

Tūranga ki te marae, e tau ana

Reimagining marae-based kāinga in Tāmaki Makaurau



A resource to support urban marae-based
housing developments

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FRONT COVER IMAGE
Te Puea Memorial Marae
(Te Rawhitiroa Bosche)

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Te Puea Memorial Marae

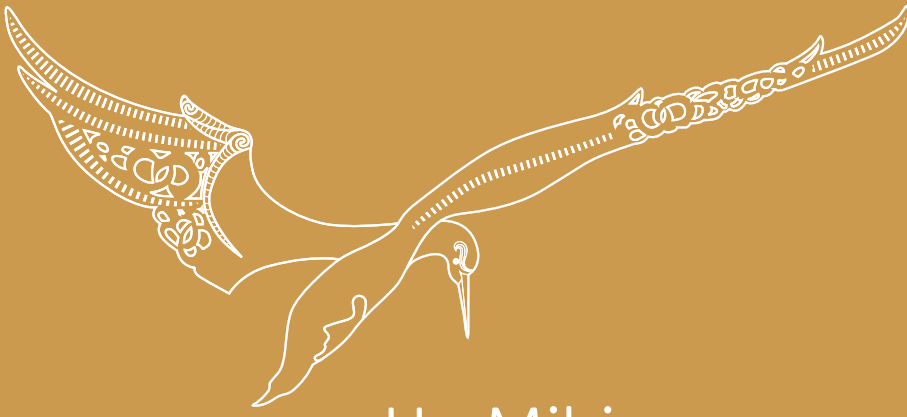
**BUILDING BETTER
HOMES, TOWNS
AND CITIES**

Ko Ngā wā Kainga hei
whakamāhorahora

National
Science
Challenges

Tūranga ki te marae tau ana

Reimagining marae-based
kāinga in Tāmaki Makaurau



He Mihi

Whakarongo ki te tangi a te mātūi, “Tūi, tūi, tūi tūia!”
Tūia i runga, tūia i raro, tūia i roto, tūia i waho.
Tūia rātou kua mene atu ki te pō uriuri, ki te pō tangotango, ki te pō e oti atu ai.
Tūia te here tangata ki te whai ao, ki te ao mārama
Tihei mauri ora!

He korōria ki te Atua, he maungārongo ki te whenua, he whakaaro pai ki ngā tāngata katoa.

Kia whakahōnoretia tō tātou Kingi e noho mai i runga i te ahurewa tapu.

Whakatairangatia te kauwae o Te Paki o Matariki me tōna kupu ākina, “Ko te Mana Motuhake”.
Rire, rire, hau. Pai mārire.

A kāti, me mihi ka tika ki te whānau whānui o Te Puea Marae, nō koutou te orokohanga o te kaupapa rangahau nei.

Ōtira ki ngā marae katoa o Tāmaki Makaurau e hāpai ana ngā tāonga tuku iho ā kui mā, ā koro mā mo ngā uri whakatipu kia whai tūranga ki tēnei ao hurihuri.

Tēnā koutou katoa



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Introduction

Ko te whare e tu ana ki te paenga, he kai nā te ahi.
Ko te whare e tu ana ki te pā tuwatawata, koinā te
tohu rangatira.

The house that stands alone is food for fire. The
house that stands within the fortified pā signals a
chiefly presence.

Marae have always been integral to Māori whānau and communities and throughout the ages, marae have continued to adapt to new contexts. Yet the value of marae as sites of Indigenous cultural innovation are only beginning to be more widely recognised in Aotearoa / New Zealand society. In the past decade, the responsiveness of marae to manaaki during times of crisis has put marae in the media spotlight, with marae across the country providing emergency accommodation in civil-defence emergencies during floods, earthquakes and threats of fire (Lee-Morgan & Hoskins, 2017). Their agility, cultural and physical infrastructure have enabled marae to respond to community needs in such emergencies, demonstrating the potential and continued capacity of marae to act as key community hubs in our contemporary context.

With the current high cost of living, unaffordable rental and house prices in Tāmaki Makaurau (for the majority of Māori whānau), marae have come to the fore as significant contributors to the Māori housing spectrum. Many marae in Tāmaki Makaurau (Auckland) and throughout the country are actively seeking marae-based kāinga solutions for whānau, hapū, iwi and communities, and many marae have shown an interest in providing both transitional and long-term marae-based housing.

The intent of this book is to support marae, primarily in Tāmaki Makaurau, who are interested in developing their own unique housing solutions. The name of this book, *Tūranga ki te marae e tau ana*, derives from the whakatauki “He tangata ako i te whare, tūranga ki te marae, e tau ana”, which says that the person who is nurtured at home feels comfortable and confident on the marae, and the world (Woodward, 2019). With an emphasis on “tūranga ki te marae”, this book calls to attention the importance of the world of the marae, not just as a cultural bastion (Walker, 2004) but as a critical site for our contemporary, culturally connected lives. The potential for housing developments as a part of the marae brings together the importance of of the kāinga (village) in relation to the marae, as highlighted in the aforementioned whakatauki.

The first book in this series, *Ahakoā te aha, mahingia te mahi: In service to homeless whānau in Tāmaki Makaurau*, a report on the Manaaki Tāngata Programme at Te Pūea



ABOVE
Figure 1. Te Puea Memorial Marae Master Plan aerial view
Source: designTRIBE

Memorial Marae (Lee-Morgan, Hoskins, Te Nana, Rua, and Knox, 2019) provided an overview of a kaupapa Māori, grassroots, marae-led initiative that sought to solve local housing issues for our most vulnerable homeless whānau. The Manaaki Tāngata Programme created by Te Puea Memorial Marae (TPMM), now in its fourth year, exemplifies ancient Indigenous innovation in the contemporary context. Like other marae in Tāmaki, not only is TPMM looking after whānau in need of support and shelter, but designing and building a new transitional marae-based housing development onsite to meet the aspirations of the marae whānau. New marae-based kāinga solutions that seek to accommodate the cultural, spiritual and physical needs of our whānau are the inspiration for this book.

This book is presented in three parts. Part One sets out the importance of marae in the unique context of Tāmaki Makaurau, and provides an overview of Māori, marae and housing in the region. Part Two, 'Reimagining Marae', introduces six innovative marae-based kāinga typologies based on contemporary cultural and social needs of whānau, and potential opportunities latent in marae sites in Tāmaki. The third and final part sets out some practical steps to consider for those who are interested in pursuing marae-based kāinga solutions. This includes a discussion of governance matters, leadership issues, Auckland Unitary Plan and Auckland Council regulations as well as financing opportunities.

While the focus of this book is housing, the whakatauki that begins this Introduction reminds us that in te ao Māori, houses (and people) were never built to stand in isolation. Rather, whare were to be located in relation to the pā for communal living. Today, for many of us living in urban areas, we continue to require the support of marae environments.



Part 1

The context: Māori housing in Tāmaki Makaurau

Background



Marae are an established part of our cultural landscape, icons of Māori identity, and cornerstones of cultural heritage that make modern-day Aotearoa unique (Kawharu, 2014). According to Te Puni Kōkiri (2018) there are approximately 1100 marae operating throughout Aotearoa, with 64 active marae located in the Tāmaki Makaurau (Auckland Council) region. Even in the sprawling urban context of Tāmaki, the cultural institution of marae continue to play central roles in the lives of Māori whānau, hapū and iwi, as well as wider communities.

Traditionally marae were the heart of the kāinga, which did not refer to an individual home or house but to the village and a collective way of life. The two derivations of the term kāinga refer to ahi kā (kā-i-nga) as the location of the home fires and secondly kai-ngā suggests, the kāinga or pā kāinga were based in close proximity to the (ngā) food (kai) sources. This is true whether the marae were near the sea, rivers, lakes, streams, bush, and / or fertile soil for growing kai. Within the kāinga, whānau living ensured the wellbeing of all of the hapū, iwi and community (Tapsell, 2014). In the context of colonisation, the kāinga became even more important to Māori survival, especially to whānau, hapū and iwi that were directly affected by the land wars and subsequent land confiscations.

Importantly, the kāinga also ensured the sustenance of the marae. The marae ātea, in turn, occupied “a commanding position within the protection of the pā, [that] provided both physical and spiritual leadership to its local kin-community or kāinga” (Tapsell, 2014, p. 40). However, as marae evolved in the late 19th century to become a set of communal buildings surrounding the marae ātea, individual dwellings became progressively more separated from the pā kāinga, especially in Tāmaki Makaurau where pressure on Māori land became progressively more intense (Waitangi Tribunal Ōrākei Report, 1987).

Tangata whenua o Tāmaki Makaurau



While there are many different tribal versions of the derivation of the name Tāmaki Makaurau, it is popularly translated as Tāmaki of the many lovers – a reference to the rich and fertile land, a much desired location with easy access to kaimoana and a network of waterways to every part of Te Ika a Māui. The foresight of our ancestors, signalled in its name, has come to fruition as Tāmaki has developed to be the largest city, with the highest housing costs relative to the rest of Aotearoa (Goodyear & Fabian, 2014).

Many waka trace their tribal journeys through waves of occupation in Tāmaki Makaurau over hundreds of years. Indeed, according to many tribal traditions, a number of the famed migratory waka visited Tāmaki Makaurau during their initial explorations of Te Ika a Māui, including Mataatua, Te Arawa and Tainui. Even the great navigator Kupe has left place names commemorating his journey, such as Te Toka Tapu a Kupe at Whatipū and Te Hau Kapua at Devonport.

The people of Te Puea Memorial Marae recognise Tainui as the waka from whose crew tāngata whenua claim descent and thereby assert their tangata whenua and mana whenua status. Oral histories recount that a number of tūpuna aboard Tainui



ABOVE
Te Puea Memorial
Marae

disembarked in Tāmaki including at Ihumātao, where they made their permanent homes, and their descendants have remained there ever since. Some tangata whenua also trace their descent from the ancient, pre-migratory people known as the Patupaiarehe and Tūrehu, who according to tradition have occupied Tāmaki Makaurau since time immemorial.

Today, the following 19 iwi are recognised as holding mana whenua status within the wider Auckland Region:

- Ngāti Wai
- Ngāti Manuhiri
- Ngāti Rehua
- Ngāti Whātua
- Te Uri o Hau
- Ngāti Whātua o Kaipara
- Ngāti Whātua Ōrākei
- Te Kawerau ā Maki
- Ngāti Tamaoho
- Ngāti Paoa
- Ngāti Te Ata Waiohua
- Ngāti Te Ahiwaru
- Ngāi Tai ki Tāmaki
- Waikato-Tainui
- Ngāti Whanaunga
- Ngāti Maru
- Ngāti Tamaterā
- Te Patukirikiri
- Te Ākitai Waiohua¹

¹See <https://www.imsb.maori.nz/nga-maori/mana-whenua/>

According to the 2013 Census, only 16% of Māori in Tāmaki are mana whenua, with 69% taura here and 15% taunga hou (Stats NZ, 2013). 'Taura here' is a term sometimes used interchangeably with 'mataawaka', however taura here refers to a connection with iwi and/or hapū away from where a person lives (Ryks, Waa, and Pearson, 2016). Whereas 'taunga hou' is a relatively recent term that was coined by Ryks, Waa and Pearson (2016) to refer to people who identify as Māori, but who are unable or do not choose to link back to their own hapū and/or iwi.

In addition to the processes of colonisation, urbanisation has had devastating effects on tangata whenua. From the pollution of our waterways to the quarrying of our maunga, tangata whenua have experienced significant disconnection from land and sea resources. The rapid increase in the Auckland population also drastically decreased the amount of land available for kāinga to remain connected to marae. Today, mana whenua marae are often physically dislocated from the haukāinga, many have been reduced to living in isolated, usually nuclear-family houses in outlying suburban neighbourhoods.

Māori urbanisation



The mass exodus of Māori from the rural kāinga to urban centres was the most rapid and intense urbanisation of any population in the world (Kukutai, 2013). Prior to 1945, Māori were not eligible for state housing (McClure, 2016) and rather relied on whānaungatanga relationships for support. As a result, during the two decades post World War II, the Tāmaki Makaurau Māori landscape began to drastically change. Whereas 20% of the Māori population lived in Northland and 6% in Tāmaki Makaurau in 1945, by 1966 only 6% remained in the Northland and 29% of the Māori population had instead shifted to Auckland (Pool, 1991, cited in Kukutai, 2013).

In the urban centres during the 1960s, government policies aimed to 'pepper pot' Māori families amongst predominantly Pākeha neighbourhoods to avoid the creation of so-called 'slums', should the Māori population congregate together (Kukutai, 2013). Despite this policy, by the 1970s large, distinctive, low-income Māori and Pasifika communities had developed in Ōtara and Māngere in Auckland, and Porirua in Wellington (ibid.). Between 1936 and 1980, Māori living in urban centres went from 13% to 80% (Groot et al., 2015; Metge, 1995).² Today 84% of Māori live in urban centres, as Tahu Kukutai points out: "Statistically, Māori are unequivocally an urban people" (2013, p. 311).

Tāmaki Makaurau today



Coinciding with the increase in the urban Māori population was the rise of various types of urban marae that began to characterise the Māori landscape, alongside the established mana whenua or hapū based marae that already existed.

Auckland is New Zealand's largest population centre with 1.6 million people residing within the Tāmaki Makaurau region, making up a third of New Zealand's total population (Stats NZ, 2018).

Described as the preeminent example of 'superdiversity', almost 50% of Auckland's population is made up of Māori, Asian, or Pasifika; with 44% of Aucklanders not born in New Zealand (Chen, 2015).

For the purposes of this study, the Tāmaki Makaurau region follows the Auckland Council boundary that is made up of 21 local board areas, from Rodney in the north to Franklin in the south.

The recent rapid growth in the population of Tāmaki has affected housing in the region, making Auckland housing issues distinct (Goodyear & Fabian, 2014). Along with the highest housing costs, home ownership rates are slightly lower in the Tāmaki region than elsewhere in Aotearoa. In 2013, 61.5% of Auckland households owned their own home (or had one in a family trust) compared to 66.2% of households in other regions (Goodyear & Fabian, 2014, p. 10). It follows that Auckland also has the highest proportion of households in rental housing, with an increasing number of children (under 15 years old) residing in rental accommodation. Auckland has the highest proportion of overcrowded houses, with half (49.4%) of the total of all overcrowded houses in Aotearoa (ibid).

In Tāmaki, the housing supply is not able to keep up with the demand. According to Stats NZ (2018 cited in Nannes), in the year ended June 2018, there was a shortfall of 24,864 dwellings.

Auckland's Growing Housing Shortage

Year to June	*Natural increase in population	*Increase from net migration	*Total increase in population	Estimated no. of new dwellings needed	*No. of new dwellings consented	Annual housing shortfall	Cumulative housing shortfall
2012	15,200	6,500	21,700	7,233	4,197	3,036	3,036
2013	14,700	7,000	21,700	7,233	5,343	1,890	4,926
2014	14,200	19,600	33,800	11,266	6,873	4,393	9,319
2015	13,900	29,100	43,000	14,333	8,300	6,033	15,352
2016	13,500	30,800	44,300	14,766	9,651	5,115	20,467
2017	13,800	28,900	42,700	14,233	10,364	3,869	24,336
2018	13,000	25,600**	38,600	12,867	12,369	498	24,864

*Source: Stats NZ, 2018 cited in Nannes, 2018 **Adjusted for rounding.

Māori population in Tāmaki Makaurau



Tāmaki is home to the largest population of Māori people in New Zealand. The largest number of Māori live in Auckland, 169,790 identified as Māori in 2013 (Te Puni Kōkiri, 2018). Furthermore, by 2036 the Māori population in Tāmaki is projected to reach over 200,000 (Independent Māori Statutory Board, 2016).

The Māori community is primarily concentrated in South and West Auckland. Of the 21 Local Board Areas (LBA), Manurewa-Ōtāhuhu; Henderson-Massey; Papakura; Ōtara-Papatoetoe; Māngere-Ōtāhuhu; and Franklin account for nearly half (49.7%) of the Māori population in Tāmaki Makaurau (Independent Māori Statutory Board, 2016)

The highest number of Māori live within the Manurewa-Ōtāhuhu and Henderson-Massey LBAs, with 10,335 (14.5% of the total population) and 16,008 people (15% of the total population) respectively. In contrast, the Ōrākei Local Board has a population of 3600 Māori people, or 4.5% of the total LBA population (ibid).

¹See www.tpk.govt.nz/en/whakamahia/oranga-marae

²Kukutai (2013) notes that 'urban' is a broad term. According to Stats NZ, 'urban areas' in New Zealand range from small provincial towns with as few as one thousand people, to cities like Tāmaki Makaurau with up to 1.6 million.

Māori population by Local Board Area

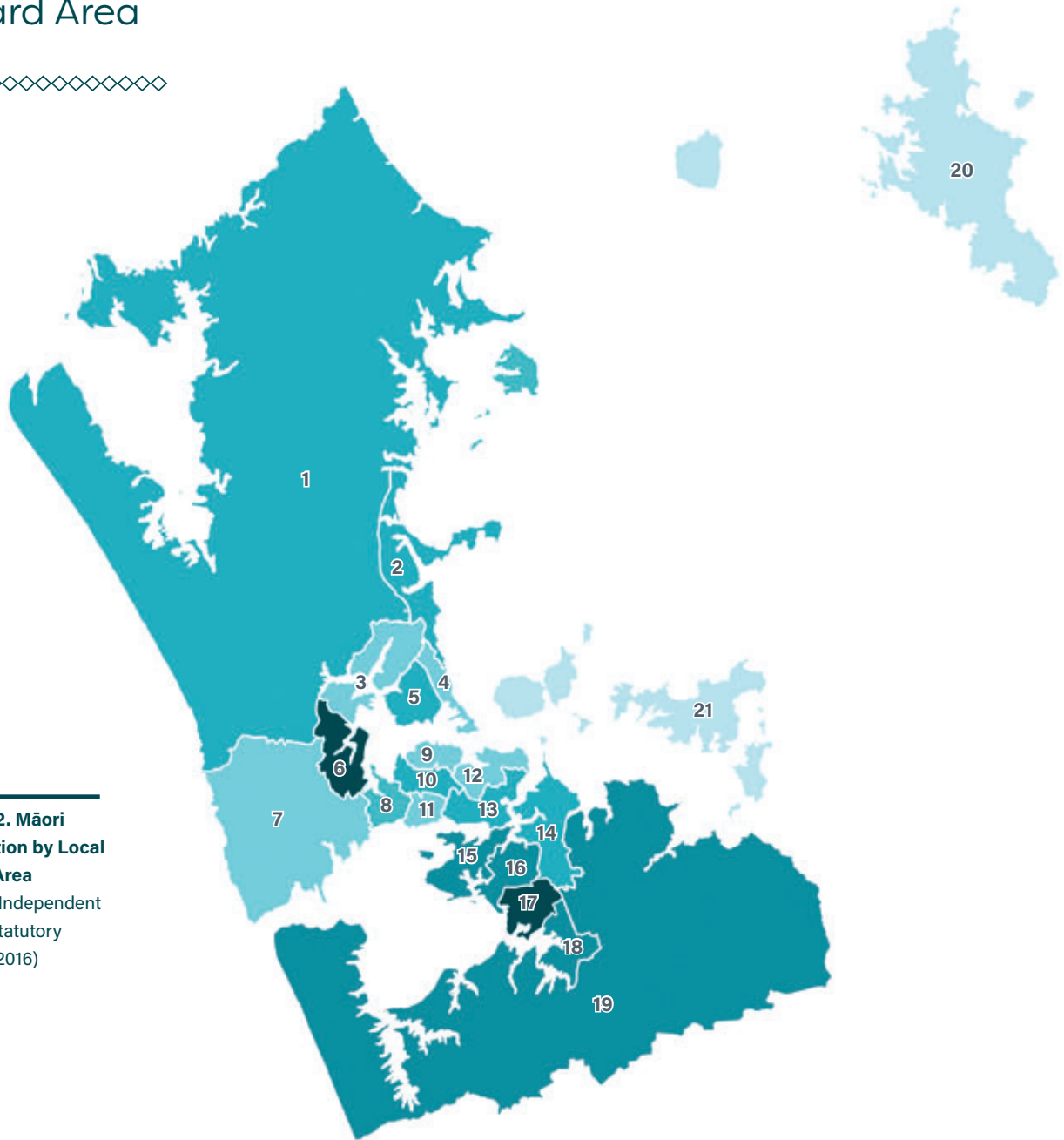


Figure 2. Māori population by Local Board Area
 Source: Independent Māori Statutory Board (2016)

- 168-1038
- 1039-6021
- 6022-9261
- 9262-12465
- 12466-19314

- | | | |
|-----------------------|-------------------------|----------------------|
| 1. Rodney | 8. Whau | 15. Māngere-Ōtāhuhu |
| 2. Hibiscus and Bays | 9. Waitemata | 16. Ōtara-Papatoetoe |
| 3. Upper Harbour | 10. Albert-Eden | 17. Manurewa |
| 4. Devonport-Takapuna | 11. Puketāpapa | 18. Papakura |
| 5. Kaipatiki | 12. Ōrākei | 19. Franklin |
| 6. Henderson-Massey | 13. Maungakiekie-Tāmaki | 20. Great Barrier |
| 7. Waitākere Ranges | 14. Howick | 21. Waiheke |

Māori housing in Tāmaki Makaurau



Māori in Auckland face a variety of social and economic challenges, particularly in South Auckland, where most of the Māori community resides. In Manurewa, for example, Māori are clearly disadvantaged compared to the wider population: the median annual personal income for the Manurewa LBA is \$24,700, whereas the median personal annual income for Māori in the same area is \$21,400 (Stats NZ, 2013). This figure is even more significant when compared to the median annual personal income for European of \$30, 900 in 2013 (Stats NZ, 2013). Māori in Auckland, and in particular South Auckland, are earning less, spending more on housing, and living in lower-quality housing (Independent Māori Statutory Board, 2016).

Like the national Māori demographic, Māori in Tāmaki Makaurau are significantly younger than the general population. The median age of Māori in Tāmaki is 23.5 years old, compared to the median age of the general population of Tāmaki, which is 35.1 (Stats NZ, 2013). This significantly impacts housing, as it shows that over the next 10-30 years there will be a huge increase in young families, students and young working Māori needing accommodation in the city.

Post 1945, the state provision of Māori housing was inextricably connected to the Māori exodus from rural communities to the cities. With the view that Western-style housing would not only improve Māori health but encourage the assimilation process of Māori to Western ways of living, housing became a means to encourage Māori to adopt Pākehā understandings and standards of a 'home' based on a nuclear family model.

While Māori moving from rural areas to full employment in the cities from WWII until the end of the 1980s were reasonably catered for, with both Department of Māori Affairs and State Advances / Housing Corporation homes, from 1990 until the present time Māori home ownership rates have been dropping and housing stress has been progressively increasing (Lee et al., 2019).

Housing stress

In Tāmaki Makaurau, the price of land is outstripping the earning capacity of not just Māori but many of the local populations. In 2018, it was reported that 'Aucklanders need three times the median income to afford a home' (Newshub, 2018). This figure was based on the median house value in Auckland of \$1.2 million and the median household income of \$76,232 in 2018 (ibid).

These problems have been exacerbated by high migration rates and a building industry that is unable to keep up with housing demands (Stats NZ, 2018). According to Barfoot and Thompson Realities (2019), the median house price in Auckland is \$830,000. With the cost of living so high in Tāmaki Makaurau, Māori income disparities indicate why Māori continue to struggle to provide adequate housing for their whānau. This situation also reiterates the need for whānau to live in close proximity to one another in order to provide critical economic and social support.

A lack of adequate housing in preferred suburbs (particularly South Auckland) and frequent moving due to short-term tenancies and changes in whānau and economic circumstances means that families often feel isolated and unable to connect with their communities. In Tāmaki Makaurau, it is believed that 10% of Māori live in overcrowded housing (Stats NZ, 2013) compared to just 1% of Pākehā.

RIGHT

Te Pūea Memorial
Marae aerial view
looking west

Homelessness

The previous National led government (2009-17) denied that there was a homelessness issue, with those who were considered homeless stereotyped as individual rough sleepers suffering from a variety of mental-health issues. In 2016, Te Pūea Memorial Marae (TPMM) helped us to better understand the complexity of the homelessness crisis in Tāmaki Makaurau by opening their doors to anyone in need of shelter. Up to 1 June 2019, 415 people have been housed by the Manaaki Tangata Programme at TPPM (Lee et. al, 2019).

As outlined in the Ahakoa te Aha, Mahingia te Mahi report (Lee-Morgan et. al, 2018), homelessness is an inherent issue driven by the processes of colonisation and marginalisation that have left many Māori landless and, more recently, homeless. TPPM's experience showed wider Aotearoa that homelessness does not only concern the 'rough sleepers' but what can be described as the 'hidden homeless' (Rua, Hodgetts, Stolte, 2017). Hidden from public view, these are the families living in their cars, in garages, in overcrowded homes, sleeping on couches and on the floor. The needs of the hidden homeless is evidenced in the growing number of people on the Ministry of Housing and Urban Development's Social Housing Register, who are ranked by priority. In June 2019, there were 12,311 people registered nationally, 63% increase on the number in June of the previous year. The majority fall into "Priority A considered 'at risk' and include households with a severe and persistent housing need that must be addressed immediately" (MHUD, 2019, p.10). In Auckland alone, there are 4,846 people on the public housing register, and 949 in transitional housing accommodation (MHUD, 2019).

Māori home ownership

Māori home ownership has declined at a faster rate than for the general population, and from a lower base. In the 2013 Census, 28% of Māori adults owned or part-owned their own home, compared to around 50% of adults in the general population (Stats NZ, 2013). Furthermore, 24% earned over \$50,000 annually and 53% of all Māori living in households lived in rental accommodation (Stats NZ, 2013).

Despite the barriers that Māori face in the housing sector, the underlying aspiration among Māori is still home ownership (Waldegrave, King, & Walker, 2006). Home ownership provides the ability to secure tenure, gain capital and move to more desired locations around Tāmaki and beyond. Between 1991 and 2013, the percentage of Māori living in an owner-occupied dwelling declined most in: Whangarei (down 39.5%), Rotorua (down 38.6%), Hastings (down 38.2%), Tauranga (down 37.6%), and Southern Auckland (down 37%) (Stats NZ, 2016).

In Tāmaki, decreases in home ownership between 2006 and 2013 occurred in most Auckland Local Board Areas (LBAs). Of the four LBAs with the largest decreases, three had significantly high numbers of Māori living there – Ōtara-Papatoetoe, Manurewa, and Māngere-Ōtāhuhu (Goodyear & Fabian, 2014 p. 38). Between 1991 and 2013, the percentage of Māori living in an owner-occupied dwelling declined in Southern Auckland by 37 percent.

With home ownership apparently out of reach for most Māori in Tāmaki, and the increasing difficulties in securing affordable rental accommodation, now more than ever Māori require a range of supported accommodation pathways including collective ways of achieving, warm, safe, secure and affordable housing. Clearly there is a need for alternative housing forms and tenure options that can accommodate for Māori in ways that the current system does not.



Marae in Tāmaki Makaurau



Marae are institutions central to Māori culture. They are used for tangihanga, hui, and wānanga as well as civic events, welcoming visiting dignitaries, celebrations and commemorations, legal and state hearings, and tourism. As previously mentioned, iwi and hapū have well-established marae on their lands within the region, while other marae have been built in schools, tertiary education institutions, on a naval base, and in local communities.

Today there are 64 active marae in Tāmaki Makaurau, according to Auckland Council (Independent Māori Statutory Board, 2016). There are eight different types of marae, as follows:

- Church
- Community
- Defence
- Education
- Health
- Mana whenua
- Mataawaka/Taurahere
- Ngā hau e Whā

While mana whenua marae have existed in Tāmaki for centuries, the first urban marae developed was Te Paea Memorial Marae in 1965. This was followed closely by Te Ūnga Waka (by the Auckland Māori Catholic Society) in 1966. High Schools like Green Bay in 1978 became the first secondary school in Auckland to develop their own marae while Te Aka Matua o te Pou Hawaiiki (Tū Tahī Tonū) at the Auckland Teachers Training College was the first Tertiary educational marae in Tāmaki.

As most Māori who live in Tāmaki Makaurau are not mana whenua, the need to be closer to extended whānau and be a part of a community can sometimes outweigh the desire to live in a nicer house. Living in the city can be stressful and isolating, so being near whānau or a significant community hub means they still have connections and a feeling of home in their communities.

Urban marae-based housing developments



Marae in the urban context first began to be supported by central government-funded housing developments from 1965 through a Department of Māori and Island Affairs Kaumātua Flats programme. This was further boosted by Matiu Rata, the Minister of Māori Affairs in the Third Labour Government from 1972-75, with more funding for both home ownership loans and kaumātua flats. Variations on this scheme ran for 24 years, until 1989 with the abolition of the Department of Māori Affairs.

With the first set of Kaumātua Flats developed in Kaikohe in 1965, a report from Northland in 1975 records the changing attitudes to home ownership afforded by this programme.

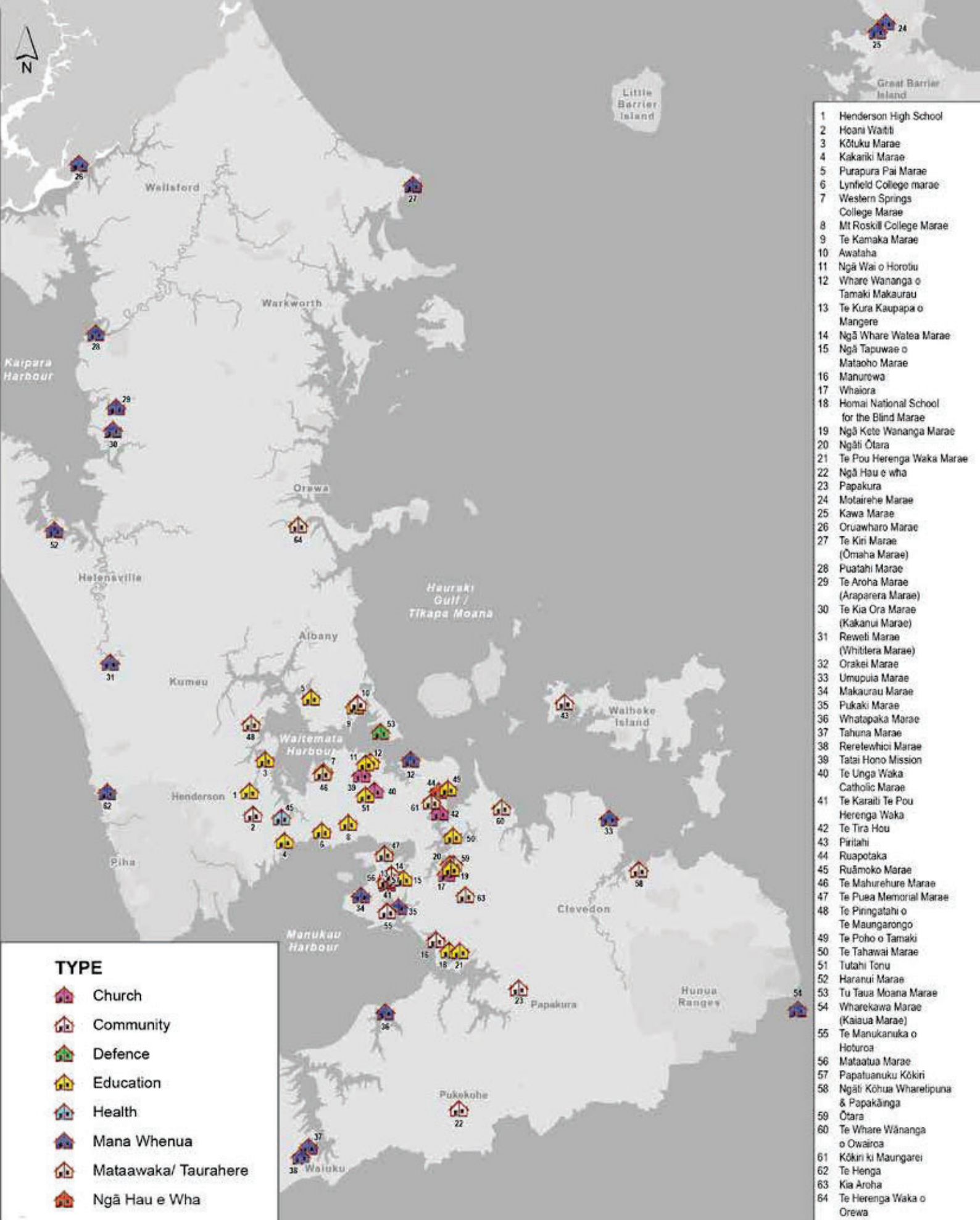
In the past, elderly people have been very reluctant to live in a rental home of any description, preferring in spite of their age to one day own a home of their own. However, since they have experienced living in flats over the last decade, their views have changed to those of praise for such accommodation. Demands are now being made to build this type of accommodation in other rural areas, and there have been a number of people who have come forward offering the Department sections on which to build flats (Te Ao Hou, 1975, p. 43).

While this scheme allowed some urban and a number of more rural marae to develop kaumātua flats either on or nearby their marae sites, central government support for building marae-based accommodation of any kind since 1989 has been limited to a handful of developments through the Te Puni Kōkiri Māori Housing Network (since 2015) and its MBIE and Housing New Zealand predecessors from 1990 (TPK, 2018).

RIGHT.
Te Puea Memorial Marae Cabins

OPPOSITE
Figure 3. Ngā Marae o Tāmaki Makaurau
Source:Independent Māori Statutory Board (2016)





TYPE

-  Church
-  Community
-  Defence
-  Education
-  Health
-  Mana Whenua
-  Mataawaka/ Taurahere
-  Ngā Hau e Wha

- 1 Henderson High School
- 2 Hoani Waiti
- 3 Kōtuku Marae
- 4 Kakaniki Marae
- 5 Purapura Pai Marae
- 6 Lynfield College marae
- 7 Western Springs College Marae
- 8 Mt Roskill College Marae
- 9 Te Kamaka Marae
- 10 Awataha
- 11 Ngā Wai o Horotiu
- 12 Whare Wananga o Tamaki Makaurau
- 13 Te Kura Kaupapa o Mangere
- 14 Ngā Whare Watea Marae
- 15 Ngā Tapuwae o Mataoho Marae
- 16 Manurewa
- 17 Whaiora
- 18 Homai National School for the Blind Marae
- 19 Ngā Kote Wananga Marae
- 20 Ngāti Ōtara
- 21 Te Pou Herenga Waka Marae
- 22 Ngā Hau e wha
- 23 Papakura
- 24 Motairehe Marae
- 25 Kawa Marae
- 26 Oruawharo Marae
- 27 Te Kiri Marae (Ōmaha Marae)
- 28 Puatahi Marae
- 29 Te Aroha Marae (Araparera Marae)
- 30 Te Kia Ora Marae (Kakanui Marae)
- 31 Reweti Marae (Whitiera Marae)
- 32 Orakei Marae
- 33 Umupuia Marae
- 34 Makaurau Marae
- 35 Pukaki Marae
- 36 Whatapaka Marae
- 37 Tahuna Marae
- 38 Rerelewhioi Marae
- 39 Tatai Hono Mission
- 40 Te Unga Waka Catholic Marae
- 41 Te Karaiti Te Pou Herenga Waka
- 42 Te Tira Hou
- 43 Pirihahi
- 44 Ruapotaka
- 45 Ruāmoko Marae
- 46 Te Mahurehure Marae
- 47 Te Pūea Memorial Marae
- 48 Te Pirirāhahi o Te Maungarongo
- 49 Te Poho o Tamaki
- 50 Te Tahawai Marae
- 51 Tutahi Tonu
- 52 Haranui Marae
- 53 Tu Tāua Moana Marae
- 54 Wharekawa Marae (Kaiāua Marae)
- 55 Te Manukanuka o Hoturoa
- 56 Mataatua Marae
- 57 Papatuanuku Kōkiri
- 58 Ngāti Kōhūa Wharetipuna & Papakāinga
- 59 Ōtara
- 60 Te Whare Wānanga o Owairoa
- 61 Kōkiri ki Maungarei
- 62 Te Henga
- 63 Kia Aroha
- 64 Te Herenga Waka o Orewa



Part 2

Reimagining Marae: Innovative marae-based kāinga typologies

Mehemea kāore he whakakitenga, ka mate te iwi

Without vision, the people will perish

– Kingi Tāwhiao

The marae-based housing designs featured in this section have been developed as a way to inspire and reimagine kāinga solutions for marae. The aforementioned well-known tongikura of King Tāwhiao reminds us to reimagine our future, even in the most difficult times, so that we continue to plan for our future generations.

The Māori housing sector has slowly developed a range of solutions that typify housing preferences based on notions of kāinga, papakāinga, nohoanga and other traditional, village-style housing configurations. These models emphasise values such as connection to whenua, whakapapa and kaitiaki obligations, and intergenerational support for raising families and caring for the elderly and sick within such housing initiatives. The goal of any Māori housing approach is to support flourishing whānau.

Housing typologies most familiar to rural marae are papakāinga and kaumātua housing (though papakāinga housing is not usually located on the marae reserve but on adjoining lands). While kaumātua housing has been allowed on marae under a Māori Affairs programme, which operated between 1965 and 1989 (Te Ao Hou, 1975), such dwellings were typically provided to couples and individuals, who affiliated to the marae or whenua, and were rented to the occupants by the marae trust.

In the Tāmaki urban context there have been very few Māori kāinga developments completed either on marae or other lands since 1990, with Ngāti Whātua Ōrākei (called Kāinga Tuatahi and completed in 2017) and the Pūkaki Ahuwhenua Trust 13 dwelling development being two notable exceptions. The Ngāti Wātua Ōrākei project in particular, where the iwi provided the loans directly to beneficiaries, provides an insight into the innovative urban marae-based housing solutions required to meet the growing Māori population and the desire for quality, long-term, affordable and culturally connected living situations (Auckland Design Manual, 2019).

Marae-based kāinga-design principles



Most Māori who migrated to the cities after WWII were not given the opportunity to define their ideal living situations or have direct input into their house designs. Rather, Māori whānau had to make do with the state-provided, standard, eurocentric house designs which were (and largely still are) based on nuclear families. Consequently, there is a need to provide for a range of marae-based housing solutions which are grounded in contemporary Māori cultural realities and whānau dynamics.

Within each of the following design typologies, a set of Māori housing-design principles was adopted to guide the design process. Such principles are in turn informed by previous Māori housing investigations (Hoskins et al., 2002) and housing statistics (Stats NZ, 2013).

The core marae-based housing-design principles explored in each of the design solutions are as follows:

1. Need to promote **communal interaction** among residents but allow for privacy
2. Need to allow for **flexibility** for changing occupancies
3. Need to allow for regular **manuhiri** and wider whānau visits
4. Need to promote **engagement with marae facilities** and marae-based events
5. Need to be sensitive to issues of **tapu and noa**
6. Need to encourage a **grounded connection to Papatūānuku**
7. Need to be **energy efficient**, well ventilated and easy to heat
8. Need to be built with **sustainable materials** which have cultural resonance
9. Need to allow for **universal accessibility** for young, elderly and disabled whānau members.

The practical design implications of these core design principles are as follows:

- Self-contained units which can also encourage interaction among residents and connections to communal spaces
- The separation of ablutions and laundry facilities from food preparation
- Hallways that are wider, to accommodate larger numbers and wheelchairs
- Secondary living spaces capable of supporting marae-style sleeping
- Flexible, large, open-plan kitchen, dining and living spaces
- Toilet, bathroom and communal laundry facilities to cater for visitors
- Spaces for young people to retreat to and study
- The provision of at least one bedroom on the ground floor to allow for kuia/kaumātua, disabled or temporarily disabled whānau members
- Level entries with concrete slabs to allow for passive solar design and accessibility
- Māra kai/mahinga kai to ensure food supply and encourage exercise and connection to Papatūānuku
- Sunny, sheltered mahau and covered outdoor food-preparation and dining facilities to relieve pressure on indoor areas
- Design features and motifs which personalise the dwellings/kāinga and connect them to place/people

A Māori house should not only look and feel Māori but, most importantly, meet the functional needs of a Māori whānau and be adaptable to suit cultural practices and living arrangements. Access to warm and sheltered outdoor areas needs to be prioritised, along with generous kitchen and bathroom facilities to cater for large whānau and manuhiri. Manaakitanga is at the heart of Māori living and therefore any alternative housing design for Māori must prioritise being able to host both long- and short-term guests.

Marae-based kāinga typologies



The designs featured here are the result of detailed analysis of the 42 hapū, taurahere and mātāwaka marae sites in Tāmaki (Te Puni Kōkiri, 2018), as well as hui with five of these marae to understand their particular housing issues and aspirations. The designs were developed as part of this research by both undergraduate and postgraduate students of Te Hononga, the Centre for Māori Architecture and Appropriate Technologies at the Unitec Architecture Pathway, under the guidance of Rau Hoskins and Carin Wilson.

In analysing individual marae sites across Tāmaki it became clear that the innovative kāinga typologies would need to respond to the often much smaller urban marae sites

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In analysing individual marae sites across Tāmaki it became clear that the innovative kāinga typologies would need to respond to the often much smaller urban marae sites available, and to depart from the standalone dwellings that have characterised the vast majority of marae-based papakāinga housing and kaumātua flat developments since the mid 1960s. In moving away from two and three-bedroom standalone dwellings, it has been necessary to examine how changing Māori cultural norms and expectations can best be accommodated within denser housing configurations.

The following six innovative marae-based housing typologies are proposed:

Whare Manaaki Tāngata – Based on the Manaaki Tāngata Transitional Housing Programme at Te Puea Memorial Marae, and their plans for a new 50-person purpose-built development designed to accommodate whānau with tamariki for up to three months, prior to transitioning to permanent housing.

Whare Tūhono – A two-to-three-storey kāinga adaptation of the terraced housing typology, with an emphasis on intergenerational / extended whānau needs, and including a central communal laundry, barbecue and lounge area.

Whare Roa – A large intergenerational whānau kāinga with up to nine bedrooms and large communal kitchen, dining and living areas.

Kāinga Kaumātua – Emphasising accessibility and shared lounge and kitchen areas, this two-storey building allows for up to 20 occupants, along with a kaitiaki whānau located on the lower or basement level.

Whare Āhuru – Building on the traditions of the Department of Māori Affairs Trade Training and modern tertiary student hostel models, this typology is designed to provide an āhuru or ‘safe haven’ for students moving to larger cities to study, and for those whose existing urban home environments are not able to adequately support their physical and academic needs.

Whare Kāhui – Designed for single individuals, couples or sole parents, this cluster-housing typology builds on both the design of the simple domestic Māori whare and the worldwide trend towards more compact, energy-efficient and affordable tiny homes.



Whare Manaaki Tāngata



**Figure 4. Whare Manaaki
Tāngata complex and
courtyard, TPMM**

Source: designTRIBE
architects

Te Paea Memorial Marae (TPMM) opened their doors to homeless individuals and whānau in 2016 and have since refined their Manaaki Tāngata Programme and become a registered Transitional Housing Provider, providing accommodation for up to 25 people at a time (Lee-Morgan et al, 2019). TPMM has now developed plans for a purpose-designed facility to support a doubling of its current capacity in a complex to the north of the current marae site.

As shown in the following plans, the new Manaaki Tāngata complex is designed to be culturally supported by expanded marae facilities (wharekai, kitchen and wharenuī), and is able to be accessed from the marae or can operate separately from marae activities.



**Figure 5. Whare Manaaki
Tāngata complex and
marae facilities master
plan, TPMM**

Source: designTRIBE
architects

Whare Tūhono



Whare Tūhono or marae-based terraced kāinga is a typology based on the increasing need to explore medium-density housing models which are capable of being accommodated within or adjacent to urban marae, and customised to meet cultural and intergenerational whānau needs.

Whare Tūhono are proposed to be two to three storeys, and aimed at younger and intergenerational whānau groupings. These designs allow for three to four bedroom units, with a secondary living area which can double as a marae-style sleeping space. The lower floor has a garage and rumpus room which can be used for studying, hanging out, or as an extra sleeping space for guests. On the middle floor there is a large bedroom, kitchen, dining and living area, while upstairs there are two more bedrooms and a mezzanine area which can be used as another flexible space. An important consideration in this design was to add sufficient storage, which includes a dedicated mattress store to support manuhiri. Ground floor and basement bedrooms /sleeping areas ensure that there is always at least one accessible bedroom for kuia / kaumātua, or for a temporarily disabled whānau member.

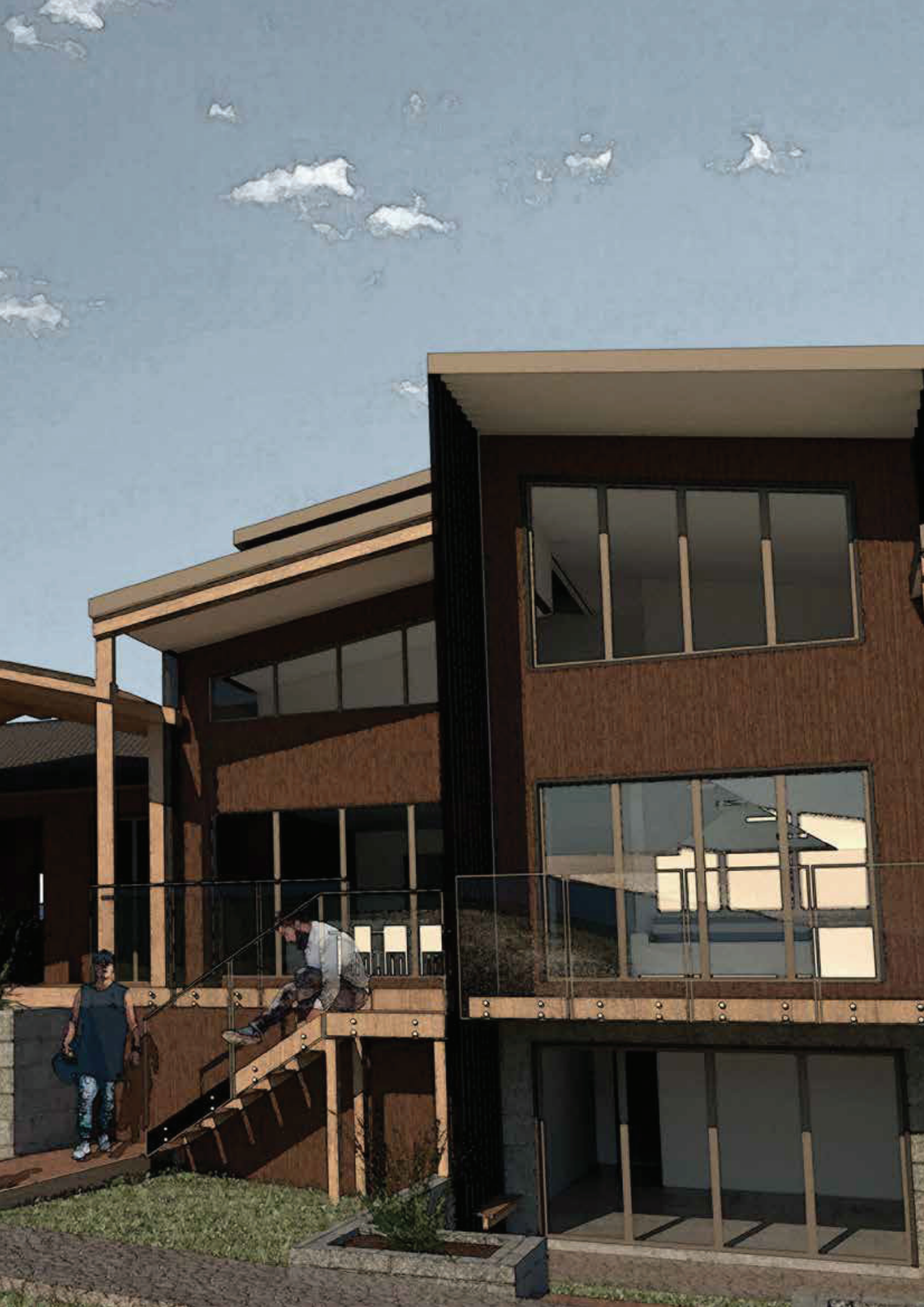
The Whare Tūhono complex also includes a central, covered, communal outdoor area and laundry to encourage relationship-building among residents. The communal laundry will have commercial washing machines and is envisaged as also being desirable for marae use, in particular wharenuī linen.

The Whare Tūhono housing model can be designed for both flat and sloping sites, as shown in the following images.

In the post-contact era there have always been sensitivities in the Māori community about multiple-level dwellings, due to the issue of people living above each other (affecting the tapū of the head). In recent years this has become less of an issue, especially if the individuals involved are close whānau members. In respecting this tikanga, the Whare Tūhono are connected in the vertical plane to neighbouring tenancies so only whānau members in the same household will be sleeping or living above each other. To further respect issues of tapu, toilets are located above toilets and not above kitchen, dining or living areas.



Figure 6. Whare Tūhono (three-storey)
Source: Te Hononga Studio, Unitec

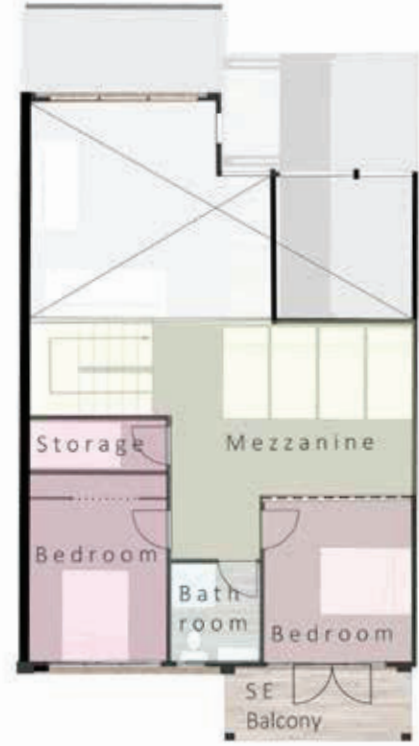




Ground Floor



First Floor



Second Floor

**Figure 7. Whare Tūhono
Floor Plans**

Source: designTRIBE
architects



Figure 8. Whare Tūhono (two-storey) perspective view with central communal lounge and laundry designed for flat site.

Source: Te Hononga Studio, Unitec

Kāinga Roa



The Kāinga Roa consists of a large single-level kāinga (with or without mezzanine) designed for intergenerational living under one roof. Such whare can have up to nine bedrooms, along with a large open-plan kitchen, dining and living area opening out onto a mahau, or covered patio area. The mezzanine level allows for dormitory or marae-style sleeping for large numbers, as well as a secondary living area.

The Kāinga Roa shows how a large house might be designed to accommodate extended whānau across multiple generations who want to live collectively. It is designed to sit on a long, flat site (e.g., a standard 1000m²/quarter-acre section) with parking spaces at the front and extensive areas for māra/mahinga kai to the rear.

The Kāinga Roa version shown has nine bedrooms, and a mixture of ensuite and shared bathrooms. The central living space is large enough to host guests, with separate eating and lounge areas and a generous pantry off the commercially equipped kitchen. The front of the house has a large bedroom with ensuite and could be used as a kaumātua space, allowing them their privacy and ability to host guests at the front of the house, as well as easy access to shared amenities. To the left of the main entry is a space for a home office or tamariki homework area, or to host smaller hui. A large laundry is located towards the back of the house and has access to the rear garden for drying clothes.

The home is designed with zones separating the living and sleeping areas. Each bedroom has generous storage, with several rooms having their own doors opening to the outside. Covered courtyards off both the main and second living areas extend the living space to the outdoors, acting as extra rooms that can be used in all types of weather.

Figure 9. Kāinga Roa
Source: Te Hononga Studio,
Unitec





Figure 10. Kāinga Roa showing communal landscaped area and connecting pathways

Source: Te Hononga Studio, Unitec



Kāinga Roa
 Intergenerational
 Whānau Housing
 ●●●●●●●●●●●●●●●●

ABOVE
Figure 11. Kāinga Roa Floor Plan
 Source: Te Hononga Studio, Unitec

The gable roof design references traditional whareniui with a central circulation down the spine of the home, and a welcoming entry mahau connecting directly to the main living and dining area to readily manaaki manuhiri.

The arrangement of private and public zones within the Kāinga Roa is designed to ensure that whānau members can both retreat and come together when required, while the study and second living areas can become extra sleeping spaces when extended whānau are visiting. The kitchen and dining areas are located centrally as the heart of the whare, where manaakitanga and whānaungatanga can best be facilitated.

The single gable and rectangular floor plan are designed to simplify construction and keep costs down, whilst ensuring an energy efficient and culturally sensitive layout for 18 or more occupants.

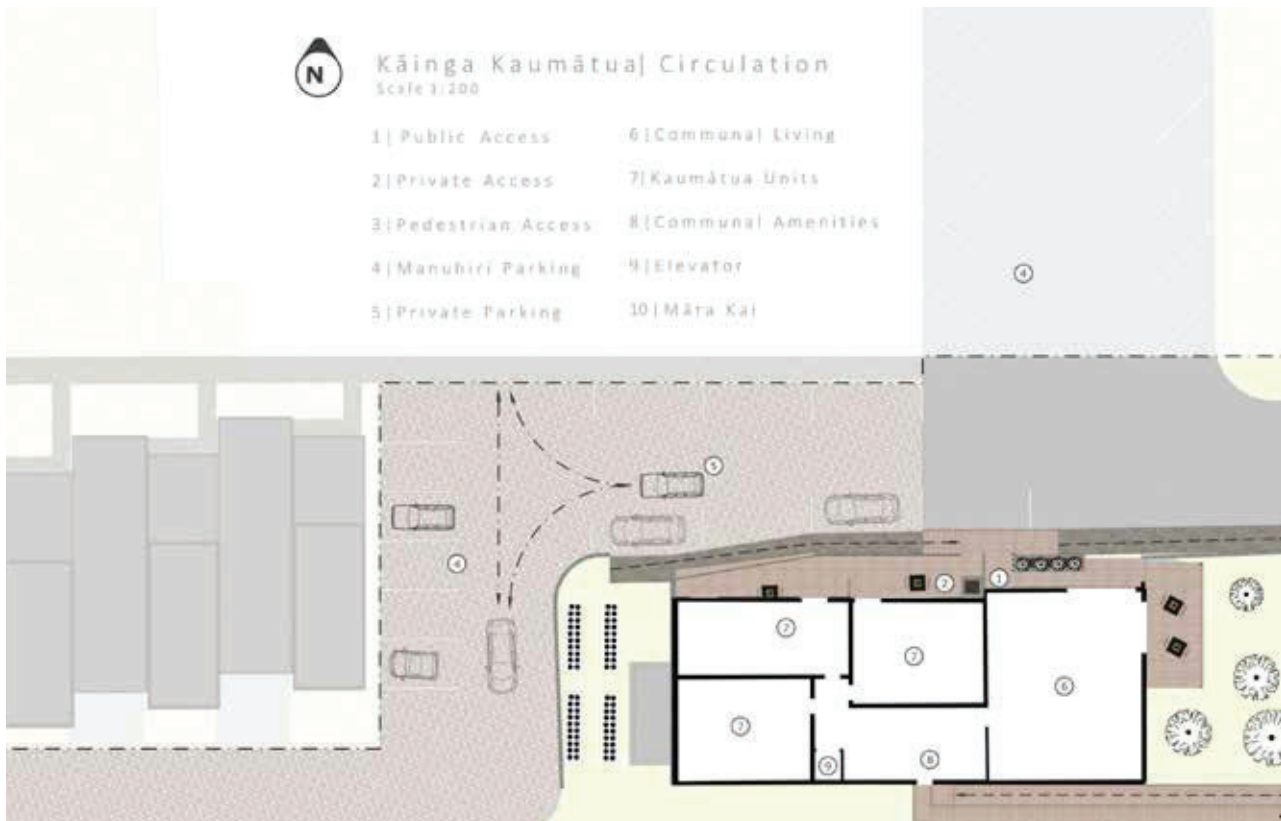


RIGHT

Figure 12. Kāinga Roa cluster

Source: Te Hononga Studio, Unitec





Kāinga Kaumātua



ABOVE

Figure 13. Kāinga Kaumātua, Site Plan

Source: Te Hononga Studio,
Unitec

The Kāinga Kaumātua housing model is designed to cater for semi-independent kuaia or kaumātua, couples and individuals who are actively engaged with the marae. The model allows for mokopuna and / or wider whānau to stay for short or long periods, and relies on a kaitiaki couple or whānau living in and providing support where required for the kaumātua. This Kāinga Kaumātua version has three two-bedroom and two one-bedroom self-contained flats, as well as a communal living space at the north end. The communal area is important, as it encourages the residents to spend time together but also gives them a space to host larger groups of visiting whānau. There is also a shared laundry, and toilets for visitors.

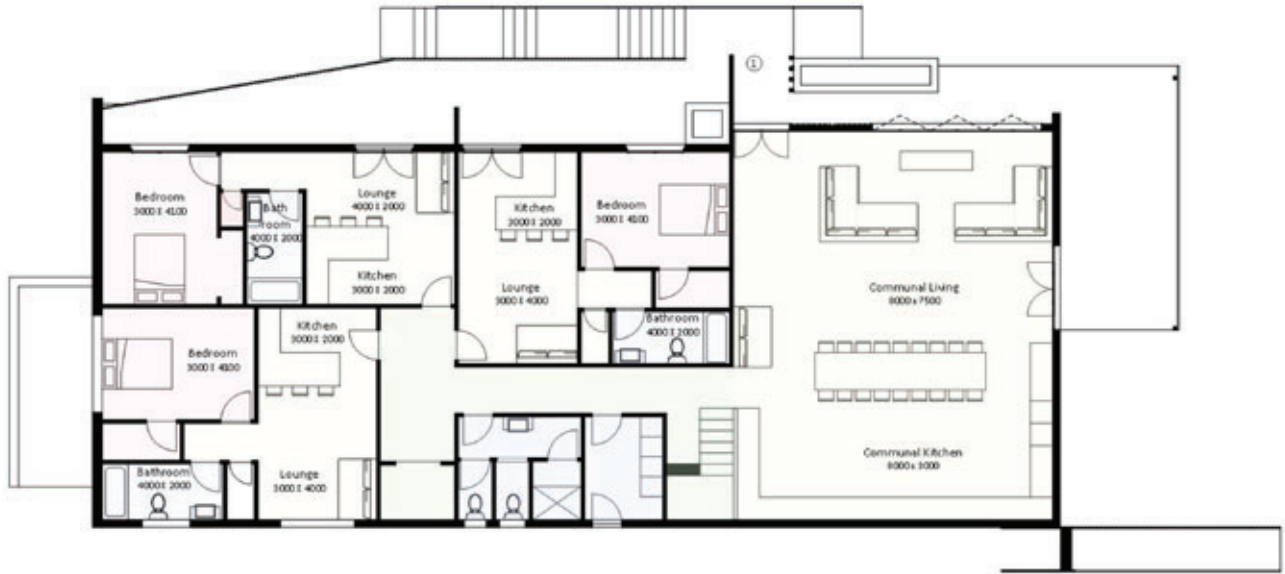
The basement flat and first-floor flats are accessible via ramps to the front porch, whilst the two top-floor flats are accessed by a lift, stairs or an external ramp. All of the flats have accessible bathrooms and wider corridors to accommodate wheelchairs and walking frames.

In this design it is important that the flats have a sense of independence and privacy whilst still ensuring they are closely connected to neighbouring units and the marae facilities. The māra / mahinga kai and play areas are integral to encouraging relationships between everyone on the marae.

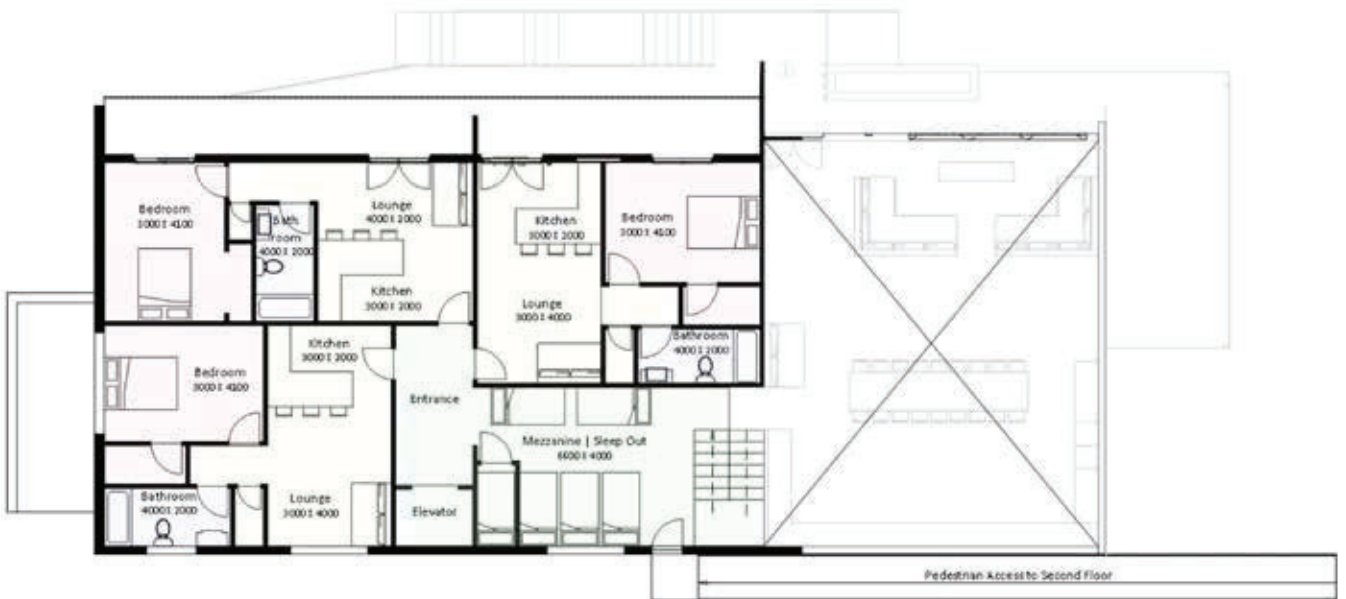
The design shown here is for a sloping site, however it could readily be customised to a flat site.



Kaumātua Kāinga - Whare Kaitiaki
First Floor | Scale 1:100



Kaumātua Kāinga - Whare Kaitiaki
Second Floor | Scale 1:100



ABOVE

Figure 13. Kāinga
Kaumātua, Floor Plans

Source: Te Hononga Studio,
Unitec



Figure 13. Kāinga Kaumātua, north view
Source: Te Hononga Studio, Unitec





Whare Āhuru



Hostel environments for Māori travelling to urban areas were initially developed as far back as the middle of the 19th century when, for example, the Waipapa Hostel was built at Te Toangaroa (Mechanics Bay) as a base for Māori traders coming to Auckland in 1849. Here Māori traders were allowed to stay free of charge to help facilitate the supplies of Māori produce, which was essential to the rapidly growing Auckland Pākeha population. The initial hostel was replaced in 1903 and remained on its Beach Road site, serving Māori travelling to Tāmaki until 1966, when it was demolished to make way for the new motorway junction on Stanley Street. (Timespanner, 2011).

While such early hostels at Waipapa and also at Onehunga were based on facilitating trade, the Māori hostel model was increasingly refined for the purposes of education, with hostels at native schools like Three Kings Native School (Te Riu ki Uta) from 1850 (The New Zealander, 1850) and a few years later at Māori boarding schools such as Te Aute College (1854), St Stephens and Queen Victoria Schools. The model was further extended from 1959 with the development of the Department of Māori Affairs Trade Training Programme seeing hostels established in Auckland (Owens Road, Mt Eden), Petone and Christchurch, adjacent to Rehua Marae (Te Ao Hou, 1966). While such hostels were closely modelled on British boarding-school models, they were



The Waipapa Māori Hostel (right of picture) circa 1860 showing waka drawn up
Source: Sir George Grey Special Collection, Auckland Libraries

provided as a form of home away from home for rangatahi, and fulfilled the same core function as proposed for the Whare Āhuru marae-based hostel.

The Whare Āhuru is a large-scale development suitable for tertiary students, offering a mixture of bedroom types, living and study spaces, and a full commercial kitchen and wharekai. Central to this accommodation type is the presence of a kaitiaki couple or whānau who provide day-to-day pastoral care for the resident rangatahi and ensure the smooth running of the facility.

The model encourages communal living and activities whilst catering for private and quiet spaces for sleeping and studying. A fully self-contained kaitiaki flat is located in the west wing on the bottom floor, opening onto the internal courtyard.

The Whare Āhuru is designed in two forms, as both a 'U' and 'L' shapes, to allow for variations in marae sites and land availability. Interestingly, the U-shaped form is similar to the original Waipapa Hostel at Te Toangaroa, with an internal, north-facing, sheltered courtyard. The L-shaped version is designed to be able to wrap around an existing complex or marae.



**The Waipapa Māori Hostel
1858/59
Looking east from
Constitution Hill towards
Parnell, showing the Māori
Hostelry on what is now
Beach Road**

Source: Sir George Grey
Special Collection, Auckland
Libraries

The U typology also offers a wānanga room on its eastern wing, which would allow for groups to stay at the hostel short-term and work in a light and airy space in a kaupapa Māori environment whilst utilising the shared bathrooms, living and dining areas. Upstairs there is a mixture of single, twin and triple bedrooms with living and study spaces in between. This means the hostel is able to cater for all types of residents, such as couples, friends, small whānau and singles.

This design has all the main communal spaces on the lower level, with a large, inviting entranceway flanked by the wharekai and living area for both residents and visitors. The living room is a double-height space connecting to the upper-level circulation and living areas. A large communal kitchen services the wharekai / dining room and there is a communal laundry for both residents and marae use. There are two large apartments on the bottom floor which can be used as kaitiaki / caretaker flats or for whānau housing.



**Figure 16. Whare Āhuru,
L-shaped version Entry**
Source: Te Hononga Studio,
Unitec

Whare Āhuru Ground Floor



**Figure 17. Whare Āhuru
Ground Floor Plan,
U-shape**

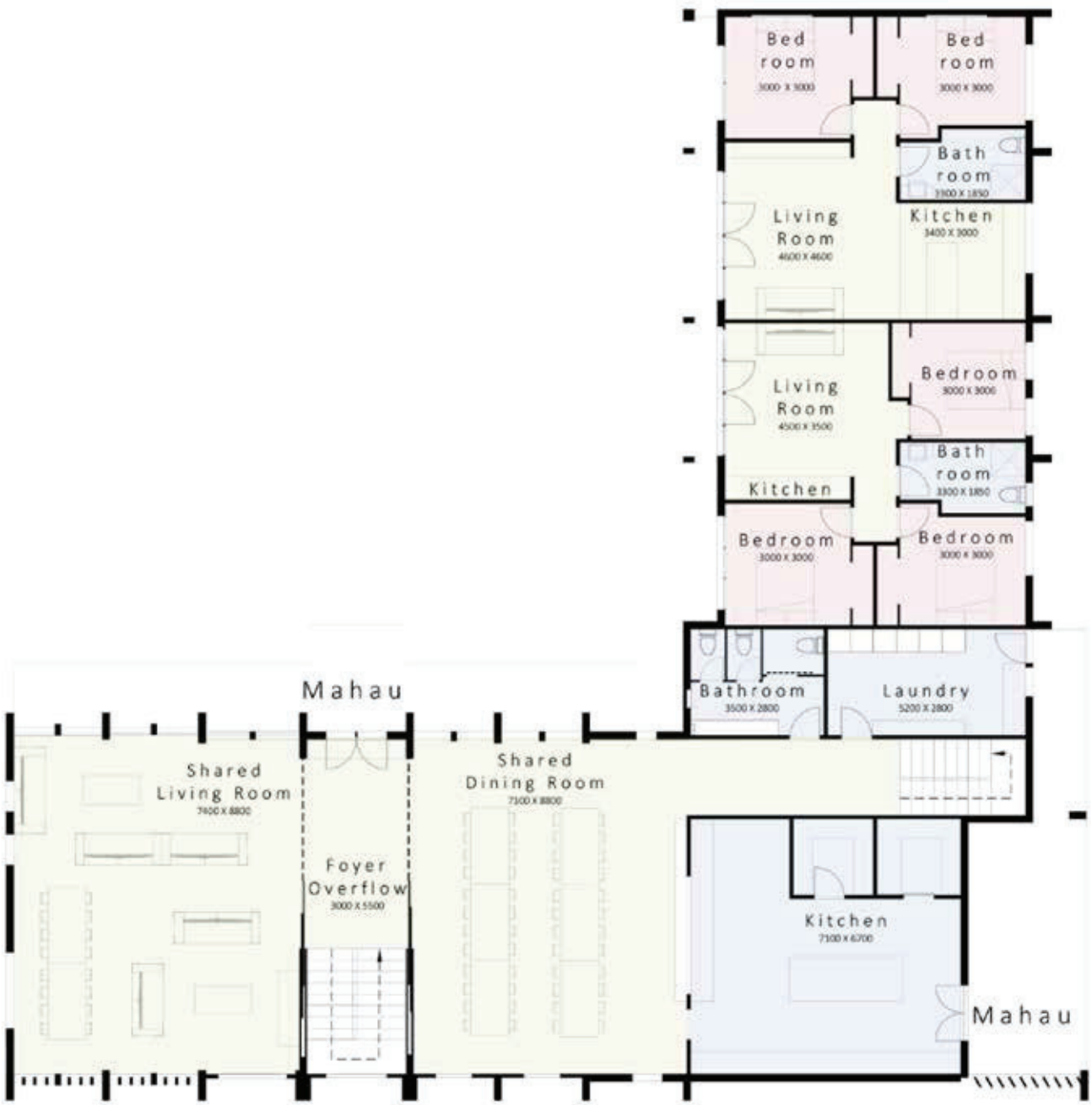
Source: Te Hononga Studio,
Unitec

Whare Āhuru First Floor



**Figure 18. Whare Āhuru
First Floor Plan, U-shape**
Source: Te Hononga Studio,
Unitec

Whare Āhuru Ground Floor



**Figure 19. Whare Āhuru
Ground Floor Plan, L-shape**
Source: Te Hononga Studio,
Unitec

Upstairs is a mixture of bedroom types, with a central living space and study that is open to the downstairs living area. There is another three-bedroom flat on the north end that could be used by a family, for short term wānanga accommodation, or for a group of students who want their own living space and bathroom.

The north-facing central courtyard can be used for events, pōwhiri and casual activities, and encourages inclusivity and easy supervision of tamariki. The central courtyard can also accommodate vegetable gardens and fruit trees, encouraging healthy living.

Whare Āhuru First Floor



**Figure 20. Whare Āhuru
First Floor Plan, L-shape**
Source: Te Hononga Studio,
Unitec

The Whare Āhuru typology can be adapted to suit different marae sites and different housing needs, with a mixture of room types and flexible spaces bringing life to a marae by providing permanent housing solutions for kaitiaki, as well as long and short-term options for students or those in need of emergency housing.

The designs shown would suit larger marae sites, providing all of the facilities needed to house both permanent and temporary residents as well as manaaki visitors in a safe and culturally sensitive space.



Whare Kāhui



Prior to the advent of Western-style housing adopted by Māori from the early 1900s, Māori lived in clustered dwellings which were only large enough for two to three individuals (Hoskins et.al., 2002). Such kāinga-based housing clusters supported complex extended whānau and hapū social dynamics, in which tamariki were parented by the kāinga, and in particular kuia and koroua, with parents and rangatahi engaged in fishing, gardening and foraging for kai.

Building on this model, Whare Kāhui are designed for single individuals, couples or a sole parent with a child. This typology also responds to the worldwide trend towards more compact, energy-efficient and affordable homes, such as tiny homes or nano houses. The Whare Kāhui allows for clusters of small, self-contained whare to be located on marae sites where residents can also access the existing, larger marae facilities such as kitchen, dining and ablutions areas.



Figure 21. Whare Kāhui

Source: Te Hononga
Studio, Unitec

Whare Kāhui can act as emergency, transitional and long-term accommodation for adults of all ages as well as small whānau, and have the advantage of being relatively low cost, with the marae being able to add more whare as demand requires and resources allow.

The following Whare Kāhui have been designed as modules to be able to be added to over time, allowing for both growing and interconnected whānau arrangements. The base Whare Kāhui is essentially a culturally sensitive tiny home and consists of a small open-plan kitchen, dining and living area with a single bedroom, bathroom and mezzanine sleeping area. To cater for a growing whānau, an additional bedroom module can be attached to the bathroom and accessed via a covered outdoor area. This model can be further expanded with a second bedroom pod and then a duplicate core unit either with or without a kitchen. Finally, a clear gable roof completes the development, creating cover for a large communal living, barbecue and dining area.

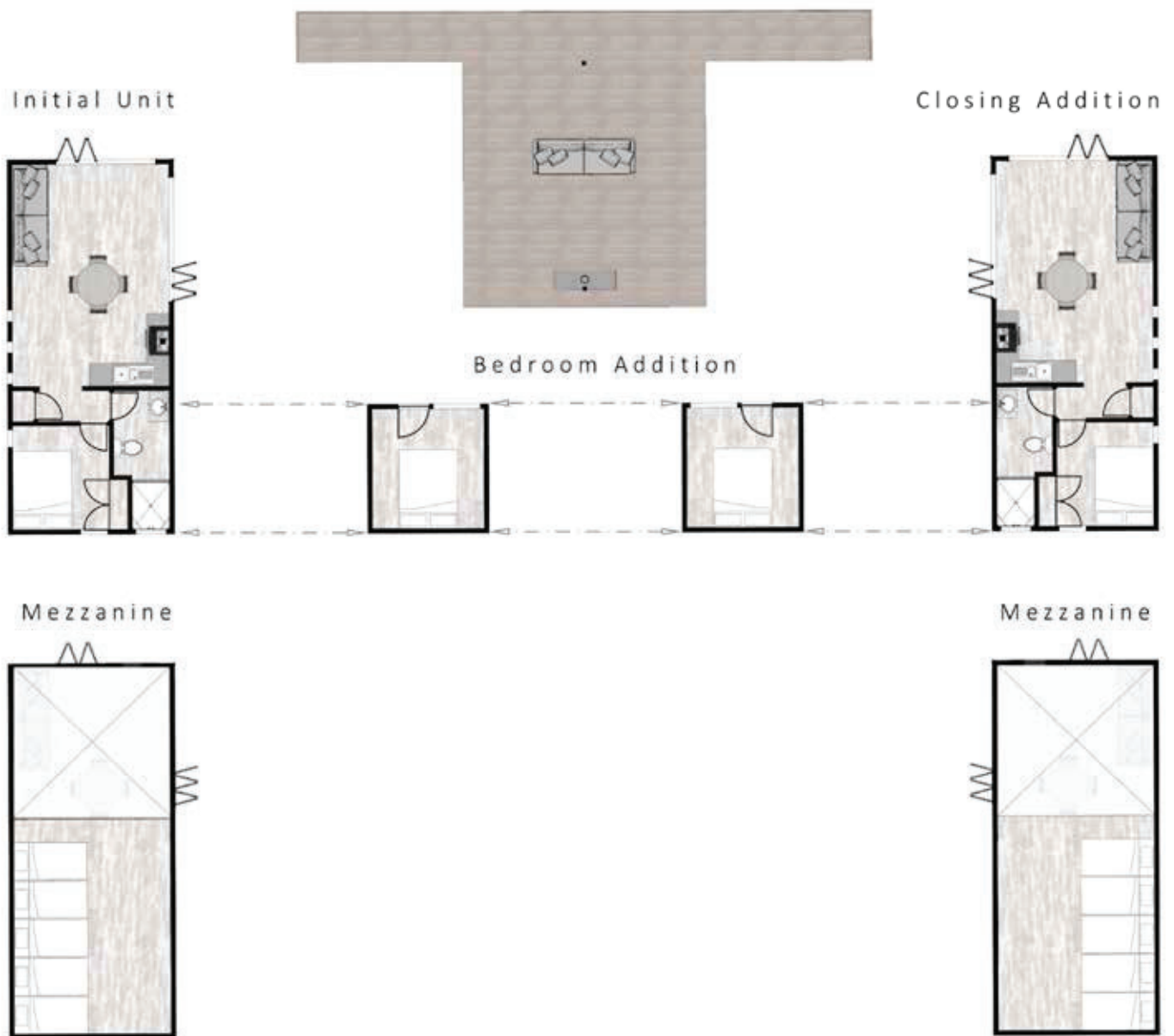


Figure 22. Whare Kāhui Floor Plans showing potential for staged development

Source: Te Hononga Studio, Unitec

Whare Kāhui can act as emergency, transitional and long-term accommodation for adults of all ages as well as small whānau, and have the advantage of being relatively low cost, with the marae being able to add more whare as demand requires and resources allow.



Figure 23. Whare Kāhui
3D view showing potential
for staged development
 Source: Te Hononga Studio,
 Unitec

The following Whare Kāhui have been designed as modules to be able to be added to over time, allowing for both growing and interconnected whānau arrangements. The base Whare Kāhui is essentially a culturally sensitive tiny home and consists of a small open-plan kitchen, dining and living area with a single bedroom, bathroom and mezzanine sleeping area. To cater for a growing whānau, an additional bedroom module can be attached to the bathroom and accessed via a covered outdoor area. This model can be further expanded with a second bedroom pod and then a duplicate core unit either with or without a kitchen. Finally, a clear gable roof completes the development, creating cover for a large communal living, barbecue and dining area.



Figure 24. Whare Kāhui cluster

Source: Te Hononga Studio, Unitec

The six kāinga typologies featured in this section are each designed to be customised to suit individual marae sites along with varying cultural, economic and whānau requirements. It is hoped that they will provide both inspiration and resource information to assist marae committees, iwi, hapū and whānau to embark on their own marae based kāinga development journeys.





Part 3

Support and guidance: Implementing marae-based housing

Introduction



All marae have a kaupapa, or a foundational purpose. One of the key purposes of marae is to provide a gathering place where tīkanga, kawa and te reo Māori prevail. For urban marae, the kaupapa is critical, as it is the unifying principle that remains constant amidst a diverse and evolving marae community. Just as Te Puea Memorial Marae was able to manaaki homeless whānau, while also sustaining and developing their own practices, operations and aspirations for their whānau, hapū, iwi and communities.

Here we explore several considerations that are important for marae in offering housing support to whānau, in particular, how to give expression to the vision and kaupapa of the marae. It is critical from the outset that there is an alignment between the kaupapa, vision and strategy of the marae. A desire to provide housing support, because it will draw significantly on the time, land and fiscal resources of any marae and carry risk. However, a successful marae-based housing initiative will have a corresponding, positive and intergenerational impact on the lives of the many whānau that follow.

This section provides tools to support marae reimagining kāinga as a viable kaupapa for our community, whānau, hapū and iwi. It discusses some key points for consideration, and provides some vital information to assist marae to develop the capability and capacity to develop a vision and plan. This discussion extends to project management led by consistent and engaged leadership which will provide a strong platform for marae-based housing projects. Examples are also provided to encourage marae specific solutions and processes.

Governance and management considerations



As Māori have become increasingly urban over the past half a century, marae have evolved to cater for the changing social, cultural and economic needs of the people. This is especially true of mataawaka marae, who as well as offering a tīkanga Māori sanctuary for affiliated whānau, often provide social, health and education services to diverse Māori communities. Therefore, the role of marae leadership has grown to accommodate new responsibilities and enable marae to fulfil their kaupapa in innovative ways.

So, what governance and management considerations do marae need to think about in order to provide for the housing needs of their whānau? How do these considerations differ for various kāinga typologies? The following overview provides a simple

Māori housing spectrum



With the housing crisis deepening from 2016, a number of marae in Tāmaki (besides TPMM) have stepped into providing housing support to homeless whānau. Other marae may similarly want to employ innovative housing approaches to cater for the needs of their own affiliated whānau. In doing so, marae will need to consider the particular implications of their chosen kāinga typology. Whatever the typology that is being contemplated, there are a number of important generic considerations that should be made at a governance level. These suggestions are included in the following overview of the Māori housing spectrum.

Many of the kāinga typologies profiled in Part 2 of this document can sit at multiple points along the housing spectrum. It is important to consider where on the spectrum you want your initiative to make a difference. For example, many contemporary papakāinga projects provide for a mix of affordable rental and home ownership, and there are also examples of marae-based transitional housing developments.

Māori housing spectrum



Severe housing deprivation

- Homeless shelters
- Housing First
- Emergency housing
- Transitional housing (eg TPMM)
- Women's Refuge

Social housing

- State housing (i.e. HNZ)
- Community housing providers (CHPs)
- Income-related rent subsidy (WINZ) only available to KOHC or CHP tenants
- Supported accommodation

Assisted/affordable rental

- Rent subsidy via accommodation supplement (WINZ)
- Below-market rental
- Hostel/boarding house
- Marae based papakāinga housing

Assisted/ affordable ownership

- Progressive home ownership schemes such as shared equity or rent to buy
- 'Sweat equity' e.g. Habitat for Humanity
- KiwiBuild

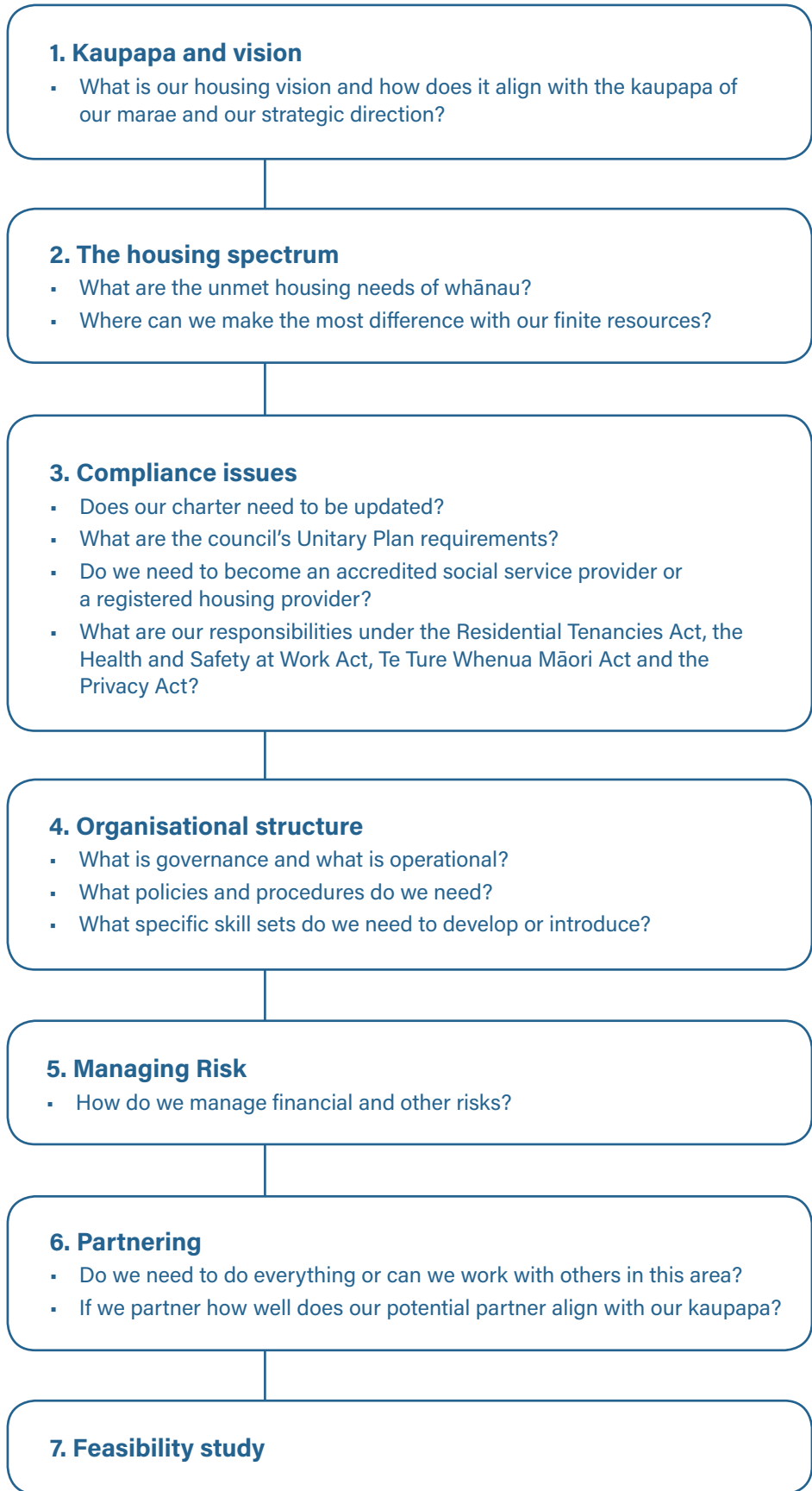
Private rental

- Market rental
- No subsidy
- Hostel

Private ownership

- Market price
- No subsidy

Marae Governance Considerations



RIGHT
Figure 26: Flow chart showing governance and management considerations

Marae structure



The purposes of a Māori reservation set aside as a marae are typically quite broad, and may or may not encompass housing activities. It is worthwhile ensuring that the marae charter (as the key governing document for the marae), provides for the housing activities being considered.

Many marae operate with a two-tiered structure of trust board (governance – or an executive committee in the case of incorporated societies) and marae committee (operations), and some opt to have only a trust board or executive. There are many examples of either approach working well to accommodate a wide range of marae-based activities and services, including housing.

As with any marae activity, there is a balance in determining what is governance and what is operational. This can look different from marae to marae, and may evolve with the initiative over time.

Systems will need to be implemented that ensure a clear division of roles and responsibilities between marae governance and operations. As well as keeping the marae and its people safe, these systems ensure accountability in areas such as government funding. Where marae are already active in providing services to their whānau or wider community, they will have in place some form of management structure, with policies and procedures that provide guidelines for what marae governance expects as good or best practice. Where no such infrastructure exists, it will need to be developed.

Te Puni Kōkiri regularly provide governance training for Marae trustees and can recommend additional expertise if marae governance needs to be restructured to support additional activities such as housing developments.

Marae staff and contracted expertise



Housing activities require significant time to develop and deliver, and will require more than the voluntary labour of marae whānau. It is likely that you will need to employ dedicated staff at some point. As well as essential management and administrative functions, housing initiatives may require:

- Project management, usually contracted on a fixed term to oversee build projects
- Pastoral care services, such as social workers or whānau ora navigators who work to provide wrap-around support to whānau (particularly where marae are supporting whānau experiencing severe hardship and related issues)
- Asset management, to ensure buildings and other capital assets like roading, infrastructure are maintained - this will vary depending on the value of capital assets
- Tenancy management - it is regarded as good practice to separate tenancy management and pastoral care functions, so that whānau don't feel compromised by receiving awahi from their 'landlord'

Many of the above operational functions may be able to be contracted out to a charitable housing entity, at least until such time as there is sufficient capability within the marae whānau.

Marae governance capacity and capability



It is generally well understood that marae whānau elected into governance roles should have the skills and experience to provide leadership, uphold the kaupapa of the marae and progress its strategic objectives. Where a housing activity is a strategic objective for a marae, it must ensure its governors have the necessary capability to carry such an initiative. Specific skills may include:

- Managing build projects
- Managing relationships and funding contracts with government agencies
- Managing community-based, kaupapa Māori wrap-around services

That said, where marae do not have access to these specific skill-sets, they may be able to co-opt such expertise or ensure it is available at an operational level (either directly or via external contractors).

Managing project risk



Any housing activity will introduce new levels of risk to marae operations, which need to be taken into account at a governance level. For example, a new build project will carry financial risks that can be exacerbated by any delays caused by consenting, construction etc. Breaches of council or workplace safety regulations can be met with hefty fines. Working with vulnerable whānau introduces another set of risks, particularly around safety and privacy. Marae governors must ensure there are processes in place to regularly assess and manage risk, which may include establishing a sub-committee with such delegated responsibility (e.g. a finance and risk committee).

Marae may also want to consider establishing a facilities and maintenance sub-committee to provide governance oversight to building projects and support proactive maintenance of capital assets. If not properly accounted for in financial planning, maintenance costs can escalate over time and impact the viability of an initiative.

Partnering for success



Partnering is one way to bridge any marae capability (skills and expertise) or capacity (financial or other resources) deficits as they enter into the delivery of housing support. For example, marae could partner with an existing social-service provider to deliver a transitional housing initiative, or with a Community Housing Provider (CHP) to deliver social housing. In such scenarios, marae can provide a kaupapa Māori environment to nurture whānau, as well as physical needs such as shelter. The partner organisation then provides the necessary operational infrastructure. Marae personnel can gradually be upskilled and eventually the marae may want to 'go it alone.' It is important to carefully consider the objectives of such partnerships, who the potential partners are and how they align with the kaupapa of the marae, dispute resolution processes, and any exit point for the relationship. There are many examples of working partnerships between marae and other organisations to deliver kaupapa Māori housing supports.

Feasibility study



Taking into account the above governance considerations, and having made a decision to investigate a particular housing initiative, one of the first steps for the marae will be to undertake a feasibility study. This will look at the marae land available, kāinga infrastructure requirements, preliminary design of facilities and impacts on marae operations. It will also form the basis of a business case to potential funders. Oranga Marae is a Te Puni Kōkiri and Department of Internal Affairs initiative to support the physical and cultural revitalisation of marae, therefore it is a potential funding source for the preparation of a feasibility study.¹ The Māori Housing Network (Te Puni Kōkiri) may also be able to support such exercises and a number of papakāinga development and property consultancies are able to lead such feasibility studies. The consultancy will engage or work with an appropriately skilled architectural company to ensure the kaupapa of the kāinga is faithfully represented in the in the design of the kāinga.

Housing approaches for vulnerable whānau



Like Te Puea Memorial Marae, many marae will consider providing housing in order to support those whānau that are most vulnerable. Therefore, some explanation below is given to initiatives supporting whānau experiencing severe housing deprivation or in social housing. While some of these initiatives are not relevant to marae, it provides an overview of current housing approaches. Furthermore, such initiatives will require some level of 'wrap-around' support, such as social workers or whānau ora navigators who assist whānau to access services. These can include health or budgeting services, family benefit entitlements and navigating government agencies and their processes.²

Housing First is a relatively new initiative in Aotearoa, but is growing because it is an effective way of housing those in most need. It focuses on the chronically homeless (those who have been homeless for over one year), people who have often been 'sleeping rough' (i.e., without shelter or on the streets) and have acute needs (such as mental-health issues). Housing First providers require Level 3 accreditation from the Ministry of Social Development (MSD), although accreditation does not guarantee funding.

Emergency housing is for those who urgently need somewhere to stay and would otherwise be without shelter. Emergency housing accommodation is typically provided by way of a short stay in a motel or hostel until suitable accommodation can be found, and is funded through the Special Needs Grant from WINZ. Many whānau that require emergency housing will be eligible for social housing, but where this is not immediately available they may have to enter transitional housing.

Transitional housing provides a more stable environment than emergency housing while more suitable accommodation can be found. An average stay is 12 weeks (though longer stays are possible) during which time whānau will have access to wrap-around support from the provider, who will assist them to find affordable, safe and secure accommodation. Transitional housing providers also require Level 3 accreditation from MSD. Funding for transitional housing is currently provided by MSD, who also refer eligible people to the service. Providers will typically have an operational relationship with Kāinga Ora - Homes and Communities (formerly HNZC).

¹See www.tpk.govt.nz/en/whakamahia/oranga-marae

²See 'Ahakoa te aha, mahingia te mahi: In service to homeless whānau in Tāmaki Makaurau' (Lee-Morgan et. al, 2019).

Governance considerations related to the new marae-based housing typologies



RIGHT
Table 2. Governance consideration of marae-based typologies

Many whānau proceed from transitional housing into social housing, including state housing provided by Kāinga Ora - Homes and Communities or community housing offered by registered community housing providers. Registration as a Community Housing Provider (CHP) enables organisations to access the income-related rental subsidy (via MSD) in order to provide affordable rental accommodation to tenants.

CHPs may either own their own housing stock or lease properties which they sublet to tenants. Te Puni Kōkiri provide support to Māori organisations interested in becoming CHPs and may also assist them to access capital funding. The process of registration is very involved and is administered by the Community Housing Registration Authority (CHRA).³ Registration does not guarantee funding.

The following table provides a basic analysis of key governance considerations for the marae-based kāinga typologies presented in Part Two of this report:

Housing spectrum

Regulatory

Funding

Organisational structure

³See www.chra.hud.govt.nz/

Whare Āhuru**Whare Kāhui****Whare Tūhono****Whare Manaaki Tāngata**

- Social housing/ assisted rental/ private rental

- Entire spectrum

- Entire spectrum

- Severe housing deprivation

- CHRA accreditation may be required
- Resource and building consent
- Residential Tenancy Act

- MSD accreditation and / or CHRA may be required
- Resource and building consent
- Residential Tenancy Act

- MSD accreditation and/or CHRA may be required
- Resource consent may be required
- Residential Tenancy Act

- MSD accreditation required
- Resource and building consent may be required

- TPK – feasibility, capacity building, capital funding (building and infrastructure)
- MSD – operational (for severe housing deprivation or social housing initiatives only)

- TPK – feasibility, capacity building, capital funding (building and infrastructure)
- MSD – operational (for severe housing deprivation or social housing initiatives only)

- TPK – feasibility, capacity building, capital funding (building and infrastructure)
- MSD – operational (for severe housing deprivation or social housing initiatives only)

- TPK – feasibility, capacity building, capital funding (building and infrastructure)
- MSD – operational required

- Management and administration
- Project management
- Pastoral care
- Capital asset management
- Tenancy management

- Management and administration
- Project management
- Pastoral care (for severe housing deprivation or social housing initiatives only)
- Capital asset management
- Tenancy management

- Management and administration
- Project management
- Pastoral care (for severe housing deprivation or social housing initiatives only)
- Capital asset management
- Tenancy management

- Management and administration
- Project management
- Pastoral care
- Capital asset management

Marae leadership: Te Puea Memorial Marae Story



Chairperson and Kaitiaki Matua (Programme Lead), Hurimoana Dennis (Rongowhakaata, Ngāti Porou, Ngāti Kahungunu) reflects on the role of marae leadership based on his experiences with the Manaaki Tāngata programme at Te Puea Memorial Marae.

What is the role of marae leadership in housing service delivery?

I am speaking now as the Chair of the Marae Board of Trustees, a mokopuna of Tūranga-nui-a-Kiwa and Te Tairāwhiti, a mokopuna who has been looked after by Tainui and embraced by the whānau of Te Puea Memorial Marae, as one of their own. With this came leadership responsibilities, expectations and challenges. No free rides at Te Puea Memorial Marae, you have to do your share of the dishes, mopping up, cleaning, worrying, debating and getting a stern telling off from time to time. I've had a few of those.

So these are the origins of marae leadership as I see it, and definitely what happened to me. A huarahi, I'd like to think, is the norm at all marae. If not, it should be and I say that because it really gave me the leadership mandate and platform to lead a wonderful taonga called Manaaki Tangata e Rua (MTeR), the Te Puea Memorial Marae: Indigenous Homeless Service Delivery Model.

Despite providing a positive profile for the marae and many different opportunities and networks, it still respectfully remained another strain on the many marae kaupapa, such as the Marae Board of Trustees, Marae Komiti, Marae Incorporated Society, Marae Hakinakina and Marae Kapahaka. This was 'business as usual', it all had to be maintained, watered and fed. The marae leadership needed to make sure of this.

What active involvement does marae leadership have in the delivery of housing services?

So in the context of MTeR, what did this mean for the Marae Leadership? What needed to change, where, when, how, why and who? In summary and on the ground it meant that the marae leadership (for now, me) needed to achieve four critical kaupapa very quickly. Firstly, I needed to call on the trust and confidence of the entire marae whānau to support the efforts of MTeR. Secondly, I needed a plan. Thirdly, I needed good leaders who could lead, and finally I needed to communicate consistently and sincerely.

Interestingly, the most important kaupapa take of marae leadership was being aware of what was around you, being aware of self, aware of others and knowing how to bring it all together to achieve a common purpose and goal. It has nothing to do with running a homeless programme, but more to do with leading and looking after a marae. A marae that had done and continues to do so much for the multitudes and almost nearly forgot to look after itself. When you know and appreciate this you have your platform to lead.

To put this into context on the ground it meant everything had been supercharged – media, money, criticism, fear, politics, coordination, resources, challenges, personality conflicts, managing risks, vulnerable whānau, mattresses, porridge, nappies, homes, volunteers, agencies, Facebook and everything else that came through the door. But thankfully, the marae whānau leaders self-identified and organised and coordinated their areas of responsibility. I often had a little chuckle to myself though, because despite the hectic pace and volume of everything, to many of them it was just another big 'ope' that had arrived (and kept arriving). Like always, there was a time to welcome them, feed them and give them a bed, which literally ended up being our 'client referral pathway'. On the marae we call it the process of pōwhiri.

Trust and confidence was important as some of the marae whānau were a bit taken aback by the media attention that had already gathered momentum. The horse had already bolted before I had a chance to really sit with marae whānau and get them to support the efforts of MTeR and those homeless whānau. In the end, after a hui of the marae whānau, their support was officially given and I remember distinctly the words of one of the kuia, reminding us all about our tupuna Te Puea Herangi and Nanny Tuura – in asking the question, What would they do?. The answer was in the silence and then the full show of hands from whānau present. We then just got on with it.

What planning is involved in organising housing support and delivery?

We needed a plan. The first two weeks was organised chaos. The Marae administration office was like a train station, people, officials, kaimahi, politicians, volunteers, kaumātua, kuia and kāinga kore whānau, were a constant moving feature in the office. Everything had a need, everything needed to go somewhere and I was at times overwhelmed with a multitude of questions, queries and issues, but no ‘good news’ stories. It was a worry as many whānau were turning up at our front door, and while there was a lot of goodwill, we were not moving whānau into homes or places very quickly. At that time government agencies were still dragging their feet, insisting on their way and not our way as the answer. I locked myself away in a room and drew up a simple structure that clearly showed everyone where it all joined at the hip, why, who, when and how. This one piece of paper provided such a relief for everyone (especially me) and from this the leaders emerged.

After this, the leaders really did self-identify. They stood up and said “I’ve got this, I know what to do now and why.” They all went away and came back to me with what they thought they needed to do – in fact they all did this, all 17 of them. It was exciting to hear that they too shared the vision and had the skills, knowledge and tenacity to pick up the rākau and lead. Apart from having to referee a few personality boxing matches, history shows it was a good mix of leaders who went on to lead, and still do so today.

What considerations are there with managing risk and public / political exposure?

While I was central to shaping a lot of the marae leadership that collectively delivered MTeR services, it was really the marae, the marae whakapapa, marae tūpuna, marae pakeke and marae whānau that gave MTeR its safety, reassurance and protection to get on with the mahi.

Ahakoā te aha mahingia te mahi.







The role of local government



Marae governors are ultimately responsible for ensuring that any physical housing development complies with council regulations. Although many councils have policy frameworks that enable housing activities on Māori reservations, all councils should aspire to create and maintain durable relationships with Māori. Therefore, engagement with territorial authorities can be seen in the context of a Treaty partnership, rather than the transactional nature of consenting processes. As such, councils may consider making dispensations and providing additional support for marae-based housing initiatives.

The purpose of local government is to promote the social, economic, environmental, and cultural wellbeing of communities in the present and for the future (Local Government Act 2002, Resource Management Act 1991). Councils influence housing development through their role as facilitator, planning authority, service provider, regulator and advocate. Auckland Council provides the planning and regulatory framework for enabling or limiting choices for mana whenua and mataawaka to live in Māori settings such as marae and papakāinga through plans, policies and services it provides within the Auckland region. The Auckland Council, through the administration of the Auckland Unitary Plan, determines what can be built and where.

The Auckland Unitary Plan



The Auckland Unitary Plan (AUP) sets out the planning framework for papakāinga and marae development. The Unitary Plan rules do contain specific provision for marae but no explicit provision for papakāinga. This is intentional as mana whenua expressed discomfort with defining papakāinga, as the term means different things to different people (Mitchell Daysh, 2017). The AUP rules focus on providing for those activities that could form part of a papakāinga development (of a relatively simple, or more complex nature). They include:

- Dwellings
- Marae
- Activities associated with a papakāinga

There is no definition of what “activities associated with a papakāinga” are, and it was intended that the term capture all activities that are not either a dwelling or marae.⁴

Marae and lands adjacent to marae (considered in this study as possible areas for extending marae housing development) are located in zones categorised in the AUP as “Māori land”, “General Land”, “Māori Purpose Zone or “Open Space”.

The Māori Purpose Zone



The AUP sets out provisions for marae-based housing on Māori Land and General Land. Each site will require a comprehensive planning assessment to identify all relevant AUP provisions. The planning assessment will confirm specific overlays, controls and designations which may affect the development of the site. This may include the need to consider matters such as coastal inundation, ecological areas, natural landscapes, coastal protection yards, etc. Every housing development would need to be assessed on a case-by-case basis to assess the effects of the development.

The effects will be considered in relation to:

- dimensions of the project (height, total area)

- location on the property where the project will go
- size of the property in square metres
- total area of the property currently covered by buildings
- total area of the property currently covered by hard surfaces, for example concrete or paved areas

However, generally the most relevant and permissible opportunity for developing marae-based housing is under policies and rules pertaining to the Auckland Council (2016), H.27 Special Purpose – Māori Purpose Zone definition.⁵

This provides higher density development and a greater range of activities compared to other classifications that may be applicable to the site, such as Māori Land⁶ and Treaty Settlement Lands.⁷ In general, the following applies:

1. Development of up to three residential dwellings per site is permitted.
2. Development of four or more dwellings is a restricted discretionary activity. This means that any development of four or more dwellings requires a resource consent. The Council will use its discretion to decide whether any proposed development is appropriate.

The AUP provisions guide the decision-making of the Council on any proposed development. The council will consider:

1. Whether the intensity and scale of the activity and the size and location of buildings are compatible with the character and amenity of the surrounding neighbourhood.
2. Building design and external appearance:
 - (i) the extent to which buildings and structures associated with Māori cultural activities and the incorporation of Māori design features contribute positively to the public realm.
3. Topography, site orientation and earthworks:
 - (i) whether the topography, size and proportions of the site are suitable to accommodate the housing type proposed;
 - (ii) the extent to which building platforms, outdoor living spaces, car parking areas and driveways are designed and located to respond to the natural landform and site orientation;
 - (iii) whether earthworks can be incorporated as a positive feature by: integrating retaining as part of the building design; and stepping and landscaping earthworks.
 - (iv) the use of materials and landscaping which reflect the natural features of the surrounding environment; and
 - (v) the demonstration of awareness of local history and whakapapa through design.

⁵For more information refer to Auckland Council (2016) - H.27 Special Purpose – Māori Purpose Zone

⁶For more information refer to Auckland Council (2016) - E.20 Māori Land

⁷For more information refer to (2016) - Auckland Council, E.21 Treaty Settlements Land

The Residential Tenancies Act



Social housing and other housing typologies involving the renting of accommodation (such as kaumātua housing) fall within the ambit of the Residential Tenancies Act (RTA, 1986). Landlord's responsibilities under this act include (but are not limited to):

- Making sure the property is in a reasonable condition
- Allowing the tenant to have quiet enjoyment of the property
- Meeting all relevant building, health and safety standards

There are different requirements for boarding houses, but the RTA still applies. Marae governors are ultimately responsible as landlords in such situations, though in effect these responsibilities may be delegated to tenancy managers. Nevertheless, this is another layer of regulation marae governors need to be aware of.

The resource consent process



A resource consent is required for any activity not classified by the Auckland Unitary Plan (AUP) as a permitted activity.⁸ The AUP has deemed that the effects of certain activities are acceptable if undertaken in accordance with certain specified conditions. The AUP makes these activities 'permitted activities,' which can be undertaken without any resource consent.

1. The scope of matters the decision-maker can consider when assessing the merits of a resource consent application is stipulated by the rules in the AUP that apply to that activity. This is done by attributing it one of four activity statuses. Those activity statuses and their implications are as follows:
 - Controlled activities – The Auckland Council must grant the resource consent application and may impose conditions only over those matters specified in the rule.
 - Restricted discretionary activities – The Auckland Council may grant or decline the consent application. When considering the application and any conditions needed to manage its effects the Auckland Council may only consider those matters over which the rule has specified it has discretion.
 - Discretionary activities – The Auckland Council may grant or decline the consent. It may consider any matter it deems to be relevant.
 - Non-complying activities – As per discretionary activities except before considering the application the consent authority must be satisfied that the proposed activity would either (a) have no more than minor effects on the environment; or (b) be not contrary to the objectives and policies of the relevant plan. If it cannot satisfy at least one of these gateway tests the resource consent cannot be granted (Mitchell Daysh, 2017).

AUP and marae-based kāinga typologies



The following section provides a summary of the typologies proposed in this study and a general guide on the activity status under the AUP Special Purpose – Māori Purpose Zone. The activity status and summary analysis of planning provisions in relation to each typology is indicative, however, any proposed development is subject to a site-specific planning assessment for the reasons set out above.

Whare Āhuru & Whare Manaaki



The proposed development of a student hostel is to provide stable living accommodation with pastoral care for rangatahi connected with the marae. The intended occupants are whanaunga to the marae and with each other. In such cases, the development could be termed 'whānau housing' rather than a student hostel. Therefore, it could be argued that it is a dwelling, and a permitted activity.

A dwelling is defined in the Unitary Plan as "living accommodation used or designed to be used for a residential purpose as a single household residence contained within one or more buildings, and served by a food preparation facility / kitchen" (AUP J1 Definitions, p. 36). This definition of a dwelling does not restrict the capacity of individual dwellings internally. Thus each dwelling, such as the Whare Āhuru, could have an unlimited number of bedrooms and shared facilities for larger whānau, provided the design fell within the plan's controls.

The Māori Special Purpose Zone also permits the construction of new buildings, alterations and additions to existing buildings (Auckland Council, 2016). The Unitary Plan enables a building height of up to 8m, within a height in relation to boundary envelope of 3m, that is vertically from side and rear boundaries and within a 45° plane. This building 'envelope' enables all new development to be a maximum of two storeys⁹ (Auckland Council, 2016).

If the development is for a Whare Āhuru which accommodates unrelated occupants, then the scale would be considered "Visitor Accommodation" in the activity list. Visitor accommodation is a 'discretionary activity'; in which case, the Auckland Council may grant or decline the consent. It may consider any matter it deems to be relevant.

⁹The number of cabins permitted (if in ground) is subject to dimensions of the project (height, total area), location on property where the project will go, size of the property in square metres, total area of the property currently covered by building and total area of the property currently covered by hard surfaces, for example concrete or paved areas. This may be calculated using the online consent tool: https://onlineservices.aucklandcouncil.govt.nz/councilonline/yform/decisiontool?productCode=DECISION_DETACHED&projectType=SLEEPOUT#

¹⁰Council would have to limit its discretion to, the effects on stormwater, land containing elite soils and wastewater

¹¹Building envelope - (Auckland Council, 2016, H27.6.3.1)

Whare Kāhui



There is provision for cabins to be used as accommodation if they do not contain cooking, sanitary facilities or drinking-water supply.⁹ If accommodation does contain cooking, sanitary facilities or drinking-water supply, then up to three dwellings are permitted. Four or more dwellings will be a restricted discretionary activity.¹⁰

Whare Tūhono and Whare Roa



The development of up to three dwellings within a “Māori Purpose Zone” (Auckland Council, 2016) is permitted in the Unitary Plan. Four or more dwellings are considered a ‘restricted discretionary’ activity. Council would have to limit its discretion to:

- the effects on character and amenity values
- the effects on noise
- the effects on traffic volume and safety
- the effects on stormwater
- the effects on land containing elite soils
- the effects on wastewater

Finance opportunities for marae



The barriers to developing marae based housing are in many ways similar to those for multiply owned land under Māori title and include a wide range of issues relating to governance, management, land tenure and occupation, infrastructure, district plan provisions, development contributions and resource consent processes.

While in Tāmaki the AUP includes reasonably supportive provisions for development within Māori Purpose Zones (including marae based housing), access to finance, however, remains a persistent barrier.

In researching potential sources of funding we considered financing opportunities for marae development as well as funding available for community housing providers, should marae consider becoming a registered community housing provider or CHP.

Finance opportunities for marae



Potential sources of funding are as follows:

- The Māori Housing Network - Te Puni Kōkiri
- Kāinga Whenua Loans - Kiwibank/ Kāinga Ora-Homes and Communities (formerly HNZC)
- Kāinga Whenua Infrastructure Grant - Te Puni Kōkiri
- Philanthropic trusts
- Local government - Auckland Council Cultural Initiatives Fund
- Other government agencies
- Bank finance
- Iwi direct funding models eg. Ngāti Whātua Ōrākei

While there are a number of different funding avenues available and being used by both urban and rural marae to develop housing projects throughout Aotearoa, since 2015 the Te Puni Kōkiri administered Māori Housing Network has provided funding and assistance for the vast majority of Māori housing developments. This programme has effectively allowed papakāinga to be developed either debt free or with minimal bank finance. While demand continues to outstrip the funding available (\$34M for the 2018/19 financial year) the high level of finance provided through the Māori Housing Network represents an accurate picture of the support required to successfully develop kāinga on multiply owned Māori land and marae.

While most papakāinga developed on or adjoining marae are rented to affiliated whānau, marae are required to fund the ongoing insurance, maintenance and tenancy management costs while often looking to build up funds for future housing developments. This can be achieved with a hybrid approach of utilising housing rentals, government subsidies (like IRRS) and developing businesses to generate additional revenue that can support further development. Here, to look to break even is not a sustainable approach and a robust business plan is required to achieve a surplus so that marae based kāinga developments can continue to flourish and not just survive.

In summary, the approach for all marae when looking to develop kāinga needs to take into consideration the various capital development and operational funding support available through government agencies and NGOs, along with ways in which to increase revenue being generated by marae through business operations.

Some of the main financing opportunities for marae to consider in their kāinga developments are outlined below along with some examples of marae who have undertaken developments on their lands.

Māori Housing Network



Te Puni Kōkiri (TPK) Māori Housing Network (MHN) supports individuals, whānau, hapū, iwi and rūpū to achieve their housing aspirations.

The Network:

1. Shares information, and provides practical assistance and advice to whānau and rūpū
2. Manages government funding for Māori housing projects
3. Works with other agencies on a coordinated approach to improve Māori housing¹²

Kāinga Whenua



Kāinga Whenua Loans for Māori individuals, whānau and land trusts, administered through Kāinga Ora - Homes and Communities and Kiwibank¹³ and the Kāinga Whenua Infrastructure Grants, administered through TPK's Māori Housing Network are sources of finance that marae could consider. The loan can be serviced by renting out these homes to whānau through a CHP to access the IRRS (income-related rental subsidies). It is unknown at this stage whether Kiwibank will continue to provide finance through Kāinga Whenua beyond 2020.

Philanthropic trusts



Philanthropic trusts could be considered for funding the planning and / or development of housing. Marae could work with the New Zealand Housing Foundation (NZHF)¹⁴ through its shared equity scheme or work directly with the Tindall Foundation to source finance for housing developments. Other philanthropic trusts such as JR McKenzie Trust¹⁵, Foundation North¹⁶ and trusts administered through Perpetual Guardian such as Clyde Graham Charitable Trust¹⁷ can also be approached to fund aspects of housing planning, design and/or development.

Auckland council



Auckland Council's Māori Cultural Initiative Fund is available for marae located within its rohe. The fund is available for both marae and papakāinga development. It assists with the planning and design for both marae and papakāinga as well as development for marae.

¹²For more information see www.tpk.govt.nz/en/whakamahia/Māori-housing-network

¹³For more information see <https://www.kiwibank.co.nz/personal-banking/home-loans/rates-and-options/kāinga-whenua/>

¹⁴For more information see <https://www.nzhf.org/about/new-zealand-housing-foundation>

¹⁵For more information see <https://www.jrmckenzie.org.nz/apply/>

¹⁶For more information see <https://www.foundationnorth.org.nz/how-we-work/resources/community-housing-project>

¹⁷For more information see <https://clydegrahamct-nz.baanalysersb.com/start>

Other government agencies



The Ministry of Housing Urban Development (MHUD) is a possible source of funding for Auckland-based marae in particular. The need for housing in Auckland is well documented, with access to land for development being a barrier. Auckland marae with surplus land could approach MHUD for funding and be considered on a case-by-case basis. Transitional housing has been highlighted as a need by the current government so marae could submit a proposal for a hostel typology development and provide wraparound services to whānau, improving their chances for MHUD funding. It is understood that marae have approached MHUD for funding for developments which are currently being considered.

Oranga Marae is a fund that is provided by Te Puni Kokiri and the Department of Internal Affairs¹⁸. Its purpose is to support the physical and cultural revitalisation of marae as centres of Māori identity and mātauranga. Oranga Marae provides funding for marae development planning, technical or feasibility study support, cultural revitalisation activities and capital works. Marae must have appropriate legal entity status or be a Māori Reservation; and have appropriate governance and management structures, policies and processes to support the size and complexity of the project.

Bank finance



Bank finance is another possibility for marae to consider. However this has its own barriers, with Māori land generally not able to be used as security along with the marae's financial capability in servicing the loan. Depending on the legal status of the land and its ownership structure, there is a possibility to apply to the Māori Land Court to use marae land as security in order to satisfy the bank's criteria. Income to service the loan could come from whānau paying rents on these homes. Marae could either become a CHP or partner with an existing CHP to access IRRS, making it more affordable for whānau to rent.

Examples of financing the marae-based typologies



Pūkaki Marae in Mangere completed the development of 13 homes for its papakāinga, financed using a combination of grants and loans. Te Puni Kokiri (TPK) provided funding for the papakāinga housing-development proposal and partial funding for development through its Māori Housing Network (MHN). The New Zealand Housing Foundation (NZHF) were able to put together a combination of a loan and grants scheme with support from Housing New Zealand Corporation and the ASB Trust for larger homes¹⁹.

A Māori Reservation Trust in Wairarapa built a total of six homes, allowing whānau to return to their whenua to live in safe, healthy and affordable rental homes. The papakāinga is a collaborative effort and includes TPK's MHN investment totalling \$1.6 million (about 75% of the total cost of construction) and a Kiwibank Kāinga Whenua loan to the Trust. In addition, TPK supported the feasibility and planning stage of the project with an \$80,000 grant²⁰. These houses are managed by Trust House, a local Community Housing Provider (CHP). CHPs are able to access income-related rental subsidies (IRRS) to assist whānau with paying their rent. This in turn provides marae with income to repay the Kāinga Whenua loan.

¹⁸For more information see <https://www.communitymatters.govt.nz/>

¹⁹For more information see <http://www.pukakitrustpapakāinga.co.nz/>

²⁰For more information see <https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/doors-open-to-new-papakāinga-in-wairarapa>

Financing the Whare Roa typology



Another marae in the Bay of Plenty was able to obtain funding through TPK's MHN, and from the Ministry of Business Innovation and Employment (MBIE) for its papakāinga development of five individual homes and 19 infrastructure sites totaling \$2.6 million. The funding for the development was a result of the Edgcumbe flood that occurred in 2017 with the five new homes provided as emergency accommodation²¹.

A marae in Christchurch developed the first stages of its papakāinga consisting of six houses. The \$3.097 million construction cost has been shared between TPK's MHN, Housing New Zealand Corporation and the Rātā Foundation. TPK provided \$1.547 million²².

A marae on the East Coast developed four houses for its papakāinga. TPK provided \$1.3 million of funding for the Whareponga papakāinga project through the MHN²³.

An example of funding sought for the Whare Roa typology is a whānau papakāinga in Ngaruawahia. This is a large intergenerational home. Whilst this papakāinga was built on general title land, the whānau came together to develop business opportunities to assist with the financing for their papakāinga in addition to securing a combination of funding through a Kāinga Whenua Infrastructure Grant, TPK's Special Housing Action Zone (SHAZ) funding at the time and MHN support²⁴.

As previously mentioned, an example of a terraced housing development on Māori land is Kāinga Tuatahi, an innovative residential development on Ngāti Whātua Ōrākei tribal land. Kāinga Tuatahi is a 30-home medium-density housing development comprising of 18 four-bedroom, nine three-bedroom and three two-bedroom homes. Ngāti Whātua Ōrākei adopted a guarantor model of financing for their members, in which the person requiring the loan could apply to the lender, and Whai Rawa (NWO's property entity) would then become the guarantor for the loan.

Whilst loans from banks or other financing institutions are an option, the marae would need to demonstrate their ability to service the loan and provide appropriate security (or provide a guarantor) to meet banking loan criteria. Becoming a Community Housing Provider (CHP) or partnering with an existing CHP to manage houses once developed is one option for marae to generate a regular income stream.

There are a number of examples of marae around the motu obtaining funding through TPK's MHN for housing / papakāinga development and this is an obvious source of funding for Tāmaki marae to consider. Combining this with other sources of funding through philanthropic trusts or other government agencies is an avenue for consideration.

²¹For more information see <https://www.youtube.com/watch?v=X0PWeR0PRcY>

²²For more information see <https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/new-housing-development-builds-community-spirit>

²³For more information see <https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/whareponga-papakāinga-the-legacy-of-materoa>

²⁴For more information see <https://www.youtube.com/watch?v=3zxEE2INKQU>



Conclusion

This resource has been created specifically for the context of Tāmaki Makaurau, our largest city in Aotearoa with the highest population of Māori, and number of marae. In the context of the housing crisis that continues to disproportionately affect Māori living in our own homelands, it is imperative that we continue to seek to intervene in the harsh realities that many of our whānau are facing just to secure safe, appropriate and affordable housing.

A kaupapa Māori approach to research seeks to centre the knowledge systems inherent in te ao Māori and our ways of living. Consequently, the notion of the marae once again being a focus for supporting and sustaining kāinga is eminently appropriate as we seek contemporary urban Māori housing solutions which can enable whānau to move from surviving to thriving in the city.

This book follows in the legacy of our tūpuna who have sought solutions sourced in our own cultural concepts, practices and beliefs. The innovative initiatives exemplified at Te Paea Memorial Marae and other marae in Tāmaki to not only accommodate but truly manaaki whānau in need, illustrates the continued strength and potential of marae. Such initiatives highlight the importance of the cultural capital and human infrastructure that enable marae to reach out through whānau, hapū and iwi connections and respond in times of need. Furthermore, marae-based housing developments give rise to the possibilities to reimagine the physical spaces for kāinga to support holistic whānau housing needs and community connectedness.

We acknowledge the marae in Tāmaki who have looked within to find the strength and resolve to embark on their own journeys to recreate and develop kāinga Māori. We also encourage those marae who may be considering their own housing options to support their whānau through the design and development of their own kāinga innovations.

Returning to the whakatauki that inspired the name of this book, it is our hope that marae continue to be central to our lives as Māori who live in the city. We hope to embody the sentiment expressed in the whakatauki by ensuring we remain connected to and nourished by the marae. This work is founded on the collective and communal ways our tūpuna lived, informing 'new' ways of thinking about the possibilities for Māori housing, thereby reimagining marae-based kāinga for flourishing whānau.

Tūranga ki te marae, e tau ana!



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This book is designed to support marae in Tāmaki Makaurau, who are interested in developing their own unique housing solutions.

The name of this book, Tūranga ki te marae e tau ana, derives from the whakatauki “He tangata ako i te whare, tūranga ki te marae, e tau ana”, referring to the person who is nurtured at home feels comfortable and confident on the marae, and in the world.

A feature of this book is the introduction of six innovative marae-based kāinga typologies based on contemporary cultural and social needs of whānau and the opportunities afforded by our urban marae environments.

This book highlights the importance of the world of the marae, not just as a cultural bastion but as a critical site for our contemporary, culturally connected lives and the potential for kāinga to once again become central to marae.