

NGĀI TAMAWHARIUA

KI TE REREA TUKAHIA MARAE HAPŪ MANAGEMENT PLAN

(Maori Maps, 2014)



NGĀI TAMAWHARIUA TE HAPŪ

Ko Mataatua te waka

Ko Mauao te maunga

Ko Uretara te awa

Ko Tauranga te moana

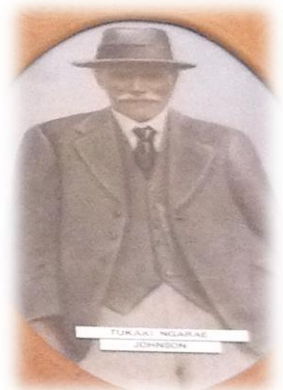
Ko Ngāi Tamawhariua te Hapū

Ko Te Rereatukahia te Marae

Ko Tamawhariua te Whare tupuna

Ko Whakahinga te Wharekai

Ko Ngāi Te Rangi te Iwi



Whakarongo! Whakarongo! Ake, ki te tangi a te manu nei a te Matui
Tui Tui Tuia ki runga, tuia ki raro, tuia ki roto, tuia ki waho
Tuia ki te here tangata,
I takea mai i Hawaiki nui, Hawaiki roa, Hawaiki pamamao
Te hono ki wairua, ki te whai ao, ki te ao marama

Tiheī mauriora

Ka huri nga whakawhetai ki te waahi ngaro
Ki to tatou kaihangā, te Atua mo nga manaakitanga
I uhia mai nei, ki runga i to tatou kiingi maori a Tuheitia me toona whanau katoa
Heke mai ki a tatou, e mauīui nei ki a tatou katoa ki muri nei e

Paimarire



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EXECUTIVE SUMMARY

Ka huri ki a koutou ngā tini Aitua
Koutou kua rupeke atu ki tua o Paerau
Koutou i hikoi atu i nga tau, nga marama, nga wiki, nga ra tata nei
Haere atu ra koutou, kua tae atu koutou ki nga tipuna, nga maatua
E okioki mai na ite whakamutunga mo tatou te tangata
Haere atu koutou
E ngā whanau pani, kei raro koutou ite kapua pouri nei
E noho mai nei ki roto i te whare potae ote hunga kua mate
Ki roto i nga kakahu taratara nei
E aroha ana kia koutou katoa

Tatou te hunga ora e pae nei, nga mihi nui ki a tatou katoa
Me mihi tatou katoa ki nga tupuna i timata i tenei hapu
A Ngai Tamawhariua ki te Rereatuahia ki te rohe o Kati Kati
Anei matou o kouotou mokopuna e whakaaro nei
Ma matou e mahi o koutou hiahia kia tutuki
Anei nga tumanako ta koutou i waihotia mai ma matou e whakaoti

Ka mihi ki te Kaunihera ote Hauauru mai Nga Kuri a Whareki Otamarakau huri atu ki te tuawhenua
me te roopu ote Taiao anei ano nga mihi mo ta koutou awhina
Nga mihi ki Te Runanga o Ngai Te Rangi mo nga awhi mai ia koutou ka mihi atu
Kei te mihi atu ki to roopu i timata i tenei kaupapa mai te timatanga ki te mutunga
Ka mihi atu Victor, Rolande, Shelly tino tumeke o koutou mahi
Koutou ngā mema ote hapu o Ngai Tamawhariua i tautoko awhina mai ite timatatanga Anei tata tonu te tutuki o tenei kaupapa

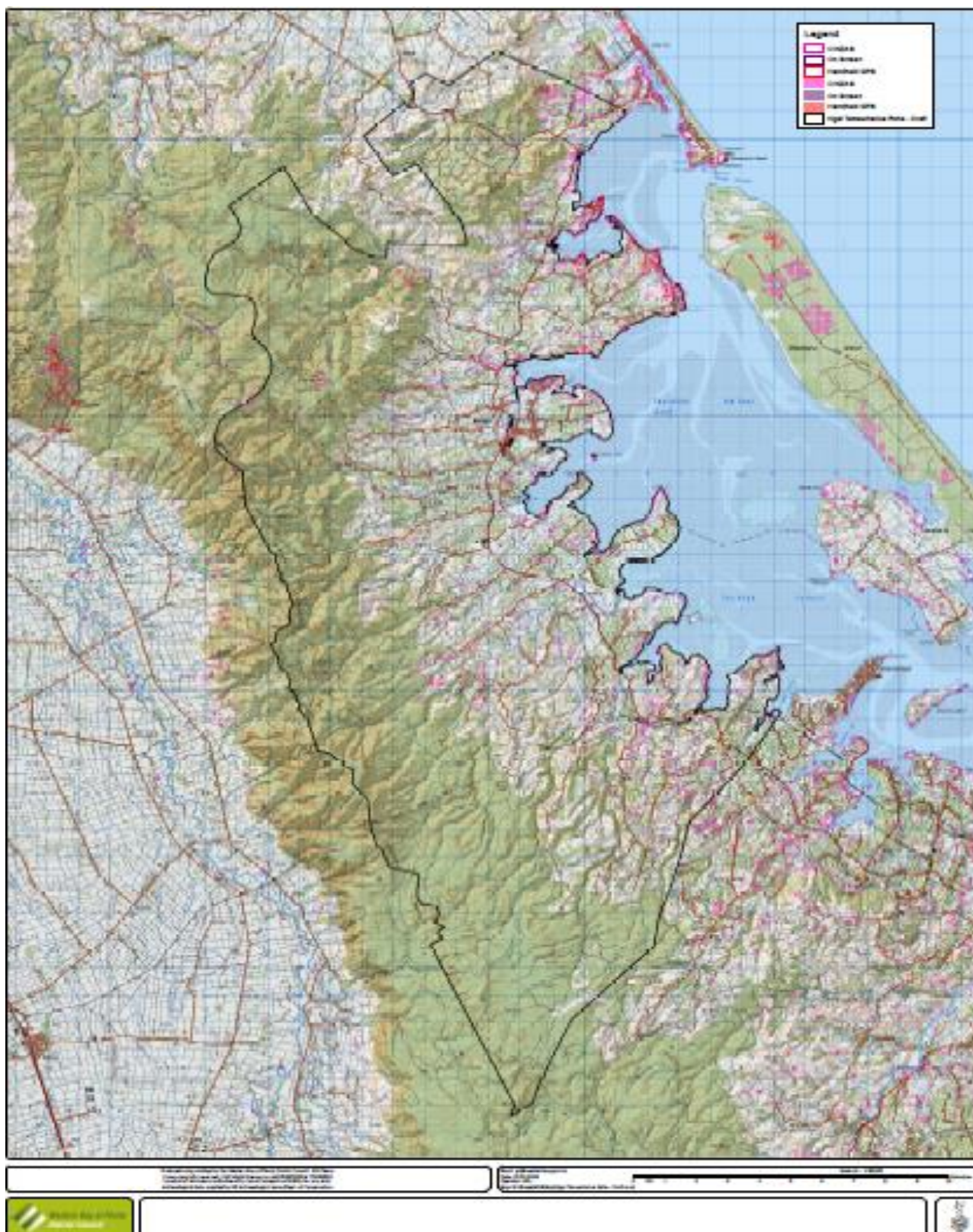
Ngā whakāro i hiahia nei e koutou kua tutuki

Tuturu whakamaui ki a tina, tina
Haumi e, hui e,
Taiki e

Our plan is a “living document”. Our goal is to update it annually. We trust you will find the plan useful if you need to consult with us or engage in activities that affect our whenua, awa, moana, culture, and people.



Map of rohe



PURPOSE OF HAPŪ MANAGEMENT PLAN

The purpose of this Hapū Management Plan is to serve as reference document and guide.

It provides practical direction for anyone who needs to consult or engage with Ngāi Tamawhariua hapū. The document emphasises the values, thinking, and special relationship we have with our whenua, ngahere, awa and other taonga in and around our rohe.

The document addresses issues that are important to our people and outlines how we wish to be treated in relation to them.

The main challenges and issues facing our people are presented in the first section of this document. Where practical, we have included either the source documents or references to them in the appendix section of this plan.

Navigating the plan

This plan is presented in 3 main sections:

1. A high-level view and commentary of the key environmental, cultural, social and economic issues that affect our hapū.
2. Action sheets with guidelines and policies for the issues we have identified. This section is in spreadsheet format for easy navigation.
3. Appendices containing supporting detail for the information referred to in the body of the plan.

Who this HMP is for

While this plan is a public document, it has been written with three groups of readers in mind:

1. In the first instance, we have compiled this document for those acting on behalf of central and local government and who make decisions affecting our people and land.
2. It is also designed for *anyone conducting any activities that could affect our people, culture or resources*. We ask consent applicants, council planners and any other relevant decision-makers to read relevant sections of this document before consulting Ngai Tamawhariua and deciding on anything that may affect us.
3. The plan is also for our hapū members to use for reference.

Our cultural perspective

This Hapū Management Plan presents our cultural perspective as the tangata whenua – people of Ngāi Tamawhariua. Ngāi Tamawhariua tikanga and kawa is the foundation and platform from which we've built this plan.

We want everyone reading this plan to understand that nothing should be taken in isolation or apart from our cultural heritage and beliefs. *We the hapū exercise the right of tino rangatiratanga and retain the obligation of kaitiakitanga over all our lands, waters and taonga.*

Contact details

For any enquires about matters presented in this plan, please contact directly one of the following Official Working Committee representatives below.

Organisation name:	Ngāi Tamawhariua Tribal Committee
Contact Person:	Paeahi Wanakore
Position, role:	Kaumatua
Contact phone:	07 549 0376
Postal contact:	P O Box 59, Katikati
Email address:	Paeahi@kinect.co.nz

Organisation name:	Te Rereatukahia Marae Committee
Contact Person:	Dolores Nathan
Position, role:	Secretary
Contact phone:	07 549 0760
Postal contact:	P O Box 59, Katikati
Email address:	tamawhariua@xtra.co.nz

Organisation name:	Te Rūnanga o Ngāi Te Rangi Iwi Trust
Contact Person:	Donna Poka
Position, role:	Resource Management Unit Coordinator
Contact Phone:	07 575 3765
Email address:	Donna.poka@ngaiterangi.org.nz
Website:	Te Runanga o Ngāi Te Rangi

Introduction

Ngāi Tamawhariua is one of the nine hapū that originate from Ngāi Te Rangi.

Ngāi Te Rangi iwi is named after our tupuna Rangihouhiri who is also a descendant of Toroa, the captain of the Mataatua waka. Rangihouhiri's six children are Tutungaehe, Tāpuiti, Takoro, Tuwhiwhia, Turourou and Tamawhariua.

The nine hapū of Ngāi Te Rangi include Ngā Potiki, Ngāi Tamawhariua, Ngāti Tapu, Ngāi Tukairangi, Ngāi Tuwhiwhia, and Te Ngare, Whānau a Tauwhao, Ngāti He, and Ngāti Kuku.

Te Raupatu o Tauranga Moana

In 1865 the New Zealand Settlements Act 1863 confiscated 264,000 acres. In effect the 1865 proclamation extinguished Native title, or Māori customary tenure of this land and the whole area became, ipso facto, Crown land. The name of the confiscated land is generally referred to as the Katikati/Te Puna Blocks, and Te Tahawai is located within.



Ngāi Tamawhariua ki Katikati Wai 42(c), Wai 522

Wai 42(c) and Wai 522 were lodged by Kevin Bluegum and David Murray on behalf of Ngāi Tamawhariua and relate to interests in the Te Puna–Katikati area. In these claims, particular attention is given to the war at Tauranga, the confiscation legalisation, the Te Puna–Katikati purchase, and the alienation of the hapū's reserves in the Te Puna–Katikati area. Evidence in support of Ngāi Tamawhariua ki Katikati's claim was heard in the week beginning 5 March 2001 at Te Rereatukahia Marae (p.15).

(Waitangi Tribunal, 2004) submission of counsel for Ngāi Tamawhariua ki Katikati raises issues specific to the alienation of land in Te Puna–Katikati and therefore needs to be addressed here. Counsel submitted that the purchase by Gill of lots 9 to 16 in the parish of Tahawai was fraudulent. Owing to this alleged fraud, it was further submitted that customary title had never been extinguished in these lots and that the Crown was in breach of the Treaty for not adequately protecting Ngāi Tamawhariua (p. 338).

Principles of consultation and engagement we want followed

In Section 2 – Action Sheets of this document, we present specific guidelines that cover a range of activities for which we expect to be consulted.

Principles of engagement for those representing central and local government

If you represent a government department, then you are bound by the consultation processes your department has developed. As a matter of principle, we require that you follow your organisation's **written** policies about consulting and engaging with Māori.

If you represent a local authority, S81 of the Local Government Act (LGA) provides the framework for your organisation to consider ways to foster the development of Māori capacity. This is to enable Māori to contribute to decision-making processes. S82 sets out the principles of consultation and engagement. We expect council staff to follow best practice.

Best management practice under the Resource Management Act 1991, the Heritage New Zealand (Pouhere Taonga) Act 2014, and the Biosecurity Act 1993 compels Councils to consult with Māori so they may show how their decisions have recognised and provided for our relationships and our culture and traditions with our ancestral taonga. Councils are strongly encouraged to provide for consultation with Māori people in their annual plans so they may demonstrate how they have fostered the capacity of Māori to contribute to Council decision-making.

Principles of engagement for those representing business or private interests

If you represent a business or a private interest, check Section 2 – Action Sheets of this plan to see if your type of activity is mentioned. If your activity is mentioned, then please phone or email us. We will arrange for a representative from the hapū collective to discuss the topic with you as soon as possible.

Please refer to our contact details listed above on page 8 of this document.

Process for consultation and engagement with our hapū

Level of consultation and engagement	Example	Indicative timeframes
<p>1. Initial consultation</p> <p>Prefer initial consultation via telephone or email</p> <p>Once information is provided to the hapū representative, we will advise whether any further consultation is required</p>	<p>Minor resource consents</p> <p>Minor plan changes (not including changes to water takes or discharges to water or land)</p> <p>Unlikely to charge fees for this level of consultation</p>	<p>Allow up to 10 working days to complete this process</p> <p>This consultation requires:</p> <ul style="list-style-type: none"> • A phone call to advise us of your intentions • A map of the area affected • A letter from the hapū for resource consent applicants to use as part of their Assessment of Environmental Effects
<p>2. Secondary consultation</p> <p>This level of consultation will be necessary if the works or information required is more in-depth than can be worked through on initial consultation</p> <p>A fee may apply to this level of consultation</p>	<p>More in-depth resource consents</p> <p>Typically where a Cultural Impact Report or Statement may be required</p> <p>Any resource consents relating to Water, Land Use, Discharge or Coastal region.</p>	<p>Allow up to 20 working days to complete this process</p> <p>This level of consultation requires:</p> <ul style="list-style-type: none"> • A phone call to advise us of your intentions • A map to identify the area affected • A meeting between applicant and hapū representatives to discuss the application in full and identify adverse effects • A Cultural Impact Report/ Statement from the hapū for resource consent applicants to use as part of their Assessment of Environmental Effect
<p>3. Full consultation</p> <p>This level of consultation is necessary for any major works.</p> <p>Fees will be required for meetings and work involved in preparing Cultural Impact Reports or Statements</p>	<p>Major resource consents</p> <p>These include all major resource consents, major developments of any kind</p> <p>Typically we need to call a full meeting of hapū members</p>	<p>Allow up to 30 working days to complete this process</p> <p>This level of consultation requires:</p> <ul style="list-style-type: none"> • A phone call to advise us of your intentions • A map to identify the area affected • A meeting between applicant and hapū representatives to discuss the application in full and identify adverse effects • A Cultural Impact Report/ Statement from the hapū for resource consent applicants to use as part of their Assessment of Environmental Effect

CULTURAL



Values and Principles

The following core values and principles are a collaboration of discussions shared between kaumatua of Te Rereatukahia Marae, Tuapiro Marae and Otawhiwhi Marae. These discussions were in support of the development of the *Cultural Impact Assessment Report for Te Kauri and Owarau Pā 2009*.

Tino Rangatiratanga

We maintain the right of an individual or hapū or iwi to plan, implement, and attain positive outcomes for our peoples.

Whakapapa

We maintain who we are, where we come from, and where we want to be.

Kotahitanga

We maintain unity and purpose in all that we do.

Tikanga/Kawa

We maintain our tikanga and kawa is upheld, through our history.

Tangata Whenua

We are the Tangata Whenua and kaitiaki of our rohe.

Cultural Aspirations

We want to increase our people's knowledge of their identity as Ngāi Tamawhariua through whakapapa, tikanga, reo, and kōrero tuku iho. To strengthen and widen this knowledge we want to hold regular wānanga at our marae. Our kaumatua want the marae to be the learning hub to pass Ngāi Tamawhariua tikanga, kawa, kōrero tuku iho, whakapapa, waiata and Te Reo onto their tamariki and mokopuna.

Our aspirations involve a rohe where our people live in harmony with each other. We want to learn from our kaumatua and kuia, benefit from their knowledge and grow together as a whānau. We will do this through whakapapa, waiata, moteatea and Te Reo rangatira.

Cultural Overview

We have very few kaumatua and kuia sitting on the pae of our marae. And very few of our pakeke and tamariki know the history, whakapapa and Reo. Culturally we want to elevate, teach and share Ngāi Tamawhariuatanga with all our hapū members.

Threats and challenges to our culture

Ngā kaumatua – Our elders

Our kaumatua are our leaders on the marae and of our hapū—our taonga tuku iho. When they leave, we look for those who learnt from them to carry on and uphold the tikanga and kawa of Ngāi Tamawhariua.



We want to encourage and support our kaumatua to spend time with our tamariki to share their knowledge and teach us, their next generation, Ngāi Tamawhariua traditions.

Ongoing and regular wānanga are important for our hapū. In this way, our kaumatua and kuia can teach and share the knowledge of who, what, and why Ngāi Tamawhariua exists, through whakapapa, whaikōrero, kaikaranga, Te reo rangatira, waiata and moteatea.

Ngā rangatahi – Our children

Our rangatahi who are at school and struggling or have finished school need ongoing support. We want to further support these rangatahi to choose their goals and develop their future aspirations. This may include implementing or developing:-

- ❖ A range of learning pathways that lead into study or full time work
- ❖ A Youth Centre/Hub which provides NZQA accredited courses for rangatahi
- ❖ Educational tutoring support programmes that help our rangatahi achieve academically

Ngā Pakeke – Our adults, who are parents

We have parents who are struggling to raise their rangatahi and whānau. This is because of the shortage of support in education, lack of employment opportunities, low income earning, and dependence on government subsidies.

We want to establish better systems to meet the growing needs and concerns of our young adults and parents.

Te Rereatukahia Marae

Our Marae is the central hub for our people to come home to, gather, learn, share, talk, celebrate or grieve. Ongoing operations of our marae are self-determining and we recognise the importance of the role our marae has.

We want our marae to be used more regularly by our rangatahi, pakeke and kaumatua.

Ngai Tamawhariua value initiatives and funding sources to help with the maintenance of our Marae.



ENVIRONMENT

Environmental Aspirations

We aim to maintain our intrinsic relationships and connections to our whenua, awa, moana, people and tupuna.

We want protect our heritage areas, wāhi tapu and taonga. This includes flora and fauna, endangered species, lands and waterways. Our aspirations involve our people retaining the principles and practices of Kaitiakitanga of our spaces.

We want all those engaged in developmental activities in our rohe to follow environmentally friendly and sustainable practices that align with our cultural perspective.

Environmental Overview

Ngāi Tamawhariua ki Katikati area of interest is from Tuapiro Point in the north to Wainui South stream in the south, comprising of the following areas;

- Tuapiro Point - Urupa
- Kauri Point - Pa sites
- Park Road - Pa site & urupa
- Sharps Road - Pa site
- Tutaetaka Island - Urupa
- Katikati Township - Māori housing in and around town.

Sites of significance/Wāhi Tapu

We want to re-establish our cultural footprint of all our sites of significance for present and future generations. We want to provide a world-class facility that recognises mana Māori and mana Tupuna. We want to reconnect and bring to life the stories of the land and people of Tamawhariua.

Tutaetaka island – taken from mainland, edge of foreshore reserve



Tauranga harbour

Tauranga moana is our tupuna and has sustained us for many generations. We want it to be clean, and for it to be in a position where it can once again sustain us as its people.

We want to replenish and rejuvenate the kaimoana resources it once had. We want stronger relationships and agreements in place with all stakeholders vested in the harbour.

We want shared responsibilities in maintaining and caring for the harbour, as its Kaitiaki.



Water

The National Policy Statement for Freshwater Management (2014) supports improved freshwater management in New Zealand, and seeks to ensure that tangata whenua values and interests are reflected in freshwater management, including decision-making.

Ngai Tamawhariua expects that:

1. We are regularly kept informed about what is happening in our rohe e.g. if LTA's are monitoring our waterways we want to know about it, and have access to such information.
2. All technical information in particular that relating to water quality and monitoring is made available to us in a format that our kaitiaki can read and understand.
3. Our relationship with the water is recognised and acknowledged.
4. Our values and interests are reflected in freshwater management discussions, forums, or plans. Especially when decisions need to be considered or made within our rohe.
5. We are actively participating in resource management processes that relate to water.
6. LTA's involve us in the management of freshwater resources within our rohe including consultation, engagement and active participation
7. The mauri of our waterways and aquifers within our rohe are protected and enhanced to enable us to carry out our customary practices (food gathering, drinking water, recreational use and activities).
8. Access to our waterways for customary practices and recreational use is not impeded.

Infrastructure

We want to work with councils to be inclusive of funding and budget forecasts for infrastructural projects in our rohe including footpaths, roading, better drainage and wastewater reticulation systems, and a new playground.

Air

We want to be notified when any spraying of fertilisers, or poisons are being applied in our rohe. Especially around our waterways, rivers, streams.

Threats and challenges to our environment

Threats to sites of significance

- ❑ Farmers grazing stock/cattle on or near our sites of significance and wāhi tapu
 - ❑ Deterioration, erosion and over utilisation of land
 - ❑ Fencing and riparian management plans, to be included in Council plans and budget forecasts
 - ❑ Exotic plants and pests
-

Threats to Tauranga harbour

- ❑ Kaimoana resources contaminated, depleted, unsafe to eat
 - ❑ Sea lettuce
 - ❑ Mangroves
 - ❑ Pollution
 - ❑ Shipping
-

Threats to our waterways

Amongst many of our waterways, we have had ongoing and growing issues that have been threatening our tupuna awa; Te Rereatukahia River. The river is unsafe for our children today to swim in today, recreationally.



The river has been diverted (dams built, tupuna trees felled) by private land owners upstream to gain extra land space without consent or consultation with the hapū. There is sedimentation, effluent, and orchard spraying that have hugely impacted the water quality and changed the natural ecological environment of our awa.

Kai is non-existent.

We have identified the following waterways as being intrinsically connected to our hapū and the values our hapū associate to them.

Waterways and Areas	Values
Te Rereatukahia River	<ul style="list-style-type: none"> ▪ Spiritual and cultural affiliation and connection for whanau for over 5 generations ▪ Food gathering ▪ Recreational swimming
Uretara River	<ul style="list-style-type: none"> ▪ Food gathering ▪ Recreational swimming ▪ Cultural resource
Te Awanui – Tauranga Harbour	<ul style="list-style-type: none"> ▪ Food gathering ▪ Cultural resource ▪ Kaitiakitanga – actively engaged in cleaning-up programmes
North Beach	<ul style="list-style-type: none"> ▪ Wāhi tapu ▪ Cultural resource ▪ Urupa
Owarau Springs	<ul style="list-style-type: none"> ▪ Wāhi tapu ▪ Cultural resource
Wainui South River	<ul style="list-style-type: none"> ▪ Wāhi tapu ▪ Cultural resource

Threats from human activity

- ⊕ Ongoing resource consents that allow for pollution from wastewater, storm water and sewerage discharge outlets
- ⊕ Tourists emptying campervan effluent into awa

Threats from natural environment

- ⊕ Erosion on South and Eastern side of Tutaetaka Island



Infrastructure challenges

Wastewater and sewage reticulation systems

Around the local Marae and Papakainga sites, wastewater reticulation, drainage and sewage systems need urgent upgrade and development. We want to be included in budget forecasts in the short term to connect our hapū to a functioning sewage and waste water reticulation system.

Kerb and channel

We require sealing of the whole of the road loop connecting the two private roads off Te Rereatukahia road and maintain to prevent pot holes. There is road usage by residents. And the marae is open to international students approximately 8 times per year which results in a lot of traffic.

Hapū have been put in a position where we've had to determine whether we make the road a Council road for it to be maintained.

What we are doing for our environment

Our people have a strong history of caring for our environment.

Summary of our conservation goals

We have developed alongside Otawhiwhi and Tuapiro Marae a *Cultural Values Assessment for Owarau Pa and Te Kauri Point*. This puts in place policies that will enable these wāhi tapu areas to be protected and preserved by the hapū.

With the assistance of Ngāiterangi Iwi Incorporated Society RMU, a *Cultural Impact Assessment* (2008) was developed to provide cultural information for resource consent application for the Diggeleman boundary change. This application was strongly opposed by Ngāi Tamawhariua ki Te Rereatukahia. Please refer to Contact p.8, to request further details of the report.

Relationship with government agencies

We want to establish co-management or joint venture partnerships with relevant government agencies to protect, conserve and maintain areas of importance to Ngāi Tamawhariua.

We want to be a part of the long term district and regional plan budget processes of the district and regional councils. We want mutual understanding and respectful relationships/partnerships with Councils to future proof the longevity of Ngāi Tamawhariua rohe.

Archaeological Sites/Sites of significance/Wāhi tapu

We have many sites of significance and wāhi tapu that we aim to develop and implement ongoing and long-term management plans and projects for. Please see Section 2 - Action Sheets, Environment for details.

A list of sites of significance and wāhi tapu are registered and can be found in WBOPDC District Plan, Appendix 3, and Schedule of Identified Significant Heritage Features.

Other areas of significant importance to our hapū also include:

- Tauranga Harbour
- Kaimai ranges
- Purakau (hapū interests)
- Tutaetaka
- Kahia marae

Coastal Environment

The coastal margin is a fragile ecosystem and where the processes on land connect with those in the sea.

Coastal erosion and estuarine sedimentation are natural processes, however land management practices, and development on land or in the harbour have changed the rate and extent of these processes to the point where they are affecting the health and mauri of some environmental values.

We want to see a reduction in sediment, nutrient runoff and coastal erosion. As these are major contributors to estuarine sedimentation; loss of access for recreation and gathering of our kaimaona. Loss of kaimoana beds and the further spread of mangroves among other things.

Refer to Action sheets, Environment in Section 2 of the plan.



“Me mahi tahi tātou mō te oranga o te katoa”

Social Aspirations

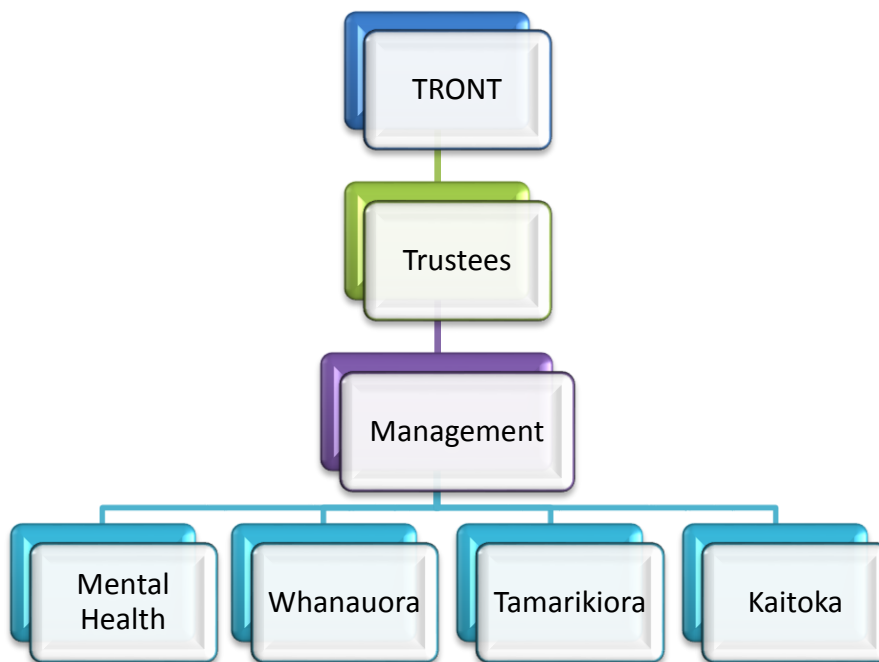
Ngāi Tamawhariua social aspirations are for our people to live healthy, wealthy and culturally fulfilling lives within their whānau, within the hapū. We envisage:

- ✦ A healthy and thriving paepae on our marae
- ✦ A Kura Kaupapa Māori
- ✦ Retention of Ngāi Tamawhariua kōrero tuku iho
- ✦ Sustainable employment
- ✦ Recreation and sporting activities
- ✦ Warm, healthy, and upgraded housing and papakainga initiatives

Social Overview

Te Rūnanga o Tamawhariua (TRNT) handles all Social Services activities provided to our whānau and hapū. These services include adult mental health, whānauora, peer support advocacy, child and adolescent mental health, budgeting, youth at risk, tamarikiora, and sage mentoring.

Te Rereatukahia Sports and Social Club is strongly connected to Te Rereatukahia Marae. The marae sources funding specifically for hapū club related activities.



Empowerment to achieve

Te Rūnanga o Ngāi Tamawhariua exists to improve the status of our people by recognising the need for improvement of the health and social status within the rohe of “Mai ngā kuri a whare ki te rohe o Te Pirirākau” (Te Runanga o Ngai Tamawhariua Incorporated).

Commitment to excellence

We will realise our vision through our commitment to excellence, to achieve prosperity and wellbeing through a high performing and comprehensive whānauora network.

Hauora

- ❏ Providing mental health needs assessments for individuals, whānau, and rangatahi
- ❏ Advocating on behalf of individuals and whānau
- ❏ Consideration of and care for wairua, hinengaro, tinana, and whānau
- ❏ Providing Child/home based support
- ❏ Providing a Budget Advisory Service¹
- ❏ Promoting healthy lifestyles and awareness around diabetes, asthma, cardiology, auahi kore, etc.

¹ Retrieved July 2014. – see more at: <http://nmo.org.nz/collective#sthash.VwCIDDVi.dpufEducation>

Education

We want to establish partnerships/relationships with Ministry of Education, Tertiary Providers including Waikato University, Te Whare Wānanga o Awanuiarangi and Te Wānanga o Aotearoa.

We want more training and education programmes for our rangatahi. We want to provide a dedicated facility or institution that can run full and part-time courses including:

- ✚ Drivers licence courses (learners, restricted, full)
- ✚ Curriculum vitae development and support
- ✚ Small business management
- ✚ Māori management
- ✚ Environmental management

Recreation

Our aim is to promote recreational activities in a safe and friendly environment for all age groups. We want to establish a rangatahi social club and holiday programmes.

We want a sports club that can provide more recreational activities and whānau, hapū initiatives to take place like:

- ✚ General clean up and maintenance (working bees) around our marae, flats and papakainga
- ✚ Celebratory events like Matariki, Whānauora days, sporting events, commemoration of our signing of Te Tiriti o Waitangi



Housing/Papakainga

We want to upgrade housing and support whānau members to enable them to improve current substandard housing conditions in our pā village.

We want our wastewater reticulation and sewage infrastructure systems upgraded in our pā village.

We want to be able to provide more affordable housing opportunities for our whānau to come home and live.

Employment

We want better working conditions for our people that are currently employed at the timber mill.

Our goal is sustainable, full-time, employment for all working-age people. We are particularly keen on employment that aligns with our tikanga, values and ideology.

We envisage that we will be able to position ourselves to create sustainable employment opportunities in business for our people using available resources (forestry, agriculture, horticulture, aquaculture and tourism).

Social threats and challenges

There are numerous social challenges that our people face. These are due to specific things like the aging population and other social factors like health, education, and employment. A set of social aspirations have been identified, listed and discussed in relation to the social challenges.

We now present the social threats and challenges under the following categories.

Hauora

Illness and poor health conditions of our kaumatua/kuia. We need to improve and assist by providing our elderly with good healthcare services and caregivers.

Education

Lack of educational opportunities for all age groups in all areas of industry, trade and commerce.

Kohanga Reo

At the moment the Kohanga Reo is not functioning to its full capabilities and its future is in discussion. We are considering whether a new approach is needed and some initiatives have been sought in this area.

Whare Putake

A decline in reo speaking children entering into our Whare Putake unit

Katikati College Pourua Unit

Loss of identity in our tamariki especially in Te Ao Māori and Te reo.

We want to form a class like Pourua specifically for year 9 and 10s. This is recognised as a vital time for our children to be nurtured and guided in Te Ao Māori. It will be a continual stepping stone for our tamariki moving up from Pourua.

Recreation

Keeping our rangatahi interested, active and out of trouble. We need to create alternative pathways where employment is scarce.

Housing

- ✦ Substandard housing conditions
- ✦ Affordable housing

Employment

- ✦ Scarce presence of government social services
- ✦ The ineligibility of people without work to receive the unemployment benefit
- ✦ Small range of employment opportunities
- ✦ People leaving in search of employment
- ✦ Those that leave often don't return because of the limited job prospects



Refer to Action sheets, Social in Section 2 of the plan.

ECONOMIC

Economic Aspirations

Our economic aspirations are to provide our people with long term sustainable employment. We envisage that in order for us to achieve and support our people into earning higher ended income wages or salaries, we also want to encourage and provide higher education streams and pathways for them.

Economic Overview

We still need to develop further the economic section of this plan.

Economic threats and challenges

Local employment

There are limited employment opportunities for our people in Katikati.

Claymark Sawmill

Claymark sawmills provides work for over 50% of our Māori families. The work conditions are sub-standard and the pay rate is low. The maximum pay is around \$20-22 dollars per hour, even for long-term employees.

Although they are a large employer in Katikati, the company has little involvement with the community. Policies are unreasonable. They only recently put in a designated toilet for female workers. Although pay and work conditions are substandard, to pay bills, this is the only option that local families believe they have, other than seasonal work.



There are concerns that the mill could potentially be releasing toxins into the air which hover directly over the flatlands and river of Te Rereatukahia River.

Business and employment

Local businesses, trade training, and employment

We want to strengthen our relationships with local businesses, to promote on-the-job trade training, work experience and part-time or full time employment for our tamariki who leave school or have left school.

Refer to Action sheets, Economic in Section 2 of the plan.



Appendices

Legislation and IMPs relevant to this plan:

RMA 1991

Historic Places Act

Reserves Act

Treaty of Waitangi Act

Ngāiterangi IMP

Matakana and Rangiwaea Islands HMP

Te Awanui Harbor MP