**Aspirations Wānanga 2.0 notes July 2019**

Tikanga o te Marae general korero

* Tangihanga
* Hakī/Kara
* Paepae

***Hakī***

**Who puts it up?**

Mahi o te tane – be practical

**Position of the flag**

Upright for kaupapa

Side for Tangihanga – dual role karanga

**Timing of up and down**

When to come – common sense – colonial kaupapa

Addressing military tikanga

**PAEPAE**

Kai Karanga –

Standing under the mahau – under the mauri

Standing on the right of the whare – ko te wahi tika

Standing middle of the marae atea

Depending on the wairua and mauri at the time

Its a meaning role

What was the practise at home? – Haki

Karakia was practise on the marae for Haki

It is important that we all understand where we stand – understanding the tikanga

The purpose hariru is to complete the powhiri – karanga is the last in the hariru to complete their mahi.

Current practice

We go from tapu to noa – and finish with kai. The powhiri process is like a koru.

How we do it currently is you walk onto the marae, you take a seat, korero and then you go into the house for a kai.

This is the same as with our korero about our aspirations.

If we have a whare Apakura – all the korero goes out and then we hariru to the paepae and then go into the tent, then over to a kai.

**Values / tikanga / practices**

Getting it right is about doing the right things – and the korero that has evovled. We need to not compromise and get things right for our future generations.

How can we teach our mokopuna to be able to come home and know their marae 1-1 grounding from the back to the front of the marae.

When we come home to the marae we come to the front onto the marae atea – to have the confidence to come onto our marae in a tikanga process.

We need to teach ourselves and share this with the rest of our whanau – the knowing of the practice. Us as individuals.

This will become the norm for us.

Post it notes time

Te Kāhui Kaumatua

**Aspirations Wānanga 2.0 summary**

**S** acrifice contribution of consequence

**H** armony Kotahitanga

**A** roha Tetahi ki tetahi

**R** eciprocity Koha atu Koha mai

**E** volve Grow and develop

**1: Marae governance**

Change the Marae deed to reflect continuity of Marae trustees

**2: Te Kāhui Kaumatua capturing their stories**

“My Raetihi” and suggested reference to Koro

**3: Name of Marae**

We confuse ourselves

History from 1945 to 2019 remains with multiple names

Retain and acknowledge references

Gazetted name RAETIHI MARAE – The purpose of business and responsibilities to the Māori land court

Narratives to be collated & written

Invite Fred Clark to korero regarding Taiwiri & Tamakana kaupapa here on Te Puke

**4: Strengthen our paepae by:**

Knowing our roles & responsbilities as

Tama Korero & Hine Waiata

***Developing an ideal Marae profile***

**5: Tikanga is common sense**

We lead as examples within our own families as we work to socialise and normalise our Tikanga. Continued communication and wānanga will enhance and stengthen all areas of the Marae.