribal warfare ravaged throughout the land where whole tribes were annihilated and prisoners taken by those tribes who befriended the colonisers at the early stages of settlement.

After the fall of Pukerangiora in 1831, the following year a large number of hapū throughout north Taranaki departed Otaka Pā trekking south along the Whakaahurangi track leaving their homeland for Kapiti and further south into Te Whanganui-a-Tara. This was to be the last of the Taranaki heke south known as Tamateuaua which took place in early 1832; settling in Wellington occupying the inner western harbour around Pipitea, being the stronghold of Ngāti Hamua/Te Matehou. Settler arrival not only created opportunities but also brought about numerous disputes over land ownership. In 1847 the McCleverty Deed had a major impact on Māori, forcing them from their lands to wastelands with the intent of colonising Māori out of existence. For the people of Waiwhetu we were shafted by the Crown from Pipitea and relocated on wetlands. These lands are somewhat different today than what they were 164 years ago.

**He maru ahiahi, he muri te maru awatea, he paki arohirohi kei mua**

*After the shades of evening, comes the dusks of dawn, whilst before comes the shimmering glory of a fair day*

**Parihaka Influence**

The rise of Parihaka emanated from colonial and imperialistic behaviours of dominance thereby relocating inland from the sea coast. This was the only alternative to distance themselves from the coastline to avoid colonial bombardment. This inland community lived peacefully for a decade rising to prominence for its economic support to the township of Waitara, New Plymouth and local settler communities. Becoming a threat to British imperialism, legislation was enacted to bring about one of the darkest days in New Zealand history of which media were denied entry into the settlement. However, a few ran throughout the night to be hidden among the homes where they could record what took place on that fateful morning of 5 November 1881. Parihaka was a peaceful community based on communal living. Many iwi throughout Aotearoa converged onto Parihaka in their stance against legislation due to colonial greed to confiscate as much Māori land as possible. The community of Parihaka had a population well over 2,000 iwi representatives from throughout Aotearoa.

**E Whiti, e Tohu takoto ki raro rāpua te mea ngaro…**

*Oh Whiti, Oh Tohu, lay down seek those things that have been lost…*

*(He tongi nā Kingi Tāhwiao)*

**Tohu Kakahi & Te Whiti o Rongomai**

For this reason many iwi supported the Parihaka prophets Te Whiti-o-Rongomai and Tohu Kakahi and their stance by way of pacifist movement for land retention and tino rangatiratanga. They both leaders played an influential role during their time.

This form of resistance was to prove beneficial many years later for the Indian people through Mahatma Ghandi for freedom.

Te Whiti-o-Rongomai and Tohu Kakahi were well versed and familiar with both the Māori and Pākehā world. These men were men of principle that stood for the good of all, not based on the colour of their skin However, prior to the Parihaka prophets there were Taranaki chiefs who made major sacrifices for the greater purpose of mana motuhake.

The principles and the community of Waiwhetu are based on the philosophies and life style of Parihaka.

Both Te Whiti-o-Rongomai and Tohu Kakahi adorn the walls of Arohanui ki te Tāngata alongside both the second Māori King Tawhiao and the founder of Pai Marire Te Ua Haumene.

**Mongamonga noa iho te hiriwā me te koura i te kurukurutanga o taku raukura e**

*Silver and gold will only bruise when pelted against my raukura*

**Te Raukura**

The founding principles of Parihaka are imbued through the symbol that distinctively identifies Taranaki in their travels throughout the world through the wearing of the Raukura. The korero pertaining to the principles of the Raukura shall be left for another occasion, however, the wearing of the Raukura embodies the following scriptures taken from the bible, representing

**He honore he kororia ki te atua,**

**he maungarongo ki te whenua,**

**he whakaaro pai ki ngā tāngata katoa**

*(Honore and glory to god on high, peace on earth and goodwill to all men)*

The teachings and philosophies of the Raukura are a reminder of what they represent ensuring that there is goodwill to all mankind. Although a somewhat simple philosophy, the contexts and its actions are often forgotten during times of disputes and dissent towards others. This is an important forever statement that will continue to remind us of our behaviour towards one another, a master challenge in itself.

The meeting house located out at Waiwhetu, Lower Hutt encapsulates and embodies the principles of the Raukura through its name, Arohanui ki te tangata *(Goodwill to mankind)*, representing humility in the eyes of adversity a gift bestowed unto the nation.

**Ngā Kaupapa Kōrero**

**Huakina te tatau o te whare, kia kite atu koe e hora ana ngā hua o te ngākau**

*Open the door to the house, so that you may see the abundant fruits of the heart*

The following are a set of guiding principles based on the Māori psyche and world view that supports the kaupapa of Waiwhetu marae to support and enhance whānau, hapū, and iwi members and the communities that they serve:

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| Whanaungatanga | Developing initiatives to maximise the contribution of whānau and hapū members and other networks to enhance the wellbeing of the marae. |
| Whakapapa | Ensuring that whānau, hapū and iwi connections are identified to enhance the marae and the community that it services. |
| Pūkengatanga | Ensuring that activities contribute to the discovery and rediscovery of Māori knowledge and understanding, thereby enhancing whānau, hapū and iwi members and the wider community. |
| Kotahitanga | Creating plans and objectives that encourage whānau, hapū and iwi members to manaaki the marae and its community to deliver quality outcomes. |
| Wairuatanga | Valuing the enrichment and satisfaction that arises out of Māori knowledge and activities that are spiritually and emotionally uplifting and enriching. |
| Kaitiakitanga | Meeting the expectations of whānau, hapū and iwi members through nurturing and encouraging them in a safe and supportive environment. |
| Ūkaipōtanga | Providing an environment and opportunities that promote a sense of identity, pride and contribution to whānau, hapū, iwi and the community. |
| Manaakitanga | Delivering quality services with exceptional facilities for whānau, hapū, iwi members and its community. |
| Rangatiratanga | To continue to develop leaders who contribute to embracing and uniting whānau, hapū, iwi members for the long term sustainability of the community |
| Te Reo MĀori | To create and develop opportunities where whānau, hapū and iwi members are able to practise and be supported in their pursuit of Te Reo Māori both on and around the marae and the community that it serves. |

**Part Two:**

**Introduction**

A thriving marae community is central to the future of Arohanui ki te Tangata Marae. We will know we have achieved this when the people of this community are connected to each other, have knowledge of their whakapapa, history and taonga, where families are strong and confident, are equipped for living in the present and are working together to shape the future of Arohanui ki te Tangata.

Part two of this document outlines a journey that the Trustees of Arohanui ki te Tangata Marae (the Trustees) are planning for the people of the Waiwhetu Marae community for the period 1 July 2011 – 30 June 2020.

Starting with an outline of the moemoea expressed at the 50th Anniversary of the Marae, strategies for the next ten years are then outlined, followed by a prioritised action plan for the next twelve months.

The Trustees will know they have been successful guides on this journey when evidence of a strong Marae community is plain for all to see.

**Haere i runga i te waka, kei pariparia te tai mōnenehu**

*The pathway to the goals that you seek let them not become over whelmed by the turbulent wave. (When pursing a goal or dream do not allow obstacles to hold you back. Be determined to achieve those dreams)*

**50th Anniversary Workshop Summary**

A number of workshops were held during the recent 50th anniversary of the Marae. Some of the comments and themes from the workshops are summarised below:

* Learn our past - learn our waiata, learn the history, learn the struggle and injustices of our tupuna
* Don’t take the marae for granted, nothing will happen unless we make it happen -
* Remember the teachings of Te Whiti and Tohu
* Our past has shaped our future – given us awareness of our responsibilities, taught us whanaungatanga
* When looking to the future - lets be courageous, think outside our comfort zone, challenge our own thinking, have collective leadership and work collectively within our own tikanga
* We need to think how we can support our aspirations, unite the people, have open dialogue while showing respect to each other
* Whanau Ora is our kaupapa
* Lets be positive role models for our tamariki and encourage them to be healthy and do well in education, art and sport
* We want our tamariki and rangitahi to be proud of who they are and where they are from
* Lets look after our old people, we have seen the hard work and determination of those who have gone before us – more kaumatua facilities and accommodation
* We want a drug free community
* We want to strengthen our ties with Taranaki and with wider Atiawa Whanau
* Strengthen mana motuhake – be self sufficient and self determined, get our land back, and develop our papakainga,
* Support each other in times of celebration, crisis, natural disasters, tangi and hardship
* Our children have different dreams to us, we need to encourage these and ensure that the marae supports and reflects their dreams as well
* Lets continue to learn together – wananga, te reo maori

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| **Tekau Tau - Rautaki Whainga** | **Achieved by** |
| * Weaving the Marae and Waiwhetu entities together | * Working with staff and volunteers to understand the vision of Arohanui ki te Tangata connected to the community * Working with associated Waiwhetu entities to develop an appropriate model for supporting Arohanui ki te Tangata (see Appendix one - Arohanui ki te Tangata at the centre) * Developing and promoting innovative and responsive marae and community based services * Promoting a healthy marae community by developing a simple set of healthy eating, healthy choices and healthy lifestyle programmes and resources * Increasing the level of credibility with the community at large and both funders and consumers of services by demonstrating a thriving marae community in action |
| * He Tikanga Whakamarumaru o Arohanui ki te Tangata | * Embedding Maori values and Te Atiawatanga throughout all aspects of Marae life * Increasing the number of Wananga to pass on knowledge and learn together * Strengthening the relationship between the Marae and the associated entities and activities that occur around the Marae in the Waiwhetu community (see Appendix one - Arohanui ki te Tangata at the centre) |
| * Connecting with the community | * Developing a range of people to lead new and traditional Marae activities * Wananga to gather ideas for activities that will connect the marae with the community |

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| * Nurturing the people | * Identify ways to look after Kaumatua and Kuia * Listening to the next generation and finding ways to bring them on the journey * Illuminating pathways for tamariki and rangitahi to connect and contribute to Marae life * Wananga to gather practical ideas for providing practical support to each other and for increasing self-sufficiency (gardening, small business ideas, cooking etc) |
| * Developing and implementing a long-term management plan for the Marae | * Succession planning for ‘key’ roles within the Marae – speakers, kaikaranga, kitchen, building and plant maintenance, co-ordination, management, planning, fund raising & finance * Developing and implementing a 10-year property maintenance plan (including a replacement plan for key kitchen, laundry and office plant and equipment) |
| * 3-5 year workforce development strategy | * Developing a Human Resource Manual specifically for Marae based services, providing a framework for employing and developing a professional workforce * Work with staff and volunteers to identify and work towards their own personal professional development goals * Develop a plan of action for increasing the level of professionally qualified staff working in Whanau Ora services |

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| **Tikanga Tatai July 01.14-30.06.15** | | | | |
| **Key Tasks** | **Actions** | **Milestones** | **Responsibility** | **Review** |
| 1. Weaving the marae and Waiwhetu entities together | * Arrange hui with associated Waiwhetu entities to develop an appropriate model for bringing entities together under the mantle of Arohanui ki te Tangata * Prioritise an action plan for bringing the management of Te Aroha Sport association and Arohanui ki te Tangata together | * Priority for this period was * Te Ra o Te Raukura * Regatta/Koroneihana * Kokiri Centre * Atiawa Cresent Papakainga Housing * Work towards developing a model for bringing entities together under mantle of marae * This stream of work will need to be ongoing over a number of years | Te Ranga Hau Runga | June 16 |
| 1. Trustees, staff and volunteers working together to strengthen management systems | * Review level of compliance with the policies & procedures developed by TROTW for use at the Marae   + Review one set of policies every three months | * Findings written up within 1-week of each review * Set a regular agenda item at Trustee meetings to discuss review findings * Sub group of Trustees to work with staff and volunteers to develop action plans to remedy any non-compliance issues | Trustees provide voluntary services | Dec 14  June 15  June 16 |

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| **Key Tasks** | **Actions** | **Milestones** | **Responsibility** | **Review** |
| 1. Develop Marae specific Operational Guidelines and Policies | * Prioritise development of HR & Health & Safety policies | * Develop an HR manual to include   + outline of employer and staff responsibilities   + draft employment contracts   + performance management criteria,   + outline of entitlements   + code of conduct etc | Marae Manager/Chairman | 30.06.16 |
| 1. Empower Trustees to understand and apply the role of governance appropriately | * Develop Governance Guidelines * Undertake Governance training | * Develop Kaupapa Maori Governance Training Policy on Intellectual Propery rights needed   + resources and 1-day training package * Delivery of 2x ½ day Governance training courses completed | Trustee’s and Who? | December 11  June 13  June 14  June 15 |

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| **Key Tasks** | **Actions** | **Milestones** | | **Responsibility** | **Review** |
| 1. Workforce development plan | * Arrange 2-hr hui between trustee sub-group, staff and volunteers to identify skills needed at the marae * 1-1 between manager and staff and volunteers to identify individual development goals * Manager and trustee sub-group to identify priorities and options for workforce development | | * Minutes from hui identify the skill sets needed at the marae * Each staff member and volunteer has a record of personal development goals * Manager & trustees identify suitable options for address the development goals of staff and volunteers | Work in progress | Dec 15  June 16  June 17  June 18 |
| 1. Develop a 10-year maintenance plan for the Marae | * Prioritise funding to engage contractor to develop 10-year maintenance and plant replacement plan * Year 1 & 2 priorities to cover   + Storage space   + Insurances cover (reduction this period)   + Kokiri Whare completion   + Solar Panelling for roof | * Funding for maintenance plan prioritised and set aside * Contractor engaged to develop plan by .... * 10-year Maintenance and plant replacement plan completed -work in progress. * Achieved in this period: * New washing Machine and freezer * Drier repaired/ windows/toilets. * New mattresses/ Koha of new Pillows * New vaccum cleaner/ New LED lights. | | Trustees | May 16  June 16  June 16 |

Marae Managers Report. Period 01.07.15-30.06.16.

1.Financial Reporting. Financial budget for the next financial year is attached. The budget is against what we know the contracts are worth and valid through to 30.06.16. The marae hui are set within the budget at one hui per month returning $5,000 per month.

Delegated Authority is assigned to Kura Moeahu, Wiki Ratu and Patsy Puketapu along with Wirangi Luke.

Operational Delegation of approval is endorsed by above.

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2. Personnel of the Marae. 3 FTS( Full-time) 2 part-time people (1 @ (20 hours) per week and 1 @ 15 hours per week .)

All personnel paid from Contracts, Runanga and MSD have a contractual requirement to meet the contracted outcomes.

Personnel are employed on a year to year basis according to contract availability and or rollover of such.

The hireage of the marae Hui hui is utilised to maintain the marae and the Requirements of Insurance, Power and maintenance and building warranty fitness , fire and health regulation standards. Marae Staff are employed on the same basis as the contracted Kaimahi but reporting is against the strategic plan for the marae.

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3. Governance manual for Trustees. This needs attention. No reviews since 2014 and a policy for intellectual property rights is required.

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4. Booking protocols.. We have been looking at several examples of other Marae booking systems and are still trying to work through this.

At present all bookings are co-ordinated through the Marae manager.

5. Property or maintenance of the marae.

The following are our service providers:

Insurance cover for the marae....... Allfinaz - Matt Reid.

Lawns. Marae/ Kokiri area/front of Te Maori... Kerin Herlihy

Plumbing........ Grant Plumbing

Electrical James Logan

Windows Whittaker Glass

Bin Owyak Porirua

Alarms (fire and exit) Sue RamageGUARDIAN ALARMS WELLINGTON LIMITED

Cooking equipment complete engineering- Chris

Scaffolding for wharenui lights Katrina Noda [office@workzone.net.nz]

Annual building warrant **Agnes Petersen**Building Compliance Manager

IQP 327034 Certa  Engineering Ltd

Refridgeration Cowleys, Wellington.

Trap for grease waste Maintenance CO  
Toilets servicing Cannon Hygiene

Dryer Mr Taylor, Lower Hutt.

Contracts:

**Appendix One:**

