

Nga korero
whakahiahia o
Ngaiterangi me
Ngati
Pukenga



Kei runga te kaupapa whakatakoto roa mo
te rohe o Tauranga Moana

NGATI PUKENGA IWI

612 Welcome Bay Road

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TO Waka VercoeCOMPANY Environment B.O.P.FAX NUMBER 07 307 2544.FROM Elaine TapsellDATE 31 May 1999 Page 1 of 1

Message:

This is to inform you that Ngati Pukenga does not accept that the document presented by Ngaiterangi, supposedly on behalf of Ngaiterangi & Ngati Pukenga, reflects our views. Our Chairpersons, Awanui Black, has already notified Tauranga District Council of this & I will forward a copy of this information to you as soon as possible.

E. Tapsell
Administrator.

040

File No <u>400005</u>			
Environment B.O.P Received			
31 MAY 1999			
Initials	Seen	Initials	Seen
<u>TWV</u>		<u>AS</u>	

Te Awanuiarangi Black File No. 3760 TOI			
Environment B.O.P Received ..			
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VISION 2020
'NGA KORERO WHAKAHIAHIA O
NGAI TE RANGI ME NGATI RANGINUI

DOCUMENT ANALYSIS REPORT

Background

When the Vision 2020 research project was first mooted, Te Runanga O Ngati Pukenga Ki Tauranga Iwi Inc Soc agreed to a joint project with Te Runanga O Ngai Te Rangi Iwi Inc Soc. The research was commissioned and Te Runanga O Ngai te Rangi Iwi Inc Soc undertook this research on behalf of both iwi. Unfortunately, due to circumstances Te Runanga O Ngati Pukenga Ki Tauranga Iwi Inc Soc has found it necessary to pursue an alternative course.

Rationale

This report and analysis for the Tauranga District Council was written for a number of reasons. First and foremost of our concerns, from a Ngati Pukenga runanga perspective, was the lack of communication with us from the Ngai Te Rangi Iwi Inc Soc, regarding this report and it's findings. As the *Vision 2020* document was commissioned on behalf of both iwi, and the research and consultation undertaken by the Ngai Te Rangi Iwi Inc Soc, Te Runanga O Ngati Pukenga expected that meaningful consultation would be undertaken.

Secondly, due in part perhaps to a lack of vigilance on my own behalf, I as the chairman of Te Runanga O Ngati Pukenga was somewhat embarrassed and unaware of the existence of the finished document until recently. Again I would have considered it to a common courtesy to inform me of it's completion, while still in draft form. I am also unsure as to why one of our kaumatua was approached to sign the document on our behalf, yet the respective chairpersons of the other two runanga signed on their behalf's. This statement is not a criticism of the individuals concerned, but of the process and methodology adopted. Equity is paramount.

Significantly and most importantly, the information and findings of the report make no meaningful reference to Ngati Pukenga. If this report is allowed to remain as a definitive statement regarding Ngati Pukenga it would be a great travesty.

Lastly, I would like to state that our concern regarding this report is to protect the integrity of Ngati Pukenga and our uri, not to attack the integrity of others.

He Kupu Whakamarama

The following critical analysis of the afore mentioned document is a sectional breakdown of the *Vision 2020*, 'Nga Korero Whakahiahia O Ngai Te Rangi me Ngati Pukenga'.

The first section of this document is a *quantitative analysis* of the *frequency* that each iwi is mentioned both separately and conjointly.

The second section lists the *iwi specific items* and their location in the document.

The third section contains a *qualitative assessment* of the document and makes comment on the *methodologies* used.

The *conclusion* of this report presents the *findings and contentions*, as well as posing some questions.

The Analysis

1. Mention of Iwi In Text

<i>Iwi</i>	<i>Frequency</i>
Ngai Te Rangi & Ngati Pukenga (jointly).	31
Ngai Te Rangi (only)	28
Ngati Pukenga (only)	2
Ngai Te Rangi Specific Items	12
Ngati Pukenga Specific Items	2
Mention of Ngai Te Rangi by interviewees	13
Mention of Ngati Pukenga by interviewees	0

2. Iwi Specific Items

<i>Iwi</i>	<i>Item</i>	<i>Location/ Page</i>
Ngai Te Rangi	Living In The Light Of Mauao	4
	Definition Of Rohe	9
	Ngai Te Rangi Iwi	10
	Whakapapa	11
	What Is The Role Of N' Te Rangi & N' Pukenga In 2020	22
	Environmental Issues	27
	Pollution	29
	Iwi	31
	Iwi Involvement In The Region	33
	Airport Location	36
	Raupatu Settlements	37
	The Port Development	39
Ngati Pukenga	Ngati Pukenga Iwi (Whetu O Te Rangi misspelt 'Whatu O Te Rangi)	10
	Whakapapa	12

Assesment

Although the above analysis is open to some debate, and the methodology used by no means infallible, a quick perusal of the above figures in their imperfect state shows a great imbalance.

The only Ngati Pukenga specific items (2) in the report are trivial in comparison to the whole report. The first notes where 'Te Whatu (sic) O Te Rangi Marae is situated. The second reference is Te Whetu O Te Rangi's descent from Toroa (6 names).

Essentially no clear theme or reference to Ngati Pukenga throughout the report. Ngati Pukenga is only mentioned in conjunction with Ngai Te Rangi where the issues are generic. Conversely, mention of Ngai Te Rangi views are clearly evident.

Probably the most telling sign in terms of the research projects weakness in regard to Ngati Pukenga is the Appendix One. Interview Questionnaire, beginning on page 51. The first questionnaire does not aim any of the questions to people of Ngati Pukenga descent. The second questionnaire mentions Ngati Pukenga twice (in conjunction with Ngai Te Rangi).

Last of all, none of the 6 researchers who conducted the research are from Ngati Pukenga.

This again is not a relection on the researchers. Perhaps it is a reflection on the research projects' terms of reference.

Methodoligies

We have concerns about the methodology utilised in the research, as it does not appear as though any *checks* were in place to ensure a quality outcome, despite a statement in the document that reads:

"Such an approach focused on qualitative mehods with some use of quantitative methodoligies that are consistent with kaupapa Maori research" (Nga Korero Whakahiahia O Ngai Te Rangi me Ngati Pukenga 1997: 7).

Qualitative or quantitative checks do not appear to have been in place otherwise Ngati Pukenga would have figured more. Even contextually the equation does not balance.

In terms of the whole issue of methodoligies, the researcher and the researched it is important to make the following quote:

"Researchers have a responsibility to guide and protect and oversee the interests of the people being researched or studied" (Neuman 1997: 444).

Ngati Pukenga's interests have not been protected.

Conclusion

We would like to reiterate that this report is not intended in any way to denigrate any of the people or organisations mentioned within. The report seeks only to ensure that Ngati Pukenga's voice is heard, mana acknowledged and tribal members views and desires, as best as possible, represented.

Te Runanga O Ngati Pukenga Iwi Inc Soc contends that the present *2020 Vision Document* 'Nga Korero Whakahiahia O Ngai Te Rangi me Ngati Pukenga', does not adequately represent our iwi's position. We therefore seek the opportunity to produce our own report.

Interviewing Techniques

Key Points For Researcher To Remember

Qualities

In order to obtain information from a participant the researcher has to have a number of qualities to access information.

Trust - The participants must have trust in the researcher and her motives for undertaking the research.

Naturalness - The researcher must come across in a naturally and not appear removed.

Curiosity - The researcher must be interested and curious about the subject.

Empathy - Must have empathy for both the subject and the participants.

Technology

Interviewer must learn how to use her equipment before she meets with participants. Practice at least once beforehand on a friend or whanau member. Some key points to remember:

- Purchase quality 60 minute tapes that are specially made to record the voice, not music.
- Check recording equipment is working before you meet with interviewee.
- Ensure that things like recording levels are right, tape is ready in the deck (with name of interviewer & interviewee, date, location and topic) and power supply is good. Use mains power where appropriate, or make sure you have new batteries on you.
- Record the name, date, location and tribal affiliations of the interviewee.
- When interview is over, write protect the tape and put it back in it's cover. Store in cool place, out of direct sunlight.

Setting Up

When you arrive at the interview you will need to take care of a few technical matters before you start the interview.

- Try to have the interview conducted in a quiet place. Any type of background noise will be picked up on the tape, even road noise.
- Set recording equipment up to be as inconspicuous as possible, with the microphone(s) facing the speaker(s), or in a central position so as to capture a quality recording (unless you have lapel mikes of course). Interviewees sometimes become agitated if you tutu with the machine too much, or if it is sitting right in their faces.
- If you need to make any adjustments during the interview, do them discreetly.

Before The Interview. First Contact.

When you make contact with the interviewees ask them if they mind being recorded first, then send them a copy of the questions you are intending to ask them up to, but

Interviews

not exceeding a week before the interview. This will help them focus better. Once these matters have been taken care of set a date and time that is mutually agreed to.

The Interview

The interview should be conducted in a relaxed manner. Sometimes this will require some small talk before the interview starts. When the interviewee is ready begin recording. Keep the following in mind while conducting the interview:

- Take a packet of biscuits or something.
- Keep a copy of your interview questions in front of you and check them off as you go.
- Take specific notes during the interview as you will forget some important points by the end of the interview. Try not to make your note taking too obvious as this may put interviewees off.
- Try to keep interview focused on the topic. It is easy to stray! Don't be pushy though. If the interview is going off course try to subtly bring it back on target.
- At the end of the interview ask the interviewee if they would like to make any further comments.
- Thank the person.

Post Interview

It is important that as soon as the interview is finished, you find a quiet place to write up your report notes, highlighting the major issues raised. If you do not do it straight away you will forget details. If at all possible, have the transcript done soon afterwards, this way you will be able to compare the two and perhaps modify your conclusions. Make sure that back up copies are made. Present the writer with a copy of your report and the transcript for further analysis.

Once all of the interviews have been completed, the research team will meet to consider it's findings and draft the report.

**NGA KORERO WHAKAHIAHIA O
NGAITERANGI ME NGATI PUKENGA**

December 1997

CONTENTS

	Page
INTRODUCTION.....	5
METHODOLOGY.....	7
KEY INFORMANT INTERVIEWS	8
FOCUS GROUP INTERVIEWS	8
SURVEYS.....	8
DEFINITION OF ROHE	9
NGAITERANGI IWI.....	10
NGATI PUKENGA IWI	10
WHAKAPAPA O NGAITERANGI	11
WHAKAPAPA O NGATI PUKENGA	12
TANGATA WHENUA AND LOCAL GOVERNMENT	13
OVERVIEW	16
HOW DO YOU SEE THE REGION?.....	17
UNIQUE IDENTITY.....	18
WHAT DO YOU LIKE LEAST ABOUT THE ROHE – HOW COULD THEY BE ADDRESSED?.....	19
WHAT WOULD YOU LIKE TO SEE IN 2020?	21
WHAT WOULD YOU SEE AS THE ROLE OF NGAITERANGI AND NGATI PUKENGA IN 2020?.....	22
AD HOC DEVELOPMENT	23
RESIDENTIAL DEVELOPMENT.....	24
OPEN SPACES	25
ENVIRONMENTAL ISSUES.....	27
WAHI TAPU.....	27
POLLUTION.....	29
CLIMATE	30
IWI	31
MARAE.....	32
IWI INVOLVEMENT IN THE REGION	33
ECONOMIC ISSUES.....	35
UNEMPLOYMENT	35
AIRPORT LOCATION	36
RAUPATU SETTLEMENTS	37
IWI AS AN ECONOMIC FORCE: COLLECTIVELY OR INDIVIDUALLY?.....	38
THE PORT DEVELOPMENT	39
PHYSICAL SERVICES	41
MARAE ARE VERY IMPORT	41
CONSIDERATION FOR UNDER-18S.....	42
LIMITED SERVICES FOR KAUMATUA.....	44
SOCIAL ISSUES.....	45
SOCIAL DEVELOPMENT FOR NGATI PUKENGA AND NGAITERANGI IWI.....	45
SENSE OF POWERLESSNESS IMPOSED	46
THE NEED FOR MAORI TO MOVE WITH ITS' TREATY PARTNER	47
THE IMPORTANCE OF KOTAHITANGA FOR IWI IN THE REGION	48
CLOSING COMMENTS	49
APPENDIX ONE. INTERVIEW QUESTIONNAIRE	51

Living in the Light of Mauao

Looking to the mountain what do you see? Do you see hope, do you see the past, or do you simply only see a mountain. People will often see different issues for differing reasons. For Ngaiterangi, Mauao has a multitude of levels and values. As a result, Mauao could be seen as a mountain of beauty, as a symbol of Tangata Whenua, as marker of our rohe or candidly as an emblem of Ngaiterangi.

Introduction

This report has been prepared on behalf of Ngati Pukenga and Ngaiterangi Iwi by Te Runanga O Ngaiterangi Inc. It serves to give an overview from focus groups, surveys and written literature from and about Nga Hapu o Ngaiterangi and Ngati Pukenga.

The overall intention of this report is to gain a cross sectional perspective from both Iwi regarding the Tauranga District Council Vision 2020 plan. After consultation with various senior members of Ngaiterangi and Ngati Pukenga Iwi it was decided that even though some of the hapu live just outside of the Tauranga District Council Boundaries that this project should be cross sectional perspective of both iwi as defined by the traditional boundaries. This was agreed and accepted by members of Tauranga District Council.

The research for this report was conducted by Craig Coxhead, Brendon Dacey, Grant Ngatai, Leighton Ngatai, Sandra Mauger and Paul Stanley under contract to Te Runanga O Ngaiterangi Iwi Inc.

Do you want to hear?

I am the one who spent their working days shovelling clay, rocks and lime on to roads
that you drove over,

I am the one who welcomed you to our land,

I watched you take our lands, but said nothing 'cos I didn't want to cause a stir,

I am the one who often supported you in working with our people,

I am the one who gave you land to build your hospitals, your schools, your churches,

I am the one who watched our people get turned away from your hospitals, rejected
from your schools and disenchanted with some of your churches,

I am the one who walks, drives, or rides past the places you call home - and we call
wahi tapu,

I am the one who strives everyday to feed a large family,

I am the one who watched as others constantly got served in shops first,

I am the one who watched my family die of third world diseases,

I am the one who watched your people die of old age at 70, and our people die of old
age at 50,

I am the one who helped start one of the most prolific educational movements this
country has ever seen – kohanga reo, kura kaupapa Maori, whare kura,

I am the one who puts environmental issues above dollars,

I am the one who helped give victims a say in Family Group Conferences,

I am the one who sees nothing wrong with being poor,

I am one of a whole group of people who are all landowners,

After going through so much, you hardly ever think I have anything useful to say, why
is that?

Methodology

This qualitative research project was conducted based on a kaupapa Maori research praxis. It must also be stressed that all of the researchers involved in this project were all Maori graduates from New Zealand universities. Many of them senior researchers within their respective departments. It was decided to gain a broad range of views from a cross section of Ngaiterangi and Ngati Pukenga iwi. Unfortunately this project had a very tight schedule of approximately eight weeks which made it extremely time-focused.

This research project had several research practices:

1. Pilot of initial questionnaire of one-on-one interviews
2. Main audio-taped one on one interviews
3. Revised questionnaire for specific topic areas
4. Focus group interviews.

A questionnaire was developed by the principal researcher and checked by senior members of both iwi. An initial pilot of 3 one-on-one interviews was conducted by the principal researcher in order to assess the effectiveness and reliability of the questionnaire design. Later fifteen representatives of various hapu were chosen as likely research participants. These interviews were audio-taped (with the permission of the participants). From those interviews other people were identified as likely participants for further research on this project.

Such an approach focused on qualitative methods with some use of quantitative methodologies that are consistent with kaupapa Māori research. These methods included key informant interviews, small group discussions and data analysis.

Key informant interviews

The researcher conducted formal interviews with people identified as key informants in the research. Use of key informants is thought appropriate as these people can provide detailed, informed, information on key aspects of the research and relevant to the evaluation. Key informants would consist of those individuals and/or representatives of organisations with an interest or stake in research projects with the whanau or hapu. Information was sought on key informant perceptions and views on the future for Ngaiterangi and Ngati Pukenga.

Focus Group Interviews

The use of focus group interviews was used to ascertain the broad range of views from a small range of questions. These four groups were arranged with approximately 3-5 peer members in each group.

Surveys

The integration of surveys used in this research process was developed from the key informant schedule. These surveys ensured that wider group of people could be sampled in short bursts. The surveys were used to gather information that filled in any perceived gaps in the data collection process. Names were gathered from whanau of hapu members, the people were approached to see whether they would consider participating in the above project.

A thematic analysis was used to gather the recurring themes coming out in the interviews. These themes are listed in the body of this report.

Definition of Rohe

The traditional rohe of Ngaiterangi iwi is known as Mai i nga kuri a Whareki Wairakei. It could also be described as the area from Wiaorooro Stream north of Katikati, then in direct line to Mount Te Aroha, along the top of the Kaimai ranges to Ngatamahinerua, Waianuanu, Weraiti, Puwhenua and Otanewainuku peaks, along the Otawa hills to Wairakei on the Coast. The seaward boundary includes the islands of Motuhua, Matakana, Rangiwaea, Karewa, Moturiki, Motuotau, Tuhua and that part of Motiti that belongs to Ngaiterangi¹.

¹ Fisher, A 1995 Ngaiterangi Iwi Resource Management Plan. Te Runanga O Ngaiterangi.

Ngaiterangi Iwi

Ngaiterangi iwi is made up of eight hapu with eleven operating marae.

<u>Hapu</u>	<u>Marae</u>
Ngai Tuwhiwhia	Opureora
Ngati Tauiti	Opureora
Ngati Tamawhariua	Reretukahia
	Rangihouhiri
Ngati Tauwhao	Rangiwaera
	Otauhiwhi
Ngati Tapu	Waikari
Ngai Tukairangi	Whareroa
	Hungahungatoroa
Nga Potiki	Tamapahore
	Tahuwhakatiki
Ngati He	Maungatapu

Ngati Pukenga Iwi

Ko Whatu-O-Te-Rangi te Mara. Ko Kopukairoa te Maunga tuturu.

Whakapapa o Ngaiterangi

Tu ana ahau i te tihi o Mauao.

Ka titiro ahau ki te ra to ki Nga Kuri a Whareī

Ki te ra whiti te awa o Wairakei ki te moana o Te Awanui e tere nei i toona take,

E pari nei e timu nei i te ao i te po, i te oho i te moe.

Ki nga toka a Tirikawa me nga Kuri a Te Arawhata e tiaki nei i nga wae wae o Mauao.

Ko tenei ra te rohe o Ngaiterangi, Ngati Ranginui, me Ngati Pukenga.

Ko tenei te whakapapa mo Ngaiterangi:

Toroa

Ruaihona

Tahinga ote ra

Awanuiarangi

Rongotangiawa

Romainohorangi

Rangihouriri (Ngaiterangi)

• Whakapapa o Ngati Pukenga

Ko tenei te whakapapa mo Ngati Pukenga:

Ko Toroa te Tangata

Wairaka

Tamakitehuatahi

Tanemoeahi

Pukenga (Ngati Pukenga)

❧ Tangata Whenua and Local Government

Tauranga District Council are not alone in their desire to address both the desires and the aspirations for Maori. What we have done is take a look at some of the other local government agency literature as well as look at what some of the issues raised by iwi in the region.

The Treaty of Waitangi as the founding document of our nations' relationship is tendered as the basis on which this report is predicated. To address these very issues the Manukau City Council wrote²:

❧ "Kai mau tonu ki ngaa tikanga i whakaritea i roto o Te Tiriti o Waitangi mo Te Tangata Maori."

❧ *Sustainable relationships with Tangata Maori in terms of the Treaty of Waitangi.*

In this statement it was clear that Manukau City Council were seeking to build relationships with Maori that were both sustainable and mutually satisfying for both groups. This could be done by ensuring that both article two and article three of the treaty were held to the fore.

❧ "Kia mau me te manaaki i tonu i te mana o Te Tangata Maori hei oranga mo ngaa Uri whakatupu."

❧ *Tangata Maori indigenous rights preserved and protected with Tangata Maori enjoying the resulting benefits in future generations.*

In the above statement Manukau City Council infer a strong commitment to article three of the Treaty whilst also ensuring that there is some level of planning towards the future generations.

² Manukau City Council 1996/2010 Directions. Auckland. Manukau City Council.

“E manaaki nei a Manukau i ngaa momo iwi o tona rohe, me te tuku tautoko ki ngaa taangata katoa i raro ano i te kaupapa o Te Tiriti o Waitangi.”

City celebrating the diversity of customers and providing a supportive environment for all citizens in keeping with their obligations under the Treaty of Waitangi.

Although the above statement is succinct, it also alludes to the special nature of Maori as Tangata Whenua.

Ngaiterangi and Ngati Pukenga have provided a range of submissions to Tauranga District Council regarding an array of topics. Exercising the right to provide submissions to local and central government has been actively sought for many years from various hapu. An example of this is the Ngaitamawhariua hapu 1888 protest concerning their right to fish for shark in the Tauranga harbour had not been recognised³. Byrnes⁴ (1996) states that the levels of inactivity inferred by the Commissioner of Lands in Tauranga at the time were clearly decisive.

In latter-day policy the Resource Management Act 1991⁵ makes some very straightforward statements. For example:

“In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi.”

In addition section 6(e) of the Resource Management Act require local authorities to “recognise and provide for” the relationship of Maori and their culture and traditions with their traditional lands, waters, sites, waahi tapu and other taonga. Furthermore section 8 of the act requires Council to take into account the principles of the Treaty of Waitangi in achieving the purposes of the Act and when exercising the powers under it.

³ Nightingale, T. 1996 Social Impact Report: Wellington. Crown Forestry Rental Trust.

⁴ Byrnes, G 1996 A Preliminary Report on the use, control and management of the Tauranga Harbour. Wellington. Waitangi Tribunal. Wai 215.

⁵ NZ Government 1991 Resource Management Act. Wellington. NZ Government.

Importantly this act allows provision for active Maori participation in the decision making on matters that affect iwi in their rohe.

Further, Ngati Kahu⁶ state that in their interpretation of the Resource Management Act, that it requires local authorities, when preparing district or regional plans to have regard to any planning document recognised by an iwi authority. This provision provides scope for whanau, hapu and iwi to develop their own information bases and policies through the procedures of the Resource Management Act.

Fisher⁷ (1995) highlights the loss from customary whanau and hapu ownership of the majority of Mt Maunganui as the result of rapid European settlement and rapid growth and development in the rohe. The impact from this process has been both evolutionary and generational in its impact.

A loss of such magnitude would not be taken lightly by any group or individual, however to the various iwis' credit the issues have been conducted in a meaningful and dignified manner. The forthcoming Waitangi 215 case to be heard before the Waitangi Tribunal is testimony to this.

⁶ Ngati Kahu 1996 Tangata Whenua Heritage Management Strategy Hui Ngati Ranginui, Ngaiterangi, Ngati Pukenga. Tauranga.

⁷ Fisher, A 1995 Mount Maunganui & Papamoa Coastal Reserves; Main Beach; Hopukioire; & Waikorire Reserves. Iwi Issues Report. Tauranga. Ngaiterangi.

Overview

The following pages are the results of the various responses from the participants in this research. Commentary is provided via normal text whilst quotes from the participants are written in italics. These commentaries and response are collated in various subheadings.

In addition, some of the comments provided by the iwi respondents were similar to those that were provided in the general population document *Voices From The Community*. This is affirming in the context of consistency across the wider community, but also important to see that there are intersecting points and themes across the Maori / non-Maori perspectives.

How do you see the region?

People spoke of the uniqueness of the rohe in terms of the iwi, the marae, the moana, Mauao, and the whenua.

Many of the respondents were extremely proud to admit they were living in their own rohe.

Others spoke of the importance of living by the moana, and how the moana provides for the people.

Some people spoke about how lucky they felt living by a generous providing moana.

Some people drew attention to the wonderful climate, historical landmarks and beautiful scenery. However people spoke about the beauty of the scenery in terms of its richness in cultural significance rather than in aesthetic beauty.

Commitments to the rohe and to the betterment of peoples within the rohe were distinct issues for people interviewed.

The provision of an easy going lifestyle that ensured that people were safe and that there was a feeling of belonging within the region was noted by many of the respondents.

I'm tangata whenua, that means belonging. Both in terms of belonging to the region and the people, and the people and the region belonging to me – it's not an ownership thing now you see.

I like the people and the climate; yeah it suits me fine.

Unique identity

People spoke about marae, iwi, whanau and the whenua as forming unique aspects of the rohe.

The important inter-relationship between Ngati Pukenga, Ngati Ranginui, and Ngaiterangi iwi were seen as extremely important bonds that needed to be constantly affirmed.

Not surprisingly Mauao as a major landmark was viewed as one of the more prominent symbols within the rohe. Many of the comments made by the respondents were similar that which were made respondents in the *Voices from the Community* report compiled by Tauranga District Council.

The role that Ngaiterangi and Ngati Pukenga plays in the Maori political scene was alluded to by a number of respondents. They felt that it was significant that Ngati Pukenga and Ngaiterangi have a role to play in the development of Maori models of well-being within the rohe. This could include issues health, conservation, inter-organisation communication and the like.

I like the way that Ngaiterangi is there to help us, maybe they don't have all of the services to help with all of the problems but they at least, at least they may know some one who can help you out if you got problems aye.

The geography of the region is quite unique to me, in a fairly small region we have three iwi, tino atahua maunga, and excellent moana, what else could anyone want.

... the way that the rohe is a central location, its easy to travel to Rotorua and Whakatane, and the marae are all close, and they're tidy with lots of activity around them too.

What do you like least about the rohe – how could they be addressed?

The perception of a major residential and industrial development was seen by some as problematic. Again there were similar comments within the *Voices From The Community* report as well.

I don't like the way that council just let's all of those developers do what they want and at the same time ... over our land. '

The growth rate in the region, in my opinion anyway can not keep pace with the demands of the residents, or the negative impact on the environment.

A great deal of the discourse from the respondents revolved around kaitiakitanga and manaki of the whenua. As a result issues of pollution were often to the fore when participants were responding to the question of things that they least liked about the rohe.

There was a feeling of voicelessness and being unheard and unappreciated with regards to either a Maori or an iwi perspective to issues surrounding the care for the region.

I think that District council should help us stop pouring raw sewerage into the harbour.

Finally many of the respondents spoke about the depleting kaimoana stocks that have been quite measurable in their minds in the past years.

In response to the question about how they see possible answers or solutions to addressing the above issues the respondents stated the following:

Ngaiterangi should get a lot more proactive and get involved more with Tauranga District Council; they shouldn't be just taking it.

Anything that Maori are opposed to always gets passed by council, council is just two faced.

We all need to work more closely together so that we can stop the levels of pollution.

Why doesn't Council listen to some of our old people?

Sometime I wonder whether its worthwhile attending all these meetings, making submissions and that, it's like banging your head against a brick wall. The things is though is that we gotta keep trying.

We need to look at better ways of dealing with storm water drain-offs so that they are treated first you know things like effluent and drain-offs.

For people who believed that there was some traffic congestion those respondents felt that the answers to that problem lay in:

Sorting out some of the arterial routes so that traffic can be diverted and flow better.

More community consultation and better understanding of how things work.

What would you like to see in 2020?

A great deal of goodwill about more effective communication between Tauranga District Council and iwi was constantly stressed by the respondents. As a result many of the answers centred on merging a firmer relationship with Council.

Maori need to be more involved with a variety of joint ventures. I'd like to see Maori utilising marae, lands and the like more often. As well ... Maori need to be more educated and take hold of and retain and develop existing resources to the maximum.

I'd like to see a stronger emphasis by all people living in the rohe on conservation, that we also maintain the rohe as a natural mecca for all of the things that is presently good about our rohe.

Maori should make up a significant number of people at council, seeing as we make up a significant number in the district.

It would be really good to see an end to the media lies, by the year 2020 I'd like to see an end to the crap that is written and put out by redneck media.

People spoke in terms of improving the overall well-being of the iwi with regards to health, education, political development, communication, and land conservation.

What would you see as the role of Ngaiterangi and Ngati Pukenga in 2020?

The importance of Maori self sufficiency and self reliance was stressed by a great deal of the research participants. The promulgation of the various negative Maori statistics both nationally and regionally was a stark reminder to many of the Ngaiterangi/Ngati Pukenga participants concerning the position of Maori people in society today. There was a level of optimism that looked towards Ngati Pukenga and Ngaiterangi ensuring that Maori economic development was one of the strategic goals for iwi.

Education was seen as a positive step for both iwi. Some people expressed the desire for Ngati Pukenga and Ngaiterangi to encourage more professional expertise development amongst the iwi. This could be achieved through educational encouragement projects development by the iwi and supported by both hapu and marae.

We have good track record with the early childhood parts we need to make sure that that carries on through to where wananga so that our people attain the degrees and qualifications.

The need for Ngaiterangi to be more assertive was considered an important development for the iwi. Some felt that Ngaiterangi were too easily dismissed or discounted by Local Government agencies.

I think that it would be good if Ngaiterangi could work more closely with Council. I'd like to Ngaiterangi with greater educational skills so that they have the best of both worlds. I think that it would be good for Ngaiterangi to be a lot more at the coalface by developing health programs scholarships and support grants for bennys [beneficiaries].

Ad hoc development

The need for effective strategic planning by council was seen as an issue for future development. Some people felt that there appeared little or seemingly little thought going into major decisions in the region.

The impression that decisions were more dollars based and fewer people orientated caused some concern from respondents and it was felt that people should have more say in the future direction of the region.

Reliance upon short term monetary gain was of some concern to people because it was not in the long term interest of the rohe.

Some new people moving into the district are frightening; all they want to do is develop for monetary gain and then move on. Council don't care and make decisions that affect all people.

Things don't seem to be too organised down at council, lots of permits and consents very little forward planning.

It's a bit of a worry for me, doesn't see to much planning.

All these places going up and is anyone thinking about the future and the strain that its going to have on the environment.

Residential development

Although many of the people agreed that there is a lot of value in developing and working the land for both commercial and residential use it was also felt that some of these issues are getting out of hand.

Developers are allowed to come in here and develop. Look at how much the population has grown in the past 2 years. I blame the council for that and its time to stop. Okay there's development and there's development, they've issued the resource consents and allowed the development and I don't believe the services are there for the population that here now.

Some people felt that maybe there should be stop put to further development and left for a while so that the region can catch up with its services to accommodate the increased population.

We are moving so fast with houses down here, look at the new sub divisions out Papamoa way and that, and still the environment suffers.

Its good to have expansion but you know, it's a bit too fast for the region. Maybe Council should have a good hard think about that.

Open Spaces

The vastness of the outdoors and open spaced areas was viewed as on the decrease. Some people voiced concern at the diminishing numbers of open spaces in the rohe.

The designation and perpetuation of wahi tapu is seen as a positive move to ensure that open spaces remain.

The constant appeals by Ngaiterangi and Ngati Pukenga to ensure that there are large numbers of open spaces available by ensuring Wahi Tapu are respected and maintained is based on two premises, one being the issue of cultural consistency whilst the other being in the interests of the wider community this was also alluded to in Fisher 1995⁸.

You see as long as we keep the issues of limited property development, you know business and residential, as long as we keep that to fore, we have greater areas of open space. Why is that we need to build on every bit of land that is there, for what, keep the builders employed? Get a better view? Why can't we just breathe in papatuanuku?

Maybe we should be ensuring that the reserves and stuff that we have now is available for all people. And that you know with Mauao and that, that we make sure that it's looked after to be used by all people.

⁸ Fisher, A 1995 Ngaiterangi Iwi Resource Management Plan. Te Runanga O Ngaiterangi.

✿ Environmental Issues

✿ Wahi Tapu

Mauao is the one of the most well known Wahi Tapu currently in the rohe. Every respondent referred to the importance of Mauao both from an aesthetic view as well as a spiritual beacon for Ngaiterangi and Ngati Pukenga. Mauao was also included as part of the Tauranga confiscation and taken under the New Zealand Settlements Act 1863 for the purpose of 'settlement and colonisation' by an Order in Council dated 18th May 1865.⁹ Any industrial or other environmental activity around Mauao affects both the mana and mauri. This takes into account issues such as high rise apartments as well as tourist usage.

Typical of the comments made concerning Wahi Tapu are the following three quotes:

Wahi Tapu is special and also has spiritual significance to our people. In my opinion some people see only the dollars and cents value. They should definitely stay untouched.

Ko te wahi tapu, he wahi o mua me inaianei. Kei roto i te matauranga a o tatou tupuna. Nga tohu tika mo te wahi tapu e whai atu matou ke ena korero taonga me mau me a o tatou tipuna kua wehe atu ra.

Wahi Tapu has a special significance to Maori people and is well respected. Things like Urupa shouldn't have tarsealed roads ploughing through them, and who is paying pakeha professionals to downgrade Maori historical sites.

Ngaiterangi iwi made a statement concerning Wahi Tapu (particularly the surrounding areas of Mauao) in February 1995 asserting that there needed to be restriction of no

⁹ NZ Gazette 1865 of Order in Council. And N.Z. Settlements Act 1863

more than three storeys of residential construction within a defined region. In this document Ngaiterangi asked that

*For residential construction, dwelling height must not exceed three storeys;
for residential, commercial and industrial construction where high-rise
construction is permitted, height must not exceed four storeys.*

*Resource consents shall be required for all other types of structures that
exceed 4 meters in height.*

What is pertinent in issues surrounding wahi tapu are firstly that there is 100% support for wahi tapu to be preserved and nurtured. Secondly that it was felt that there appeared to be little understanding amongst members of Tauranga District Council surrounding the meaning of Wahi Tapu.

Pollution

All of the respondents spoke passionately about the impact of pollution upon the environment in which they are part of. Every Maori person had to some extent gathered or partaken in kaimoana from the rohe. The reliance upon iwi, hapu and whanau on kaimoana for sustenance was clearly outlined. Some of the comments regarding pollution are as follows

We need to take control of issues around pollution. Look as a whole society at preventing pollution of the moana. We must strive to preserve our taonga, our maunga. Pollution you know has many faces.

The way the raw sewerage is pumped out past Matakana it really hacks me off, 'cos it gets into our kaimoana. How come, we are supposed to be so .. so technically advanced and yet we put a whole towns shit into the sea, yuk.

I don't think tauiwi understand the impact on the collection of kaimoana and young families. When you pollute the moana whole families like those living off the benefit trying to make the pingers [dollars] go further can't get a feed for themselves.

It goes without saying that people of all cultures disapprove of pollution. However the direct result of pollution affects the traditional gathering of kaimoana by Ngati Pukenga and Ngaiterangi and is culturally repugnant with regards to the mana of both the whenua and the moana.

Some people spoke of the way that developers had seized control of both the direction of the rohe as well as the economics of the rohe. When there appeared to be little resistance from Tauranga District Council to move against this process. The result of some of this development has been pollution.

Climate

Many of the respondents talked about the warmth of the climate, and how that is one of the redeeming features of the rohe.

Although it has featured to a lesser extent than many of the reasons for staying in the rohe, the climate is particularly important for kaumatua, and people in horticultural industries.

In addition many people believed that the climate and its warmth contributed to a whole number of positive images about the rohe.

On the not so good side, some believed that the climate coupled with great beaches brought high levels of people in the summer breaks, this was seen as something that they just have to put up with.

For me its cool, see I like the weather and that, only problem is, is that I don't like all the beaches being overcrowded and being made paru and that. But I know that all of those people boost the economy and that aye.

Yeah, yeah, its good for my old bones, nice and warm. But you know there's the marae and all that, when it's warm I can spend more time with the people at the marae.

Iwi

Many of the respondents spoke about its people as being part of the uniqueness of the region, particularly the three iwi.

Although Ngaiterangi, Ngati Ranginui, and Ngati Pukenga all have their own whakapapa, they contribute to diversity that makes them an integral uniqueness not only in their individual iwi, but also in their ability to relate and work together.

Other people spoke about inter-iwi respect, they felt that this was important.

Some people used examples of the communication between the three iwi should be done with Tauranga District Council as well.

Okay okay we may not always agree with everything such and such an iwi says, but we must still show respect and mana. What does Council show for us, except for trying to take Maori words out of documents.

Well council should, you know, if we can talk with those fullas [other iwi] then council could talk to us too. We can help each other ya know.

I like the way that the different iwis are doing their things for their people particularly out at Matapihi.

Many of the respondents were proudly stating that because they were part of the Tangata Whenua was the major reason why they continued to stay in the rohe or why they returned back to the rohe.

Further, some people also wanted to celebrate the contrasts between the various iwi. They stated that there should never be a problem with the various iwi being different, and that that was actually just also part of our uniqueness.

Marae

In the initial survey all of the respondents spoke about the importance of marae and the integral nature of cultural identity that marae played as one of the foremost Maori arenas and forums.

Some people spoke about the importance of survival for these marae in an era of fiscal challenge.

Some people spoke about the general well kept nature of all of Ngati Pukenga and Ngaiterangi marae, much of this being attributed to the committed nature of the many whanau.

Other people spoke about the use of marae in a more contemporary realm. Such as for schools, health clinics, and other educative processes.

It would be good for us to develop our marae to do more for our people, you know better clinics and prevention places and that.

Maraes help our people breathe aye, in more ways than we think.

... a place to meet, a place to talk at, whanau, and even for business.

❧ Iwi involvement in the region

People spoke about some of the historical issues concerning Ngaiterangi. How they cared for those who were injured during the land wars of the 1860s, and how one could sometimes hear the moans of the dying and the wounded as they were being cared for at an outpost on Matakana Island. This was important to understand because of wider iwi involvement in maintaining the economic and community development of the rohe.

To some extent, people were disappointed that a great deal of Maori land was being used for various developments planned and present in the rohe. For example the proposed extension of the airport, the existing port region, and the harbour bridge.

In some ways the present and planned use of Maori land taken through various acts have created an uneasiness amongst some of the people because the land is being used for non-Maori development and further that an added insult of the subsequent impact through pollution on kaimoana is being felt by many whanau.

Why are we letting these people use our land to pollute our kaimoana anyway?

Should have the rates wiped out altogether for our people, after all we aren't charging anything for all of the railways, roads and the port and the airport and that, which is all built on Maori land aye.

↻ Economic Issues

↻ Unemployment

Unemployment is a major issue facing Maori people, when asked what are five issues that the respondents felt were social issues for Ngaiterangi and Ngati Pukenga in every single reply was reference to unemployment.

The views on unemployment were such that it had less to do with blame for the levels of unemployment in the region, but also had to do with the dichotomy that currently exists with regards to unemployment. Firstly all of the respondents (except one) felt that they were torn between two issues when they thought of things such as the port and the airport. At one level both of these could bring a level of economic salvation for working people, but the other end of the spectrum it has meant a rise in pollution.

We have a great deal of unemployment with our people, high levels comparatively with non-Maori.

If I support the port which I do in some ways then I increase the levels of pollution in our moana, but then unemployment is so hard for many of our whanau.

I think that we can endure some of the unemployment in our communities for the sake of the whenua and the moana, because we get back through kaimoana and that.

Airport Location

The noise pollution resulting from the airport was seen as an issue for some of the respondents.

The fear of crashes in an area such as Tauranga was also voiced from some of the participants.

Some people wanted the airport to be relocated to an area outside of any built up region so that there would be less noise pollution and a greater focus on safety.

Waitangi Claims go on for this rohe, one concern is the airport, run by two councils – Tauranga and Western Bay as well as the Crown, now Land Transport Safety Authority. They have an airport committee. They want to extend the airport to international status this would be detrimental too. I would feel for the people living close by to the airport because of its current location. That airport land should be given back to Tangata Whenua because of the way that it was taken.

We don't need an international airport there's one in Auckland and Hamilton why do we need one here, just chasing the dollars again, isn't there more to life than the dollar?

Raupatu settlements

The Raupatu settlements are awaited with a level of positive anticipation by many of the respondents.

The Raupatu tribunal hearings are seen as a time for healing through the subsequent discourse that will prevail from the hearings.

It is also a time for iwi to tell their story and their pain regarding Raupatu.

The Raupatu claims some respondents felt are an opportunity for iwi to have a greater control over their resources, and as a result become more of an economic contributor in the region.

Some people felt that there was a role for Tauranga District Council in regards to Raupatu settlements.

A few people felt that raupatu was simply between the iwi and the crown and had little to do with Tauranga District Council.

Nope, raupatu is just between us and the crown.

Well some people may think that District Council has nothing to do with Raupatu but some of the lands that District Council have in the possession were taken from Ngaiterangi.

The sooner Council pays up on their rent to Ngaiterangi the sooner we can get it together.

❧ Iwi as an economic force: collectively or individually?

Some of the respondents felt that as a group Maori were becoming a major contributing force to the region. They saw this as a positive issue and symptomatic of concentrated effort by Ngaiterangi and Ngati Pukenga people in their drive for a better society for both themselves and their community.

Other people drew attention to the levels of Ngaiterangi and Ngati Pukenga involvement in horticultural pursuits as being a signal of Maori moves to work towards the greater economic good of others.

Some people felt that even though there has been a lot of positive activity amongst Ngati Pukenga and Ngaiterangi with regards to businesses and the like, that there were still issues of unemployment amongst both iwi.

Finally some people felt that the results of Raupatu and other payouts from the Crown would help to anchor Ngati Pukenga and Ngaiterangi as a critical component of the economic well-being in the region.

I think that we are always contributing to the economic development of this region, many of our people work really hard.

Ngaiterangi contributed to the economic [economy] from the day we signed the Treaty of Waitangi and became colonised. Enormous amounts of land confiscated / sold, forestry taken, fishing rights denied, taonga in museums, pounamu, whalebone, Maori arts and crafts. A gold mine of Maori culture has been feeding the economy of Aotearoa.

Just because you're a road digger doesn't mean you ain't working towards keeping up the economy.

The Port development

The Port of Tauranga claims that it is the most expansive port facility in the country with over 160 hectares of land either in present use or available for development. Approximately 85 hectares of this land is located in the Mount Maunganui side. There is no dispute amongst iwi regarding the contribution that this organisation makes to the region and with a net profit after tax of \$12.2 million clearly shows the economic power of the Port of Tauranga. With a total cargo volume of 8.698 million tonnes (an increase of 8.3% from the 1996 period) highlights the importance of the extent of that development. The Tauranga District Council received \$1,245,000 contribution for the reconstruction of the expressway to the port, and this being one of four payments made for the transportation links to the port.

The port is generally seen as a positive issue particularly with regards to employment and economic development in the region. However many felt that this was also a double edged sword whereby the port was contributing to employment and economics on the one hand whilst on the other altering tidal flows and affecting kaimoana catch.

I think the port is good for all of us, you know employment industry and other services too.

Look at what the port does to the tidal flows in our region, what about out at Matapihi and the landscape.

I support the port because it brings employment for those who need it, but sometimes I wonder whether Maori get to benefit from the employment opportunities there though.

Physical Services

Marae are very import

The development of marae in the region is inter-related to the development of iwi. Some respondents felt that marae should be catered for in any planning because of the very public role that they play.

Well if you ask me, we hardly ever ask for monies from pakehas to help with the upkeep of our marae, you know and a lot of them [Non-Maori] go to maraes you know. I think council [Tauranga District Council] should help out with the maraes aye.

...a marae is the focus for much of what we do as Maori, pakehas just think its for us [Maori] but lots of pakehas go to maraes. We should get some money just like Tauranga council help out the community centres.

My marae and my whanau are very important to me; they are the essence of my life.

Some people sought to have more recognition for marae in their region. They believe that marae are fulfilling a major role as a place of gathering, places of education, places of worship, places of mourning, and because of their multi-faceted application they should receive wider and more financial assistance from Tauranga District Council.

Consideration for under-18s

The views were evenly split amongst the respondents concerning this topic. Some believed that there were sufficient facilities for rangatahi in the region.

I feel the 18-30 year olds are well catered for. There are many clubs and societies (also drinking establishments) available for their use. However I feel the two extreme groups – under 18 and over 60s don't have or are lacking in services. There's also a lack of transport which isolates these people.

Other people felt that there was a lack of professional services available for the 18-30 year old age group, particularly around issues of alcohol and drug abuse for the 18-25 year olds.

Eighteen years old is the beginning of adulthood and if there has been no real stability in your life then these years are probably going to be the hardest. Issues such as drink, drugs, abuse, parenting skills will all rise during these years.

Life-skills is the category for 18-30 year olds. From the age of 18 is where independency usually occurs, job seeking, flatting, career, and university studies, sports and families begin usually by the age of 30. Life Skills is absorbed and acquired.

A lot of Maori people are committing suicide, and New Zealand has one of the highest rates of suicide, starting at a very young age. Obviously a lot of these services are not being used. Perhaps Maori would feel more comfortable or at ease if these things were marae based.

The remainder of the people did not feel that there was a problem with the services that were provided for 18-30 years old. Some people felt that there was too much focus on alcohol.

❖ Limited services for Kaumatua

The respondents felt that there was not enough planning for the elderly Maori in the region.

They felt that transportation planning was lacking particularly in some of the poorer regions of the rohe.

Some people felt that getting information about services for Koro and Kuia was problematic.

Not enough information is made publicly available. Unless you know someone who knows someone you don't know anything. When was last the last time you saw information being sent to the marae meetings? Pakehas are okay, they know where to send information so that their Koro and Kuia know what's going on.

Feel sorry for our Kaumatua, maraes provide some support, but what does council do for them aye. I mean do they really care down there anyway. They look after their own though don't they?

There is nowhere for our kaumatua and kuia to congregate, you know like the R.S.A. and that type of place.

Social Issues

Social development for Ngati Pukenga and Ngaiterangi Iwi

Issues that were raised from nearly every respondent often include Alcohol, Drugs, Unemployment and Suicide. These issues are both sad and to an extent predictable considering the social and economic position that Maori are in, in our society today.

Feel aroha for rangatahi when they are out of work and nothing to do, they're always in the pubs and get drunk. We need to keep trying to do things about this, never give up trying to help our rangatahi.

Unemployment is a really hard pill to swallow when you are young, what have you got to look forward to when you start to go out to work and then you're unemployed before you get there.

Teachers ignore us, leave school and become a bum, murder someone and go to jail what else is there. I want to stop our people from going there, we all gotta try, anyway what you doing about it.

Amongst some of the rangatahi who were interviewed in the focus groups they said that some of the main reasons for alcohol and drug abuse was boredom, excitement. They knew it was wrong and were in internal battles about fighting against it.

Some of the rangatahi spoke about searching for a role model, a local Maori role model.

Just as importantly all of the rangatahi looked to the future with levels of optimism, feeling that they were never going to be unemployed, or face issues of alcohol or drug abuse.

☛ Sense of powerlessness imposed

Many people spoke either directly or indirectly about issues surrounding powerlessness. About their voices never being heard in the corridors of power particularly with Tauranga District Council.

Council hasn't listened to the Iwi Management Plan, out-of-town people have been allowed to come along and contradict the Iwi Management Plan and that's not on. Council needs to look closely at our Mauao Management Plan, Urupas that shouldn't be developed.

We have meetings with council yet they decide we are powerless, and council just go ahead and make decisions anyway, it seems to me that its just token consultation, they get paid to go to those meetings, our people don't. Why don't they just be honest about the whole thing anyway?

The need for Maori to move with its' treaty partner

Throughout the documents, surveys, audio-tapes and notes are many quotes from Ngaiterangi saying that they have issues which are not so great with Tauranga District Council, but what is satisfying are the issues of consolidation and partnerships.

Although everyone had something challenging to say about the District Council, every single person interviewed talked about the need for more meaningful meetings with Tauranga District Council representatives.

Just as many people suggested council starting up a Maori unit within council.

We should have a Maori unit like they got in Rotorua. That would make it easier for communicating between iwis and Council.

We need a strong legislative Maori organisation with an economic base, with well-trained staff that represents us at district, regional and national levels.

We need a council and a Maori body running the district together in partnership.

Ngaiterangi have been mucking about taking too much lying down from council. We should be demanding a bigger say in the decision making within our rohe. We need to ensure that we have and are maintaining and increasing Ngaiterangi political representation throughout the rohe and within council.

It is essential that iwi stand side by side with council, not one step behind. We need to put Ngaiterangi people forward within council and support them. Ngaiterangi and council need to work together.

The importance of kotahitanga for iwi in the region

Not surprisingly, respondents suggested that iwi should work more closely together for the good of all iwi and the wider community.

Some people suggest that Ngaiterangi needs to show strong internal leadership and maintain that leadership role within the iwi.

The other level of kotahitanga is connected to the inter-relationship between iwi in the region.

Need to bring together Ngaiterangi together and go as one, need to go as an iwi not hapu to get things done.

Make sure that we are talking with Ngati Pukenga and Ngati Ranginui, we need to make sure that we move together on things that affect us all.

Kotahitanga if all of the iwi in Tauranga would come together as one because we are all one anyway.

Closing Comments

A community's commitment to change and looking to the future is challenged by two major issues.

1. The ability to deal effectively with the present in order to take time to look to the future in greater depth.
2. The ability of those re-orientating the environment that we live in to be in a position to listen and activate the needs of those who are also at the heartbeat of the movement into the future.

Clearly the importance of effective communication between Ngaiterangi, Ngati Pukenga and Tauranga District Council are seen as critical areas of development. What is just as important is the notion of goodwill that is promulgated by both groups.

An iwi perspective on the present and the future is only as good as the capacity to be heard.

Pai Marire.

Appendix One. Interview Questionnaire

Consultation for Vision 2020

1. Think about your daily life and the things that are important to you.

1.1 What five things do you value the most at the moment?

- i)
- ii)
- iii)
- iv)
- v)

2. Think about the good things Tauranga rohe has to offer now. Perhaps things related to people, lifestyle, economy or environment?

2.1 What are five things that you like most about the rohe?

- i)
- ii)
- iii)
- iv)
- v)

2.2 What are some of the issues that make you want to continue living in the rohe, or influenced you to return and live in the rohe?

- i)
- ii)
- iii)
- iv)
- v)

2.3 Do you believe that Maori perceptions of the rohe could be different to pakeha perceptions? In what ways?

- i)
- ii)
- iii)

2.4 What do you believe, if anything, do you think gives the rohe and its communities its unique identity?

- i)
- ii)
- iii)
- iv)
- v)

3. Please keep thinking about our rohe. Now think about the things that are not so good. Perhaps things related to people and lifestyle, economy or environment?

3.1 What if anything do you like the least about the rohe?

- i)
- ii)
- iii)
- iv)
- v)

3.2 For the issues above, what do you think are some of the ways of addressing them through council or through the Iwi?

- i)
- ii)
- iii)
- iv)
- v)

4. Think about the way that you would like this rohe to be in the year 2020 – nearly 25 years from now. Think about how you would like the rohe to look, how would you like to live, and how the economy could be.

4.1 Please describe how you would like the rohe to look after the year 2020.

- i)
- ii)
- iii)
- iv)
- v)

4.2 Please use this space to make other comments about the characteristics of the rohe and its future.

4.3 What role do you see Ngaiterangi Iwi playing in the year 2020?

5. Think about the way this rohe has changed over the time you have lived here and the sorts of changes that might affect it in the future. Think about local, national, or international trends and changes. It could be technological, social, economic, political, environmental or other direction or trend.

5.1 What, if any directions or changes do you think could effect the future of this rohe?

- i)
- ii)
- iii)
- iv)
- v)

5.2 What do you believe are some of the solutions (if necessary) to any of these trends?

- i)
- ii)
- iii)
- iv)
- v)

5.3 If you could stop any these trends, please list in order of priority what you would stop first, second, third etc.

- i)
- ii)
- iii)
- iv)
- v)

5.4 What role do you see Ngaiterangi Iwi / Hapu playing in providing possible solutions for the above issues?

- i)
- ii)
- iii)
- iv)
- v)

5.5 If you could make these trends happen, which would they be in order of priority?

- i)
- ii)
- iii)
- iv)
- v)

6. Think about the things that could be done to make sure this rohe is the way you want it to be in the year 2020.

6.1 If you could name one thing that needs to be changed to influence the future of the rohe what would it be?

.....

6.2 Any others?

i)

ii)

iii)

iv)

v)

6.3 What do you think Ngaiterangi need to do for the rohe in the future?

i)

ii)

iii)

iv)

v)

7. I want you to consider the role that Maori play in the rohe.

7.1 Do you feel that Ngaiterangi can contribute to the development of the rohe alongside council? If yes in what ways (if no see 7.1.1)?

i)

ii)

iii)

iv)

v)

7.1.1 If no? What do you think are the obstacles preventing that?

- i)
- ii)
- iii)
- iv)
- v)

7.2 Do you feel that Council has a role to play in issues surrounding raupatu?

What are they?

- i)
- ii)
- iii)
- iv)
- v)

7.3 Do you feel that addressing issues of raupatu is important for Ngaiterangi

Hapu? YES NO

7.4 Do you feel that settlement of Raupatu will occur within the:

- i) Next 1 year
- ii) Next 3 Years
- iii) Next 5 Years
- iv) Next 10 Years
- v) Not at all

7.5 What is the best way of keeping people from Ngaiterangi informed on issues of Raupatu?

- i)
- ii)
- iii)
- iv)
- v)

Thank you for your participation. Do you know of anyone else from Ngaiterangi who may be interested in participating in this research?

Name:

Contact:

Kia ora,

Thanks for taking the time to participate in this research. It would take about 20 mins to complete. We are currently conducting a research project on our people's views concerning our vision for the future, which will be given back as a report to the Tauranga District Council as part of their Vision 2020 Project. We have conducted face to face interviews with a cross section of our people in the region, and the purpose of this short survey is to look a little more in-depth at some of the issues that have arisen.

As we are sure you will agree, it is important for Ngaiterangi and Ngati Pukenga to be heard at a variety of levels, and just as importantly our voice should be heard in the decisions and planning for the our region. Some people participating in this research could be living outside of the Tauranga District Council region, however this research is about Ngaiterangi and Ngati Pukenga views within our rohe so it is quite alright for you to participate as long as you can whakapapa to Ngaiterangi or Ngati Pukenga.

This research is commissioned by Ngaiterangi Iwi and the Principal Researcher is Paul Stanley PhD (Cand), MA, BA, (Ngati Tapu, Tuwhiwhia), who is a researcher currently on leave from the University of Auckland.

If you have any queries about this research feel free to contact:

Brian Dickson ,Chief Executive Officer, Ngaiterangi Iwi Inc, Tel (07) 575-3765

Paul Stanley, Tel (09) 3737-599 Ext 6107, Fax (09) 3737-057, Mobile 025-727-961

Consultation for Vision 2020

1.1 How would you like to see the Rohe by the year 2020?

- i)
- ii)
- iii)

1.2 What would you NOT like to see continue by the year 2020?

- i)
- ii)
- iii)

2. Think about the Port of Tauranga, its economic value, and the development for the rohe.

2.1 Can you name three things that are affecting the Iwi as a result of the Port expansion development, this could be either negative or positive?

- i)
- ii)
- iii)

3.0 Think about the Coastal Foreshore now. Places such as Papamoa, Mt Maunganui foreshore, Ocean Beach and the like.

3.1 Could you name three examples of the coastal foreshore being affected by developments in the rohe? This could be positive or negative.

- i)
- ii)
- iii)

3.2 Can you name three ways Ngaiterangi Iwi / Ngati Pukenga (either alone or in conjunction with Tauranga District Council) are able to work through any issues that may arise?

- i)
- ii)
- iii)

3.3 Some people have suggested that Wahi Tapu have special significance in Tauranga District Council Planning. And that these places should remain with little to no change because of their historical significance. What are your views on this?

- i)
- ii)
- iii)

4.0 Thinking about the services available to Tamariki, Matua, Koro & Kuia. Do you feel that these are adequate to meet their needs? In what ways?

5.0 One of themes coming through from our research is that there is limited services offered for 18 – 30 year olds. What are your views on this?

6.0 Do you believe that Maori are able to contribute towards the economic development of the region? (If Yes in what ways?) (If NO why?)

7.0 Could you name five social issues facing Ngaiterangi Iwi people in the region at the moment?

- i)
- ii)
- iii)
- iv)
- v)

8.0 Do you feel that Tauranga District Council has a role to play in issues surrounding raupatu? What are they?

- i)
- ii)
- iii)

8.1 Do you feel that addressing issues of raupatu is important for Ngaiterangi / Ngati Pukenga Hapu?

YES NO

Thank you for your participation. Do you know of anyone else from Ngaiterangi / Ngati Pukenga who may be interested in participating in this research.

Name:

Contact:

Routemap

A ROUTEMAP OF
WHERE WE HAVE COME FROM

	BUILDING THE VISION 2020 FACT FILE
NOVEMBER 1996	PROJECT COMMENCES
MAY 1997	ABOUT THE PLANNING PROCESS
MAY 1997	VOICES FROM THE COMMUNITY Views gathered from initial community consultation through fora and neighbourhood thinktanks
SEPTEMBER 1997	THE TAURANGA ECONOMY
SEPTEMBER 1997	TAURANGA COMMUNITY PROFILE
OCTOBER 1997	TRANSPORTATION
OCTOBER 1997	PESTE (political, economic, social, technological and environmental analysis)
OCTOBER 1997	LEGISLATIVE AND POLICY MANDATES
NOVEMBER 1997	VOICES OF THE FUTURE - YOUNG PEOPLE'S VISIONS
DECEMBER 1997	IWI VOICES Nga korero whakahiahia o Ngaiterangi me Ngati Pukenga. Ko te tiroirohia a mua a Ngati Ranginui.

YOU ARE HERE →

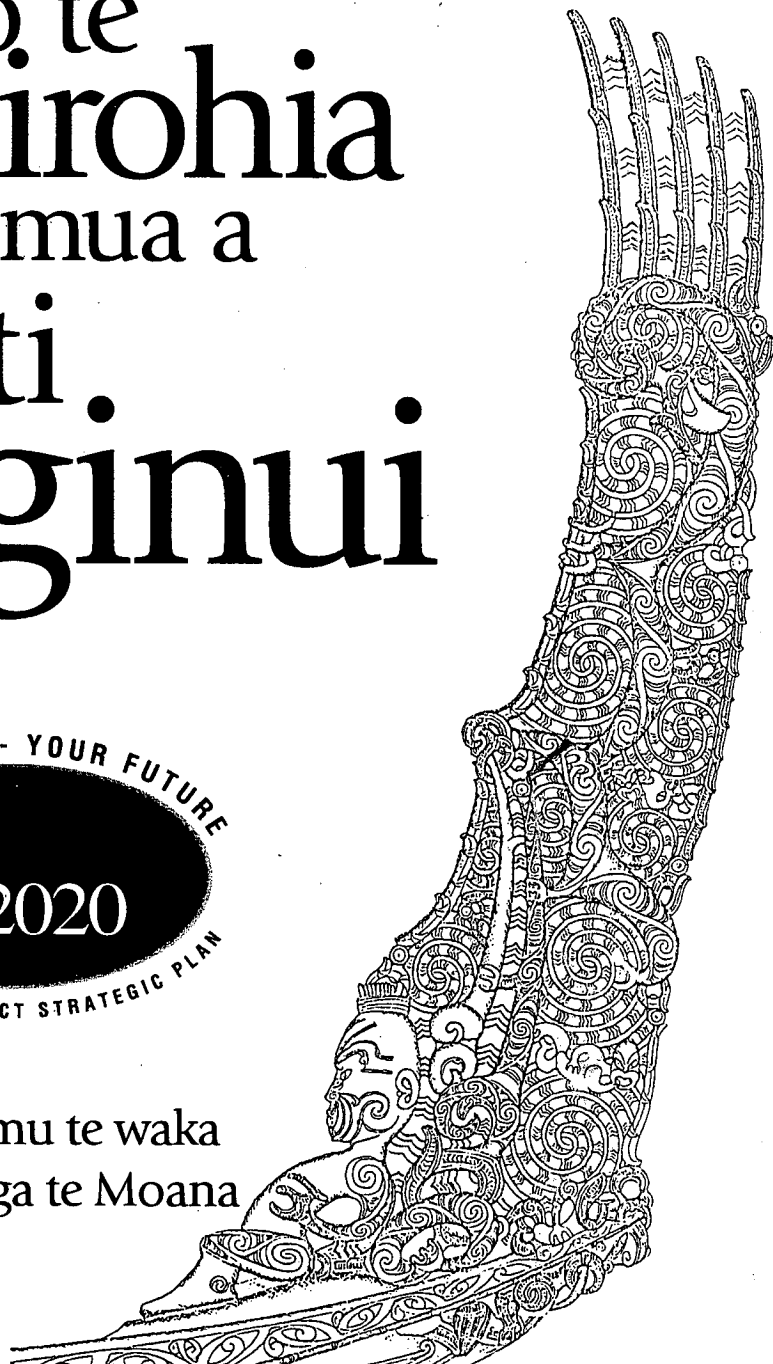
DECEMBER 1997	CONSULTATION ON DRAFT STRATEGIC PLAN, LONG TERM FINANCIAL PLAN AND FUNDING POLICY COMMENCES
MARCH 1998	HEARINGS ON DRAFT STRATEGIC PLAN, LONG TERM FINANCIAL PLAN AND FUNDING POLICY
JUNE 1998	STRATEGIC PLAN, LONG TERM FINANCIAL PLAN AND FUNDING POLICY ADOPTED

Voices

Ko te
tirotirohia
a mua a
Ngati.
Ranginui



Ko Takitimu te waka
ko Tauranga te Moana



Ko te mairangitanga a nga hapu me nga whanau

TABLE OF CONTENTS

Message from Colin Bidols – Chair Ngati Ranginui Iwi Society

1.	INTRODUCTION	page 1
2.	Ko te turangawaewae a Ngati Ranginui. Ancestral footstool.	Page 9
3.	Te Oranga a te whanau. Wellbeing.	Page 34
4.	Te Hau Kainga. Sustainable Settlements.	Page 46
5.	Ko te tiakitanga a nga raukura I tuku iho. Protection of Natural and Physical Resources.	Page 72
6.	Te Kuhunga tatau, puawaitanga a te whai rawa Access and opportunity to Economic Development	Page 85
7.	Te Pumanawa, Whatumanawa o te Ao turoa, Resource Use and Waste Management	Page 98
8.	Ko te tawhenga huarahi, me te patuku waea Transport and Communication.	Page 112

NGA TAKE A MUA A Ngati Ranginui Iwi

Issues & goals for the next generation of Ngati Ranginui Iwi

Me Kimi, me kimi te matenga a taku tupuna a Tu Tereinga, ki hea
Me kimi ra, me kimi ra, ki Kaiarero, ki Rangiwaia, e ki Matua iwi ai
Ara ite te whakawhitinga ki Waikareao, ki nga tai pukepuke o te Awanui
I te kokiringa tai a te Moana nui a Kiwa, ara I Hawaikinui, Hawaikiroa, Hawaiki
Pamamao, otira ki te hono hono wairua.
Ka ripo ra te hau ki te wahapu, Ara i Rarapua, i Oikemoke
Kia kai atu ana ko nga ika nui a te moana
He moki, he hapuku, te tahanahana, he kanae
E ko te riporipo, ko haupata, ko te raiwa, ko mataki
Kia makona, ka kai. E ti remiremi nei I nga taha tatahi o Tauranga
E tu hono nei ki nga puke tapu a tu atu whenua
Ko Te Wairoa, Ko te Waimapu, Ko te Kopurererua
Toia te putake ki te whai ao, ki te Ao Marama
Tihei Mauri Ora.

E noho nei au I taku taumata, Tihei I a ra
E papaki kau ana te parihau a te manu
Kia riroa mai I taku puwhakairo, Ko toku Maunga, Ko Mauao
E tu mai ra I te wahapu, Ko Tirikawa, ko te Awamahaki, e ko te Awanui
Me i tata mai ki taku taha e poia ki a Tara I waho
Nga Maunga I whakataukingia ai e taku tupuna, E te here manuhiri, e papa te korero
E wawa hi ai te rangi kai hoa, Ko nga kori hoki tu tangata
Nga Kaitiaki a matou a Ngati Ranginui
Kia titiro tu whenua ano hoki aku maunga korero
Kiki te korero Ko Puwhenua, raua ko Otanewainuku.

Once one could cast one's gaze to the burning fires of the Ranginui papakainga surrounding Tauranga Harbour, as whanau and hapu harvested and protected the treasures and resources of Tauranga Moana. Now one has to rely on memories to mark those very places in the landscape. Together with the guardian spirits of the Takitimu canoe, local knowledge based on the long burning fires of continuous occupation, protocol, custom and Te Tino Rangatiratanga of whanau and hapu, balance was achieved. Mauao at the coast and Puwhenua inland anchors the identity of belonging to the land and the sea. These markers on the landscape unite visitors and tangata whenua alike in the responsibility and duty of kaitiakitanga.

INTRODUCTION

This report is the ninth in a series of VOICES report that provide back ground information to the issues confronting Ngati Ranginui and their aspirations for the next generation.

The following report is based:

1. On 35 household interviews from the Ngati Ranginui hapu within the District, being:
 - Hairini (Ngai Te Ahi);
 - Judea (Ngai Tamarawaho);
 - Waimapu (Ngati Ruahine);
 - Bethlehem, (Ngati Hangarau); and
 - Wairoa (Ngati Kahu).
2. Issues canvassed at five community forums.
3. Commentary on related issues by Ngati Ranginui Iwi Society.
4. Reference to a variety of cultural impact reports, Annual Plan submissions, District Plan submissions, Resource Consent submissions and Waitangi Tribunal reports.

This commentary continues the notion used in the other VOICES reports to convey the aspirations and expectations of direct participation in the growth of Ranginui whanau and hapu, regarding the growth and development of Tauranga Moana. This report also reflects their perception of Council's role in the future development of Tauranga Moana.

Interviews revolved around five topics

- i. The range and type of local services required or receiving and the level of satisfaction with existing mainstream services
- ii. Aspirations for the future development of whanau, hapu and iwi.
- iii. The impact of growth and development on whanau and hapu governance of their lands and reserves, kaitiakitanga and wellbeing.
- iv. The level of support for the type and extent of residential growth in particular and other developments in the District
- v. The view of Council's role in facilitating, promoting, protecting the future aspirations of Ranginui whanau and hapu.

The discussion with Ranginui whanau and hapu revolved more around the development future of Tauranga, i.e. what parameters can be set for development and growth in the District, that actively protects Ranginui whanau and hapu from the onslaught of development which destroys hapu life and customs. Ranginui whanau and hapu consider 'the build to sell to build' drivers of development in Tauranga Moana are artificial and unsustainable. They experience common place, 'it pays to destroy'¹ dynamic that is

¹ Refers to the actions of some developers who push ahead with earthworks destroying valuable scientific information from unrecorded or unreported archaeological sites, during extensive

associated with residential development. It might be a pah site, archaeological site, ecological and habitat site, a natural catchment or gully that is destroyed to increase the potential building lots available in the subdivision.

The echo of the Euclid, the digger and the bulldozer, deafens the ancestral proverb, referring to the absolute recognition that we are only kaitiaki of the natural and physical resources for the future generations, *ake tonu ake*.

Ka hinga he tete Kura,
Ka ara he tete kura,
*kia mau nga taonga tuku iho*²

As an old generation passes
Another rises to take its place,
As guardian of the natural, spiritual and cultural inheritance bestowed upon us.

This pepeha reflects Ngati Ranginui interest in the strategic plan for growth and development of Tauranga Moana. In the context of TAURANGA, we mean the land with its inland villages and harvest sites - the rivers, valleys and streams and the MOANA, the inner harbour, the bays and estuaries, the riparian margins and wetlands. The pepeha is also captured in the well-recognized symbol of the koru, incorporated in kowhaiwhai rafter of the meeting house. The koru reflects the promise of future unfolding under the sheltering branches left by tupuna of previous generations and the underlying responsibility of sustainable use, management and development of the resources of Tauranga Moana.

The first voices will always be those of the ancestors, their lament for the loss and destruction of the papakainga, the turangawaewae and the long burning fires of continuous occupation of Tauranga Moana. The taonga they 'let down' to us provide encouragement to be active in the protection of taonga. Equally the flow and rhythm of their songs and sayings activates the responsibility and roles of kaitiakitanga and tangata whenua. Time and the spirits has taught whanau and hapu to recognize the mauri of all living things. The tangata kaitiaki of the whanau and hapu remind whanau and hapu of the need to follow the lore and custom of sustainable resource use and management.

Implicit within the koru and through its inclusion in kowhaiwhai patterns, is the notion of continuity, 'that the past is now, and now is the future'. This reiterates the responsibility to protect the natural and physical resources, including the heritage relationship, for the benefit and wellbeing of future generations. The conservation of natural and physical resources will provide greater economic independence and self-sufficiency for Ranginui whanau and hapu. It is important to monitor the strength of social, environmental and economic impacts of current land use and resource management and reassess the true cost of development in the District for current and future generations of Ranginui.

earthwork, because of potential delays and costs. Some developers undertake work without resource consents, accepting a fine or abatement costs will be minimal compared to the total value of the development.

² Italics added

Primary concerns

Generally speaking, respondents and commentators on whanau and hapu affairs focussed on:

- Sustainable development of Tauranga Moana, transferring a commensurate range of choices and benefits to future generation.
- Maintaining the mauri, te wehi, te ihi, te tapu of taonga we enjoy. The Harbour, the Kaimai ranges and foothills, the rivers, valleys, streams, the inner harbour estuaries, bays and the wide blue sea of Te Moana a Toi, with its jewels from Moehau in the north, Tuhua, Karewa, Motiti in the east, as clean, healthy, functioning environments able to meet customary marae needs and requirements.
- That the impact of change has been unfair leading to the intensive urbanization of marae communities.
- • The encroachment of residential subdivisions based on extensive modification of the landscape that obliterates evidence of previous occupation, and the natural form of the land. This encroachment is happening on all fronts.
- • The severe and negative environmental degradation that marginalizes the potential of the harvest and gathering sites.
- Their precarious position, as they fight to retain the integrity of the heritage and Treaty rights of Tangata Whenua.
- Employment of young adults and young parents to live and work in Tauranga, close to their ancestral lands. They want to retain prospective skill at home, to engage for the benefit the marae and hapu.
- Encouraging those with a long - term commitment to Tauranga Moana to live, build, establish businesses here.
- The Council is empowered by Central government, therefore, de facto they are the Crown. Council needs to acknowledge the benefits that have accrued to the dominant society by the work of past and present Councils. It is time to establish reciprocity with Tangata Whenua.
- • Retention of cultural relationships with their hapu and whanau lands without intrusion or pressure.
- Their preferred lifestyle is not necessarily consistent with those of adjacent residential subdivisions. It is the responsibility of Council to buffer the impact of encroachment, through their active protection of Ranginui interest.
- A papakainga is not a sub division, it's a place to come home to, the foundation of one's identity and customary rights. Councils requirements for residential impact fees is inappropriate in the context of the marae community, or ancestral, multiply owned Maori land.

Ngati Ranginui's Strategic Direction:

- Support whanau and hapu secure and anchor customary rights confirmed and guaranteed by the Treaty of Waitangi. Ensure recognition of the contributions that whanau and hapu have made to the growth and prosperity of Tauranga Moana.
- Address the disparity in the participation rates of Ranginui whanau and hapu in local government, economic and social development of the District.
- Stem the constant erosion of Ranginui lands and estates, by modifying the way in which we accommodate residential growth and empower the residential investment market to dominate trends in Tauranga Moana.
- Promote the wellbeing in Health, Justice, Employment, Housing and Education of Ranginui whanau and hapu to a level consistent with their status and position as tangata whenua.
- Support whanau and hapu in their long term plans, by consolidating Ngati Ranginui's growth and development platforms or opportunities.

Topics are reported here under the following themes:

Ko te turangawaewae a Ngati Ranginui.
--

Ancestral Footstool.

The identity of Ranginui whanau and hapu is anchored in those areas of the District, that has always met their physical, cultural, social and emotional needs, where their sense of being coheres around the absolute identification with the land and the sea of Tauranga Moana. The type and extent of development in Tauranga Moana threatens the heritage landscape, pivotal to the continued identification with the District. Without a strong sense of turangawaewae, the recitation of knowledge cued by landmarks in the District is severely limited.

Te Oranga a te whanau.**Wellbeing.**

Mainstreaming of Maori Affairs in 1990 saw an empowerment of Iwi organizations to provide services in Social Welfare, Whanau Wellbeing, Health, Education and Justice. Similarly, many other services were devolved to mainstream providers, some existing at the time, while other aspirants took up the new opportunities to provide services to Maori. The monitoring of the quality of service and the level of satisfaction with their services for cultural appropriateness, responsiveness and relevance to the expressed needs of the whanau and hapu is required. Council has an important role as an advocate for Ranginui interests on matters of National importance such as Health, Education, and Employment, Justice, Housing, and Social welfare.

Te Hau Kainga.**Sustainable Settlements.**

The retention of cultural assets and resources associated with the long standing and continuous occupation of the area by Ngati Ranginui can be achieved in a number of ways. How we accommodate population growth, layout residential, industrial and commercial activities, or incorporate design elements to reflect the natural attributes of Tauranga Moana all help. To sustain Ranginuitanga, a sustainable approach to growth and development of Tauranga Moana must be based on an assessment of effects and negative impact on the ability of Ranginui whanau and hapu to maintain their marae and customary requirements and practices.

Ko te tiakitanga a nga raukura i tuku iho.**Protection of Natural and Physical Resources.**

The customary relationship is dependent on healthy functioning Eco-systems, habitats and environment. The aesthetic, visual and landscape values are worthless, if sustainable management of natural and physical resources does not support them. There is a direct and immediate responsibility to live within the capacity of the environment, protect ecological values and consider them a 'God-Given' gift to protect, conserve and enhance for the benefit of current and future generations.

Te Kuhunga tatau, puawaitanga a te whai rawa.**Access and Opportunity in Economic Development.**

Ngati Ranginui want to consolidate the people, heritage, land assets and resources that remain within the hapu and whanau settings. Sustainable economic development is crucial to a sense of security and stability. As much as possible, Ranginui whanau and hapu wish to see their people work and live in Tauranga. Clean production practices are crucial to environmental quality. Sustainable economic practices are important to the retention of Ranginui youth maturing into the workforce and whanau employed in the District

Te Pumanawa, Whatumanawa o te Ao turoa, me nga parapara.**Resource Use and Waste Management.**

How we use finite resources, invest in their replacements or new technology, the rate at which we use resources, and the level of demand on the environment as a dump for all our waste, is a fundamental challenge to kaitiakitanga. In some ways the challenge is greater because social and cultural assimilation has negated the cultural protocols and protective processes of previous generations. Hapu and whanau of the District recognize the need to reactivate the protective and active roles of guardianship, of self-imposed prohibition and an intense respect for Papatuanuku and Ranginui.

Ko te tawhenga huarahi, me te patuku waea.**Transport and Communication.**

Reflects the impact of moving people, ideas and products within Tauranga Moana. To Ranginui whanau and hapu, roading design, layout and construction must integrate and reconnect the traditional settlements. They want to walk around their papakainga safely without risk, on pedestrian, cyclist and mobile cart friendly roads. Roothing costs must include mitigation of adverse environmental effects, and the destruction of the heritage landscape. Improving public transport and an expanded range of choices available at local shopping and community centres will go a long way to reduce vehicle dependency. Advocacy for Ranginui's interests in respect of Transit New Zealand's cost-benefit formula to include assessment and inclusion of social and cultural costs of roading development, its critical if balance of all costs is to be achieved.

Each section includes:

- Commentary on the impact of development and growth in the District.
- An inventory of the social, economic and environmental problems, and goals to redress the perceived imbalance, or to help establish partnerships with Ngati Ranginui whanau and hapu for their active protection in the shared management of the District.
- Some potential stepping stones to stop, mitigate, and avoid negative influences on the continued relevance of hapu and marae life and culture.
- Targets to motivate change and to set a stake on the horizon. The need to engender the responsibility to move up to and address the issues that confront this generation, is fundamental. Without such an approach we risk transferring '*te take me te utu ki te hunga ka whanau mai*' (the problems and the costs) to the future generations.
- Proposals for future action.

KO TE TURANGAWAEWAE A RANGINUI ANCESTRAL SETTLEMENTS

INTRODUCTION

The ancestral settlements of Ngati Ranginui in Tauranga Moana are central to a sense of belonging and identification with the land of one's heritage. The District is imbued with spiritual, cultural and heritage values which constantly remind tangata whenua of the duties and responsibility for –

te tiakitanga a te ahi kaa a nga taonga a te takiwa, otira nga mea taonga I tukua iho i a Ihowa a nga mano, me nga ohaki a ratou ma.

To maintain the long burning fires of ancestral association and aboriginal rights through sustainable management of natural and physical treasures of Tauranga Moana. Recognition of the spiritual element is crucial.

The kaitiakitanga of the physical and natural resources stems from over 20 generations of continuous occupation of Tauranga Moana by whanau of the Takitimu canoe. This has taught whanau and hapu of the vulnerability of papakainga to human intervention and unsustainable resource management. Through lore, protocols, customs and best harvest practice, Ranginui whanau recognise the need to live within environmental limits.

Early Ranginui settlement of Tauranga Moana required a change from an East Polynesian. Island existence of permanent fixed villages and life without seasons, to Tauranga Moana, a land with seasons. Although Tauranga has a mild climate, conditions here were less favourable for growing gourds, kumara, taro and yams tubers brought from Rangiatea. In the East Polynesian setting, planting kumara, yams, taro and other plantation crops was continuous. Fruits of the forest and inland harvest sites were a short distance away. Seafood from the lagoons, shoreline and blue water were all immediately at hand.

A similar landscape and climate.

- Matakana Island acts as the barrier reef to the surge, ebb and flow of the Pacific Ocean.
- The inner harbour, bays and estuaries of Tauranga Moana replace the lagoon.
- The forest, gorges, ravines, rivers and streams of the surrounding land provided abundant food sources
- within close tramping distances from coastal villages.
- The inland settlements of Ngati Ranginui Waoku, Oropi, Taumata, Maenene, Akeake to the south, Omanawa, and Kahakaharoa, Poripori to the southwest and Whakamarama, Te Irihanga and Waiwhatawhata to the west were all within a days walking distance.

- Blue water, coastal fishing was readily available with abundant shellfish beds and fishing sites.
- Off shore harvest sites were close to the papakainga.

Takitimu traditions recount the role and vision of Tamatea Arikinui, Rongokako and other chiefly families of the Takitimu canoe to follow the path of their tupuna Kupe.

From Tuhua, Tamatea Arikinui aligned Mauao at the coast and Puwhenua inland as the turangawaewae in the new land.

- Tamatea Arikinui established pah at Mangatawa, with harvest, collection and processing sites along the Papamoa coastline and inland bays and waterways.
- Kinonui, Taiwhanake and Waitaha a Hei established Pah on Mauao.
- Ranginui established Pah at Puwhanake, at the Wairoa.
- Tutereinga established settlements at Oikemoke, Te Puna and Whakamarama.

Te Mauri a Tamatea Ariki Nui me nga whanau a Takitimu

- Tamatea Arikinui selected Tirikawa (North Rock) as his footstool, embedding the mauri of the ancestral canoe and traditions transplanted from Rangiatea, a platform of development that would never be lost. The constant ebb and flow of the tides, the pounding inclement and boisterous seas, would never erode this indelible marker. The process was reinforced again when;
- Tamatea Arikinui implanted the mauri on the slopes of Mauao, reiterating the extent of the turangawaewae mai Puwhenua ki Mauao (from Puwhenua to Mauao).

Customary practice provides an exemplar of the type of relationship with the natural and physical resources. The subsequent settlement traditions maintained the recognition of the essential and life sustaining capacity of natural resources, flora and fauna of Tauranga Moana.

The close associations have been maintained uninterrupted in the various catchments of the area:

- Te Pirirakau at Te Puna and Whakamarama
- Ngati Kahu, Ngati pango me Ngati Rangi on the Wairoa River,
- Ngati Hanagarau on the western boundary at the Wairoa river mouth, Tilby Point and Matua Iwi
- Tamarawaho on the Matua Iwi, Otumoetai, Waikareao and inland to Te Kopurererua valley.
- In the South- East, Ngati Rauhine and Ngai Te Ahi maintain the ahi kaa relationships in the Waimapu and Oropi basin and inland to Ohauiti..

Although Ranginui whanau were displaced from some of their previous settlement sites, ties to the land have been maintained through marriages and genealogical linkages among them;

- Nga Marama, Raukawa, Ngati Haua, Ngati Maru, Te Arawa, Tainui and Ngati Tapu and Ngaiterangi.

These relationships reinforced the special role of kaitiaki, protecting access rights to natural and physical resources

Mauao anchors Takitimu settlement traditions in Tauranga because of the implanting of the mauri of the canoe traditions, genealogical and kinship values, collective knowledge, identity and guardianship in Mauao at the coast and Puwhenua inland. The vision of the culture was that the status as tangata whenua, tangata kaitiaki would be sustained, uninterrupted *ake tonu ake*.

- **Customary associations.**

Ngati Ranginui customary relationship and associations with Tauranga Moana revolved around the kaitiaki traditions of finite and renewable resources:

- Move with the seasons;
- Monitor and observe natural cycles;

Work within the limits of the ecology and environment;

- Value the natural (and huge) wealth of the District as a gift, granted to sustain the life and wellbeing of whanau and hapu;

- Recognize the life sustaining mauri of the resource and the environment:

- Maintain access to resources by extended kin groups through strategic marriages and reciprocal rights to inland resources; and.

- Recognize the lore, protocols and best practice of te hau kainga. As local kaitiaki of the mauri of natural and physical resource, set standards, accountability and performance measures.

This approach ensured continuity of supply and ability of settlements to meet cultural, physical and economic wellbeing of current and future generations.

The loss of lands through confiscation, land use and management policies of successive Local Governments, has imposed a form of development and growth that has severely restricted the ethos of kaitiakitanga. As a result the influence of kaitiakitanga is constrained to the small, ever decreasing ancestral lands and estates, around existing marae.

Sustainable settlement

Sustainable settlements is key to maintaining the personal identity confidence and the broad cultural associations of Ranginui whanau and hapu by:

- Managing the nature of demands made on the finite resources;
- The rate of resource use, and how resources are used;
- The type of resource efficiency practised, to get as much out of the resource as possible; and
- Reduction of demand.

Reliance on technology to solve issues of population growth and associated increase in demands on natural resources and the environment is insufficient to curtail current trends.

The District must address issues that confront us in an intelligent way, including a change in the 'demand-sell-demand' attitude to growth and development of Tauranga Moana.

Ngati Ranginui whanau and hapu changed their settlement paradigm by solving material problems using non-material means. By working within the ecological capacity of the resource and by establishing a spiritual relationship with the natural world, they recognised the life sustaining capacity of air, land and water through:

Kaitiakitanga	guardianship of mauri;
Rahui	self imposed prohibition;
Tapu	respect for the sacred element;
Tikanga	recognition of life sustaining capacity of resources;
Kawa	conservation rules, regulations and best practice; and
Whakaiti	manage vanity, i.e. the notion that all wants and desires can be met regardless of the cost to the resource base or others.

To rely on research, science and technology however may only defer an inevitable crisis to a future generation. Ranginui whanau refer to the current settlement process and reflect the current Government's view, that they would not approve settlements that transferred the costs of that settlement to future generations. Ranginui reflect on the inconsistency on approach, when they look at local development and ask 'why is the Council allowing the destruction of harvest sites' which robs the future generations of their rightful inheritance and use rights.

~~Progressive degradation of environmental quality has resulted from encroachment on natural reserves and limitation of their ecological function, by the constant demands of residential subdivisions.~~ To Ranginui whanau and hapu the type and extent of the resource demands, particularly land and water catchments, for capital gain or material wealth is symptomatic of a vanity and arrogance. Perhaps this is a result of new settlers in the District imposing inappropriate design and form elements from other centres, or the influence of the residential property investment market.

Whatever the underlying motivation, the impact on Ranginui communities is endemic and parallel to the marginalisation of the intrinsic values of the natural world- and constriction of potential benefits to current and future generations of Ranginui whanau and hapu.

Residential Investment Market.

Most mature Ranginui whanau have built one may be two homes in their lifetime, compared with the three or four dwellings built by other maturing families of Tauranga Moana. ~~Encroachment on ancestral lands, reserves, estates, lifestyle preferences and customs is constant, compounded by increasing speculative values in the residential investment sector.~~

Ranginui recognise the natural incremental growth in the District, where fifth and sixth generation families build homes as they mature. The process repeats with each generation.

The current rate of growth however is resulting from as much external speculative values, as the natural incremental expansion of the housing market, consistent with local demographics. This dynamic compromises the long-term environmental social, and economic goals of Ranginui whanau and hapu. Growth per se is not opposed. Ranginui whanau and hapu consider the way in which the growth rate is accommodated particularly growth premised on low density urban sprawl, is unsustainable and unfair of Ranginui whanau and hapu.

They accept growth based on full assessment of effects and internalisation of costs. They also accept growth resulting from families individuals, businesses and industries who relocate in the District with a genuine long term view that Tauranga is a good place to 'put down roots' to live and establish businesses and other activities.

The involvement of those who remain distant and aloof from the long- term sustainable development of the District on the other hand, are seen as a threat to the quality of life of tangata whenua, their heritage relationship and the turangawaewae of their descendants. Here Ranginui are thinking of fund managers, individual investors, 'spec' developers, and builders. The view is they are here because they see the District as a good place to make money, or a cheap place to make money.

There is also concern for those who settle here because of high aesthetic, climatic and recreational values, but once ensconced in their subdivision 'compound' with the 'perfect view' from the lounge window, they appear to have no real concern for underlying issues of sustainable settlements within Tauranga Moana. Anecdotal information suggests some residents in the vicinity of their papakainga, are absent through the week, working in Tokoroa, Rotorua, Hamilton and Auckland. These residents although here for short periods, none the less, make heavy demands for extended roading, footpaths and other services.

Those who plan their involvement around maximising investment opportunities with little long term interest in the District, threaten the viability and sustainability of the remaining Ranginui settlements, restricting whanau to Marae community reserves and small pockets of multiply owned Maori land. Outside participants may contribute to the local economy, but they may equally transfer wealth out of the District, with only marginal benefit to the local economy - during the surveying, construction and initial development stages of projects.

The long-term economic benefits may also wither over time, as the transient work force, follows the investment capital to other centres in the country, as Tauranga's residential market reaches saturation. If the dependency on this kind of economy can only continue by opening up more rural land for development, then the long term prospect for future generations of Ranginui whanau and hapu is bleak.

Without a long-term commitment to the District, there will be little interest in learning to live in harmony with the land and the natural reserves of Tauranga Moana.

Co-option into mainstream thinking

Some Ranginui whanau and hapu have been forced to develop or maximise economic opportunities by adopting unsustainable approaches themselves. The reclamation of swamps and wetlands or using similar sites as rubbish dumps and 'landfill' of unknown quality is an example of this. Once the special character, ecological and habitat values or cultural norms, lore and custom would have precluded such action by Ranginui whanau and hapu.

Some individuals and whanau have assimilated Ranginui attitudes and values towards land to the notion of individuals democratic and human right to freedom of choice to decide how to use or dispose of land holdings. Implicit in the notion is equality of access and opportunity to actualise the property right in fee simple as an individual, transferable right. This is accounted for in part by the regular advances to Maori land owners by property developers and estate agents.

The cycle of land alienation and severance from the heritage estate and tribal lands continues. Sometimes the process is collusive, with estate agents or developers in the wings. At other times the process occurs because whanau and hapu members subscribe to dominant society's values, perhaps tacitly, or because of a sense of powerlessness to make any difference.

There is time to approach issues of sustainability in an intelligent way. Ranginui whanau seek to maintain the range and quality of natural resources and assets. The neighbouring 'villages' must recognise the roles and functions of stewardship and develop a commitment to that role. This will enable Ranginui papakainga to sustain cultural needs and requirements, as well as increasing the personal sense of efficacy, position and status as tangata kaitiaki, tangata whenua.

Ranginui whanau are confident in the social and cultural practices, rules, protocols and etiquette that underpin their duty of sustainable use, management and development of natural and physical resources. They experience and express feelings of membership and pride associated with a strong sense of turangawaewae to Tauranga Moana. This notwithstanding the pressure on the ancestral settlements is constant, ongoing and tempting.

Equally they are patently aware of the cultural responsibility to preserve for future generations the range of benefits and choices, commensurate with the opportunities available to past and current generations. The ability of individual whanau and hapu to influence trends, catalysed by the demands of the wider community is problematic because of the sheer weight of numbers, and influences within and outside the District.

COUNCIL'S ROLE

Set the vision

Because of its statutory power, Council is considered to have the responsibility for establishing a long -term vision for the District, consistent with that of its Treaty partners. ie that villages are maintained through the operation of kaitiakitanga of natural and physical resources, including the heritage landscape and cultural harvest sites.

Protect the heritage landscape

Landforms act as a cue to culture and heritage. ~~Whole scale surface modification has obliterated the heritage landscape in some areas.~~ While the older generation can still visualise the markers to heritage and identity in the landscape, many of the younger generation cannot. For them, cultural sustainability is severely threatened. Alienation of Ranginui young parents, youth and children from a birthright, will contribute to a cycle of alienation from the underlying cultural values to conserve and protect.

Recognise Ranginui interests

Ranginui traditional institutions, history, kawa and tribal assets can be recognised by the inclusion of Ranginui development aspirations and expectations in the District's management, business and strategic plans. Active protection of Ranginui interest is the development of sustainable communities.

Ranginui whanau and hapu consider they too have a role in partnership with Council to define sustainability, because their cultural wellbeing and survival is fundamentally based on sustainability.

Manage competing interests

As the population expands so does the diversity of family, culture, age, gender, religion, political beliefs and location. Diversity in a community is to be valued. This dynamic for Ranginui whanau and hapu has another dimension i.e. the potential to further dominate or subjugate Ranginui interests.

The pressure of residential development, and the type of land uses of the district tends to dominate discussion on the topic of sustainability. However other issues of social and cultural interaction at a broad community level must also be considered.

Social and cultural interaction.

- Enable Ranginui whanau and hapu to participate in iwi and marae affairs.
- Maintain the communal, interactive relationships of wairua and kinship.
- Interact with other Maori of the District, the wider community, groups or individuals.
- Sustain the process of koha and reciprocity, of regard for the physical and emotional wellbeing of the whanau or the individual who reside outside the traditional marae or papakainga.
- Endorse and support others through the expression of a sense of social justice and fairness within the whanau, rather than individuated wealth, power or status.

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- Instil within new, diverse and changing communities, the influence of culture, history and environment in developing a sense of turangawaewae and the long term responsibility of stewardship.
 - Recognise that the aspirations of Ngati Ranginui reflect Aboriginal (ancestral, customary) and Treaty rights of tangata whenua.
 - Care for each other and provide for all, now and in the future.
 - Acknowledge the unique values, needs, interests and contributions of Ngati Ranginui whanau and hapu.
 - Understand the direct pressures on the lifestyle and culture of the various marae and papakainga of the District.
 - Access to providers of choice and have support to assess the level of satisfaction with services provided and accountability to Ranginui whanau and hapu
 - Maintain the position of Ngati Ranginui in a world of constant and rapid change particularly the orientation to an information - knowledge based society and economy.

Generally speaking Ranginui whanau have shown resilience to the myriad of influences that are brought to bear at a community, whanau and individual level. Although there is always an element of uncertainty associated with social and political change, the impact of dominant and domineering influences, make the future that much more uncertain.

The level of uncertainty is matched by the constant drain on resources -financial and personal, which represents a negative drain on prospective growth and development of Ranginui. The constant distraction, or need for reaction, uses skills, expertise, financial resources and energy that could otherwise be deployed in positive ways for positive outcomes.

The Public Interest

There is a strong sense of disquiet that the nature and extent of development in the District is compounded the lack of informed and accountable political representation. Some

Ranginui whanau feel there is a co-ordinated and concerted strategy to subvert their interests to speculative, capital gains under the guise of public interest.

The predominance of the 'public interest' i.e. the interests of the numerically larger or more powerful sectors of society marginalizes Ranginui, with little positive regard for the potential active protection of the minority partner's interests.

There is little evidence of articulation or advocacy of Ranginui interests, the best efforts of whanau and hapu to educate Council and staff, or access to sound Treaty, Social and Structural analysis notwithstanding -

- Where is the evidence of reciprocity, given the way Ranginui lands and tribal estates have served as a fulcrum to wealth and opportunity in the District? and
- What is the nature of induction for new investors or settlers to the District?

Ranginui note with dismays the excursions small Asian and Pacific Island population into traditional harvest sites, or areas of cultural significance, with little recourse to Ranginui whanau. The diversity of ethnic groups will naturally increase as new immigrant families anchor opportunities for re-location of their extended families in Tauranga. The concern is not so much with the actions of immigrant populations only. The way in which tauwi begin their residence in Tauranga is also questioned. What is their level of awareness, commitment and responsibility to tangata whenua and to the duty of stewardship of natural and physical resources.

Lack of representation.

A severe lack of representation contributes to a narrow focus on 'cultural-heritage' aspects of resource management. This minimises broader issues of social policy, housing, education, employment economic development, health, leisure and recreation. Ranginui whanau and hapu want structured opportunity through direct political representation, to participate in the decision-making processes, and control of the staging, timing and type of development promoted in the District. They seek to have their development agenda translated to the action agenda for the District, together with those promulgated from or by Council.

There is a dichotomy of approach. One is to achieve direct political representation by way of the ballot box. The second is through recognition of the rangatiratanga of Ranginui whanau and hapu to advocate and negotiate directly with Council on a Treaty Partner basis where possible, on the scope of development in their rohe. The genuine and full exchange of information, data sets, interpretative analysis, research and experience is fundamental to the recognition of the Treaty Relationship.

Exchange of information is required rather than the transfer or 'down loading' of reports and the like without the opportunity for genuine discourse on matters raised or proposed by Council. Ranginui accept that on occasions there will be no 'room to move' because of statutory requirements or current Public Policy, in areas like housing, health and employment. Ranginui whanau are concerned that the Council says it can't do something, when it can, if it chose to.

Similarly, Ranginui accept that there will be times where Council will in good faith, actively promote and advocate Ranginui position, needs and interests faithfully and with due regard of the importance of Tauranga Moana to the wellbeing of Ranginui whanau and hapu.

There is broad scope and opportunity for a collaboration with Council on a range of issues, such as village centre design, environmental enhancement strategies or road safety.

The genuine exchange of Information is one indicator of the nature and quality of the relationship with Council. The active involvement of Ranginui in the action-agenda setting-decision making process is an indicator of the maturity and transparency of the relationship with Council

Devolution

Council's operational role in roading, water supply, reserves maintenance building bylaws, may be undertaken by others, beyond the Councils own trading enterprises.

A quality relationship based on the continued recognition of the rangatiratanga of hapu and whanau, could lead to a devolution of some roles and functions currently held by Council to Ranginui whanau and hapu. Such is envisaged under the Resource Management Act and is an exemplar of possible future developments. Under the local Government Act, Council has relatively wide scope to facilitate such a relationship, with Ngati Ranginui as tangata whenua in recognition of the:

- Values, status and position as tangata whenua;
- Responsibility to deliver services to meet Ngati Ranginui's needs, choices and preferences as tangata whenua, and as a significant community of interest; and
- Need to ensure effective consultation that enables Ngati Ranginui to participate in the governance of the District.

Education

Because of a paucity of skill and expertise within in it's communities, Ranginui whanau and hapu are increasingly aware of the importance of education, in terms of individual mobility, and the continual need for people with skills.

To maintain parity with the Treaty partner in the shared responsibility for sustainable growth development management and control of the District, education is pivotal.

Formal education in the ways of the 'pakeha' is one approach to achieving a parity of skill and expertise. Ranginui want local educational opportunities for their youth and adults. Ranginui whanau and hapu perceive a wide range of prospective or perceived opportunities in social, political and economic development. Up skilling, continuing education or ongoing training is viewed from the perspective of retaining employment in a modern technological and information economy.

Ranginui scan local government operations with a view to gain placements for 'in-service' training, to develop or consolidate the competencies necessary to interact, interface and intervene in a broad range of issues on multiple fronts, in efficient and effective ways. Ranginui whanau and hapu are becoming more sophisticated in their approaches to matters of local government, but a disparity still exists.

The cultural preference for face to face hui, forum and debate, with full, open, balanced (equitable) representation is recognised. Increasingly though whanau and hapu want

accessible and transparent analysis, that provides insight to underlying social or political agenda.

Exchange of information and skill transfer has a dual requirement of full information and discourse to maximise a win/win outcome. Prior to face to face contact Ranginui whanau and hapu want to know:

- Long-term goals;
- Immediate to short term action agenda and specific outcomes;
- Benchmarks; and
- Performance indicators.

Rather than be asked discrete or hypothetical 'what if's' or 'may do' questions about a given policy or work programme, a full disclosure is required, including:

- The underlying influences to the project envisaged or planned;
- Influences requiring a decision or action now, including 'why now?';
- How necessary is the action now or later ;
- Contributing trends, and underlying assumptions;
- Intended outcomes and possible unintended consequences;
- The scope of issues;
- Interventions planned to address identified issues;
- Recognition given to historical impacts, and how that is factored into action plans;
- Reciprocal actions to redress previous impacts;
- Strategies to avoid negative or adverse impacts;
- Perceived social, cultural, economic and environmental costs; and
- Pre-emption of Ranginui interests by historical actions and policies.

Rather than be 'passive listeners' in consultation events, Ranginui whanua and hapu look to mentoring opportunities and work based placements in the diverse activities of Council's operational role, as a means of increasing their involvement in the growth and development of Tauranga Moana.

Ranginui whanau and hapu recognise who have the attributes required to facilitate the protection and advocacy of their interests, the advancement of whanau plans and vision for their community and papakainga. They look for opportunities to mentor individuals into environmental planning, monitoring and assessment, analysis, community development, urban design, research and development.

Without formal training many Ranginui whanau have undergone a process of self learning and teaching, to gain the skills and experience necessary to protect the whanau and hapu estate. In a relatively short period of time many are able to articulate underlying principles, processes and technical information, with a high degree of competence. Within the Local Government environment and operations, these learners, when placed in applied settings are able to adopt a role of tangata kaitiaki in the modern society and economy.

Downtown revitalization

The constant pressure on hapu reserves and estates could be relieved by using similar approaches to those adopted in the downtown revitalisation of Tauranga:

- Courtyard interaction;
- Sidewalk cafes;
- Traffic calming, pedestrian friendly crossings and footpaths;
- Downtown apartments;
- Interpretative cultural values in the streetscape; and
- Highlighting natural character and focal points.

Social insecurity

There is a strong sense of insecurity because on the level and rate of development in the District. The incessant drone of heavy earth moving equipment echoing across the valleys plays on the psychology of the whanau and hapu. Their disquiet is not solely because of the inability to protect the whanau's interests and wellbeing. ~~The failure of policies at both Local Government and Central Government level to respond, recognise and protect the quality of life, and the range of choice previously available to Ngati Ranginui also contributes to the disquiet.~~

This combined with the rapid and ongoing reforms in social and economic policy since 1990 has left many whanau feeling exposed, isolated and confused about what the future might hold. This is reinforced by the sense of being trapped in the urbanism that surrounds traditional lands, customary life and practices. Even the strength of whanaungatanga is weakened by the dispersed nature of Ranginui whanau and hapu in Tauranga Moana and surrounding regions. The sense of vulnerability and insecurity is intense. For some changes over the decade have been drastic, with loss of income, welfare support, and a sense of direction or personal value.

For the elderly and low-income families the continuous onslaught of changes in Public Policy and constriction of State provided services has generated a malaise, accentuating the sense of marginalisation. For some the drastic changes to historical (traditional) social and economic systems has generated a deep seated resentment that manifests as self harm or anti-social attitudes and behaviour, as some see the Rangatiratanga of Ngati Ranginui amount to nought in the modern context.

Service agreements revolve around unit outputs. As new settlers to the District cocoon themselves in their homes and Residential Estates, they are, buffered from the severity of impact, for many Ranginui whanau. Many are walking from 'cabbage patch to cabbage

patch', unsure of what social or public policy development will remove yet one more safety support.

In some instances whanau and hapu adopt a victim blaming approach, turning against marae and hapu leaders because of their apparent ineffectiveness, incompetence or even collusion with mainstream influences. The failure to effect change and increase the sense of unity, cohesion and security erodes leadership further.

Sometimes whanau withdraw from marae and hapu affairs or leave the District where the constant pain or resentment at the demand-sell-demand approach to development. Others refuse to return to the place of their birthright because of their perception of internal squabbling and infighting.

All these responses reduce the potential pool of talent available to up-skill or mentor into new and emerging leadership roles available to the *hau kainga a Ranginui*.

Partnership

Ranginui whanau and hapu have adopted strategies from other sectors (health, education, tourism) and adapted others (business and management, strategic planning) to develop and maintain responsive solutions to problems that confront them.

They look for opportunities to consolidate these in the context of Local Government, by establishing partnerships to resolve resource management, governance, social justice and equity issues. Ranginui whanau believe that the Council has extensive powers and scope to protect Ranginui's interest from transient, short term speculative values.

Although speculative values may inject short-term inputs into the local economy, it doesn't guarantee the retention of wealth locally by investment in long term economic and social developments in Tauranga.

Councils political leadership could reinforce, perhaps entrench, the special and unique significance of Ranginui's interest's in the growth and development of Tauranga., while at the same time moderating the sense of insecurity, vulnerability and marginalisation by:

- Devolving decision making and tasks to Ranginui;
- Resourcing kaitiaki roles and functions to ensure mutual benefit of natural and physical resources for Ngati Ranginui and residents of Tauranga;
- Consultation as Treaty partners, in planning to meet the inter-generational needs of descendants of Ngati Ranginui and residents alike;
- Establishing partnerships on specific projects, initiatives, and intervention;
- Strengthening the expression of Ranginuitanga, by advocating Tangata whenua interests in national fora, on important issues, such as a management of the conservation estate, health, education, employment and housing;

- Working with the social and economic realities and issues of Ranginui, and apply a principle of redress to historical inequalities and anomalies;
- Advocate common goals, and provide a voice for Ranginui through the various statutory and institutional avenues available to Council;
- Establish the explicit recognition, position and status of Ranginui, to express their views and interests; and
- Balance competing demands to ensure that Ranginui interests are not swamped or subjugated to development trends that risk extinguishing long standing aboriginal and Treaty rights.

The concept of public interest and public good presents a strong threat to Ranginui. Considered in numerical terms the public interest will always reflect the interest of the dominant society, which in turn is ever increasing, because of the level of growth and development in the District.

Council must define and enforce the rights and responsibilities of different groups to maintain an accountable, transparent, fair and just relationship with Tangata Whenua. It can mediate, facilitate understanding, apply appropriate and relevant regulations, rules, procedures, policies and standards. Council is able to lever recognition of the position and status of Ngati Ranginui as tangata whenua, and advocates their absolute, non-negotiable needs, rights and interests. Through its formal and informal relationships with government and non government agencies, the voluntary sector, schools, businesses, interest groups, sports groups, religious groups, communities and families of the District, Council is well placed to review issues for Ngati Ranginui interest.

ISSUES SOCIAL SOCIAL SOCIAL SOCIAL SOCIAL SOCIAL GOALS

Maintaining Turangawaewae and Congruent vision

- Customary and Treaty rights of Ngati Ranginui are recognised and acknowledged in specific ways.
- Ranginui whanau and hapu have a strong sense of pride and turangawaewae within a rapidly changing city.
- Mutually beneficial outcomes for Ranginui and other communities/residents of the District are based on recognition of Ranginui as tangata whenua.
- Negotiated priorities, goodwill and co-operation are achieved by productive working relationships, based on the recognition of the statutory and fiduciary duty.
- A vibrant cultural heritage, sense of belonging and mana is recognised as a non-negotiable and absolute requirements of wellbeing of Ranginui whanau and hapu based on their position and status as tangata whenua.

Public Interest and the Democratic Process

- Structured and planned opportunities exist for full participation in the public policy process and decision making.
- The strength of the District is based in significant part on the feeling of wellbeing experienced by Ranginui whanau and residents and alike.
- Ranginui whanau are protected from the unequal and unfair exercise of Democratic principles based solely or primarily on numerical strength.
- Council manages the concept of the Public Interest and Public good with an accountable and transparent reference to Ranginui aboriginal and Treaty Right.
- The perceived democratic and human rights is balanced against the duty to protect Aboriginal and Treaty Rights

Participation

- Ranginui have equal access and opportunity to participate in community based activities, recreation, leisure and work.
- Ranginui participation in the work and processes of Local Government is based on the recognition of their position and status as tangata whenua.
- Ranginui communities have access to a comparable range of community based facilities.

Informed Society

- A vibrant and informed society is able to respect and acknowledge Ranginui tikanga and kawa through knowledge and understanding.
- Knowledge including; social, economic, cultural and political, structural and Treaty of Waitangi analysis inform partnership.
- Access and exchange of information and analysis occurs in structured ways.
- Ranginui whanau and hapu are fully informed on issues, with adequate time to consider the implications of the issues and the proposed or potential responses.
- Continuing education, up-skilling, and training is provided by a range of providers of choice.
- Ranginui whanau and hapu are mentored by way of practical experience and applied knowledge to specific issues, through training placements and practicums in Council's operational activities

Diversity

- The diverse contributions of Ngati Ranginui social structures, community enterprises, family businesses, lands, and land management to the growth and prosperity of the District is recognised and reciprocated through a fiduciary relationship and duty to Ranginui.
- A broad range of facilities and services are responsive to the expressed needs of Ngati Ranginui whanau and hapu with commensurate (choice self determining and independent) outcomes.

ISSUES ECONOMIC ECONOMIC ECONOMIC GOALS

Long term commitment by business the community

- The business community recognises their duty be involved in the communities where they are based.
- Local businesses are committed to long term presence in the District, with fair and just employment practices.
- Local businesses reflect their commitment to communities of the District by use of best production practices and sponsorship of community activities.
- Local businesses locate in areas of the District where need is identified and implement an employ local policy.
- Local businesses recognise they are a part of the community where they are located, rather than a discrete element. They recognise the need to internalise environmental, social and economic costs.

Economic Wellbeing

- Ranginui whanau retain the right to self determining economic development of the natural and physical resources within the whanau and hapu estates.
- An increase in local job creation and sustainable economic activities provides opportunities to retain local skill, talent, knowledge and expertise.
- The contribution of the Ranginui voluntary activities to the wellbeing of the District is recognised and supported by the appropriate allocation of resources to them.
- The potential range of whanau-based structures, institutions and enterprises is recognised in the devolution of functions, powers and resources to them.
- The potential economic contributions of Ranginui whanau and hapu are included and promoted in the economic matrix of the District.
- Economic opportunities are developed around whanau and hapu lands leading to greater economic independence and self-determination.

ISSUES ENVIRONMENTAL ENVIRONMENTAL GOALS

Customary rights and interests

- The traditional and customary (article 2 Treaty of Waitangi) resources use rights are recognised and protected by residents of the District.
- Regulation and by-law making capacity is devolved to Ranginui whanau and hapu in appropriate circumstances.
- Traditional and customary harvest sites are recognised and gazetted.
- Cultural interests are protected from encroachment and unfair pressure from new communities and immigrants to the District.
- New communities and immigrants to the District complete an induction and education about the need to adhere to sustainable practices, because of the fundamental nature and extent of customary rights to the life and customs of tangata whenua.

Recognition of kaitiaki

- General acceptance of the relevance and applicability of kaitiakitanga is affirmed by sustainable practices.
- The principles, ethics and requirements of Kaitiakitanga are contextualized within the wider community as stewardship of resources for the use and benefit of current and future generations.
- Tangata kaitiaki are empowered through the transfer of parallel traditional roles and functions to them.
- Opportunities exist for training and education in assessment of water quality, biodiversity, ecological capacity, mitigation and enhancement strategies.

Functioning ecosystems

- Functioning ecosystems and habitat reinforce aesthetic and visual values.

Intrinsic natural values

- The central and special role of extant natural habitat and environment is recognised.
- Recognition of the life sustaining capacity and quality of the environment, is demonstrated in the personal responsibility to live within its natural limitations and capacity.
- Ranginui whanau and residents of the District take pride in a clean, healthy functioning harbour, its estuaries and margins, as local 'treasures' worthy of active protection and recognise the economic benefits of doing so.

KO NGA TAUMATA ATAMIRA TARGETS

1. A quality assurance process that regularly reviews the work programme of Council's divisions is established by 1998, whereby advisers are retained as part of an internal feedback loop to senior managers of the Council. Advisers subsequently broker information about the significance-ramifications of the Council's work programme for the *hau kainga*.
2. A number of formal, highly transparent partnerships are established between Council, Ranginui whanau and hapu to achieve specified outcomes in social, economic and environmental areas.
3. Submissions to the Tauranga District Plan are reviewed for the level of participation by Ranginui whanau and hapu. Analysis of the provisions of the District plan to actively protect te turangawaewae of Ranginui is complete by 1998. Interventions are identified and implemented where provisions of the District plan are inadequate or insufficient to protect Ranginui interest.
4. Identify Focal Points for Ranginuitanga through out the District by 1998. These are highlighted or given prominence in specific ways by 2003.
5. 50% of Parks and reserves throughout the District are renamed with their original place names by 2000.
6. Councils street-naming policy for new subdivisions in the District is reviewed to include 50% of Ranginui place names in new residential subdivisions in Ranginui rohe. Specific steps are taken through landscape plans or memorials to include Ranginui heritage in the streetscape of new subdivisions by 1998.
7. Establish indicators of necessary and sufficient consultation methods/processes to meet the needs and interests of Ranginui whanau and hapu by 1998.
8. A policy methodology that accommodates the reception of policy issues and the review of policy development to meet the expressed needs of Ranginui whanau and hapu is developed with guidelines by 1998.
9. Customary Harvest sites are identified and gazetted locally. Analysis of current by-law making capacity of Council to provide protection to these sites is completed, with supporting environmental and resource management plans by 2000

KO TE PAEARAHI KIA PUAWAI AI TE PAKAINGA**A PATHWAY**

Te parahautanga: Council is accountable to Ranginui through structured and, transparent processes.

Te whakaaranga ki nga wawata a Ranginui: willing to change in response to the expressed needs and interests of Ranginui.

Hei taonga mo te hinengaro; Provide a vision consistent with Ngati Ranginui aspirations for self-determining ancestral communities based on recognition of the unique position and association with the District and Treaty Rights.

Whakamana te tunga a Ranginui: Acting in partnership with Ranginui to give voice to their hopes and aspirations. Resourcing functions are devolved to Ranginui. Actively seek the involvement of Ranginui in the growth and development of the District.

Te Oritetanga a nga mea a Ranginui: Balance the rights and interests of Ranginui, against competing demands and perception of the absolute democratic right of dominant society to develop the District 'their way'. Ranginui aboriginal and Treaty rights are considered and factored into decisions of public interest and public good.

Ko te Hikoikaitanga a mua

FUTURE ACTION

Ranginui's views are canvassed and fully assessed in respect of incorporating their expressed needs to maintain a strong and vibrant sense of turangawaewae.

- ◆ Establish quality assurance process and procedures for detailing future action and priority areas in the provision of services by Council to Ranginui communities.
- ◆ Establish a transparent and accessible process that transcends the duty to consult to a duty to actively protect te *turangawaewae a Ranginui* (social and physical) in partnership with them.
- ◆ Assess the Council's level of responsiveness to the expressed needs of Ngati Ranginui marae community, whanau and hapu.
- ◆ Review the parity of funding provisions and assistance from Council to Ngati Ranginui whanau and hapu, both contractual professional services and community grants
- ◆ Increase the range of consultation processes and methods so that more robust, representative views of Ranginui whanau and hapu are heard.
- ◆ Ensure contestable, transparent analysis and advice is available to Council.
- ◆ Assess the nature and extent of information brokerage, particularly the accessibility, timeframes and lead in times to projects, initiatives and interventions.
- ◆ Investigate and assess the adequacy of existing approaches in terms of the level of participation and the type of participation in major or significant issues and planning processes.

Develop focal points of significance to Ranginui, promote their values in the physical landscape, and increase the sense of identification with their turangawaewae.

- ◆ Mirror the downtown revitalization in local village centres, particularly the village courtyard and pedestrian aspects.
- ◆ Highlight local features in public places that serve as a natural meeting point for Ranginui whanau and hapu.

- ♦ Review the use of Ranginui Art work as part of community art projects.

Improve accessible and comprehensive information about issues that impact on Ranginui whanau and hapu.

- ♦ Investigate the existing level, type, nature and context of information transfer/exchange to whanau and hapu.
- ♦ Investigate options to integrate information brokerage through existing whanau, marae based organisations and activities.
- ♦ Assess whether necessary and sufficient information is being received and understood by whanau and hapu.
- ♦ Investigate the level of uptake possible by Ranginui whanau and hapu of online networked information.
- ♦ Investigate the potential of on line information to Ranginui whanau and hapu, through electronic mail, bulletin boards and electronic discussion groups, web site, remote location, self paced electronic information, online help desk.
- ♦ Establish a comprehensive communication strategy and information brokerage about Council initiatives, services, policies and interventions to moderate resource demand and use, congruent with sustainable settlements

Establish partnerships and projects with Ranginui whanau and hapu that strengthens the position and status of Ranginui as tangata whenua, to present ideas, provide contestable advice, receive information, scope initiatives and interventions to meet their needs and interest. Participation in the democratic process, environmental care and habitat-ecological enhancement is essential.

- ♦ Assess potential areas where transfer of function can occur while still meeting Council's statutory and fiduciary responsibilities
- ♦ Assess potential partnerships in management of natural resources, social policy, community wellbeing, operational matters and economic development.
- ♦ Provide strategic development assistance and training for hapu and whanau groups to enabling greater self-determination in pursuit of cultural responsibilities of kaitiakitanga of natural and physical resources.

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- ◆ Establish a consultation framework, to formalise productive and effective working relationships with Ranginui whanau and hapu. Enable them to contribute effectively. Template similar as protocols with developers and residents of the District.
 - ◆ Develop consultation guidelines to facilitate definition of consultation issues.
 - ◆ maximise representative coverage of Ranginui whanau and hapu at an institutional and household level, by assessing Ranginui whanau and hapu actual information needs.
 - ◆ Assess the resourcing levels required by Ranginui whanau and hapu to fully participate in the process of Local Government. Tag resourcing for such purposes.
 - ◆ Inform Ranginui whanau and hapu of ancillary funding sources, and facilitate where appropriate inter agency dialogue to consolidate the potential access to Government agency, philanthropic trusts and the like.

TE ORANGA A TE WHANAU WHANAU WELLBEING

INTRODUCTION

*He aha te mea nui a te ao
E ki mai ahu
He Tangata, He Tangata, He Tangata*

*What is the most important thing in life
It is people, It is people, thrice I say, it is people*

A strong and vibrant sense of turangawaewae, and guardianship of heritage rights associated with hapu lands, the rivers, estuaries and bays of Tauranga Moana anchors the wellbeing of Ranginui whanau and hapu. They also want full access to the rights and privileges of citizenship.

The confiscation of 50,000 acres between the Waimapu and Wairoa affected five of the nine hapu groupings of Ngati Ranginui in the District. The forced sale of Te Puna and Katikati lands affected the other four Pirirakau marae of Ngati Ranginui. Until recent times the influence of the received history of Maori settlement of the District, promoted the concept of a conquest, and usurpation of Ngati Ranginui interests in Tauranga Moana. The process of restating the identity of Ngati Ranginui is reflected in the naming of the meetinghouse at Judea marae, Tamatea Pokaiwhenua, reflecting the continuous settlement of the area by descendants of Takitimu. The process had begun earlier with numerous petitions to parliament seeking redress of Ngati Ranginui losses, stemming from breaches of the Treaty of Waitangi.

The Waitangi tribunal will hear the Tauranga Moana claims of breaches of the Treaty of Waitangi (Confiscated lands, Public Works and Contemporary claims) in 1998, is a significant event in the presentation of generations of pain and resentment at the failure to protect the small whanau and hapu estates. Continuous settlement of Tauranga Moana since the arrival of Takitimu waka in Tauranga by Ranginui whanau will soon become part of the public record of the history of the District. This will go some way to clearing a path to greater equity in the growth management and development of Tauranga.

The type and form of Greenfield residential development continually obliterate the heritage landscape. Time further obscures cultural associations, as does environmental degradation, which restricts cultural harvest practices and customs and cultural relationship. The loss of the Ranginui cultural fabric in Tauranga erodes confidence and a strong sense of turangawaewae.

Wellbeing pivots on emotional, spiritual and material elements, regardless of wealth, position and status:

- Physical and mental health;
- Safety;
- Education and training;
- Housing;
- Leisure and recreation;
- Social interaction and cohesion; and
- Recognition of the position and status of Ranginui as Tangata whenua.

Shared management

An expectation of shared management of natural and cultural resources of the District, is one based on an:

- Explicit recognition of mana whenua;
- Te rangatiratanga of reserves within Marae communities and multiply owned lands;
- Fiduciary duty to recognise the contributions already made by Ngati Ranginui hapu; and
- Recognition of the unequal and unfair impact of whanau and hapu lands and reserves.

Services

Ranginui whanau associate responsibility for public health, safety and wellbeing with the Local Council. It is their role to:

- Preserve and enhance the supply of clean water;
- Dispose of sewage and rubbish in culturally appropriate ways;
- Enforce public housing-building standards; and
- Healthy clean food premises.

The range of choices available to the Council is wide. It has discretion under the Local Government Act,¹ to determine the best way to undertake its responsibilities.

The scope is wide enough for the Council to enter areas like education, housing recreation and leisure activities. Council already manages through the District Plan the density and location of residential, commercial and industrial development. The District Plan

¹ Council has a significant legislative role, through the:

- Council's District Plan 1991
- Building Act 1991 - Building Bylaws.
- Health Act 1956;
- Food Hygiene Regulations 1974;
- Civil Defence Act 1983;
- Bio-securities Act 1993.

contributes indirectly to the affordability of housing and the extension of associated services to new areas.

Affordability

Affordable housing around marae community zones or papakainga is most pressing. Parents hope and wish that their children were able to build close to *te kainga tuturu*, and be able to afford to build and to live there. They have concerns that the Council views an application to build a dwelling on a papakainga as a residential subdivision, which incurs a high 'residential subdivisions impact fee'. This acts as a barrier and removes the first choice from young Ranginui whanau.

The papakainga is a place to return to set down roots and consolidate benefits for young whanau. The requirement of impact fees, not only acts as a barrier to retaining contact with the papakainga, but also an affront to the status of Tangata whenua to self-determining development and sustainable settlements of their lands. Ranginui whanau and hapu have concerns about the impact of rates struck from rating values in the new or emerging residential subdivisions. They are concerned that their rates will increase to a level they can not afford.

Housing choice.

Whanau and hapu want to be able to promote living within the marae for current and future generations. Research and development of modern design approaches that enables 'extended whanau living', use of energy saving materials and construction methods, amenable to the cultural and lifestyle preferences of Ngati Ranginui hapu and whanau is encouraged.

Seamless web

Ranginui whanau and hapu expect the Council to go beyond its legislative requirements ~~and recognise the seamless web between the natural, social, cultural and economic influences and the impact on quality of life.~~ Council is a key link between service providers and the community. It has scope to establish partnerships with whanau-hapu to help set the platform for Ranginui hapu and whanau to take greater responsibility for their own health and wellbeing.

Three possible avenues:

1. Through the use of its statutory powers, protect the natural and physical resources;
2. Through the fiduciary duty to protect Ngati Ranginui's interest; and
3. Through educating and informing mainstream community about -
 - i. The contributions already made by Ngati Ranginui whanau and hapu, to the growth, development and wealth of the District; and

-
- ii. The unfair cost and impact of capital gains approach to local development on Ranginui whanau and hapu.

Extrinsic values are placing more pressure on the natural and physical resources, increasing the hidden costs to current and future Ranginui whanau and hapu.

Advocacy

Council is potentially a very strong advocate to Central Government and private providers on a wide range of issues like affordability, diversity of housing, access to health, Residential housing developments, available services, and the location of educational provisions and providers.

Council is also well placed to establish and monitor wellbeing performance indicators, set benchmarks and assess with Ranginui whanau and hapu the level of satisfaction of with mainstream and Council provided services. Indicators of wellbeing must balance Tangata whenua interests and Public Interest. By working with Ngati Ranginui hapu and whanau, robust and responsive indicators will emerge based on the expressed needs and enhancement of wellbeing.

Hapu and whanau life are extremely important dimensions of Wellbeing, as is the equality of access and opportunity to employment, education, public social or community affairs. Customs and lifestyle orientated the values of Ngati Ranginui to a caring and nurturing society, where personal and spiritual Wellbeing can thrive.

The process of devolution together with the transfer of power and functions from Central Government in the delivery of health, social services and housing in particular has contributed to a feeling of vulnerability and exposure. There is risk that in a constantly dynamic and changing environment Ranginui interests are submerged and assimilated to a common denominator of economic - social status.

Ngati Ranginui hapu and whanau have different needs, means and abilities to access services and facilities. These differences are equalised through equality of access and opportunity to an adequate choice of responsive services in health, education, housing and leisure, regardless of social position, status, wealth or income. It is critical that Council recognises the diverse and unique needs of Ngati Ranginui, and to ensure a provision of choices and preferred providers to meet the changing needs of Ranginui whanau and hapu.

Networks are important and critical including government agencies like Income Support Services, ACC and Housing New Zealand; Plunket; Health providers, Mental Health and residential care providers; schools; businesses; sports groups; leisure and recreational sector early childhood educators and childcare providers. Broad networks provide opportunities to integrate strategic elements of health, safety, leisure, education and housing.

Partnerships within and between sectors are fundamental to enhancing wellbeing.

ISSUES SOCIAL SOCIAL SOCIAL SOCIAL GOALS

Ranginui Needs and Interests

- Varied approaches are used to inform Ranginui whanau and Hapu of the wide range of health, leisure, housing and recreation services.
- There is a greater choice in the range of health services provided in the District to Ranginui whanau and hapu.
- There is greater choice of alternative housing types.
- Greater opportunity to teach and be educated in Te Reo Maori.
- Increased understanding of the type of services required to meet the expressed needs of Ranginui hapu and whanau.

Access

- A full range of Wellbeing services is available within the vicinity of Marae and papakainga.
- Building design and layout enables easy access to facilities and services provided.
- Ranginui whanau and hapu have access to traditional and customary harvest sites, and areas of cultural significance.

Mutual Concern for Wellbeing

- Service providers work with Ranginui whanau to design, develop and evaluate services targeted to children, the sick and elderly
- There is mutual concern for those in the community who is restricted or unable in their ability for self care protection and safety.

Responsible Personal Choices

- The impact of smoking, alcohol or substance abuse, drink-driving, gambling, family violence on the whanau, the individual and others is recognized.



Participation

- Ranginui whanau and hapu are able to participate in a full range of community activities, particularly those that are based on utilising resources under their management.
- Participation is possible regardless of personal wealth, employment, position, or social status.

Knowledge

- There is an increased knowledge and understanding by Ranginui whanau and hapu of education, health, and housing issues, choices, and rights.

ISSUES ECONOMIC ECONOMIC ECONOMIC GOALS

Whole Community Approach to Wellbeing

- The links between the economy healthy and safe work places, accessible shopping areas, public personal mobility, social interaction and Wellbeing is recognised.
- Higher educational levels can contribute to reduced unemployment.

Equity

- Ranginui whanau and hapu enjoy a comparable share of national health, safety, leisure, education and housing resources in the District.

Safe Work Places

- Local businesses and industries use and promote safe and healthy work practices and approaches.

Responsive to Expressed Needs

- Service providers are responsive to the expressed needs of Ranginui whanau and hapu.

Efficiency

- Services to Ranginui whanau and hapu are developed to meet the expressed needs are cost effective. Services are prepared to locate in or near Ranginui communities.
- Buy and work local policies, provides local employment, attracts and retains new businesses.
- Travel costs and distances are reduced.

ISSUES ENVIRONMENTAL ENVIRONMENTAL GOALS**Hazardous Substances**

- Less toxic, permanent substitutes or alternatives replace Hazardous and highly stable substances.
- Air and Water management Plans protect papakainga and residents alike from health risks and dangers associated with hazardous substances.

Health and Safety

- Community or public areas are safe and healthy.
- The design and layout of streets, community facilities and buildings are safe.
- Roads are safe and minimise the separation of whanau and communities.
- Whanau and hapu are protected from unsafe roading and transport design, or other healthy and safety issues related to modern communication networks, transmitter towers and the like.

Natural Hazards

- Building does not occur at the edge of escarpments, in riparian margins or wetland areas.
- Ranginui Whanau are well prepared for Civil defence emergencies in the protection of their own property and whanau, and the role of Marae and community facilities in the case of natural disaster.

Environmental Quality

- The environmental quality enhances spiritual and physical health.
- Work and residential environments are pleasant and safe places to live and work.

KO TE PAEARAHI KIA PUAWAI AI TE PAKAINGA

A PATHWAY

Ma Nga Tamariki mokopuna. Project the needs of future generations
Protect their interests.

Kia tauira mai. Lead by example in the areas of health and safety and general Wellbeing.

Rukutia te tinana, te hinengaro, te wairua. Integrate the health and safety (physical and spiritual) needs Ranginui whanau and hapu.

Kia mau te haeatia I runga I te pae moana, pae maunga ranei. Find new ways to meet the needs of current and future generations, based on new research, analysis, knowledge technology, and understanding

Whakatikiatika te whariki hei mau te nawe, te tono o te haukainga. Ensure appropriate services and providers of choice are responsive to the expressed needs of te papakainga.

Whakamana, whakatau, Tautoko ai nga mahi me nga wawata o nga hapu, whanau ranei support, acknowledge and contribute to the aspirations and priorities of whanau and hapu in the area of health safety and wellbeing. Facilitate the 'coming together' of providers and tangata whenua

Ko te oritetanga ensure that Ranginui whanau and hapu have access to a wide range of social and welfare services targeted to the wellbeing of Ranginui whanau and hapu.

KO NGA TAUMATA ATAMIRA

TARGETS

1. Establish wellbeing indicators and benchmarks in the context of the social, cultural and historical realities of Tauranga Moana.
2. Improvement of Ranginui hapu and whanau on health, education and employment indicators vis a vis the Wellbeing indicators.
3. A wide range of services is available within a 1.5 kilometre area.
4. An increase in the range of housing types available to whanau and hapu around traditional settlement areas.
5. There is increased protection of natural and physical resources.
6. There is an improvement in the quality of traditional and customary harvest sites, providing safe clean food from rivers, streams and bush areas by 2000.
7. Ngati Ranginui whanau describe their general health and Wellbeing as good or excellent.
8. Harvest sites are established for craft material, medicinal and cultural within road reserves and as part of the landscape plans of residential subdivisions.
9. Ranginui whanau believe that Council has increased its active protection of natural and physical resources.
10. Ranginui whanau believe that Council makes a positive contribution to their level of Wellbeing.

Ko te Hikoikoitanga a mua FUTURE ACTION

Review sporting and leisure activities available in Ranginui communities and targeted responses to increase participation rates in leisure, recreational and sporting activities at the papakainga level.

- ◆ Improve leisure and recreation opportunities and choices and encourage greater levels of participation
- ◆ Improve indoor recreation facilities.
- ◆ Work with sports trusts to ensure programmes available to all ages.
- ◆ Improve access to recreational and leisure sites by women and children.
- ◆ Review layout of playgrounds to increase use of local neighbourhood sites to capacity and feature natural character and values.
- ◆ Increase the awareness and knowledge of these sites.
- ◆ Assess the ability to new or alternative leisure pursuits and activities based on existing parks and reserves.
- ◆ Establish partnership opportunities with Ngati Ranginui whanau and hapu to develop leisure activities in a variety of places throughout the District.
- ◆ Assess the type and range of leisure activities and services in proximity to marae and papakainga zones.
- ◆ Focus to improve provisions around marae community zones.
- ◆ Recognise natural focal points of interest to Ranginui whanau and include these in local design solutions, to enhance leisure opportunities

Improve Housing choice and affordability generally within the District, and within Marae community zones.

- ◆ Complete a housing affordability review to identify issues affecting Ranginui whanau and hapu.
- ◆ Undertake research in areas of energy efficiency and saving, reduction of waste, building and construction methods that could increase or decrease affordability.

- ♦ Assess the type of affordability issues significant to Ranginui whanau and Hapu.
- ♦ Utilise existing partnerships with Central Government, or other Local Authorities of the District, developers and interest groups to scope and develop interventions to address housing issues.
- ♦ Capitalise on the natural amenity value build on the natural, unique and outstanding features of the District.

Consolidate communities around mutual safety, wellbeing and interests as whanaunga, with a broad range of services to meet expressed and general needs

- ♦ Promote safe design features in community and marae zones.
- ♦ Develop and pilot safety audits with the safety of women, children and elderly as a particular focus.
- ♦ Complete roads safety audits in Marae and papakainga communities.
- ♦ Establish health and safety priorities in the home, the work place and generally within the community.
- ♦ Identify the kind of supports that meet the expressed need of whanau and hapu.
- ♦ Assess needs in the area of wellbeing and advocate Ranginui and whanau interests.
- ♦ Support tertiary courses and study programmes to meet the type of education and training promoted by whanau and hapu.
- ♦ Protect and encourage a range of services be set up in marae community zones that meet the expressed need for quality childcare and education from the local community or papakainga.
- ♦ Establish partnerships to achieve social and cultural goals identified by Ranginui and whanau and hapu.
- ♦ Develop strategies, allocate roles and functions, and establish monitoring indicators and benchmarks.
- ♦ Make information accessible, which improves understanding of Wellbeing services.
- ♦ Provide injury prevention advice and promotion.

Ko te Hau Kainga Sustainable Settlements

INTRODUCTION

Rapid residential growth and development constantly encroaches on the rural hinterlands, the river valleys, wetlands and estuaries of the District. These areas combine with Mauao, the Wairoa and Waimapu rivers, and the Kaimai foothills, to form the unique landscape of Tauranga Moana. This backdrop sets a parameter for appropriate form and type of physical development in the District. Ngati Ranginui are concerned that extrinsic values, dynamics and influences combine to ignore these parameters with detrimental effect on the heritage landscape, and quality of marae life and customs.

The physical landscape has its special and unique associations for Ngati Ranginui. The landscape, deemed heritage acts as a cue to Ranginui culture, heritage, history of migration and settlement traditions. The physical landscape as part of a living culture is constantly under threat from physical encroachment. The way in which growth occurs, defines or re-defines the land forms, water catchments, riparian systems, estuarine and coastal environments.

The Built Environment

Sometimes the scale and form of the built environment obliterates the heritage landscape. The design and form of buildings, their height and bulk, landscape design, gardens, gateways and borders, fences, murals, public art and memorials, roads, community halls and recreational area, parks, public spaces and focal points, en masse, superimpose form and design on the natural character. This is defined in Tauranga Moana, by its estuaries and inner harbour waters against the embracing backdrop of the Kaimai ranges and foothills, Matakana Island, Mauao, the offshore islands the coastal fore dunes, beaches, and the wide, open, blue waters of the Bay of Plenty. The panorama, coastal sea and landscape, topography, waterways, gateways all provide a natural backdrop for the scale, form, and style of the built environment.



The radical and extensive modification the heritage landscape facilitates a gradual assimilation of Ranginui values and attitudes towards the natural world, into an unsustainable way of life. The loss of cultural knowledge effectively renders traditional, customary approaches of working with nature, redundant. If the loss of knowledge and customary practice, becomes absolute, then significant parts of the culture, its sanctions, approaches and interventions to redress the demand /grow /demand paradigm of growth and development is also absolutely lost. The raft of environmental, social and economic problem solving techniques, based in Ranginui culture is lost to Ranginui and to society in general.

Agenda 21

The notion that interventions and redress will, or can be provided by 'superior technical knowledge' is dubious, when we consider international caution to adopt local solutions to global problems. Council's reference to Agenda 21 indicates some recognition of the need to accommodate population growth within the urban and rural settings, in an integrated and co-ordinated way.

" That council will consider carefully the way in which they spread things around Tauranga Moana. They feel that they always have to expand on the waterfront, cutting us off from our shellfish and pipi beds. Then they want to take more of our lands, and lock us up more to their way of living. We never have been given the right to walk away from our culture and care of Tauranga, the moana and the land. That is why we are asking Council to make the changes, and make the, now. One thing is for sure, they will have to come and talk with tangata whenua. They may have to change some of their thinking, but they will definitely have to change the way they do things. That is what the Raupatu is all about, reconciling their responsibility to act in partnership. I don't know what they call partnership, but it definitely isn't what's happening now.

With real involvement we could have had the issues in front of us over the roadway settled a long time ago. They give no real thought to what we need. If they don't wake up to what's happening to the land and the moana, the estuary will be like a desert. We want our marae areas to work, no just a place to live after coming home from doing the shopping. This is our home, and all the areas around here are our gardens. Not any more. With all the stuff that they are putting into it. We want to control, like we always have, the kind of things that go on around the pah at least."

The perceived wall of houses that surround all Ranginui marae reduces the natural form and character of the landscape. The cultural attribute of the landscape, are the markers to collective knowledge, values, traditions and culture norms. ~~The ridgelines, the peaks and the valleys that recounted stories of family unity, settlement traditions, love and kinship relationships, harvest sites and boundaries are being obscured or obliterated by the built environment. This in turn restricts the power of the heritage landscape to teach, affirm and ratify the status and position of tangata-whenua.~~ Increasingly Ranginui traditions are truncated, the people alienated in their own lands.

The canoe is beached, its Tuarapa and Tauihu broken on the beach. However the hull is not yet broken. With the careful attention of the master carver, there is time and opportunity to reconstruct a modern equivalent that retains the natural and unique character of the District while managing growth in appropriate ways.

Te Papa

Historically the city developed around traditional Ranginui settlements. The military occupation at Te Papa displaced Ranginui settlements. The process continued as military settlers took up their Crown granted parcels of Ngati Ranginui lands, between the Waimapu and Wairoa rivers.

The expansion from Te Papa towards the Judea - Kopurerua valley, across the Waikareao estuary to Otumoetai and Matua Iwi, to Gate Pa, Greerton followed. Relatively recent expansion to Poike, Waimapu, Pyes Pa, Hairini, Ohauti, Welcome Bay, Maungatapu, Matapihi and Papamoa reinforce the perceived dominance of the built environment, and alienation or obliteration of the natural form, lay and fall of the land.

Post War Development

Post war Tauranga expansion pivoted around the development of the Port of Tauranga, and increasing land values associated with dairy farming or horticulture. Progressively as speculative values increased the agenda of residential land developers, fund managers seeking investment opportunities in the rapidly expanding District and builder owners capitalising on their skill and knowledge of the industry, have influenced the type and rate of development of the District.

Extensive and radical earth contouring is the first level of modification that firmly establishes the foundation and orientation of future scale, style, form and design of the built environment in new residential settings. The rapid level of uptake of residential building lots allows little opportunity to instigate mitigating measures, to redress unintended effects. Absentee or speculative developers may not have regard for the final form and design of their developments to be juxtaposed on the natural lay of the land.

Under Town and Country Planning legislation, two generations of Ranginui whanau experienced development that was regulated and controlled by separating different types of land use. This approach offered some protection, particularly to residential sectors of the county and borough. It did not necessarily protect the broad form and outline of the District, nor Ranginui customary sites of cultural or economic significance.

The apparent neglect of Ranginui rights and interests in local growth and development was also facilitated through statutory provisions of the Public Works Act. Resources and hapu estates once considered sacrosanct under Article 2 of the Treaty of Waitangi were now open to acquisition and development in the Public interest.

That era of Local Government established in the minds, through experience of the Public Works Act a hierarchy of status, where tangata whenua values rated the lowest of several:

- National Interest and Importance;
 - Public Interest;
 - Stakeholder;
 - Tangata whenua;

The trend initiated then has continued unabated to the present time.

Changing preferences

Personal preferences have also influenced approaches taken to accommodate growth. Subsidised housing and services supported the preference for life in the suburbs, where children could be involved in the natural environment, while accessing schools and other requirements with relative ease.

Extensive surface modification

Technology could be used to solve land use problems that confront Ranginui whanau and hapu in the protection of their ancestral lands and sites of significance. Technology has been used against Ranginui. The drone of Euclid's and other heavy earth moving machinery rumbling across the ancestral landscape, destroys rather than protects, enhances or restores. The promise of capital gain from residential land development has provided incentive to forage further and further into gullies and swamps which previously would have remained unusable. The natural function of the environment is compromised and valuable natural assets are destroyed.

Gullies with fresh water springs and natural catchments, clothed with ponga, mamaku, tarata, kawakawa and other native species, maintained water purity and protected the steep bank from erosion, are now stripped bare. Diggers, bulldozers, quarry trucks and Euclids trench out the gully sides, graduating the natural slope and back-filling the lower portions with borrow fill from the upper levels. In this way the buildable platform is extended beyond the upper levels.

After the gullies are filled, waters that once naturally drain through the riparian margins, are now channelled to sediment ponds of minimum size, and discharged directly to the nearest drain, then to receiving waters of Tauranga Moana. What was once a natural stream system with a natural riparian buffer and associated wet land, is now severely restricted, the stream a mere ribbon tracing a path from the valleys to the estuaries. Minimal plantings retain a severely reduced aesthetic element. In some instances wetlands were drained and reclaimed for sports fields and recreation areas. The imposition of a built form and design prevails.

A room with a view

The constant demand for a room with a view of the beautiful glistening waters of the inner harbour and estuaries has pushed the building platforms closer and closer to the escarpments and waters edge.

The built environment dominates ridgelines. The hillock that was once a garden site, a campsite or pah sites is destroyed to provide fill material to build up low-lying areas.

~~The next generation of Ranginui whanau who are told about the layout of their ancestral papakainga, may not have any physical reference points to anchor the custom and lore of Ranginui.~~

Ngati Ranginui feel that the governance, guardianship and Rangatiratanga initially transferred to the Crown/Crown agencies has subsequently, been 'transferred' by Council to market forces - developers, investors or their fund managers combining residential or rental property as part of the investment portfolio for their clients. Ranginui feel these

stockholders are acting as the de facto regulators of growth and development in the District. The underlying dynamic becomes entrenched in the psyche of third, fourth and fifth generation families Pakeha families, as they seek to capitalise on the ongoing process of subdivision of their lands in fee simple, firstly as lifestyle blocks and subsequently as residential subdivisions.

In many respects it is recognised that these families are subject to the same pressures as Ranginui whanau and hapu in the retention of their lands. The effect of low-density sprawl has meant that traditional land use is no longer tenable. The range of choice is limited to residential development. When the inevitable occurs, the land is offered up for development or sold outright to local or absentee who import residential development ideas from other centres in the country, indeed the world, with little regard for the impact on the form, scale and patterns of the local landscape or environment.

Ranginui whanau consider that the Urban Growth Strategy has facilitated this process of marginalisation of the tribal estates, by encroachment, or replacement of pastoral land values with speculative development values.

The immediate impact of surface modification and contouring is followed by increases in rateable land values of multiply owned ancestral lands, adjacent to residential subdivision. Subsequently there is indirect pressure to upgrade their own lands to maintain the high value properties adjacent to them.

The demand of modern urban lifestyle values by new settlers to the District from other metropolitan areas of the country overlays further extrinsic values onto established papakainga or traditional settlements. Amenity aesthetic and visual values associated with open land and rural aspects are lost through the expectation of city type services, wide straight roads, footpaths, walking tracks, recreational or event centres. Extension of sewage, water and electricity supply lines extends the matrix of the built environment. The natural bush is replaced with landscape architecture.

The way growth and development is accommodated determines the maintenance of traditional and customary associations, resource and use rights of Ranginui whanau and hapu. Broadly, the urban and built form has established an indelible mark, a tatoo of extrinsic values and expectations, that will change the broad outline of Ranginui rohe, to the point where it may not be recognisable as the turangawaewae of a people descended from the waka Takitimu. The vision of Ranginui forebears has been negated over a relatively short period of time.

The shape of Tauranga potentially has adverse impact on the economic aspirations and development potential of Ngati Ranginui. Use of resources by production industries, and increasing populations may pre-empt prospective economic activities, without which Ranginui's social and economic development will stagnate or be severely

constrained. There is potential impact on disposable household incomes as the financial costs of extending services, impacts on rating levels.

Trip patterns

Dispersed, frequent and longer travel and trip patterns to work, school, shopping,

recreation and leisure activities, forces a dependency on private motor vehicles. Those without independent transport are forced to rely on relatives to access larger shopping and retail outlets. Without this support reliance on the local shopping and retail outlets often means paying higher consumer prices, with little or no choice.

Dormitory suburbs

In some areas a dormitory aspect is prevalent with little variety in housing design or type, streetscape, parks or reserves, formal recreational facilities, leisure or extra-curricular activities. This is compounded by a proliferation of half sections, skirted by high fences with little amenity value of trees, shrubs and gardens to modify the monotony of form and design. The dormitory aspect is reinforced as the community's workforce departs in the morning and returns at the end of the working day. Similarly the transient nature of the population in those areas, sometimes reinforces the dormitory aspects of parts of the District. Some would argue that this is predictable outcome in predominantly lower cost housing areas.

Passenger transport.

The interaction with other communities of the District is restricted by the low viability of passenger transport. Whanau commute constantly, and over greater distances, to access health, education, leisure and recreation. In areas of dispersed pick up points, and trip destinations the viability of public passenger transport is weakened further. Public passenger transport may never be sufficiently viable to maintain a service.

Lack of diversity

The lack of vitality and diversity in some areas may be more the function of investment attitudes in rental property sector. Absentee investors who transfer maintenance responsibilities to letting agencies, or mature families investing in a second home only for rental investment, with little intention of residing there, may contribute to a minimalist approach. Delineation between high value properties and investment rental properties can be observed in new and emerging subdivisions. There is greater variety in design and layout of dwellings on the northern slopes with a view of the estuary, inner harbour and coastline, than on the lower lying areas looking on to the 'backside' of other residential areas.

Encroachment onto reserves

Residential subdivisions adjacent to the rivers, streams and estuaries may attempt to replicate form and design seen elsewhere in the country, or transposed from the last

investment property. Owners assume the right to reclaim or develop their property beyond their boundary to the river or stream, even if the area in question is an esplanade reserve. The imposition of a built environment in these areas, apart from modifying the natural environment also excludes Ranginui whanau from access to traditional estuarine and riparian harvest sites. The perceived 'rangatiratanga' of adjacent landowners who undertake quite substantial changes to the esplanade reserve, with mown lawns, rubber tyres, demolition concrete slabs, substantial tantalised poles and jetty structures, creates

an impression, that they own the riparian rights as part of their ownership in 'fee simple'. Overtime a possessive attitude is adopted by the property owner, who challenge Ranginui whanau who visit customary sites for cultural purposes, to leave their 'private property' or face trespass action.

Incremental destruction

The complexity and dynamics of a wide range of factors is recognised by Ranginui whanau, but planning should not ignore factors that are pivotal to the continued sense of turangawaewae, of continued cultural, spiritual, emotion, physical and social wellbeing of Ranginui whanau in Tauranga Moana. Increasingly the incremental destruction of principal reference points in the heritage landscape, traditional harvest sites, the integrity of their ancestral settlements, proximity of kin, extended whanau and cultural institutions is disabling. This contributes to a milieu of displacement and alienation of cultural, social and economic rights of Ngati Ranginui. Heritage plays a pivotal role in the wellbeing of Ranginui whanau.

Low density sprawl

Low-density sprawl and separation of uses cannot be sustained. Ranginui whanau have been drawn into this kind of development since the 1950's, initially by increasing reliance on the motor vehicle, then by the movement away from the marae to suburban neighbourhoods. Capitalisation of family benefits provided deposit on subsidised state housing. Sewage systems were subsidised by Councils. The 'mod cons' of suburban lifestyle was glamorous and appealing to Ranginui whanau, who gradually subscribed to low-density sprawl only to find that the hapu and whanau lands that they left were now under increasing pressure from the very same low - density sprawl.

Limited housing choices

Housing in of high value property areas and low cost rental - dormitory areas is oriented towards the needs of nuclear family units only, of two parents and two or three children living at home. This type of household may be projected as the social norm, or because the three-four bedroom configuration is easiest to sell. Perhaps the involvement of mature household sector of the residential rental market, are purchasing on the off chance that their son or daughter, may one day life in the rented dwelling, and therefore replicating their values in the three or four bedroom housing stock.

The type of housing in the District needs to meet a variety of possible combinations:

- Older couples with mature children, who in turn, may have children;
- One person households;
- Young couples without children but looking after relatives from extended kinship groups;
- Koroua or kuia with mokopuna living with them; and
- Extended whanau.

The needs of families with a preference for extended whanau including a combination of

all the above, essentially involving two or more families living together, must be considered..

Affordability

Families may be forced to crowd together, because of high rents or decreased affordability of housing, accentuated by increase in the housing and residential section prices. Large numbers crowded into a normal three-bedroom configuration may not reflect the lifestyle preference but an economic necessity. Decreasing housing affordability may forced tangata whenua whanau to leave the District or to live in dormitory parts of Tauranga, when they have ancestral lands on which to build. The 'residential impact fee' requirement decreases affordability even further for them.

The perception of the District as a 'gold mine' for residential property investment has encouraged short-term gains by some developers. Their influence has created a pattern of growth and settlement that could make established papakainga invisible as new dwelling sprout up around them. Affordable and quality housing must also have some regard to the size of the residential lot. Often the building envelope takes up all or most of the available space on the residential lot. Sometimes the small size of the residential lot leaves the roadway as the most likely play space for young children of the neighbourhood. Often there is only a marginal space for vegetable gardens, recreational areas, or places to place the tent when whanau return to Tauranga for holidays, weddings, unveilings and the like.

The growth rate of Tauranga in recent years has been greater than in other districts of the region. Urban growth demands is likely to continue at a high level, exceeding growth levels in other parts of the country. The projected growth within the District and sub region of nearly 50% has in the mind of Ranginui whanau and hapu been facilitated by the externalisation of costs, i.e. of transferring some costs to current and future Ranginui whanau and hapu.

Development within Ngati Ranginui rohe based on the full internalization of environmental, cultural, and social costs would create a 'squeeze' on profits and the accumulation of capital gain. This would ameliorate the rate at which resources are used, and the impact on the sense of wellbeing and turangawaewae of Ngati Ranginui. Failure to internalise more of the real costs of development only 'squeezes' the viability of Ranginui lands, estates and inheritance. This is unacceptable to Ranginui.

The development provisions of the District Plan notwithstanding, there is still opportunity to move up to the effects of externalizing costs of cultural, social, economic and spiritual wellbeing, the few remaining estates and tribal lands within the District. New ways of accommodating new growth, and constraining the low-density sprawl have to be found. Ranginui whanau must be empowered to protect and restore what has been lost in their turangawaewae. Because of the type and intensity of development within Ranginui lands, whanau would not otherwise be able to protect, rejuvenate or restore the inherent cultural and physical values, without intervention from Council.

Intervention must include developing non-residential aspects of the subdivision:

- Cultural alienation;
- Consequences on 'down stream' ecological and habitat areas;
- Designed to include an increased range of facilities within walking distance of the sub division; and
- A full cost assessment may determine that it is better to upgrade existing services, than lay a completely new infrastructure to service new subdivisions.

To continue to meet the increasing demands, however incremental they might be, cannot be sustained within the existing natural, physical or social framework.

In the private sphere of the household, the ramifications of development may have an implosive effect on the family with intergenerational ramifications. The range of emotional and physical response to the milieu of influences may include:

- deep seated resentment at the continual destruction and contraction of the whanau and hapu estate and lands;
- Despondency;
- Cultural alienation;
- Loss of identity; and
- Severance of identification with the community, neighbourhood or District.

Stress levels within the household may contribute to self-harm, drug and alcohol abuse/dependency, truancy, vandalism and the like. The constant erosion of the position of Ranginui whanau, through the failure to protect their ancestral lands and estates, together with the perceived helplessness to stem the tide, generates a flattened affect and malaise. A decreased sense of personal wellbeing can be attributed to a loss of the special status of Tangata whenua and kaitiakitanga of the ancestral lands and estates.

New communities (sub divisions) are replicated on a similar basis to established ones. New Greenfield areas are opened up for subdivision even though there is still ample space left in existing ones. The construction of the first half dozen dwelling within the subdivision, facilitates a perception of opportunity, which in turn stimulates interest by locals and outsiders alike.

The grand entrance ways, with exotic names and extrinsic themes, is seen as a new form of colonisation, removing traditional place names from the landscape for thematic names reflecting developer preference. In this way, new residents to the District receive a definition of Ranginui history- that they had no associations with locality. Development of three or four sub-divisions simultaneously within a single valley system serves to reinforce a view, that the only formal settlements of the Ranginui whanau and hapu are those in proximity to the existing marae reserves and papakainga.

When the subdivision is sign posted as private property and a ring fence limits movement in that area another dominating aspect of the society is reflected in its form and design. Cocooned within the 'compound' residents remove the continuity of visual and physical access to the foreshore, estuarine margins, harvest sites and sites of cultural significance.

Village centres

Reproducing the traditional village layout can facilitate the re-definition of turangawaewae, and identification with tribal lands and estates. A wide range of shops and services within walking distance of the marae community is recommended.

Council service centres, libraries, parks, public transport nodes and bus stops, sport, recreational and the like, cohere around a village courtyard, where residents can walk to shops and services, rest in a comfortable courtyard and observe with interest, 'the comings and goings' of shoppers and residents. The courtyard can serve as an informal meeting place, and a centre for activities, promotions, and dissemination of information.

The neighbourhood centre will need to increase the range and diversity of choices of goods and services as well as competitiveness. Instead of viewing the local neighbourhood as a captive market, and recognising the additional cost of transport to access retailers in other suburbs or downtown, local providers will need to change their pricing structures if they are to capture the potential benefits of local custom and patronage. Pricing is the dominant factor in determining if whanau shop locally.

Structural changes consistent with a village centre approach are also required. Instead of the small scale shopping centre, based on 'convenience' wares at relatively inflated prices, planning and education is required to accommodate increased retail and commercial placements within the local neighbourhood village centre. If essential goods and services are accessible and affordable, locals will shop locally. The planned and structured increase in density of commercial and retail outlets around the village centre courtyard has important ramifications for the form and design of local shopping centres.

Medium density urban development.

Viable, local community centres requires relatively high density population within its catchment. A more strategic approach to infill housing can accommodate household growth as well as increase the range and choice of housing types available within the

locality. Multi- storied apartments similar to those now being developed around the Wailakerao estuary demonstrates how a parcel of land that previously housed one dwelling, can support seven or eight dwelling. Too often housing development is oriented to a single market target group. By increasing housing density and mixing activities where appropriate, natural features can be retained, community facilities can be developed and a greater variety of housing types can be available within the one locality.

Site specific solutions

Principles of sustainable settlements must be applied in a site-specific way. Solutions to issues of sustainability must be based on local solutions, involving local ideas, historical and institutional knowledge, to ensure development is consistent and congruent with the essential attributes of the site. Social and economic attributes of each community must cohere with the overall vision for the District. Care must be taken not to protect some areas, while allowing degradation of environmental, social and economic values, merely because of a perceived (lower) difference in land values.

We need to identify specific natural and heritage values within the District, to define thematic approaches that will encapsulate the site specific values, perhaps as gateways to different parts of the District, or ecological corridors, or a natural catchment of Tauranga Moana. Linking the various areas of the District to a coherent whole is paramount. The notion of a coherent whole is nebulous if the beauty of the District and surrounding region, is not supported by naturally functioning ecosystems and environments. Tauranga has the ability to maximise these natural and heritage values across the District, in parks, inner city shopping centres, residential subdivisions, local village centres, marae and public areas.

THE ROLE OF ACTIVE PROTECTION

Council is only one player in the local context. Developers, long standing fifth and sixth generation families of the District, real estate agents, business and commercial sectors, as well as government agencies all have a stake in the growth and development.

Council's role:

- Advocate Tangata Whenua interests;
- Active protection of customary rights;
- Establish effective and sustainable solutions;
- Co-ordinated approach to growth;
- Ensure a parity of outcome and benefit;
- Use statutory powers under the Resource Management Act to protect the environment from adverse affects of land use;
- Discourage the rate of low density sprawl;
- Revitalization and improvement of services;
- Restrict extension of services such as roads, parks and reserves, storm water and sewage, to protect the heritage estate;
- Assess lifestyle and accommodation preferences. Orientate development accordingly;
- Ensure intensification of settlement in particular areas to maximise structural provisions and economies of scale, if village centres are to be viable social and economic communities; and
- Promote benefits of a village centre approach

Design support

Private investment may also be encouraged because Councils revitalisation programmes is recognised as adding value to private investment. The Greerton Village development plan recognises the positive commercial, economic and social gains, when people are attracted to a modern, integrated, pedestrian friendly and safe place to shop, visit and live. This has been facilitated by the success of the Phoenix Project at the Mount.

The level of sustainable development articulated by tangata kaitiaki of Ranginui whanau and hapu must be worked in collaboration with developers, landscape architects, fund managers and potential residents. Innovative contributions developed in one neighbourhood can be deployed elsewhere in the District.

Education

Council has a facilitative role in educating social attitudes about the changes required to the layout of activities and the intensity of development if the quality of life and lifestyle choices of Ranginui whanau and hapu are to be maintained. By using design approaches to re-institute the village centre is a way of using immaterial means to resolving material problems of growth and development, confronting Ranginui whanau and hapu. A central element of Council's educative and facilitative role is the process moving people towards facing up to various issues of over-demand, unsustainable expectations, competing aspirations, Treaty responsibility, equity, fairness and justice.

Modelling Benefits

The high-density apartments at Memorial Park may seem a monolith to some, or only possible in the context of high value parcels of land adjacent to the coast, or estuary that provides added value, and therefore a safe development option. The same type of development could be viable, in other areas of the District, where they are supported by sunlight, amenity value recreational, leisure opportunities, downtown activities and events or access to a modern, frequent public transport service. The concept of apartments does not need to be restricted to high value property areas. Contextualized to the local 'suburb' the potential value to add variety, vitality and economically affordable housing is high.

Such choices cannot be forced onto residents, but modelling the benefits and reflecting the quality of life possible within such developments, could help facilitate general acceptance by the community and developers alike. Residential living is already occurring in unused portions of factories, warehouses and industrial workshops, by those with a preference to live and work within the same locality. Profiling this sort of preference, would facilitate wider recognition of the benefits of living downtown, close to work, free of reliance on the car, and less effort commuting. Some may have this preference but because of a paucity of similar models, or because of the single activity designation for an area, the full potential of established buildings and facilities may not be realised.

Design Solutions to:

- Increased safety for women, children, pedestrians and the aged;
- Identification with the locality or area by residents, retailers and commercial sector;
- Generally contribute to the maintenance of the heritage landscape and sites of cultural significance to Ranginui whanau and hapu;

- Accessibility;
- The type and extent of development;
- Adding value to development sites without destroying natural features and attributes.

The level of community acceptance of 'new' design principles is fundamental to stemming the loss of the heritage landscape and resources. Partnerships in

developing design solutions must include Ranginui whanau in central and fundamental ways,.

Collaborative approaches

Collaboration with Ranginui as Treaty partners could contribute solutions to issues of encroachment, loss of heritage relationship and quality environments.

Council's role in identifying appropriate environmental, social economic indicators and establishing benchmarks of sustainable type, form and design appropriate for the District is critical. In some instances the overlap of Council's operational role in revitalisation projects, parks and reserves management, or the work of Civic enterprises, may provide opportunities to trial and profile the type of development Ranginui wishes to promote.

Collaboration at a regional and sub regional level is also necessary, particularly if the projected population increase materialises at the level projected by Statistics New Zealand demographic data. Attitudes will be hard to change, if across the District's boundary, low-density sprawl continues. Council will need to work closely with Western Bay of Plenty District Council, and other local authorities in the region to promote and encourage a consistent approach. Benefit could be mutual, as modelling on one side of the boundary, levers similar changes in public demand, expectations and developer attitudes on the other side.

Affordability

Affordability is a major issue, as population growth rates influences the residential investment market across the region continues to push house prices up, decreasing affordability for Ranginui whanau and hapu. Issues of affordability may be exaggerated by seasonal workers in the District, who decide to 'winter over' here, increasing the demand and competition for rental properties. This in turn pressures the first home-buyers market, as housing stock that would otherwise have been available to the local market, is now confined to the rental market, as local and absentee investors commit more to that sector.

Regardless of Councils strategy, quality affordable housing will always be an issue. The high level of residential building occurring in the District feeds a perception that there are strong, sustainable employment opportunities here too. Transient populations from other centres, may gamble on the possibility of work when there is none, placing greater pressure existing housing stock. This may in turn decrease the level of affordability even further as market dynamics of supply and demand 'kick in'.

In the current climate, amenity value, landscape values and proximity to a wide range of services and providers of choice is translated into expensive unit prices. The potential to balance this trend is high if developers build in other settings, to the preferences of prospective residents and the broad housing market. Public acceptance of the benefits of such housing options may lever the availability of apartment type of accommodation in 'less likely locations', and at lower prices.

problem, a street going no where. By mixing street layout based on a traditional grid village pattern, and by linking these with existing culdesacs, improvements in the 'ped shed' for the village centre may be an outcome.

The Village Centre

The type of layout of the village centre may also influence who will use the village shopping centre. A safe courtyard with shade, comfortable seating and interesting focal points, is always inviting. Residents may adopt more than the functional approach to the local shopping outlets, if it is a place to go, sit, rest and watch the community and the village street culture go by. Open community spaces may be used for community events and attractions, adding further variety of cultural, social and extra curricular activities. The potential value of the village centre as hub or muster point for the community is increased. Public Transport routes can be focused on attractive village centres.

Maintaining High Quality environment

Site specific design solutions will enhance and maintain the natural high quality of the environment, reflecting its underlying vitality, diversity of form and design. Natural features like water catchments are be treated as living treasures, and fully functioning environments within residential areas. Protection of natural and physical features of the District, representative flora and fauna, ecosystems and niche habitats will provide mutual enjoyment and parity of amenity values within and between communities.

Ensure physical access

Open views to the estuaries and water, should be maintained by ensuring 'windows' that allow for visual contact for property owners and residents adjacent to the coastal and estuarine environment, as well as tangata whenua access to traditional and customary harvest sites. Protection of esplanade reserves and riparian margins is critical.

Set the Urban Fence

Set an 'urban fence' to contain urban sprawl.

The immediate requirement is to attract quality, (style, form, design, construction methods and materials) medium density housing to the District.

Employment patterns.

The contribution of medium density housing, close to neighbourhood centres and local employment, to reducing the dependency on the private motor vehicle, the number and length of vehicle trips is not guaranteed. If employment sites are dispersed, and if the dormitory element of some subdivisions are not modified, then vehicle trips may become more dispersed.

Work probably more than anything else takes us away from our dwellings to diverse destinations. Close monitoring of prospective work placements and employment will provide a sound basis to address the issue of dispersed destinations. The location of an employment pool close to work sites could contribute to a reduction in vehicle movements. A shared transport strategy with local industries, businesses, their workers and clients, could contribute to a reduction in traffic volume and loadings of existing roads and streets.

If business activities are compatible with residential activities then they should be allowed to be mixed, especially small scale, home based businesses, sole traders and small family operations employing two or three personnel in a home work situation. The mix of activities in village centre could include offices, professional service, retail and commercial outlets. Intensification and mixing of activities cannot happen carte blanche as certain areas have environmental and structural limitations that regardless of the level of acceptability, will not be able to retain or enhance local values.

Walkability

Efficient 'ped sheds'¹ around existing neighbourhood centers and transport node close to feeder and arterial routes, will increase the viability of public transport, which in turn could support an increase of services located in local neighbourhood centres. To create this efficiency road and foot linkages need to be increased. An efficient 'ped shed' considers the distance from the village centre,

and attributes like, safety, visibility, visual interest, observability and pleasantness.

Residents may be discouraged from using foot linkages and access ways if they are narrow footpaths with six foot fences either side with barriers at the entrance and exit points to exclude cyclists. Chances are they will rely on the car, because of the perceived safety in the car. In this context, culdesac layout poses the

¹ 'Ped Shed' = Pedestrian Shed, based on the notion of water shed, ie what is the natural or potential catchment area of potential customers to commercial or retail outlets, community facilities and the like. A ped shed looks at the walking distance to access goods or services. Generally speaking principles of new urbanism suggest that people will walk to a facility or service if it is in an 800-100 meter radius of their homes or businesses.

KO TE PAEARAHI KIA PUAWAI AI TE PAPAKAINGA

A PATHWAY

Kia mau nga ahua hou, hei mea mo te hinengaro Encourage and support design solutions to neighbourhood revitalization and of servicing and accommodating population growth.

Titirohia ki mua Project future growth patterns, demands, expectations, needs and preferences. Anticipate trends, model change. Provide leadership.

Rukutia te whakaaro me te mahi When planning the development layout and form of physical infrastructure of the District recognise and respond to environmental issues, rate of use of natural and physical resources, as well as the cultural wellbeing of Ranginui whanau and hapu.

Kia mau nga kaupapa a rohe, a takiwa. Recognise the role of local authorities. Promote regional and sub regional support for initiatives to manage the form and design elements of local initiatives. Develop a productive working relationship with other local authorities of the region and establish mutually responsible approaches.

Whakamana nga wawata, hiahia, matakite a Ranginui. Assess Ranginui whanau and hapu interests in development at growth in the District ensure form and design elements reflect and are inclusive of these interests. Inform and monitor planning initiatives to ensure consistency with the long-term interests of Ranginui whanau and hapu.

ISSUES ENVIRONMENTAL ENVIRONMENTAL GOALS

Adverse Environmental Impacts

- The location, style, form of buildings and infrastructure minimises adverse impacts on natural resources and the lay of the land..
- The layout of residential, business, industrial and social activities minimises adverse environmental impacts on natural and physical resources.

Better Use of Resources

- Design solutions contribute to reduction of energy use or waste.
- Design solutions increase the potential to walk, cycle, use mobile carts and public passenger transport
- The layout of activities reduces resource use, particularly non-renewable resources.

Weaving into the Physical Fabric

- Ecosystems are integrated into the built environment as a functional element of urban design and revitalization.
- Design solutions complement and achieve synergy of scale, form, size and orientation, between the built and the natural environment.
- Natural characteristics and features particularly heritage landscape, natural corridors and gateway elements of the District generally, and marae communities are an integral part of design solutions.
- Ecological function is an integral quality of the form and design of development in the District.

ISSUES ECONOMIC ECONOMIC ECONOMIC GOALS

Location of Business Activities

- Retail, commercial and office businesses are encouraged to establish in and around neighbourhood shopping areas.
- Home based businesses are located within residential areas.

Location of Business Activities

- The extension of technical services is promoted and developed in a sustainable and cost effective manner.
- A full assessment of the costs includes social, environmental, economic and cultural costs of extending services and establishing new ones.
- Full internalization of costs occurs.
- Identify cost reduction methods and approaches based on current research and investigation.

Urban Fence

- Set the urban fence for the District in a way that ensures the District functions and can continue to function in an economically viable manner.

Investment Strategy in Public Transport

- A transport strategy is developed to support the intensification and mix activities, and an integrated form and design of the built environment.

ISSUES SOCIAL SOCIAL SOCIAL SOCIAL GOALS

Papakāinga approaches

- Marae community zones are supported and serviced by safe, pedestrian friendly streets.
- Settlement areas within and between neighbourhoods are linked and facilitate good interaction.
- An increased range of housing types is developed to accommodate extended family and social groupings.

Natural features and amenity values

- The natural environment and heritage landscape is integrated into the design of the built environment and the Districts infrastructure.
- Maintaining the natural quality and attractiveness of the District.
- Community and Public Places integrate Ranginui decorative forms and artwork.

A vibrant sense of Turangawaewae

- The unique relationship of Ranginui whanau and hapu within their marae communities or papakāinga and the District generally is maintained and enhanced.
- The form, scale, and design that the District assumes over time, retains sufficient and necessary aspects of the traditional landscape to sustain cultural associations and icons (jewels)of identity and prestige
- A strong and vibrant sense of turangawaewae is retained.

Affordability

- Affordable, high quality housing is developed in and around Ranginui marae communities and papakainga.

Retention of Kaitiakitanga

- The concept and practice of kaitiaki and turangawaewae is developed within the form and design elements for the District in a manner that accentuates a sense of responsibility to protect and enhance the natural features of the landscape by residents, private land owners and developers.

Diversity

- A wide range and variety of housing needs to meet lifestyle and cultural preferences, and levels of disposable income is recognised and catered for, within the papakainga and marae communities and generally within the District.

Accessibility

- Establish the layout and form of development with good linkages between place of residence, work, school, recreation, social and cultural activities.

KO NGA ATAMIRA TAUMATA

TARGETS

1. A targeted infill policy is developed and supported by guidelines for the type of development, the form and design at five specific sites in Ranginui rohe to a 20 –27 dwellings per hectare by 2000.
2. 50% of all subdivisions in Ranginui rohe include a taumata site as an integral part of development of the site, that enables open access to a vantage point on the heritage landscape.
3. 75% of hapu members feel that the design and layout of subdivisions in their rohe harmonises and integrates the heritage landscape in their rohe.
4. 75% of hapu members feel that the natural resources and quality of the environment is retained or complemented by residential subdivisions in their rohe.
5. A concept plan for the intensive papakainga development is developed by 1999, that demonstrates the type, form and design of such development in site specific terms.
6. 75% of hapu members identify with the heritage landscape, following the full development of subdivisions in their rohe.

Ko te Hihikoitanga a mua

FUTURE ACTION

- ◆ Consolidate household dwellings within existing subdivisions.
- ◆ Adopt a strategic infill policy to increase the diversity of housing/accommodation types within remaining building parcels within established residential areas.
- ◆ Establish residential growth around marae community zones and Ranginui papakainga, particularly at the periphery of multiply owned land to meet the preferences of Ranginui whanau.
- ◆ Develop contemporary design concepts that incorporate papakainga elements, mixed compatible use, residential, cultural and marae requirements.
- ◆ Accommodate Ranginui population growth by promoting design solutions that retain vertical groupings in terms of a mix of age groupings and a broad range housing types to cater for extended family groupings, single adults, mokopuna living with korua and kuia, Parents living with adult siblings or close relatives.
- ◆ Undertake systematic evaluation of Papakainga areas for the type and nature of residential developments occurring at the boundary, and the type of consolidation required to accommodate hapu and whanau growth in proximity to Marae community Zone.
- ◆ Provide design workshops to whanau and hapu to demonstrate benefits of mixed use, medium density, public transport oriented, development around village centres that provide a range of goods and services within easy walking distance reflecting the congruence of outcome.
- ◆ Provide design workshops for developers of residential sub-divisions, builders establishing site-specific exemplars of the benefit and added value of design elements that address issues of sustainability and mitigation of low density urban sprawl.
- ◆ Assess development proposals against a range of criteria and standards that ensure appropriate design and form for the District.

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- ♦ Ensure that future development of storm water, sewage, roading -transport, water supply and other technical services minimises environmental impact, energy use or waste.
 - ♦ Develop and promulgate engineering and construction guidelines for subdivisions, building and construction using current, innovative and sustainable practices.
 - ♦ Develop benchmarks that set parameters for allowable level of surface contouring and modification to retain ridgelines, skylines, the natural form and lay of gullies and catchments
 - ♦ Identify areas of the District for consolidation, upgrade sewage, storm-water and communication infrastructure in those areas targeted to sustain higher residential density, and provide modern base for business growth in those areas.
 - ♦ Assess the full (internalization) costs of developing new residential subdivisions in the District, including the social and cultural costs of loss or destruction of heritage sites, degradation of traditional harvest sites, the constriction of indigenous economies, social displacement, alienation and loss of identification with ancestral lands and traditions.
 - ♦ Upgrade existing parks and reserves in areas that have high potential for increased density so that they provide attractive, safe and accessible recreational and leisure activities within those neighbourhoods.
 - ♦ Enhance ecological values on private land adjacent to esplanade reserves or riparian margins. Ensure protection for sensitive environments, or those amenable to enhancement.
 - ♦ Manage the conflicting needs of Ranginui whanau - hapu and residents.
 - ♦ Collaborate with other local authorities of the region to ensure an integrated and comprehensive approach to the development and extension of infrastructure. Ensure that a sustainable, effects led approach is developed.
 - ♦ Plan and implement revitalization of neighbourhood centres, providing a greater diversity of commercial and retail choices, central public areas within easy walking distance of residential areas.

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- ♦ Establish a 'Ped shed' analysis of the layout of new or planned subdivisions, with a view to establish a level of density that would support a 'localised economy' of a range and choice of services within easy walking distance.
 - ♦ Complete an overview of existing subdivisions and plan ways to link or connect new subdivisions to these to increase interaction between subdivisions to increase 'ped sheds' generally.
 - ♦ From the experience of completed revitalization programmes (Phoenix, Greerton Village Devonport Rd-Grey Street) refine information about the logistical and financial costs of similar projects on a smaller scale.
 - ♦ Develop a strategy to encourage more businesses, retailers, commercial and professional services to establish in local village centres, by completing an economy of scale study to determine the size of a residential catchment to make this viable.
 - ♦ Improve the quality of the built environment, with increased amenity and visual values and variety.
 - ♦ Highlight the intrinsic values and themes of the various localities /areas of the District. Ensure that these elements are highlighted and integrated into the development of a built environment around them.
 - ♦ Improve the range of leisure and recreational facilities, within neighbourhoods.
 - ♦ Establish public transport nodes in and around village centres, contributing to an increased viability of public transport. Improve linkages within and between public transport routes
 - ♦ Allow for a mix of activities in and around village centres
 - ♦ Use appropriate, site specific design solutions to create attractive, high quality built environment that promotes identification by residents with the goals and the outcome of developments using such design solutions.
 - ♦ Provide guidelines related to these, including a range of cultural elements, particularly in terms of beautification of public areas and artwork.
 - ♦ Promote and model benefits of infill and medium density housing

- ♦ Provide design advisory services that focus on affordability, energy efficiency, maintenance of the heritage landscapes, unique features and characteristics of the District.
- ♦ Complete field studies in existing and developing neighbourhoods to identify priorities to improve amenity values, special character, heritage and natural features- focal points, artwork and cultural markers, enhancement of remnant bush, wetlands, streams and riparian margins, the escarpments and harbour edge, across the District, and within papakainga and marae community zones.
- ♦ Assess safe walking corridors for pedestrian and cyclists
- ♦ Assess access to public transport
- ♦ Manage development of periphery of marae community and papakainga.

KO NGA RAUKURA I TUKU IHO PROTECTION OF NATURAL RESOURCES

INTRODUCTION

Tauranga Moana is the safe anchorage of the ancestral canoe Takitimu and the people who traversed the many seas of Te Moana nui a Kiwa, from Hawaikinui, Hawaikiroa, Hawaiki pamamao.

Ranginui turangawaewae is based on natural features of Tauranga Moana and established the aboriginal rights, with a status as tangata whenua to customary use and management of natural and physical resources. There is an associated duty to protect the same for the benefit of future generations

The kaitiakitanga that resulted encompassed a spiritual and cultural identification with Tauranga Moana, and the duty to recognise, respect and nurture the mauri of the natural and physical resources, flora and fauna.

With increasing effort required to harvest for cultural and marae requirements, customary practices changed. Kaitiakitanga ki Tauranga Moana emerged out of careful observation, assessing the natural carrying capacity of targeted resources, monitoring environmental indicators and the state of health of the resource. Understanding natural cycles contributed to a collective body of knowledge of how to apply customary practices and approaches in new ways. This is the same challenge confronting technocrats, planners and managers how to apply best practice based on current information, knowledge and understanding.

Protocol and customs evolved and revolved around the interactions with the *Ngahere, Pa tuna, pah harakeke, nohoanga, taumata hi ika, Nga puna, keri, and repo, te wahapu moana, nga awa Mataitai, and Taiapure*.¹

Beauty, visual and amenity value, are important aspects of living in Tauranga Moana. These elements are worthless if the natural functions of ecosystems and environmental values are degraded or constrained as a result of unsustainable practices and expectations.

If natural resources and bio-diversity are treated as living treasures, and the life sustaining capacity of the land, soils, water, air and the atmosphere are protected, then our lives will be enriched. Our economic base will be sustainable, and social and community groups will cohere around a shared goal of protecting *nga taonga tuku iho*. Such a synergy is dependent on the manner in which we protect the natural beauty, wealth and resources of the District.

¹ The forest, eel weirs, flax stands, camp sites, fishing stands, fresh water springs and streams, swamps and wetlands, the harbour entrance, rivers and shellfish gathering bed and coastal harvest sites.

Council Functions under the Resource Management and Local Government Act

- Set objectives, policies and rules protecting the landscape and natural areas of significance.
- Setting methods for the management of effects of land-use activities which take place within the District.
- Promoting and achieving sustainable growth and development.
- Protecting the bio-diversity of native flora and fauna, particularly those of unique character or endemic.
- Protection of water catchment and supply of clean water
- Protecting the function and capacity of eco-systems in the natural environment
- Managing hazardous substances and natural hazards.
- Building of marine structures.
- Managing discharges into air and storm water discharged to waterways.
- Protection of soils and preventing erosion.
- Sewage collection and disposal.
- Ensuring that the full range of plants, animals and ecosystems in each local area survive.
- Maintenance of reserves and park.

Partnership with Ranginui whanau and hapu is required to:

- ❖ Protect and restore taonga;
- ❖ Reinforce and strengthen the mana of whanau, hapu and iwi;
- ❖ Recognise the major role of tangata whenua in achieving the sustainable management of their taonga;
- ❖ Assess social, economic and cultural costs to Ranginui whanau and hapu, of growth and development in the District; and

- ❖ Identify potential /adverse risks associated with domestic, commercial and industrial activities.

There is every opportunity to involve Ranginui whanau and hapu as partners in many of Council's roles under the Resource Management Act. Ranginui require an active relationship on the protection of natural and physical resources, not as a special community of interest, but as a Treaty Partner under the obligations confirmed, guaranteed and ratified by the Treaty of Waitangi.

There is some ambivalence about the status of the Tauranga District Council in terms of obligations related to the Treaty of Waitangi. Ranginui whanau and hapu generally feel that the duty and responsibility of the Crown was transferred to Local Authorities, in the same way that other by-law making powers and regulatory capacity have been devolved to Local Authorities.

Ranginui whanau and hapu also raise an additional layer. In their view Council has a fiduciary duty and responsibility of reciprocity, borne of the fact that the District has developed on and around Ranginui lands, hapu and tribal estates. Albeit by a range of processes which Ranginui whanau and hapu had little ability to control or change. Ranginui whanau point to loss of lands through rating sales and undue pressure to acquire ancestral lands for reserves and roading over the last two decades. The outcome of this process has been disparate, marginalizing tangata whenua while empowering, or enriching tauwi. In some instances whanau recall from their perspective, collusive processes involving private and local body groupings.

Whanau qualify their accounts by saying those were less enlightened times. With the broad range of Treaty and Social analysis now available to us. We should know better. Council has to act on that knowledge, in their active protection of the natural and physical resources, by using the full provisions and intent of the Resource Management Act and the Local Government Act, for the mutual benefit of Tangata Whenua and Tauwi.

The contribution of Ranginui whanau and hapu needs to be recognised by demonstrating through the statutory obligation of partnership, enactment of the principles of the Treaty of Waitangi. A strong measure of good will is required, to reciprocate Ranginui contributions to the growth and development of Tauranga. An underlying challenge will be the level of good faith, on the part of the Council to provide full recognition of the continued relevance and applicability of customary practice of Tangata Kaitiaki in the transfer of roles to them.

When the collective knowledge of Ngati Ranginui is translated into strategic involvement in the long term planning, setting of goals, targets and guidelines then the outcome will emerge with mutual benefit to all residents of the District.

The goal of the relationship is to empower kaitiaki to carry out their roles and functions as managers of healthy functioning eco-systems and protectors of Tauranga's natural beauty, outstanding characteristics and heritage landscape. To be without active heritage, cultural and physical relationships with the natural world, is analogous to the waka stranded on the beach. The potential is high, but it remains a mere artefact of what was.

In the modern context, there is a need is to re-establish the commitment to stewardship of resources and assess the degree to which natural processes have been compromised by the rate of current and recent resource use.

At a practical level, if we are to sustain the range of commensurate choices to future generations, there is a need to understand natural processes, minimise resource use and waste discharged to the environment.

The challenge is to moderate or change the commodity values and-consumerism of the huge natural wealth of the District and region.

ISSUES SOCIAL SOCIAL SOCIAL SOCIAL SOCIAL GOALS

Recognition of the role and function of Kaitiakitanga

- Management plans are developed that enable statutory functions and powers to be transferred to Ranginui whanau and hapu.
- Development occurs in a manner consistent with the values and tikanga of Tangata whenua.
- Kaitiaki are empowered to manage natural, physical and heritage resources.
- The roles, functions and status of kaitiaki are recognised and applied in contemporary settings.
- A long-term view is embedded in the planning and development process, protecting the natural, physical and cultural resources for future generations.
- A caring attitude towards the natural environment is promulgated throughout the District.
- Areas adjacent to heritage and cultural sites of significance, recognise, protect, preserve and enhance those site values.
- Residents, industries commercial and retail businesses, staff and employees are socialised through, education to the duty of responsible use of resources and protection of distinctive natural ecosystems

Active protection of the intrinsic mauri of functioning ecosystems

- The natural function, health and carrying capacity of ecosystems is recognized and protected
- Residents, businesses, employees and industries are informed and knowledgeable about water conservation, sewage and storm water management, together with the impact of land use activities on natural and physical resources.

Responsibility to acknowledge Ranginui contribution to local development

- Encourage individuals to act in a manner consistent with the long term role as kaitiaki, monitor and manage their impacts on the natural environment and on heritage sites.
- Council actively advocates the interests of Ranginui whanau and hapu in a manner consistent with the duty of partnership in recognition of Ngati Ranginui whanau and hapu contributions in the growth and development of the District.

ISSUES ENVIRONMENTAL ENVIRONMENTAL GOALS**Enhance the Relationship between social and Environmental goals.**

- Linkages between land, water, air, ecosystems, natural energy and resources are understood, maintained and protected.
- Access to streams, rivers, wetlands, riparian margins and esplanade reserves, particularly traditional harvest sites is maintained as a right.
- Natural physical and ecological corridors are retained to enable recolonization by endemic species
- Areas of value and significance to Ranginui whanau and hapu, particularly cultural icons that anchor a sense of identity and wellbeing for Ranginui whanau are identified and protected.
- Strategic parcels of land are purchased to ensure natural linkages are enhanced or retained.
- Reserves contributions by developers reflect appropriate 'on the ground location' so that these contribute to ecological, physical or visual linking of diverse elements of the heritage and physical landscape
- Covenants and memorandum on title are used to provide legal protection to sites of significance and ecological linkages in private ownership.
- A whole community approach developed to the protection of the natural and physical resources
- The natural and physical environment is protected by greater understanding of its

natural functions,

- Scoping and drafting of reserves management plans, guidelines policies and implementation strategies educate by modelling appropriate and effective management approaches to private land owners and residents.
- Heritage is seen as a vital, dynamic element of the natural and physical world.
- Outstanding landscapes features are protected, particularly, ridgelines and panorama.
- Harvest and gathering sites are protected and restored to their full capacity.
- The effects of Council's policies and practices and general land use activities on the state of the environment is monitored and indexed against environmental indicators and benchmarks.
- Bush remnants within the District's boundaries are identified, enhanced and protected from 'edge effects'. These bush remnants are replicated elsewhere in the District. Seedlings from these stands are used as regeneration stock elsewhere in locality.
- Residents are encouraged to develop an active relationship with natural environments, and recognise the importance of active relationships to the wellbeing of Ranginui whanau and hapu.
- Co-ordinated projects and enhancement activities are developed in partnership with Ranginui whanau and hapu.
- Enhanced water quality by protecting the natural functions of wetland, drains and riparian margins.
- Community based interventions to protect, preserve or enhance natural linkages between the catchments and receiving waters of estuaries and bays of Tauranga Moana are integrated and co-ordinated with Ranginui whanau and hapu.
- Ranginui whanau and hapu identify areas that require protection and enhancement, and are involved in related tasks and work.
- Information and analysis about the status and health of the environment occurs in a regular and strategic ways.
- Commercial and retail operators collaborate with Ranginui whanau and hapu to public places in culturally appropriate way
- Council, landowners, community groups and schools participate in, habitat restoration, wildlife protection, water quality enhancement and monitoring.

ISSUES ECONOMIC ECONOMIC ECONOMIC GOALS

Sustainable Use

- Economic activities work within the carrying capacity of resources, use clean production methods.
- Economic activities work to benefit or enhance the physical and natural environment.
- Natural and physical resources are recognised as the economic capital of Ngati Ranginui whanau and hapu, not only in terms of traditional economies, but also as a currency of modern economic aspirations of Ranginui whanau and hapu.
- Recognise that taonga are the economic base for iwi, and that iwi have a major role in achieving the sustainable management of their taonga.
- The natural beauty of the District is appreciated for the visual and aesthetic elements, but qualified as a healthy living environment that yields food resources for traditional and customary purposes. The way in which this reflects the economic dimension of koha and reciprocity, mana and manakitanga of Ranginui to others is recognized.
- Economic activities eliminate environmentally damaging practices, attitudes and approaches.
- Economic strategies of external investors or entrepreneurs recognise the duty of sustainable management and production methods, particularly those practices with a potential to degrade natural and physical resources.
- All businesses and industries recognise that economic viability is enhanced through sustainable practices and production methods.
- Resource management plans guide activities and development in highly sensitive areas.
- Businesses recognise their duty as corporate citizens to collaborate with Ranginui whanau and hapu to restore the natural character, coastal environments, streams, rivers, estuaries and wetlands.
- Businesses contribute to affirming a sense of turangawaewae with the area, particularly in the use and management of natural and physical resources.
- The economic opportunities based on aquatic environments, particularly tourism, leisure and recreational activities are recognised and encouraged.

- The value of the physical and natural environment to Ranginui whanau is recognised.
- Ranginui whanau and hapu are able to combine natural and physical resources in its eco- and endo tourism prospects.

- The value of heritage assets is fully considered and assessed in the analysis of economic opportunities.
- Businesses investing in the District are encouraged to take a longterm, precautionary view in respect to their economic activities and take pride in their involvement with Ranginui whanau and hapu.

KO TE PAEARAHI KIA PUAWAI AI TE PAKAINGA

A PATHWAY

Kia atatiro, kia tupato ai: adopt a precautionary approach based on collective knowledge, research and best practices to protect natural, physical and heritage resources considered raukura I tuku iho.

Whakamana, whakatau,tautoko ai nga mahi o nga hapu: support and enable hapu and whanau to undertake their role as kaitiaki consistent with their position and status as tangata whenua, particularly of natural, physical and heritage resources.

Rukutia te tinana, te hinengaro me te wairua hoki: recognise the mauri of the natural and physical environment. Functioning healthy ecosystems are crucial to sustaining nga raukura I tukua mai a nga tupuna, ara a Iho hoki.

Hei aonga ma te hinengaro: inspire and demonstrate through actions a genuine regard and respect for the natural and physical resources, the history of Ngati Ranginui settlement and heritage associations of the descendants of Takitimu in the protection of natural resources,

Whakatikatika te whariki, hei mau te nawe, me nga tonoa te haukainga: recognise Ranginui's the unique relationship with the natural and physical resources of the District. Actively protect Ranginui's rights to define the nature and extent of nga raukura a ratou.

KO NGA ATAMIRA TAUMATA TARGETS

1. Comprehensive structure plans are developed for Waimapu, Hangarau and Wairoa by 1999, that detail in conceptual and applied terms the type, location and extent of future development. What is the environmental tolerance that will sustain papakainga and its projected population (residential intensity, storm water discharge, sewage treatment and disposal, solid waste disposal, heritage landscape, bio-diversity, energy-resource management, soil management, sustainable harvest yields, habitat management, renewable energy-generation).
2. 100% of existing stands of endemic trees and shrubs are retained. The area, distribution, representivity and quality of remnant stands of endemic native trees and shrubs is increased by 50% by 2003
3. 70% of traditional and customary harvest sites are gazetted with ecological and habitat management and restoration plans to increase their carrying capacity by 25% by 2000
4. Wetlands of the District are retained at current levels (size and area) and enhanced to sustain a fully representative sample of native flora and fauna.
5. 50% of identified ecological and physical linkages and corridors are restored to their natural function and status
6. 3 Marae Community zones /Papakainga are self sufficient in water collection/supply and sewage disposal using natural land based treatment processes and decreased volume by 2003.
7. 25% of Riparian margins (by length) are restored to a level where they perform their natural functions to 50% efficiency by 2003.
8. 100% of new residential and industrial subdivisions have land-based storm water sedimentation ponds by 1998.
9. 100% of storm water sedimentation ponds operate to 75% efficiency by 1999.
10. Management plans for 50% of esplanade reserves and esplanade strips are developed by 1999 to maintain access for use, management and control of traditional harvest sites

Ko te hikoikoitanga a mua**FUTURE ACTION**

Protect Water Quality and life sustaining capacity of the estuaries, and inner harbour.

- ◆ Assess the health of streams and protect the quality of stream waters.
- ◆ Restore habitat values of drains that transect the District.
- ◆ Improve the function of riparian margins and wetlands.
- ◆ Increase self sufficiency and self determination of Ranginui papakainga in water and sewage disposal.
- ◆ Develop guidelines for Council and private landowners in the management of stream margins.
- ◆ Provide information about practical ways of protecting water quality and of ensuring a healthy habitat for native wildlife.
- ◆ Transfer protection of marine areas in their rohe to Ranginui whanau and hapu.
- ◆ Promote aquatic themes, supported by sustainable practices in leisure, recreation and eco and endo tourism.
- ◆ Identify restoration of sites that will link areas of significance.
- ◆ Develop initiatives with Ranginui whanau and hapu to resolve, mitigate or redress resource issues in their rohe.

Establish village revitalisation programme for Ngai Tamarawaho in the Judea Valley, Waikareao Estuary, and Ngaite Ahi at Hairini.

- ◆ Although these areas of the District are highly urbanised, there is still huge potential to revitalise natural and physical resources, as well as the built environment. The goal is to reinstate a village matrix in those areas increasing the ability to meet a wider range of choices within walking distance of the papakainga.

Co-ordinate a “structure plan” with, Ngati Ruahine, Ngati Kahu and Ngati Hangarau

- ◆ Using a full range of data sets, identify the carrying capacity of ecosystems in the environment, in the context of re-establishing governance as tangata whenua of their papakainga. A structure plan will accommodate long-term growth and development within the marae community zones and papakainga, adapting traditional and customary approaches to manage unsustainable expectations.
- ◆ Research and investigate local solutions to activities that make demand on natural, physical and heritage resources, or have the potential to create adverse effects on the sustainability of natural resources and processes.
- ◆ The concept of a structure plan is not only to accommodate sustainable population growth but to also provide for economically viable use of the remaining hapu lands, estates, resources including people, while protecting the natural features and cultural icons of the area

Encourage and assist Ranginui whanau to protect, preserve and enhance:

- ◆ Significant vegetation, wildlife, habitats and landform features considered heritage.
- ◆ Restore a fully representative coverage of flora and fauna, endemic to their papakainga.
- ◆ Provide land care information and analysis to inform and review traditional practices in contemporary settings.
- ◆ Establish a zonal heritage management approach to retention of the physical and heritage landscape, by extending the higher ‘parent’ heritage value provides protection to areas beyond but related to it in terms of heritage, ecological, habitat values. Ensure a high level of protection for these areas and guidelines to achieve the goals of restoration.
- ◆ Validation of heritage data to be facilitated in a manner consistent with local tikanga and kawa. Provide protection utilising silent files, held by the hau kainga.

TE KUHUNGA TATAU WHAI RAWA ACCESS AND OPPORTUNITY IN ECONOMIC DEVELOPMENT

INTRODUCTION.

Economic Development and Growth in the District is of particular interest to Ngati Ranginui, particularly in the manner that it facilitates the consolidation of Ranginui interests in the local economy, enhances prospective involvement in local economic initiatives. Whanau and hapu have long-term plans to realise the economic potential of their lands, natural, heritage and cultural resources. Their aspirations for the economic development of their resources and 'capital' relies on greater protection of the natural and physical resources of the District, greater independence in the management of resources and a greater range of choices.

The requirement is to sustain the 'capital' natural and physical resources, human skill and energy, equality of opportunity and a full range of choices that enable future generations to meet commensurate needs and aspirations

Job growth and local employment placements is critical to the retention of talent, skills and development potential of Ranginui whanau, particularly the young scholars, and those who are equally adept in applied situations. Education, training and employment opportunities will need to be relevant to the skill sets that Ranginui whanau and hapu identify as their immediate and expressed needs.

Youth unemployment is high, more people are looking for jobs with higher skill levels generally. Without the necessary skills unemployment is likely. People from other parts of the region and the country will fill jobs. Long term unemployed or "unemployable" - people with few skills and who lack the confidence to acquire even the necessary skills to return to the work force are a negative drain on whanau and hapu.

The underlying importance of economic development is highlighted. To retain the skill, education and experience base as a resource to meet the individual need of a given whanau, through income and earnings is basic. The hapu also needs a more diverse range of people resources, to advocate whanau and hapu interests in environmental, social, political and economic matters. The whanua and hapu enjoy a sense of security and well being with the full talent of its people accessible to them, and looking after the marae and hapu affairs.

Ranginui whanau and hapu have an interest in businesses that establish in the District. Those committed to a long term approach, who have a sense of responsibility to the community and who act in fair, just and safe ways, by supporting local and community initiatives are encouraged. Those practising best possible practices in clean production methods, environmental protection, and resource enhancement have a lot to offer. Equally, Tauranga Moana has lots to offer people intensive, technical and professional services, consultancies and brokerage, based on information technology and the information highway.

Ranginui whanau and hapu recognise that businesses exist to pay their bills and create profit for the shareholders, or owners. Businesses need to recognise on the other hand, that their operation and processes create costs for Ranginui. Environmental impacts could be transferred to the future. Environmental values sustain cultural and marae purposes, which reinforce heritage values - cultivation and harvest sites of the estuaries, the inner harbour and coastline of the District. The ecology, the culture and the diversity of Ranginui whanau and hapu are the economic capital of Ranginui.

Sustainable economic development must live within the same parameters of the harvesting and gathering parameters of Ranginui economies, of koha, utu, manakitanga, mana, mauri, tapu and rahui, i.e. living within the carrying capacities of water, wetlands coastal margins, air and atmosphere, soils and the earth.

Care and caution that is taken by the producers, processors, distribution or retailers to avoid adverse environmental impact of the production processes and cycles.

1. Reduce use of non renewable fuels - use substitutes
2. Promote clean production - instil notion of stewardship
3. Promote Responsibility- established margins and
4. Benchmarks for environmental protection. - tell people when they get there
5. Monitor production Processes - work within natural cycles of the environment, the
6. Establish accountability- recognize that whanau and hapu are economic and social community
7. Sustainable practices- adopt a long term approach to sustainable growth and development and recognise the economic benefits of sustainability/
8. Collaborates- share environmental care initiatives with Ranginui whanau and hapu.
9. Responsible – uses and adheres to environmental quality standards.
10. Modern – assesses modern technologies

The potential of these outcomes are promoted by commercial or industrial activities that are:

- small scale, technology based;
- downstream , value added production;
- export oriented;
- leisure, recreation , tourism;
- social and health services;
- innovative competitive diverse;

- non polluting , clean; and with a commitment the goal of protecting and enhancing the natural and unique qualities of the District;

The most important characteristic of these activities is the due regard given to the duty of kaitiakitanga, particularly the impact of production practices on customary use and management of natural resources;

Businesses that recognise this duty of care will contribute to the wellbeing of the household of the current generation and maintain the potential to future generations. The quality of life at a household level depends on income from employment - the confidence, security, ability to meet basic needs of whanau health and wellbeing related to, as well as:

- Long term sense of turangawaewae;
- Long term sense of settlement and commitment to the well being of the District and region;
- An ability to express rangatiratanga in the control, management and development of resources; and
- Understanding of the continued economic relevance of Ranginui culture, beliefs and values tikanga and kawa.

ISSUES ENVIRONMENTAL**ENVIRONMENTAL GOALS****Where business are located**

- Industrial development, manufacturing and processing activities are located in appropriate areas close to employment pool and transport routes.
- Businesses cluster in pods of similar type and nature of business activity.
- Compatible activities are mixed.
- Residential areas include small scale home based business activities or enterprises.

Protecting environmental quality and capacity

- Businesses establish within the natural limits and beauty of the District.
- Sustainable practices and production methods are the norm.
- Reduction in the use of finite resources, particularly fossil fuels.
- Local business is informed about environmental protection practices and techniques.
- Technology is used to reduce adverse effects on the local environment.

ISSUES SOCIAL SOCIAL SOCIAL SOCIAL SOCIAL GOALS**Think local**

- Locally produced goods and services are promoted and supported.
- The retail sector recognises the economic benefits of establishing in local village centre and providing goods and services at competitive pricing.
- A full range of goods and services are available from local community shopping area.

Employment

- More local jobs give more locals employment.
- Sustainable economic growth provides a consistent level of job placements in the District.
- Local development ideas, talent, technical knowledge, and expertise are harnessed to strengthen a diverse, innovative and sustainable economy.
- Economic activities are based on whanau and hapu lands, ecological, heritage and cultural values
- Resourcing is transferred to Ranginui whanau and hapu in the people intensive activities of maintenance of the District's reserves and estates

Values

- Employment is valued for its income, its enabling participation in mainstream activities and events.
- Employment provides personal satisfaction, access to leisure and recreation opportunities.

Participation

- Roles and functions of kaitiaki are applied to local resource use and management. Residents of the District accept the responsibility of stewardship of local resources in concert with tangata kaitiaki.
- Ranginui enjoy a sense of long term security, adequate income, affordability, continuity of employment, influences and trends related to economic growth and development.
- Marae/whanau structures, processes and enterprises recognised in planning and business dealings.
- Community voluntary sector recognised in maintaining services to Ranginui whanau and hapu.
- Businesses recognise their position and responsibility as corporate citizens. Sponsor community initiative. Community groups mentored to provision of commercial services.

KO TE PAEARAHI KIA PUAWAI AI TE PAPAKAINGA

A PATHWAY

Mahi tahi I te takiwa: maximise collaborative approaches in the region.

Rukutia te tinana, te hinengaro, me te wairua. Integrate broad economic goals for the district with the social and environmental goals established or projected by Ranginui hapu and whanau.

Kia tirotirohia a mua: encourage businesses that have a long-term commitment to the district. Recognise the contribution and value of long standing family businesses in the district.

Whakamana, whakatau nga wawata, nga moemoea a nga haukainga: work in partnership to develop talent and whanau/hapu base as entrepreneurs and a skilled work force. Recognise the potential contributions of Ranginui whanau and hapu business and enterprises,

Kia mau te haeata I runga I te pae moana, pae maunga hoki: target appropriate businesses and plan for location that maximises the full benefit of current technology and leadership in the field of communication-information technology.

Whakaikatika te whariki hei mau nga wawata, moemoea a te haukainga: facilitate a supportive business environment that balances the position and influence of established and prospective business on emerging Ranginui businesses activities. Protect the hapu interests of functioning ecological systems, maintaining quality environmental or heritage values.

PERCEPTIONS OF COUNCIL'S ROLE IN ECONOMIC DEVELOPMENT

- ◆ Sets a vision for Economic Development.
- ◆ Set targets that contribute to sustainable practices and approaches.
- ◆ Contributes directly to the local economy.
- ◆ Attracts business consistent with the shared vision of Ranginui for the District.
- ◆ Facilitates, encourages and promotes the development of a strong local economy.
- ◆ Promote sustainable economic practices.
- ◆ Has statutory responsibility to manage the adverse effects of business activity on the environment.
- ◆ Maximises intrinsic values of the District, in economic development. Preserves, enhances, and conserves those values.
- ◆ Develops an attractive place to live, work, visit and shop and do business.
- ◆ Forms partnerships with tangata whenua, the business community and other organisations.
- ◆ Uses collaborative approaches to achieve common goals.
- ◆ Advocate issues for Ranginui whanau and hapu who wish to work and live in the District.
- ◆ Provides useful information and assistance to prospective and existing Ranginui businesses.
- ◆ Responds to economic development opportunities.
- ◆ Targets prospective growth and development sectors.
- ◆ Protects the competitive advantage of Ranginui whanau in certain sectors.
- ◆ Supports economic independence and self-determination.
- ◆ Supports a diverse range of enterprises, collectives and project groupings in tourism, independent contractors, social service providers, family support, resource and environmental management.
- ◆ Use its position wisely and transfers functions and roles where appropriate in maintaining parks, community facilities, water supply and drainage systems.
- ◆ Liases with Ranginui groups and organisations to find local solutions to local unemployment.

ECONOMIC DEVELOPMENT STRENGTHS

EXISTING STRENGTHS:

- Tauranga Moana, the estuaries, bays and niche environments of the inner harbour
 - Coastal Environments that extend along the Bay of Plenty coastline,
 - Accessibility to off shore islands
 - Youthful labour force that can be enskilled through specific projects.
 - multiply owned lands that retain natural features and characteristics
- Multiple owned lands amenable to targeted economic activities and development.

TARGET BUSINESSES THAT:

- Can do what they do from anywhere in the world
- Promote the information technology and brokerage sector.
- Develop links and networks with the community.
 - Use clean production methods.
 - Are sustainable and that employ locals
 - Committed to local employment
- Establishes partnerships with Ngati Ranginui as equals.

KO NGA TAUMATA ATAMIRA - TARGETS

1. Improvement of Ngati Ranginui household labour force participation rates by 30%
2. Ranginui are represented in all employment areas, particularly Retail, Professional Services.
3. An event tourism calendar is prepared for Tauranga with 50% of the events based on tribal lands and estates by 1898
4. 10 Endo and Eco- Tourism marae - community concessions are established and linked to other activities in the region.
5. An Environmental strategy in place for all business activities discharging to water ways and harbour waters by 2000
6. 1998 establish a mentoring programme for Ranginui youth into non-traditional areas of business, employment.
7. Businesses establish an affirmative recruitment and appointment policy for 10% of employees being Ngati Ranginui, Ngai Terangi and Ngati Pukenga.
8. Memorandum of Understanding are established with hapu of Ranginui for maintenance contracts, for parks and reserves within their rohe by 1999.

Ko te hikoikoitanga a mua
FUTURE ACTION

- ♦ Facilitate and promote new business opportunities and initiatives consistent with the strengths of Ngati Ranginui whanau and hapu.
- ♦ Scope an affirmative recruitment and employment policy. Promote this with local businesses.
- ♦ Work closely with the existing business base to identify opportunities for partnerships and joint ventures with Ranginui whanau and hapu
- ♦ Develop existing businesses to provide more local job opportunities
- ♦ Increase economic dependence and responsibility for the hapu's own economic well-being
- ♦ Attract businesses that can operate within the limits parameters scoped in consultation with Ranginui whanau and hapu of the District and its population base.
- ♦ Attract businesses with a long-term commitment to Tauranga.
- ♦ Strengthen the Districts economic base and an increase in the number of jobs filled by local residents
- ♦ Support an inter agency approach to job creation, sustainable economic activity and employment security
- ♦ Ensure Councils expenditure results in maximum local benefit.
- ♦ Encourage the adoption of more environmentally sustainable practices Assess global, national and local economic trends and their likely implications for the economy.
- ♦ Be responsible in the monitoring of the environmental impacts of economic activities; and
- ♦ Be responsible for maintaining an attractive clean District.

Promote existing strengths and target compatible activities

- ♦ Develop a profile of the type and nature of business activities in the District that are compatible with the long term environmental, social and cultural goals of Ngati Ranginui

- ◆ Identify business opportunity and growth areas currently under Ranginui influence and mana. Target compatible involvement/investment.
- ◆ Reconcile Ranginui aspirations and stakeholder interest to ensure equality of access and opportunity to full representative participation in the local economy.
- ◆ Profile opportunities to promote Ranginui interests, provide supporting information. Advocate Ranginui interest in their absence.
- ◆ Identify opportunities for collaboration in a range of economic activities including finance, business services, supply, business skills and legal services.
- ◆ Establish partnership with tertiary institution to provide support in development of the strengths in tourism, information technology, social services, education and environmental management.

Provide statistical and analytical data sets and information about the growth opportunities and sectors within the district. Reference council policy on economic growth and development to this.

Evaluate:

- ◆ Position of Ngati Ranginui in the local/ regional economy
- ◆ Extent to which Ranginui are benefiting from local economic development
- ◆ Pattern of business development and determine most appropriate location for business sectors
- ◆ The range of whanau and hapu enterprises and collectives, and their level of readiness to take up partnerships in prospective or potential developments in the local and regional economy
- ◆ Monitor Ranginui perceptions of economic opportunities for growth, development and participation of Ranginui in the local economy.
- ◆ Assess the level of satisfaction with TDC's response to Ranginui perceptions and development opportunity.

Encourage tourism related businesses through maintain environmental values and standards Ranginui receives maximum economic benefit

- ◆ **Review Ranginui position in the local and regional tourism:**
 - ◆ Tourism infrastructure
 - ◆ Investment in tourism
 - ◆ Strategic plan,
 - ◆ Tourism marketing plan
- ◆ Improve local and regional co-ordination to consolidate the Districts overall provision of in tourism and related services
- ◆ Establish a special events calendar based on whanau and hapu lands
- ◆ Support whanau and hapu to decide determine the appropriate level, type and location of tourism development
- ◆ Identify niche opportunities for Ranginui whanau and hapu, and facilitate feasibility studies
- ◆ Identify and facilitate new product opportunities and initiatives(cultural artifacts/souvenirs)

Work closely with existing and potential business, to strengthen existing business based on environmentally sustainable practices

- ◆ Ensure business plans will include specific consideration of measures to maximize energy efficiency, reduce pollution and adopt other more environmentally sustainable practices.
- ◆ Target businesses with environmental goals consistent with kaitiakitanga and offer assistance to adopt environmentally sustainable practices, by informing them of the responsibility and benefits of best environmental practices
- ◆ Promote corporate sponsorship to establish close reciprocal relationships with the papakainga.

Establish specific strategies and interventions to meet the needs and interests of the long term unemployed.

- ◆ Work with schools, Ranginui community groups and organizations kaumatua and kuia, Maori tourist operators business groups, state employment agencies, youth groups, unemployed collectives and individuals to find responsive, local solutions to unemployment.
- ◆ Ensure access to a wide range of services for youth with opportunities for mentoring and work exploration.
- ◆ Recognise the range of whanau and hapu enterprises as a basis for the socialization and development of approaches to work and employment.
- ◆ Recognise and value voluntary work of hapu, whanau, marae groups and organisations, and their role in guiding or implementing, trials or pilots to reduce unemployment.
- ◆ Employment training is targeted to providing skills required by local market.
- ◆ Target business activities to utilize the people strengths of Ranginui whanau and hapu.
- ◆ Target that model excellence in fair, just and responsive employment or training
- ◆ Facilitate networks that put people, resources, ideas and labour resources together in a coordinated and strategic manner.

TE PUMANAWA, WHATUMANAWA O TE AO TUROA, ME TE PARAPARA RESOURCES AND WASTE

INTRODUCTION

The roles and functions of kaitiakitanga is called into play in a most obvious way when considering use of energy and finite natural resources, together with the management and of residual waste from production cycles and waste generated from domestic households. The disposal of waste at the end of the functional life of products like fridges and cars present glaring examples of the long-term issues of resource use and waste disposal.

Kaitiakitanga requires that we work within the carrying capacity of the resource, the ecosystem and environment. Understanding the natural limits and tolerance of nature ecological linkages and the interaction between the resource use and the environment is a huge challenge for Ngati Ranginui whanau and the people of Tauranga Moana alike. Achieving sustainable lifestyles will depend in significant part on the manner in which we satisfy material needs through immaterial means, through the design or re-design of manufacturing and production processes to reduce energy use - reuse, co-generation of energy through the production process, or recycling is one aspect of this challenge.

Equally important is the nature of domestic use and consumption of resources and the generation of waste. In many ways we are already at the limit of what the natural environment can sustain or absorb. As long as attitudes that treat natural resources as a mere commodity prevail, or the general failure to recognise the complex inter-relationships between social, economic and environmental demands. Failure to recognise the seamless web between these elements in the use of natural resources and managing wastes streams from domestic, industrial and commercial activities threatens the viability of what is transferred to future generations.

There is also a need to recognise cultural and lifestyle choices articulated by Ranginui whanau and hapu transcends personal choice, to a collective right based on their status and position as tangata whenua and the kaitiakitanga of traditional and customary use and management rights. Solutions envisaged aim to increase the range of choices by facing rather than avoiding the real issues and hard choices. There is often a tendency to adopt short-term solutions by externalising cost to other communities or to future generations. Long-term solutions will recognise the limits within which growth, development and resource use can occur.

Interventions are required to promote strategies like energy efficiency, ecological and environmental enhancement, clean production methods, and the reduction of waste. We need to ascribe a higher value to the environment. More of the same threatens the

wellbeing of the Ranginui culture, because of the invasive nature of continued consumption rates and patterns. The general degradation of environmental quality and health of ecological and habitat associated with traditional and customary harvest sites at a physical level has wide-ranging cultural implications. Incremental changes over time have reduced many harvest sites to a mere shadow of their previous status.

The best practices of tangata kaitiaki notwithstanding, it is very unlikely that the harvest sites in the upper reaches of the Waikareeao and Waimapu estuaries for example will yield sufficient, shellfish or traditional target species such as parore, flounder, mullet or eels to meet marae or household requirements. With the increasing difficulty of harvest, whanau and hapu the relationship with the taiapure or mataitai becomes more and more remote. This trend is compounded as the low yields for harvest effort increases the reliance on commercial outlets, which in turn renders the traditional practices redundant.

The strong sense of turangawaewae in turn is eroded along with the cultural identification with the resource. Gradually the next generation loses any contact with the traditional harvest and practices, leading to a total alienation from what was once a vibrant and dynamic food basket. Other cultural relationships suffer as well. Kinship relationships particularly with koroua and kuia diminish as the distribution of food from the hapu food basket decreases. Without the frequent affirmation and reiteration of the customary and traditional relationships with the natural and physical resources of the District, they decline to amenity or visual values, which in turn become cosmetic only. Without the interaction with the natural environment, the customary relationship is truncated and overtime becomes increasingly redundant and remote.

Similar dynamics are evident elsewhere in the lifestyle, where the environment loses the active protection of tangata kaitiaki. Flushing wastes into waterways is not uncommon. Failure to recognise the life sustaining capacity of air, water and the land means a decreased awareness of the impact of activities on environmental and ecological values. Indeed, alienation of the essential relationship removes the ability to move up to the very real environmental issues of resource use and waste. Issues of ozone depletion, resulting from an increase in greenhouse gas emissions, particularly carbon dioxide emissions from fossil fuel use or the increase in UV radiation, hardly raise a second thought, even though Tauranga is one of sunniest areas of the country.

Whanau will continue to wash cars on the roadside, or continue to pave large areas with impermeable material, because that is what they have seen model by other sectors of society, with little regard for the downstream effects on the receiving waters of the estuaries and inner harbour.

Extrinsic values of material wealth replace customary attitudes and approaches. These extrinsic values encourage constant consumption of resources, and the discarding waste to the environment. The resulting consumption patterns threaten incremental increases in costs of waste management, environmental restoration and pollution decreasing regulations. The threat of erosion of disposable household income provides little motivation to change, because of the perceived prevalence of extrinsic values and consumerism.

A strategic matter then is the need to manage demands on resources, and energy, and monitor the impact on the whole life-supporting capacity of ecosystems, within the district and the region. While consumer knowledge and information about production

Process, resource transformation, and optimum use of the product in the community may contribute, without an active relationship with the environment and a personal commitment to manage the rate of resource use and waste generation, an appropriate outcome is not assured.

Decreasing reliance on the motor vehicle and increase ability to walk and cycle will help to offset environmental costs and impact of an ever expanding urban sprawl, but without the active relationship and the duty of active protection, the cumulative externalised costs may be visited upon future generation, constraining their opportunities to achieve commensurate benefits as current and previous generations.

How the papakainga deal with the energy, resources and waste

- Recognise the underlying spiritual values, protective qualities and life sustaining capacity of the natural world, of the earth, water and air.
- Adopt a holistic, integrated and broad view of those who also have 'call' on the resource base within the whanau and hapu takiwa.
- Adopt a stance of active protection of their interests in the resource base too. Establish harvest and use protocols. Institute interventions when required.
- Recognise the continued relevance and power of kaitiakitanga, rahui and tapu.
- Work with the seasons, and within natural cycles. Allow time for the resource to rejuvenate or replenish itself.
- Recognize the huge wealth that we administer in the resources we manage and protect. Establish a hierarchy of values that promotes natural values. Reinforce these values over material wealth.
- Provide active protection for natural resources.
- Recognize the essential nature of basic resources like food and water are precious and are a gift that could be taken from, if we fail to value and treasure them.
- Take what you need, and can use immediately. Do not waste natural resources. Do not consume for the sake of consuming.
- Adopt a use, reuse and recycle approach to achieve maximum benefit is extracted from natural and physical resources.
- Be prepared to adopt and adapt new approaches where such approaches ensure increased viability, enhancement or protection of finite resources.
- Recognize the total level of resource use and waste. Self monitor and monitor others. Be active and participate in monitoring community needs and requirements.
- Use self-imposed restrictions, when the resource, ecology or habitat is under pressure. Use site based approaches to ameliorate or mitigate negative or adverse effects.
- Generate energy from renewable sources.

PRIORITIES

1. storm water runoff and discharge of pollutants into the waterways,
2. Discharges of pollutants onto land assessed
3. controlling the volume and nature of the waste generated
4. avoid local environmental effects
5. generation of energy from renewable sources
6. issues of energy efficiency
7. major influence on energy and resource use
8. opportunities exist to make energy conservation a feature
9. wasteful use of resources is minimised reused or recycled safe treatment and disposal of sewage
10. encourage responsible use of energy and resources
11. production of energy from sustainable sources such as wind, sun, or biomass
12. facilitates lifestyle inventory on a papakainga basis to identify needs, preferences and contributions to principles of sustainability
13. Ensure that information is available to hau kainga to enable decisions of full information informed choices

PROTECTION OF ENERGY & RESOURCES

Under the Resource Management Act the Tauranga District Council has primary responsibility for the sustainable use, management and development of resources within the District for current and future generations.

Safeguarding air, water, soil and ecosystems; and reducing the District's contribution to ozone depletion and greenhouse effect

By managing discharges into the:

AIR:

- burning of waste, agricultural sprays,
- fires associated with agriculture,
- movement of raw materials from the Port of Tauranga to production sites,
- Dust associated with servicing and staging areas.

LAND

- Solid waste, treated effluent, irrigation

WATERWAYS

- from catchment of valleys, streams, drains and rivers to the receiving waters of the estuaries and inner harbour through sewage or storm water system

Council can exert some control over resource use and waste management and influence the direction of long-term social change. As a supplier of the resource and the water supply network council is able to influence patterns of water use by its own cost structures.

Similarly the internalisation of costs, could lead to a full cost recovery of collecting and disposing of solid waste, non-hazardous waste from industrial operations, sewage, sewage reticulation within the District treatment and disposal. Such an approach may moderate waste generation, and catalyse greater energy efficiency, use - reuse of resources and recycling.

Council is well placed through internal audit of its own operations, pilot energy saving and efficiency measures, innovate approaches to reduction of waste, resource use and pollution control. Council could in concert with local businesses identify co-generation opportunities as a means of creating greater independence in the District.

KO TE PAEARAHI KIA PUAWAI AI TE PAKAINGA

A PATHWAY

Rahuitia nga pumanawa

avoid adverse environmental impact or damage. Protect natural and physical resources.

Kia mau te pumanawa me te whatumanawa: internalise rather than externalize cost of production and consumption cycle.

Hei mea mo te hinegrao: scan technological developments in waste management and disposal. Assess contemporary approaches to reduction of waste generation.

Hei mahi ma nga tamariki mokopuna, ake tonu ake, recognise birthright of future generations. Manage natural resources and energy in responsible and transparent ways. Move up to the variety of energy use and waste management, rather than transfer adverse impacts to the future generations.

Whakatau ai nga wawata, moemoea a Ranginui: enable Ranginui whanau and hapu to manage resources as kaitiaki, transfer functions to them where appropriate. Where Ranginui whanau and hapu have planned measures to increase their independence in resource use and waste management, enable them to implement strategies accordingly.

Awhi te kaupapa. Facilitate the exchange of information, analysis and expertise in partnership with Ranginui. Respond to their interests and protect their rights and privileges, particularly in respect to the management of resource issues and waste management within their papakainga, tribal lands and estates

KO NGA TAUMATA ATAMIRA TARGETS

1. Reduce water use by per capita.
2. Reduce wastewater discharges per capita.
3. Reduce energy use and self sufficiency in water and sewage disposal
4. Improvement in water quality of storm water discharged to estuaries

ISSUES ECONOMIC ECONOMIC GOALS

Increase in non-polluting business

- Businesses establish in Tauranga that capitalise on modern
- communication and transport infrastructure as well as the natural features and climatic conditions of the District, such as tourism, information brokerage, computer technology, non-polluting value added processes, recreational leisure activities and consultation services.
- Existing businesses use energy efficient, clean production processes and technologies that reduce waste, conserve resources, or produce good
- Businesses are committed to full utilisation of energy from non-renewable resources, such as co-generation of energy during the production processes.
- A greater number of businesses generate energy from renewable sources.

Local Job Creation

More businesses are established close to existing residential areas reducing the commuting distances and the dependency on private motor vehicle.

Employee attitudes.

- Employees have a commitment to conservation of resources, waste reduction and clean production methods. They recognise the huge natural wealth of the District and act as kaitiaki of the natural environment where the business is located.
- Employees develop protective attitudes towards the environment, self-monitoring work practices and manage waste reduction strategies and efficient resource use, especially those industries that use hazardous substances in the production process.

ISSUES SOCIAL SOCIAL SOCIAL SOCIAL GOALS**Access to information.**

- Residents of the District have access to accurate environmental information about consumer products. Residents become intelligent, disciplined consumers.

Kaitiakitanga and Stewardship

- Residents recognise their role in conservation and consider the natural and physical resources of their neighbourhood as taonga and act as stewards of those for current and future generations. The exercise self imposed prohibitions accordingly, walking or cycling instead of using their private motor vehicle, reusing or recycling, maximising functional life of products and reducing the level or rate of consumption.
- Residents develop protective attitudes towards the environment, self-monitoring energy consumption and resource use patterns and home based practices. They are informed about waste reduction or waste management strategies and efficient use of energy and resources.
- Residents acknowledge the collective cultural knowledge, and the applicability of principles of kaitiakitanga to contemporary resource management issues.
- Intrinsic values of guardianship of local and neighbourhood resource, a sense of belonging to a diverse and caring community, participation in issues of public interest and importance are established as common place in neighbourhoods and communities of the District.

Dependence on private motor vehicle

- Public Transport is planned and structured to meet the lifestyle requirements and commitments of residents, with increased frequency, direct routes, from neighbourhood collection points. The layout of new subdivisions oriented towards public transport, cycling or walking to access goods and services.

Parity of Access and equality of opportunity

- All areas of the District access commensurate benefits and opportunity to enjoy, participate and contribute to resource conservation and energy reduction and efficiency projects and initiatives.

ISSUES ENVIRONMENTAL ENVIRONMENTAL GOALS**Renewable energy sources**

- Potential local alternative energy sources are investigated, trialed or piloted, to provide a basis for future energy needs. The full development of renewable resources is encouraged.
- Renewable resources are used at a sustainable rate and in an efficient manner.
- Energy and resource requirements and needs of future generations are considered and factored into current use policies and strategies, and protected or sustained for them.

Culturally appropriate disposal

- Land Based sewage systems are developed, avoiding disposal to the waterways and catchments.

Reduction and minimisation of waste

- Optimal utilisation of natural and physical resources includes waste management and reduction audits, the efficiency of the production process and cycles. The functional life of products is fully exhausted before being discarded.
- Issues of residual waste are addressed at the pre-production design phase of a product's life, to avoid environmental impacts.
- Reduction of heavy metal discharged to the environment is reduced.

Environmental Impacts

- Environmental impacts on the natural environment of energy use, supply and reticulation infrastructure are minimised.
- The heritage landscape and amenity values are protected from adverse or negative impact of energy use, supply and reticulation infrastructure.
- Dependence on non renewable fossil fuels is reduced, particularly those that contribute to greenhouse gas emissions

Ko te Hikoikoitanga a mua

FUTURE ACTION

Promote sustainable production practices and consumption patterns

- ◆ Facilitate energy use/efficiency audits in industrial, commercial, retail and domestic household sectors.
- ◆ Facilitate health of the environment audits, particularly waterways receiving storm water discharge, and in industrial areas where particulates are discharged to the air.
- ◆ Facilitate clean production audits, facilitate involvement of government agencies such as NIWA to improve the quality of discharges to the water and air.
- ◆ Identify research projects in the field of resource conservation, energy use and efficiency, environmental (ecological and habitat) enhancement, co-generation and alternative energy substitution, waste reduction and management.
- ◆ Assess the level of fossil fuel use and potential replacements, particularly in terms of localised trip patterns and requirements.
- ◆ Using data sets from national and international sources, index energy efficiency, waste minimisation, and resource use. Develop these to establish localised targets.

Encourage energy efficiency and the use of renewable energy sources

- ◆ Advocate policies that reduce energy use, promote reuse, recycling and residual waste treatment
- ◆ Encourages resource conservation through solid waste reduction methods, reduction of resource use at source, resource recovery
- ◆ Establish composting facilities at recycling sites
- ◆ Investigate alternative technology methods of solid waste treatment and disposal, with potential to increase the reuse, recycling and recovery of resources from the waste stream

Foster an ethic of stewardship within neighbourhood communities

- ◆ Identify sustainable settlement approaches that can be deployed in modern, urban settings
- ◆ Works in close partnership with Ranginui on resource management issues particularly
- ◆ access to traditional sites along the stream and estuarine areas, shellfish beds and coastal sites.
- ◆ Educate communities about energy conservation/efficiency in the context of their communities and local exigencies

Develop strategies to reduce dependency on private motor vehicle and increase the viability of public transport or alternative transport methods.

- ◆ Identify and assess local vehicle movements and commuting patterns,(origins, destinations, frequency, and timing, purpose, loading on local, feeder and arterial routes.
- ◆ Promote strategies to ameliorate gridlock
- ◆ Undertake accessibility and safety audits for pedestrian and cyclist,

Develop educational material covering:

- functional life span of products,
 - type and nature of materials and substances used in the production cycles, particularly persistent and toxic substances, heavy metals, PCB's, Halons and carbon based fuels,
 - environmental effects of all stages production and use cycle of materials , resources, energy and products.
- ◆ Develop comprehensive inventories of the type and range of natural resources within the boundaries of local communities and neighbourhoods, identify the risks and threats to these natural and physical resources.

- ◆ Assess the carrying capacity of the natural and physical resources, particularly habitat, and ecological values, the function of these areas.
- ◆ Collaborate with communities to monitor the state and health of the environment
- ◆ Provide feedback on the quality and status of renewable resources such as water
- ◆ Establish benchmarks based on comprehensive information and analysis.
- ◆ Set sustainability and enhancement targets, detail strategies and publicise the achievements within the community.

Facilitate the recognition of economic and social strengths of communities and neighbourhood.
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- ◆ Facilitate local approaches to work, shop, and participate in leisure activities from a local base.
- ◆ Enable local communities to acknowledge the central and fundamental role of the natural environment, and appreciate heritage, aesthetic, functional and amenity values of the local neighbourhood, and the potential adverse and negative impact on the local environment from continuation of consumption, and waste management strategy.
- ◆ Facilitate processes and forums that enable communities to identify common goals, identify with their local neighbourhood in the first instance, the broad goals and direction for the District. Ensure neighbourhood design and layout is consistent with the local objectives and goals.
- ◆ Identify local economic opportunities, and potential leverage for increased choice and range of local services, to enable local solutions to environmental problems and issues.
- ◆ Promote kerbside recycling within neighbourhoods, and co-ordinated with Council solid waste management strategy.
- ◆ Provide assistance that can be applied in the local context that contributes to the reduction resource use or minimising or redressing environmental impacts.
- ◆ Communicate the full range of benefits to be gained from the reduction of dependency on the private motor vehicle, particularly the economic costs of maintaining a second family car.
- ◆ Assess total energy use within households, and the cost benefits at the household level of reduction or efficiency practices and approaches.

Encourage sustainable lifestyles and values that promote participation, involvement and identification with the local community over material wealth, status and position.

- ◆ Develop local initiatives and projects that promote waste reduction, reuse and recycling approaches to households, businesses and community groups.
- ◆ Promote recycling activities and promote composting.
- ◆ Encourage consumers to use purchasing capacity to lever sustainable practices by manufactures and retailers.

Minimise disposable of toxic waste

- ◆ promote non-toxic substances, and non-toxic processes to commercial and industrial generators of toxic waste.
- ◆ Locate industries to minimise adverse effects on air, water, soil and ecosystem.
- ◆ Promote non-toxic substitutes in the industrial, production processes.
- ◆ Ensure internalisation of industrial and production waste so that those that generate the waste are responsible for the costs of disposal, destruction or environmental costs.
- ◆ Complete audit of industrial and commercial processes that use persistent toxic substances, identify possible alternatives or non-toxic substitution, or adoption of technological processes that eliminate or reduce toxic waste.
- ◆ On the basis of the audit, project future demands for destruction or disposal.
- ◆ Collect inorganic rubbish and persistent and dangerous chemicals from domestic households and arrange for the safe disposal or destruction of this material

KO TE TAWHenga HUARAHI, ME PATUKU WAEA TRANSPORT & COMMUNICATIONS

INTRODUCTION

Equality of access and opportunity will be facilitated in significant part by the manner in which Ngati Ranginui whanau and hapu are linked to other communities, products and information. The central importance of telecommunications particularly computer networks to modern life is recognised. The manner in which we enable papakainga of Ngati Ranginui to link to 'state of the art' tele-communication networks and facilities is fundamental to full participation in the democratic process and access to prospective opportunities. Increasing Ranginui whanau and hapu access to modern communication systems, increases the range of choices available to them.

Tele-commuting for example reduces the need to travel to work, provides the flexibility and choices for 'sock commuters' to mix family, social cultural and employment needs. Tele-commuting provides greater employment mobility without the need to physically travel to an office or workplace. Indeed telecommuting or telework has the potential to attract to the District those who can work from anywhere in the world. There is every potential to add value to residential subdivisions by attracting this type of home based - office activity, which is compatible with residential activities and pose little environmental impact.

Electronic banking and shopping provides greater leverage to access information, products and suppliers of choice, from the basis of one's own home or the marae base. In this respect the marae could increasingly become the shopping center, providing a central ordering and delivery site for an increasing range of products. The strongest potential benefit is reduction of daily vehicle movements and dependency on the motor car. How we layout our streets and activities is important to Ranginui whanau and hapu. Freedom from the daily reliance on the car, and a reduction in polluting CO2 emissions and other greenhouse gases released into the atmosphere, will contribute to a healthier and safer Tauranga Moana.

How we move people and products in the District has a twofold importance to Ngati Ranginui. Firstly in the manner that it facilitates interpersonal interaction and participation in marae or hapu affairs as well as the democratic processes of the District. Secondly, the impact of the location and construction, of physical structures like roads, telecommunication towers, transmission pylons, relay systems and the like on the heritage and papakainga landscape. These physical structures impact or encroach on the small remaining hapu reserves and estates in the District, either in Ranginui ownership and control, or managed and controlled by the District Council or other Crown agencies.

They have the potential to impose or obliterate the heritage landscape, to introduce extrinsic values that dislocate or submerge intrinsic cultural, aesthetic or amenity values. In some instances they have the potential to change the character of a special or unique

environment that alienates tangata whenua from customary and traditional relationships. In the case of expressways or expansion of arterial routes, the impact of noise, speed and intensity of traffic confines Ranginui whanau and hapu to their residential properties.

The loss of ownership is the loss of the special and unique relationship with one's turangawaewae, further alienating future generations from what was once considered their legacy and inheritance. Health and safety take on a new dimension, beyond that of mere physical safety, of crossing roads to get to school, the kohanga, or urupa to pay respects. Safety for Ranginui includes the concept of cultural safety, ie will the impact of roading leave sufficient of the natural and heritage landscape to meet cultural and marae needs. The increasing urbanisation of traditional sites marae or settlement sites means that in some instances, the practicality of whaikorero on the marae atea is doubtful, as road noise and vehicle movements renders the eloquence, poetry and cultural imagery inaudible.

All Ranginui whanau and hapu have experienced the way in which roading developments have destroyed the essential character of their neighbourhood. Roads separate communities, increased noise impacts on the cultural activities, and makes continual demands on their remaining estates. Hapu and whanau have been forced to commute greater distances to access each other, participate in cultural activities and access cost effective shopping. There has been an increase in 'big box retail', evidenced by the focus of large retail outlets like K Mart and the Warehouse on the Cameron road, or the merger of dominant companies, who concentrate their primary business activity in the Central Business District. These developments further compound the need to commute to access goods and services.

It has become increasingly difficult to walk or cycle to neighbourhood centres. Once in their cars, shoppers tend to drive straight past the neighbourhood shopping centres. This reduces the viability of the local store, influencing their pricing structures, further reducing their attractiveness to the local shopper.

The growth of over 64 subdivisions in the District continue to pivot on culdesac designs that may contribute to enhanced privacy, safety and the built environment, but increase the travel distances to schools, shops and other facilities.. Taken generally across the District, the amount of land consumed in this way is far greater than what would be required in a traditional grid matrix. Apart from the consumption of land, linkages are not strong.

Road design has dominated the development of marae and papakainga. Greenfield subdivisions have promoted the constant spread of residential settlement and required the increased mobility and dependency on the private car.

Commuting from home to work requires the constant upgrading of the roading capacity to cater for increased traffic movements, albeit for short intensive periods in the day. Expansion of the arterial network and the feeder routes have tended to increase traffic speed with wider and straighter roads, often without the inclusion of cycle lanes. The daily risk to whanau and children increases with the volume and speed of traffic movements. The cultural impact is demonstrated in the proposed four laning of the Hairini Round about to Route P with associated impact of contaminants draining to the receiving waters of the Waimapu estuary. The health and viability of the traditional fishery has been severely reduced. Traditional fishers of Ngai Te Ahi have real concerns

about the risks to health from consuming traditional foods from those areas where storm water is discharged to the estuary.

Similarly the volume, speed and design of intersections of state highway 29 is a barrier to children from the Ohauti settlement walking safely to visit or stay with kin at Hairini marae, or kuia and koroua visiting the hapu cemetery Pukehou on the opposite side of the state highway. Families at Waimapu marae consider the safest option is to drive their children to recreational or extra curricular activities, rather than risk accident crossing the Oripa or Poike intersections, to activities on the 'other side of the road'.

The 50km speed designation in the Bethlehem Shopping area notwithstanding, there is still grave concern by parents of Ngati Kahu whanau, regarding the safety of their children having to negotiate state highway 2 in the area of the Wairoa marae community zone. Negotiating entry to the marae, and the accessway to the Ngati Kahu papakainga, or recreational activities on the Wairoa river is equally fraught with the dangers of traffic volume and speed.

The forced dependency on the private motor vehicle and the option of using the private car to avoid the immediate dangers of traversing the major arterial and feeder routes has another impact on the whanau and hapu. Sometimes there is a need to have two cars in the household.

If all costs of running a car were transparent, including the social, economic and environmental costs, then the potential use of those resources by whanau for other positive needs of health, education, housing retirement savings and the like, may be recognised. That resources continue to be siphoned into the running and maintenance costs of a second car, subsidises the level of demand imposed by the dominant society, constantly expanding around the local marae community zone.

On the basis of 20 kilometres a day, being the average distance from Ngati Ranginui Marae and papakainga to downtown Tauranga, four times a week, at a nominal cost of \$1.30 per km, (which does not include the social and environmental costs), the potential mortgage that could otherwise be sustained on this resource would be in the order of \$30,000. Disregarding the fact that the value of an older model car may modify the formula, the siphoning of potential resources into the petrol tanks away from positive whanau uses is a concern and a restriction on the whanau.

The value of a human life may not be easily assessed, the loss of a young life to the growth and the development to the hapu or whanau is also immeasurable. Every effort must be taken to reduce or remove any such risk, The layout and the design of roads, and intersections has a huge contribution to make in the safety of children and the whanau generally using local roads.

There are a range of proven approaches to ameliorate the impact of the transport and roading systems on health and safety and the wellbeing of adjacent communities:

- Mixing commercial, industrial and residential activities, where they are compatible is one such method of reducing private car use. Increasing and attracting to the District those employment activities that are conducive to home-work activities is another.

- The benefit to communities where the 'dormitory aspect' is modified by having a relatively large proportion of the neighbourhood in situ is also well recognised.
- Home based self employed or small scale businesses operating from residential areas contributes to an increased sense of safety for those who watch the neighbourhood empty at the beginning of the working day.

It is generally accepted that the worst fear of burglars or vandals is to be confronted by property owners. Neighbourhoods where there is a continued presence or observation throughout the day contributes to greater protection for property and an increased sense of wellbeing for those remaining in the neighbourhood for the day. Neighbourhood children can be monitored as they move to and from school day. The aged and retired recognise where help may be sought through the working day in cases of emergencies or accidents.

- The role of local neighbourhood centres with a variety of commercial outlets offering reasonably priced consumer items reduces the need to travel to inner city outlets is also recognised as an effective contribution to reducing dependency on private motor vehicles.
- In those instances where there is a need to travel into the central business district, viable public passenger transport, based on a timetable of relatively high frequency through out the day can make significant contribution.
- The provision of public transport between neighbourhoods is as important as routes that terminate in the central business district. Routes between or within neighbourhoods will facilitate increased interaction, reducing the feeling of isolation for those limited by physical mobility, or inadequate resources to own private motor vehicle.
- Lifestyles have changed, with a marketable preference by some sectors of society for inner city apartment or factory/studio scenario. This allows an increase in accommodation choices, as well as contributing to a walking or cycling lifestyle. If workers can locate within an industrial area, the need to commute to work is removed.
- Telecommunication like tele-shopping and tele-banking provides immediate information, without having to leave the papakainga, the marae, hapu office or resource centre. Active interaction, information exchange and information transfer can also occur in the same manner.

The potential for direct and indirect benefits to Ranginui whanau and hapu are broad. While it may not be the preferred method of meeting and working together, individuals, groups and organisations are realising this is the 'smart' way to operate in a modern information society. It is convenient, flexible and reduces or removes some of the costs of participation and involvement in hapu and marae affairs.

The ability to link individuals or whanau in the marae or hapu affairs but who otherwise are fully committed to work, the family and other formal or informal requirements of daily life, is attractive. Competition for time is intense. The demand on the private physical and financial, resources is also a barrier to participation. Utilising and maximising modern electronic communication as a substitute to physically moving people around the District or expanding roading capacity and infrastructure may offset these demands.

Information is power. How the Council facilitates Ngati Ranginui whanau and hapu access to these benefits, and how Council itself capitalises on the potential benefits of modern electronic communication, will determine Ranginui's ability to better protect to future generations, those cultural benefits deemed heritage.

How Ranginui hapu and whanau position themselves prosper in the 'new world' will depend in large part on linking traditional settlement areas to an improved and enhanced communication infrastructures. This must also be considered in tandem with broad linkages to residential areas of the District because Ranginui hapu and whanau have dispersed to new communities and residential areas. Sometimes the poverty of housing choice has forced Ranginui whanau and hapu to locate in areas where the communication infrastructure may not have the capacity to cope with the full potential of the contemporary information society

If the physical capacity to meet the increasing information needs, and the cost benefit of access to information networks is not affordable, then Ranginui hapu could be restricted in their ability to access to the benefits of technological advance. If they are forced to rely on the traditional copper telephone cables, that either increase the cost of access, because of the increased time it takes to download information, or frustrate participation because of overload of existing facilities. The economic benefits of a cost-effective service will depend on enhancing traditional telephone infrastructure and relay systems.

Within three years it has been projected that there will be up to 50 television channels available in the country, through satellite relay, pay TV. The potential diversity and choice of television stations need not be restricted to commercial channels. ETV for example affirms the potential educational benefits of television, a form of education that may be more amenable to meeting the needs and experiences of young and mature students alike.

There is also possibility to increase the level of participation in Council meeting, referenda and evaluation of the level of satisfaction Ranginui whanau and hapu have with the performance of Council staff and Councillors through cable television, increasing direct access to local government. This is already possible by establishing a home page on the Internet, bulletin boards and other electronic voting provisions. Video conferencing may enable whanau and hapu to work with Council on important issues, while still providing an element of direct control through the ability to caucus on contentious matters, while linked directly to Council chambers or meeting.

ISSUES SOCIAL SOCIALSOCIALSOCIALSOCIALSOCIAL GOALS

Interaction of the papakainga

- Integrate communities rather than separate them.
- Reinforce and affirm social interaction through access to electronic communication and transmission.
- Facilitate ease of movement in, between and around neighbourhoods

➤ Consolidate and revitalise local neighbourhood shopping areas offering a diverse range of products and services at competitive prices

➤ Establish a customer service centre with a cluster of mutually supporting advisory, consultation and advocacy services.

➤ Investigate transport needs of the workforce and promote car pooling. Promote public transport shuttle services to access revitalised neighbourhood centres

➤ Design roading network in the vicinity of the neighbourhood shopping centre for increased pedestrian, cycle and mobile cart use.

➤ Enhance linkages between local streets to encourage pedestrian use and perceived sense of safety and amenity values

Walkability

- Roding networks designed for safe use by pedestrians cyclists and mobile carts, particularly children in their movements to and from school, sporting or recreational activities, or the elderly who wish to maintain their independence through a high level of mobility.

Safety

- A safe roading network that minimises accident or injury particularly around neighbourhood centres and local residential streets.
- The impact of heavy truck movements around the District and the behaviour of truck drivers at intersections of arterial and feeder routes is monitored and assessed.
- Parents and drivers are educated about the dangers for children travelling to and from school.
- Young drivers are aware of their responsibility for safe use of motor vehicles and the dangers and personal costs of drink driving.

Participation in democratic process

- Whanau and hapu are empowered and enabled with information and education about in local decision making processes, including the setting of the decision making agenda and the action agenda.

Individual Accountability

- Driver education engenders regard for all road users ,good road manners and a strong sense of courtesy.
- Ease of movement at peak traffic times is facilitated through driver awareness of what is helpful - unhelpful behaviour, particularly at intersections of main arterial routes and local neighbour roads with feeder routes to town
- Whanau and hapu are educated about the full costs of transport.

Information Transfer

- Information, knowledge, skills and expertise is transferred and exchanged with whanau and hapu. They are able to make comprehensive and strategic assessment of business opportunities in the growth and the development of the District that enables them to position themselves in a manner that is consistent with their status as tangata whenua.

Privacy

- Monitor the nature and type of information transferred by modern electronic medium, particularly advertorial, ponographic racist or culturally inappropriate material.

Affirmation of Te Reo Maori

- Create through modern communication networks a creative and supportive environment for the use of Te reo Maori. Affirm the choice of Ranginui whanau and hapu to use Te Reo Maori as the preferred medium of communication and discourse to present submissions on issues of importance to them.

Equity of access

- Ensure equitable access to information networks for the exchange and transfer of ideas, data and analysis and information.
- Provide opportunity to express values, aspirations, expectations and the level of satisfaction with services and goods provided by Council, in culturally appropriate way and in a manner that is consistent with the position and status of Ranginui whanau as tangata whenua.

Transport Choices

- Increase the range of travel means to meet the needs of access between neighbourhood centres, the central business area and other residential areas of the district Marae and whanau focal points.

Freedom from the motor car

- Reduced dependency on the private motor vehicle by improved linkages within communities and neighbourhoods by the layout of roads, improved and frequent public transport options.

ISSUES ENVIRONMENTAL ENVIRONMENTAL GOALS**Protection**

- Amenity, heritage landscape and sites of cultural activity are protected from negative visual, audible and physical impacts of transport and communication structures
- Natural resources and ecological sites are protected from adverse effects of road construction.

Protection of Ecology and habitat

- Amenity values, special character, function and capacity of eco-systems is retained and enhanced.
- Potential or actual adverse effects of road construction and maintenance assessed from the outset to acknowledge and accommodate cultural values, particularly customary and traditional harvest sites.

Maximise opportunities and strengths

- Able to maximise the strengths and benefits of a modern communication system that minimises costs to Ranginui whanau in terms of financial costs, time, effort, use of resources, risks, impact on hapu lands and estates.

Pollution

- Use of modern communication networks to decrease private motor vehicle use contributing to a reduction of vehicle exhaust emission or particulates released into the atmosphere
- Reduced storm water contamination discharged to the estuaries or harbour, from roadways, residential commercial and industrial access.
- Reduction of use of non-renewable resources, particularly fossil fuels.

- Reduction of pollution caused by road construction and road building material
- Reduced pollution from road works as well disposal of motor vehicles.

Internalization of Costs

Assessment of the full costs of extending roading and communication infrastructure as an integral element of decisions about the type and nature of transport systems.

ECONOMIC ISSUES ECONOMIC ECONOMIC ECONOMIC GOALS

Growth and development

- Transport and communication infrastructure that facilitates modern business transaction, employment beyond the traditional sites of central business district.
- Ease of movement of cargo and products to and from the Port of Tauranga in a manner that does not compromise the amenity values and perceived safety and wellbeing of whanau and hapu.

Ranginui economic aspirations

- Roothing network that facilitates the movement of people in and around the District and reduces the real or hidden costs
- Recognition of the need to develop a sustainable roading network that does not transfer costs to future generations, one that accounts for social, cultural, environmental and economic costs.

KO TE PAEARAHI**A PATHWAY**

Ko te oritetanga. Meet the expressed needs of Ranginui whanau and hapu to commensurate access to communication networks, goods and services

Ma nga tamariki mokopuna Recognize and incorporate future communication and transport needs of Ranginui whanau and hapu are assessed enabling greater location in the vicinity of marae community.

Rukutia te tinana, e hinengaro me te wairua: Develop consistent and mutually supportive policies that recognise the inter-connectedness of the marae, papakainga, whanau me te iwi, the environment, transport and communications.

Hei whanakaaro mo te hinengaro Explore effective and efficient ways of meeting existing Ngati Ranginui whanau and hapu transport and communications needs.

Kia mahitaki i te takiwa The benefits and costs of transport and communication extend beyond Tauranga particularly movement between the six districts of the Bay of Plenty region and areas like Waikato, Hauraki and Auckland.

Whakamana, whakatau, tautoko ai nga mahi me nga tono o nga hapu balance transport and communication needs, environmental and social impact on whanau and hapu. Support whanau and hapu in initiatives to promote safety and protection of the environment.

COUNCILS ROLE IN TRANSPORT AND COMMUNICATION

Environment BOP and Tauranga District Council have functions and responsibility under the Resource Management Act 1991 to manage land use-development and control adverse environmental effects caused by roading and transport.

- Council could manage and control roading and transport trends by staging the location of new residential subdivisions, industrial, commercial and retail activities.
- Where a physical infrastructure is involved like cabling, the placement of towers and satellite dishes, Council is required to manage and control environmental impact. Even though Tele -communications has the potential to reduce road-vehicle use, Council role in setting design standards for local roading maintenance and improvements to local footpaths, bus shelters, cycle ways, traffic islands, signs, signals and road marking, can establish parameters responsive to Ranginui's interest in Roothing.
- From its position as a major user of communication systems, Council could evaluate trial and assess from that position the level of satisfaction with communication systems and networks provided by private sector.
- Monitor regulations related to the provision of services at a local level, particularly the defacto regulation that could be imposed on the District by the more influential providers in the sector
- Lobby central government to introduce systems for the pricing and funding of transport that move closer to recognising the full cost of different forms of transport. Advocate the inclusion of all relevant costs be incorporated into a cost-benefit framework, particularly social, cultural and environmental costs, which may be ignored.

New developments and opportunities

Internet banking is a precursor to wider use of Internet facilities for shopping. Previously disciplined use of the yellow pages enabled consumers to source and price consumer items by phone and save on the running around town to compare or negotiate pricing. The development and consolidation of electronic shopping will provide opportunity to source through electronic medium, compare inventories of various suppliers, order and pay for consumer goods, including groceries, by way of 'smart cards'. Delivery of goods to the door removes the need to travel and reduce the demands and perhaps the constant increase of capacity of our roading networks and transport systems.

The potential of teleworking may also be increased by ensuring the availability of technology and the capacity of the communication infrastructure to cope with an increased demand to access modern communication opportunity and provisions. Relying on the current telephone system may create overload, and frustrate attempts by individuals and businesses to substitute new technology for teleworking, telecommuting type activities.

Similarly, new small and medium scale businesses may be discouraged from establishing here because of a perceived low capacity of our telecommunications systems to cope with the demands of their work practices and approaches.

Council itself could provide leadership in the field by itself utilising new innovations in multi media and communications to increase the exchange of information and presentation of ideas and proposals to communities. There is huge potential to network Council meetings directly to the marae or resource centre or through advocates involvement in Council or committee meetings relaying by modem, issues that require immediate feedback or review.

Other Players and their relationship to Tauranga District Council

Transit New Zealand through the land transport fund provides a significant portion of roading resourcing. Tauranga District Council must fund any residual costs through rates. The formula used by transit New Zealand to assess its proportion of local work has some bearing on the level of rating that may be required to complete roading projects and developments.

Ranginui whanau and hapu have concerns about the indirect subsidies to others wealth and income by their 'contributions' to the extension of the local roading network.

Through the Regional Transport Plan and the draft Regional Passenger Transport Plan, Council advocates on regional and national policy priorities. It shares this and other responsibilities with transport operators, regional and national government. The northern arterial, Route J, Route P, Hairini Roundabout to Judea Valley SH2 project are part of a land transport programme which requires Transit New Zealand funding.

Costs and benefits must be assessed, as well as identifying in advance an inventory of projects and programmes required in the District. Through its appointment and supervision of Transport safety officers the council also has a role in sharing information and education on road safety to target groups and the community in general.

Passenger Transport

Private sector transport operators are contracted and registered by Environment BOP to provide public transport services according to the Regional Passenger Transport Plan and the Competitive Pricing Procedures set by Transit New Zealand.

The Regional Land Transport Programme includes the land transport programmes of the six District Councils in the Bay of Plenty region including the public transport services. This is a basis used by Transit New Zealand to determine priorities requiring funding to cover roading, public transport and safety. The transport programme revolves around the annual planning cycle, so that the short term and immediate interests of Ranginui hapu must be assessed. Their direct input could provide accurate assessment of the type of public transport required by them, particularly access to facilities and retail-commercial outlets downtown, or linkages between communities. Without this feedback on trip

patterns, public transport may continue to funnel towards the central businesses district only.

Longer term planning through the Regional Land Transport Strategy provides opportunity to plan for the needs of Ranginui whanau and hapu in comprehensive ways, where linkages are enhanced within the district and the region. Extension of roading networks must recognise and accommodate Ranginui interests in respect of avoiding or mitigating negative or adverse effects of transport..

National Land Transport issues must also be reviewed for impact on Ranginui interests within the District and region. LAND TRANSPORT SAFETY AUTHORITY (LTSA) Local rates funds half of the cost of providing a national transport system. The amount of revenue collected through excise tax on petrol, road user charges and vehicle registration fees has a potential impact on rating level in the District.

Input into the National Road Safety Plan, which sets road traffic and user standards, and vehicle safety standards is also an important dynamic in transport, and requires accurate and effective assessment and analysis of Ranginui's expressed transport needs and protection of their interests

KO NGA TUAMATA ATAMIRA

TARGETS

1. Reduce Vehicle kilometres required to access a basic range of services and goods.
2. Assess the 'pedestrian, cyclist, mobile cartist' friendliness of streets and roads in a 2 kilometre radius of each marae community zone.
3. Assess the 'Ped Shed' of existing local shopping centres to assess the accessibility of goods and services within an 800m radius. Assess the requirements to establish 80% accessibility of residents against an 800-100 km benchmark by 1998.
4. Complete a safety audit of footpaths and cycle tracks within a 2.5 kilometre radius of Marae Community and Papakainga.
5. Complete a public transport feasibility study utilising small van-frequent and direct trip routes for Marae zone communities and adjacent neighbourhoods.
6. Complete audit of work related trip patterns to determine a co-ordinated strategy between employees and employers to develop shared transport options to and from work by 35% by 1999 for at least 60% of the working week.
7. Number of drink driving offences involving Ranginui whanau and hapu is reduced by 20%
8. Traffic related injuries and deaths in the District is reduced by 20%

Ko te Hikoikoitanga a mua**FUTURE ACTION**

- ◆ Reducing the number of car-based trips, reducing the length of trips and increasing the use of walking, cycling and passenger transport can be achieved intensifying residential, office and commercial activities, so that more people live in close proximity to this mix of activities. Streets design and layout need to increase the linkages and connections in safe and pedestrian friendly ways. This reorientation is will increase the viability of passenger transport if collection points are set around the main feeder routes into the town from the suburbs.
- ◆ Design transport systems to support and integrate papakainga, particularly frequent and direct passenger transport.
- ◆ Reducing storm water run-off from roads and car-parks which is compromising the quality of the District's waterways and the receiving waters of the estuaries and inner harbour, by increasing the extent of permeable surfaces, riparian functions, and sustainable alternatives that filter pollutants.
- ◆ Designing (or redesigning) roads within papakainga to maximise the potential for walking, use of mobility carts and cycling. Improving road design within the District to promote safe walking, use of mobility carts and cycling, especially those high car dependency areas because of long walking distances to shops and other facilities, or poor access to passenger transport.
- ◆ Link neighborhoods that have been separated by the predominance of culdesac streets, by connecting them where that is possible, with safe and open walkways that are inviting to local foot traffic and amenable to use by mobile carts.

Establish at local, regional and central levels of government the inclusion of economic, environmental, social and cultural costs and benefits.

- ◆ Adopt a broader, inclusive approach to assessment of 'cost' to include intrusion, encroachment, severance noise, visual effects and the like.
- ◆ Inform papakainga and residents alike of the full financial costs of car use that reflects true level of user pay costs.
- ◆ Identify travel needs of papakainga-marae and assess the most responsive mode of transport to meet those needs.

- ◆ Advocate for the kind of research that can measure the impact of intrusion and safety, destruction of heritage landscape, severance of tangata whenua from traditional and customary associations.

Develop an efficient, transport system that minimises environmental effects and enhances, safety, accessibility and amenity values

- ◆ Identify physical improvements to District's transport system to reduce adverse environmental effects. Design roads to meet the highest environmental standards

- ◆ Plan to:

- ◆ Minimize storm water;
- ◆ Improve intersections to make them safer and pedestrian friendly;
- ◆ Design pedestrian and cyclist friendly roads and streets;
- ◆ Adopt traffic calming and speed reducing measures;
- ◆ Reduce travel distances to services;
- ◆ Improve passenger transport; and
- ◆ Design roads designed to integrate, re-integrate or link neighborhoods and communities rather than separate them.

- ◆ Identify, scope and implement road safety initiatives and interventions to change driver attitudes and behaviours especially in area of travel speeds, to drink-driving, driver behaviour attitudes or courtesy, and awareness of needs of elderly drivers, young children and other road users.
- ◆ Include environmental impacts of roading and car use, in school based curriculum

Improve public transport services to Marae Community areas and the District generally, between communities and to the Central Business District.

- ◆ Research and complete feasibility studies on small van transport, car pooling and shuttle services.
- ◆ Ensure the Regional Land Transport Plan has a high priority on public passenger transport throughout the District.
- ◆ Identify public Transport catchment areas and link streets to those to improve the viability of passenger transport

Facilitate increased exchange of information using modern communication technology.

- ◆ Identify the nature and extent of information needs of marae, hapu and whanau. Research ways to meet these needs through on line or networking services, sharing services or telecommuting.
- ◆ Research advances in technology to assess the possibility of using existing copper telephone wires to all Marae community areas
- ◆ Research the potential and costs of a fibre optic cabling to service the information-participation needs of whanau and hapu.
- ◆ Identify the needs of home based business activities that are based primarily on modern technology and the Information Highway. Assess the level of accessibility to those whanau and hapu members. Dovetail this information with a District wide assessment of the type and extent of information oriented business activities.

Routemap

A ROUTEMAP OF
WHERE WE HAVE COME FROM

	BUILDING THE VISION 2020 FACT FILE
NOVEMBER 1996	PROJECT COMMENCES
MAY 1997	ABOUT THE PLANNING PROCESS
MAY 1997	VOICES FROM THE COMMUNITY Views gathered from initial community consultation through fora and neighbourhood thinktanks
SEPTEMBER 1997	THE TAURANGA ECONOMY
SEPTEMBER 1997	TAURANGA COMMUNITY PROFILE
OCTOBER 1997	TRANSPORTATION
OCTOBER 1997	PESTE (political, economic, social, technological and environmental analysis)
OCTOBER 1997	LEGISLATIVE AND POLICY MANDATES
NOVEMBER 1997	VOICES OF THE FUTURE - YOUNG PEOPLE'S VISIONS
DECEMBER 1997	IWI VOICES Ko te tiroirohia a mua a Ngati Ranginui. Nga korero whakahiahia o Ngaiteangi me Ngati Pukenga.

YOU ARE HERE →

DECEMBER 1997	CONSULTATION ON DRAFT STRATEGIC PLAN, LONG TERM FINANCIAL PLAN AND FUNDING POLICY COMMENCES
MARCH 1998	HEARINGS ON DRAFT STRATEGIC PLAN, LONG TERM FINANCIAL PLAN AND FUNDING POLICY
JUNE 1998	STRATEGIC PLAN, LONG TERM FINANCIAL PLAN AND FUNDING POLICY ADOPTED