

Appendix 6 – Iwi Management Plans

Under section 74(2A) of the RMA a territorial authority, when changing a district plan, must take into account any relevant planning document recognised by an iwi authority and lodged with the territorial authority.

A number of iwi and hapū management plans have been lodged with the Council. Under the RMA, these plans must be “taken into account when making changes to the District Plan. The Iwi Management Plans that Council has received are found below in *Table 1*.

Plan Change 9 is consistent with these plans which as a general theme seek to increase opportunities for housing for iwi and hapū and the development of papakāinga.

Table 1: Iwi Management Plans to take into account for PC9.

Iwi Management Plan Purpose and Aspirations
He Mahere Pūtahitanga Plan Purpose The plan seeks to reconnect, restore balance and find better ways to live with the land - for ourselves and our tamariki and mokopuna for the Central North Island Iwi Collective (“CNI”). CNI is made up of Ngāi Tūhoe, Ngāti Tuwharetoa, Ngāti Whakauae, Ngāti Whare, Ngāti Manawa, Ngāti Rangitihi, Raukawa, and the Affiliate Te Arawa Iwi and Hapū. Together these groups have more than 100,000 members. The plan seeks for: • We (CNI) are visible; we are heard; and we are influential; • our relationship with our Treaty settlement lands is recognised. • We (CNI) collectively have fair access to development opportunities for our land in a way that promotes sustainable management (e.g. land use that reflects land use capability). This Plan relates specifically to land identified in Schedule 1 of the Central North Island Forests Land Collective Settlement Act 2008: 176,000 hectares of land located within the Central North Island. This is land that was historically confiscated or acquired by the Crown, in a manner inconsistent with the Treaty of Waitangi. Aspirations <u>Development opportunities and equity</u> • Pursue opportunities for better use of our Treaty Settlement Lands which: ○ Aligns with our Principles for Treaty Settlement Lands (p7). ○ Creates opportunities for our people, including training and employment. ○ Reduces risk (e.g. economic risk; biological risk; risk associated with natural events). ○ Promotes the use of Mātauranga Māori, innovation and/or technology. • Support and advocate for nutrient management using a natural capital approach, based on the productive capacity of the land, rather than using methods that favour those who have already developed.

- Oppose nutrient discharge allocations based on grandparenting of historical nutrient discharges to land.
- Pursue opportunities for environmental offsetting.
- Regional Councils to include provisions within Regional Policy Statements to confirm how Treaty legislation should be addressed within resource management documents and processes. This includes enabling the outcomes that Treaty settlement redress is intended to achieve.

Recognition

- Councils to ensure that we are included in their Iwi contacts database, in accordance with s35A of the Resource Management Act, given that we are an Iwi Authority that was established via Treaty Settlement.
- Councils to ensure that the engagement principals and protocols outlined in Part Four of this Plan is followed.
- When preparing or changing a regional policy statement, regional plan or district plan, Council is to:
 - articulate in writing how this Iwi Planning Document has been taken into account.
 - provide a feedback loop with regard to our advice (e.g. feedback, submission) including changes made (or not), as a result of our advice.
- Relationships
 - Councils to work with CNI to develop a shared understanding and pathway forward to strong working relationships. This may include, but not be limited to:
 - Memorandum of Understanding
 - Formal relationship agreement e.g. Mana Whakahono-ā-Rohe.

Rising Above The Mist- Te Aranga Ake I Te Taimahangatanga Ngāti Tahu-Ngāti Whāoa

Plan Purpose

The purpose of this plan is to identify environmental resources and issues within the Ngāti Tahu- Ngāti Whāoa rohe, and to guide the management of those resources from an iwi perspective. It is important because:

- It provides a 'road map' for identifying our environmental issues and how we will make positive change
- It informs and transfers knowledge from an iwi perspective
- External parties will consider this plan when reviewing their own plans, planning developments and carrying out work in the rohe.

Environmental Management Aspirations

- To begin the process of restoration: to see no further harm done to the environment in our lifetime, and to leave our taonga in better condition than when we received them
- To see resources managed in accordance with the tikanga of our iwi, to protect the mana and the tapu of the natural world
- To generate opportunities for the Ngāti Tahu-Ngāti Whāoa iwi, without development causing detriment to the environment • To see the iwi fully involved in caring for, learning about, and managing our taonga in an intergenerational way
- To see people enjoying places under our management, gaining insights into the relationship that Ngāti Tahu-Ngāti Whāoa have with the land and a better understanding of our history
- To establish good working relationships with others, where the mana of each party is respected, and the role of Ngāti Tahu-Ngāti Whāoa in terms of kaitiakitanga, rangatiratanga and mana whakahaere, is upheld and enacted.

Mātauranga mō te katoa: Education for all

Education and knowledge are key to managing our resources well. We believe it is important for members of the iwi of all ages to share in this learning. By identifying job and training opportunities and building the capability of our tamariki/ rangatahi they will be well prepared for mahi in the future. This value also applies to sharing knowledge across agencies to identify how best to care for our environment together.

Kotahitanga: Unity

Kotahitanga is about all working together – men and women, young and old - for the benefit of the whole iwi, now and in the future. Through this tautoko and manaakitanga we strengthen our bonds of whanaungatanga and whakapapa, and can stand strong as tangata whenua of the rohe. Kotahitanga refers to the rūnanga working alongside the land Trusts to share and support best practices. It is also the way we want to work collectively with others beyond our iwi –building robust relationships to advance the protection of the environment and its many values. This could involve collaborative approaches and projects to minimise pollution and restore the environment, for example working with councils, landowners, schools and the whole community

Tino rangatiratanga: Self-governance

Tino rangatiratanga refers to the iwi having and exercising authority over natural resources. Models and practices for managing resources will reflect who we are, and incorporate our tikanga. Our mana whenua will be upheld and respected. Our history and culture will be reflected with integrity.

Whakapūmautanga: Sustainability

A value we hold for our taonga is to see resources cared for, used and restored in a way that not only maintains them, but enhances them for future generations. We want to see expanding areas of native forest and wetlands, abundant kai and rongoā species, and flora and fauna in increasingly good health. For this to occur we need to have a holistic and long-term perspective, avoiding effects that will be irreversible and preserving opportunities for our mokopuna. We want to avoid the use of toxic substances where possible. We need to think and work in a way that recognises and reflects interconnections in the natural world, and respects the tapu and mauri of all beings and natural elements of the rohe.

Te matauria ki te whai whiwhi ki ngā rawa taiao: Knowing and accessing resources

We value having easy access to the resources of our rohe, so that we can make everyday use of our taonga tuku iho. We need to know what we have and what condition it is in. We want to be able to freely access and use our traditional ngāwhā, kai, rongoā and other resources. Development should not place any further constraints on iwi access to resources. We need flourishing and healthy mahinga kai so we can provide for our whānau, host manuwhiri and serve traditional kai at hākari. We need mobility so that we can reach our resources on land and on water. By direct involvement in using our resources and by taking part in projects and workshops, the iwi becomes reconnected to the whenua, with more awareness of our natural world and what it offers us as a people.

Me whai pānga te iwi ki ngā huarahi māhorahora: Open processes that involve the iwi

Transparent and open processes will create greater trust and understanding. We would like to model these processes and also see others do the same. This includes early consultation with us, in good faith, when changes or developments are first being considered. We ourselves want to make sure our rangatahi understand and become involved in managing resources, and we need to plan for succession in key roles in the iwi. We want to see cyclic processes where review feeds into further planning, and open communication and management processes create sustainable outcomes.

Mā te tauira te tauhoutanga me te manukuratanga: Innovation and leadership by example

This value reflects our desire to be leaders in environmental management. We want to innovate, and not be afraid to try new pathways. We value the leadership of our kaumātua. And we believe our young people, our rangatahi, are great innovators and we want to support their leadership also.

Te Mahere ā Rohe - mō Ngāti Rangitihi Iwi Environmental Management Plan

Plan Purpose

The Ngāti Rangitihi iwi environmental management plan is a document with supporting maps and schedules to assist the iwi with managing natural and cultural resources of importance to Ngāti Rangitihi.

It is a written statement that consolidates iwi knowledge on environmental matters at the present time and sets the policy framework and a range of aspirations and methods for achieving them. Whilst the environmental management plan is concerned with environmental and cultural resources, it is influenced by economic and social themes. This is a holistic approach to the wellbeing of the Ngāti Rangitihi community and its environment.

The purpose of this iwi management plan is to establish the identity of Ngāti Rangitihi and give weight to the special relationships that the iwi has with the ancestral landscape, waters, sites and taonga. The ancestral, traditional, customary and contemporary interests of Ngāti Rangitihi cover a large area of water and land.

Aspirations

Te Mana o Ngāti Rangitihi Trust has developed a set of overarching objectives relevant to this iwi environmental management plan. These are:

- The mana of Ngāti Rangitihi is upheld, developed and recognized
- The resources of Ngāti Rangitihi are identified and optimised
- The survival and growth of Ngāti Rangitihi is enabled, including its cultural, economic, social, spiritual, environmental and political survival and growth
- The whanau support networks of Ngāti Rangitihi are developed and maintained
- The self-reliance of Ngāti Rangitihi is enhanced

Te Rautaki Taiao a Raukawa- Raukawa Environmental Management Plan 2015

Plan Purpose

The overall purpose of the Plan is two-fold. Firstly, the Plan provides a statement of Raukawa values, experiences, and aspirations pertaining to the use and management of our environment. Secondly, the Plan is a living and practical document that will assist Raukawa to proactively and effectively engage in and shape: current and future policy, planning processes, and resource management decisions.

Plan Aspirations

- Water - We protect water bodies and their intrinsic right to exist.
- Land - The mana of our whenua as taonga tuku iho is recognised and evident within the contemporary takiwā, and is celebrated through our ongoing connection to our whenua, our stories and our mātauranga.
- Air - As skyfather, the role and importance of Ranginui is well understood by Raukawa uri, and is recorded in our kōrero and mātauranga.
- Wetlands - The historic loss of wetlands is being progressively reversed through ongoing re-establishment, and wetlands are again able to resume their role within our land and water systems, restoring their mana and place within our landscape.
- Cultural Landscapes - The Raukawa landscape and our taonga are valued and important contributors to district and regional heritage, identity, and sense of place, and provide a range of business and employment opportunities.

- Indigenous Plants and Animals - Raukawa uri are connected with their indigenous plant and animal species, and understand the cultural importance of these species. Raukawa relationship and knowledge frameworks capture our knowledge and make this information coherent, accessible, and relevant.
- Marae and Papakāinga - The mana and mauri of our marae are actively fed and maintained through our actions. Our papakāinga provide for hapū/whānau living, and nurture and support all life stages.
- Sustainable Living - Living as informed, responsible, and empowered kaitiaki, our reo, tikanga, kawa, taonga tuku iho, and mātauranga are valued, enhanced, and celebrated.
- Climate Change - Raukawa understand and proactively plan for the anticipated effects of climate change.
- Natural Hazards - Raukawa see that our kaitiaki and manaaki roles and responsibilities are key in the event of natural disasters and events occurring within our takiwā.
- Infrastructure - Within the Raukawa rohe, infrastructure developments and systems are well managed and supported to ensure the needs of our communities are met, whilst maintaining and enhancing the mana and mauri of the landscape/environment.
- Mining, Quarrying, Oil and Gas - Within the Raukawa takiwā, extractive industries are well managed and supported to ensure the cultural and environmental integrity of both the resource and the landscape are maintained and enhanced in all operations.
- Geothermal - yThe mauri and mana of these taonga are valued and enhanced. Raukawa mātauranga pertaining to geothermal resources is actively utilised in geothermal area protection, management, and utilisation, alongside western contemporary knowledge frameworks.
- Future Issues - Raukawa acknowledge and understand the concept of Te Ao Hurihuri, all in existence is in a constant state of motion. We believe the past provides firm and clear guidance for our tamariki/mokopuna in the future, however the future remains at all times unseen and unseeable.

Tapuika Environmental Management Plan 2014

Plan purpose

The Tapuika Environmental Management Plan (EMP) is an expression of:

- What we value
- What concerns us
- What outcomes we would like to see

The purpose of the Tapuika Environmental Management Plan is to:

- articulate our environmental issues, aspirations and priority actions
- guide Tapuika-led environmental projects
- enable more effective participation in Local and Central Government processes
- ensure that we are proactive, instead of reactive to environmental issues
- clarify our expectations with regards to consultation
- ensure that we work together to achieve positive outcomes

Priority issues of significance to Tapuika

Tapuika land use and development

There are opportunities to enhance Tapuika wellbeing associated with Māori Land, Commercial Redress Areas and Cultural Redress Sites.

Land use impacts on waterways

Certain land uses and activities have an adverse effects on the health of our land, groundwater aquifers, rivers and streams. This affects our own health, wellbeing and way of life.

Cultural heritage/Wahi Tapu

Sites of significance to Tapuika are at risk of damage or destruction, particularly on private land.

Capacity building

Currently, there is insufficient capacity and capability within:

- Tapuika to participate effectively in resource management processes.
- Councils to incorporate the interests and values of Tapuika into resource management processes and decisions.

Active involvement and participation

There have barriers to the active involvement and participation of Tapuika in resource management processes and decision making.

Recognition of Tapuika values and interests

There has been inadequate recognition and incorporation of Tapuika values and interests in freshwater management, particularly decision-making.

Sustainability of fish and shellfish stocks

At times too much fish and shell fish are taken.

Air discharges

Discharges from industrial processes, agricultural and horticultural operations can have an adverse impact on air quality and health, particularly near marae, kohanga reo, kura Kaupapa facilities and homes.

Opportunities for strategic relationships

There are opportunities for collaboration to achieve positive outcomes for all.

Land use impacts on the coast

Upstream land uses and activities have an adverse effect on the health of our coastal environment. Poor coastal water quality affects our health, wellbeing and way of life. At times, we are unable to gather food along the coast.

Aspirations

Expected outcomes for water – Ngā Whāinga

- Relationship of Tapuika with water is acknowledged
- Mauri of waterways is protected and enhanced
- Tapuika interests and values are reflected in freshwater management

- Tapuika is actively involved in resource management processes

Expected outcomes for land – Ngā take mātua

- Sites of Significance to Tapuika are recognised and protected
- Mauri of land and soil resources are enhanced
- Enable development of Tapuika Lands and access to customary resources
- Tapuika is actively involved in resource management processes

Expected outcomes for air – Ngā whāinga

- Mauri of air resources is valued and enhanced
- Tapuika is actively involved in resource management processes

Expected outcomes for the coast – Ngā whāinga

- Sites of Significance to Tapuika are recognised and protected
- Mauri of coastal resources is enhanced
- Tapuika leads by example regarding kōhi kaimoana practices
- Tapuika is actively involved in resource management processes

Expected outcomes for people – Ngā whāinga

- Tapuika is involved and empowered
- Tapuika values and interests are reflected in resource management decisions
- Greater collaboration for positive outcomes

Expected outcomes for treaty settlements

- Significance of Treaty Settlement Land is recognised
- Economic development opportunities with Commercial Redress Sites are explored
- The value and use of Cultural Redress sites and areas is enhanced

Expected outcomes for scheduled sites of significance – Ngā whāinga

- Recognition of importance and value of Scheduled Sites of Significance
- Physical and legal protection of Scheduled Sites of Significance

Ngāti Kea Ngāti Tūara Iwi Environmental Management Plan 2016

Plan Purpose

The purpose of this Iwi Environmental Management Plan is to introduce Ngāti Kea Ngāti Tuara and document our environmental goals and aspirations for the future. The Plan will also look at where we are today and what needs to be done to succeed in to the future. The basis for this plan is to express our rangatiratanga in order to exercise our kaitiaki roles and responsibilities within our rohe. It acknowledges and recognises the mana whenua of Ngāti Kea Ngāti Tuara and our

relationships with other entities. This is a living document and is inter-generational in acknowledging the past, providing relevance to the present and preparing us for the future.

Aspirations

Land

- The mauri of the land is restored, enhanced and protected for the future.
- As Ngāti Kea Ngāti Tuara restore and enhance the whenua we need to protect our native species and increase biodiversity of them all.
- Sites and areas of significance to Ngāti Kea Ngāti Tuara are protected.

Water

- The health and wellbeing of our waterways is restored and enhanced so that:
 - Water is clean enough for mahinga kai, drinking and swimming
 - Freshwater fisheries and customary resources are protected
 - Waterways can be accessed for customary use e.g. food gathering o Riparian margins, wetlands, lakes and mahinga kai resources are protected and restored
- There is enough freshwater for drinking, land use, recreational and cultural use, while sustaining associated ecosystems.
- To protect, restore and eventually provide sustainable management of the unique fisheries within the Ngāti Kea Ngāti Tuara rohe.

Geothermal

- Ngāti Kea Ngāti Tuara are actively involved in geothermal management and decision making.

Nga Tikanga Whakahaere Taonga o Ngāti Pikiao Whanui

Key Policies

- | | |
|---|---|
| <ul style="list-style-type: none"> • Raupatu • Waahi Tapu – Urupa • Taonga • Cultural Audit • Tribal Consultancies • Natural and Physical Resources • Land • Land Erosion • Water • Air • Parks and Reserves • Forest Resources | <ul style="list-style-type: none"> • Fishing – Traditional/Commercial • Property Development • Archaeological Investigation • Information and Research • Social Welfare • Health • Education • Housing • Employment • Justice • Taxation • Rates • Immigration |
|---|---|

- Mining
- Nuclear Energy

- Iwi Business Development

Plan Recommendation

- Housing and Papakāinga
 - Papakāinga developments should be encouraged as much as possible to enact the resettlement of our people as a matter of right, where this activity is been developed and a forum be established to facilitate discussion between the owners and the Council to enable the continuation of this development and any other development that may be effected in the future.
 - Papakāinga development should be considered a ‘permitted activity’ and not a discretionary activity in all zones because, of the undue restrictions p[placed on the development by Council rules. The time and added costs involved are not conducive to an expeditious, and the required outcome. It will be necessary therefore for submissions to be presented to Council to achieve this result.
 - Where contributions are to be made in respect of land used for this purpose Council should be made aware that this is a contradiction with the Treaty of Waitangi as such contributions for communal living on multiply owned Māori land should not be effected. Council should be made aware of this. If a submission is required then this should be done.

Aspirations for relationships

- Policy Development
 - Determine relationships between and within ourselves in whanau, hapu, Iwi and other Māori groups and organisations.
 - Assist in the formation of non-negotiable baselines for the protection of our rights and resources.
 - Provide for unified position in the face of Crown action.

Te Tūāpapa o ngā Wai o Te Arawa - Te Arawa Cultural Values Framework - Te Arawa Lakes Trust

Purpose

The purpose of this Framework is to provide a holistic and values-based foundation for the management of the Te Arawa Lakes and surrounding land. This has been achieved by identifying and articulating Te Arawa values, in a form that is easy to understand and apply. This Framework has been developed for Te Arawa and TALT, first and foremost. It has also been developed for Councils and the wider community

Objectives

- Recognition of Treaty Settlement outcomes. This means that:
 - The legislative requirements associated with statutory acknowledgements are adhered to.
 - Protocol agreements are honoured, resulting in constructive and enduring working relationships.
- Progress towards a genuine Treaty partnership with local and central government. This means:
 - Te Arawa values, interests and intergenerational knowledge are reflected in central and local government plans, programmes, processes and decisions.
 - Working in a more focused and efficient manner.

- A working relationship that is genuine, collaborative and enduring.
- Agreed processes are in place to ensure effective working relationships between TALT and Te Arawa hapū and Iwi.
- Te mā o te wai e rite ana kia kite i ngā tapuwae ā te kōura. The quality of the water is such that you can see the foot steps of the koura.
- Land and freshwater planning and management:
 - Affords greater priority to the natural limits of the Lakes; lands; and, freshwater that feeds into the Lakes.
 - Recognises the values and interests of mana whenua.
 - Recognises the intergenerational knowledge and experience of mana whenua.
 - Values the role of Te Arawa as a Treaty partner.
 - Values the role of TALT as Lakebed owner.
 - Encourages collective responsibility for the care and use of land and water.
- Restore and enhance the health and diversity of ecosystems and habitats in and around Te Arawa Lakes. This includes:
 - Enhancing and creating wetlands and Lake riparian habitats.
 - Enhancing ecological corridors within and across Lake catchments.
 - Enhancing mahinga kai / kai roto stocks.
- Take a targeted approach to improving the habitats in and around Te Arawa Lakes. This includes prioritising efforts in areas that are culturally significant to Te Arawa hapū and Iwi and/or have high ecological value.
- No further degradation or loss of wetlands and significant Lake riparian habitats around the Lakes and their catchments.
- Revitalise and utilise Te Arawa cultural knowledge and practices in relation to native fauna and flora.
- Reduce the risks and impacts of biological threats (e.g. disease and pests) on our Lakes, native flora and native fauna, through:
 - Surveillance monitoring.
 - Increased public awareness, particularly water users.
 - Continued management of existing threats.
 - Rapid response to new threats.
- Recognition of the culture and traditions of Te Arawa hapū and associated with their ancestral lands, water, sites, waahi tapu, and other taonga.
- Protection of Te Arawa cultural knowledge and practices from exploitation or inappropriate use.
- Enable Te Arawa hapū and iwi to:
 - Undertake cultural practices.
 - Reinstate traditional activities.
 - Strengthen and celebrate whakapapa connections in relation to the Lakes.
- TALT has an effective and enduring Resource Management Unit.

- Inspire and develop our next generation of hunga tiaki within resource and environmental management.
- Increased capacity and capability of TALT and Te Arawa hunga tiaki to:
 - Ensure Te Arawa values and interests are recognised and provided for by others, particularly Councils.
 - Influence positive outcomes for Te Arawa, our Lakes and taiao.
 - Enable more whānau members to be more actively involved in restoring the health and wellbeing of our Lakes and our taiao
- Te Arawa beneficiaries make up 50% of the team working on the Rotorua Te Arawa Lakes programme, at any time.
- Te Arawa whānau, hapū and iwi are prepared for, and resilient to, the effects of climate change on, and around the Te Arawa Lakes.
- Recognise and value Te Arawa intergenerational knowledge and experience living with natural hazards.
- Protect and honour sites, areas and landscapes of cultural significance located on, and around, Te Arawa Lakes.
- Recognise and celebrate Te Arawa cultural heritage and identity.
- Avoid Lake structures in culturally sensitive areas.
- Manage proliferation of structures on Te Arawa Lakes, particularly within high density areas.
- Enhance access to Te Arawa Lakes for recreation and cultural practices,
- Promote and provide for structures that:
 - Enable shared use.
 - Mitigate cultural, spiritual and/or cumulative impacts.
 - Are located and designed appropriately.
 - Are safe to use and not hazardous for cultural practices.
 - Provide multiple benefits e.g. ecological, recreational, cultural.
- Ensure that TALT is able to be financially sustainable and able to recover the cost of staff time and expertise to process resource consent applications and, where needed, prepare cultural impact assessments.

Ngāti Rangiwewehi Iwi Environmental Management Plan 2012

Plan Goals

- Cultural Wealth
- Spiritual Health
- Technologically Savvy
- Environmental Sustainability
- Political Enlightenment
- Legal Context

- Economic Viability
- Social Well-Being

Plan Objectives

- Whenua: Lands and Areas of Significance
 - Land is protected and appropriate land use activities are encouraged.
 - Ecological corridors inter-connecting forest ecosystems are re-established
 - Places of significance and wāhi tapu are recognised and protected.
 - Habitat and natural resource restoration Wāhi tapu and cultural heritage protection Green technology is used where available and where feasible Sustainable land use is encouraged using three criteria (cultural, social and environmental).
 - Economic returns are assessed against tangible benefits to the surrounding community in general and Ngati Rangiwewehi in particular.
 - That land use activities that suit the land and climatic conditions are promoted (see Wai Maori Issues).
 - That livestock exclusion from waterways is encouraged (see Wai Maori Issues)
 - That all wetlands are protected.
 - The draining of wetlands will be opposed (see Wai Maori Issues).
 - That catchment-based integrated riparian management plans are promoted (see Wai Maori Issues).
 - That the ad-hoc use of chemicals or poisons near waterways are opposed (see Wai Maori Issues).
- Air: Nga Hau E Wha
 - Sites of significance as determined by Ngati Rangiwewehi are free from odour, noise, visual and other pollutants. ii. Ngati Rangiwewehi is proactively involved in the protection and management of the air resource, and participating in discussions locally, nationally and internationally on the impacts of climate change. iii. All energy sources are efficient and sustainable. iv. The life supporting capacity and mauri of air is maintained for future generations.

Tuhourangi Tribal Authority- Enhanced Iwi Environment Resource Management Plan

Plan Purpose

The main focus for this report, is the current health of the Puarenga River and the overall catchment. The Puarenga catchment includes lands and streams that feed into the Puarenga River and ultimately into Lake Rotorua. Whilst the health of the land and waterways is not good, remedial action for restoration will also be included for consideration.

Changes in attitude are taking place from local councils and the days of passive participation and paternalistic consultation are coming to an end. For the benefit of future generations, it is incumbent on the writer, due to his experiences, that one must be prepared for political resistance from individuals and authorities whom may seek to obstruct the truth. It is envisaged that Tūhourangi will be at the forefront of cultural and societal development, as we always have been. For a large part of the wealth and strategic direction of Rotorua can be attributed to Tuhourangi Whanui. Building blocks for our present have been left from our tūpuna. Let us add to that foundation in a positive and proactive manner so that the blocks to be added in the future will be sure of their foundation.

Aspirations

Identify areas of immediate concern

As the demand for expansion increases within Rotorua, more pressure will be placed upon tribal lands, whether they are sites of cultural significance, or land pertinent to the Tūhourangi people. Areas for immediate consideration can be gauged by current resource consent applications lodged through the Environment Court. Consultation by applicants whose commercial interests lie within Tūhourangi boundaries has already occurred. For example, Red Stag Timber and Processing Plant have already engaged with TTA Trustees regarding a renewal of their Resource Consent Application to continue spraying treated effluent onto land that forms part of the wider TPT settlement. This is a work in progress. The total catchment of the Puarenga Basin, which includes a number of tributaries that all merge at the Hemo Gorge, is also identified as an area of immediate concern. As this river system flows past the village of Te Whakarewarewa, water and sediment quality has been a constant area of concern for Tūhourangi. Independent scientific monitoring of the catchment at regular intervals will provide the necessary information that will enable the TTA to provide informed recommendations to appropriate authorities, if required. It is paramount that Tūhourangi maintain a strong voice in matters that will affect the health and well-being of our lands and waterways moving forward into the future.

Study of the Geothermal Field around the Whakarewarewa Village

Work is already underway in this field through GNS and it is envisaged that reports will be available to form part of the IMP. It must be noted however, that geothermal activity within Tūhourangi tribal boundaries is not limited to the valley of Te Whakarewarewa. Therefore, it is more than likely that geothermal research further afield may also occur and provision for more detailed exploration is a must for the TTA in order to sustainably manage such a resource. As the village of Te Whakarewarewa relies heavily upon geothermal activity, protection of this resource is of paramount importance to Tūhourangi and also the wider Rotorua community who also rely heavily upon the geothermal resource to entice tourists to our district. It is therefore in the best interests of all concerned, to not only being able to utilise this natural resource but to effectively manage and protect our ngāwha from overuse and exploitation. Partnerships with Government agencies and the TTA with workable memorandums will be the ideal outcome regarding the geothermal aspect of the IMP.

Identify record and protect culturally significant sites:

From an historical point of view, there are many stories regarding the lives and movements of our ancestors. How they lived, what they did, and what they considered sacred is more often than not recorded through our songs and stories that were handed down through the generations, which we as Tūhourangi, continue to keep warm. In order to achieve the goal set out in this heading, it will be necessary to hui as a tribe in order to capture, in more detail, such important information. At least one hui a Iwi is planned for this specific kaupapa, with another pencilled in if considered necessary by the Project Manager. It may be that enough information is captured during the one hui, with follow up visits by a researcher to those Kuia/Kaumātua, identified with such knowledge to share. The information will then be collated, edited and included in the IMP.

Identify and encourage the planning of riparian margins

The health of our waterways cannot be understated nor can poor water quality be ignored. It is acknowledged that a large number of riparian margins fall within lands that are private or administered by private land trusts or Māori land trusts. The TTA would first of all, like to encourage the planting of riparian margins on land that is administered through the various Government Departments that Tūhourangi have cultural connections to. Advice and guidance from BOPRC in relation to the implementation of this part of the IMP would be greatly appreciated. A timeframe to plan, action and complete this part of the task would be approximately six to eight months from September 2011.

Plan Purpose

The focus of this Plan is the health and wellbeing of the Waikato River. It is the river that links everything – not only the surrounding resources; the people that it sustains but also the past, the present and the future. This Plan advocates a more holistic and integrated approach to environmental management to reflect the Māori worldview of interconnectedness within, and between, the natural environment and ourselves. We all need to work together more, to take a shared interest in, and responsibility for, our environment. This Plan reflects the dual position of Te Arawa River Iwi – not only as protectors of the environment but also as land developers – for farming, forestry, power generation and tourism. While this is an environmentally-focused plan, one of the major drivers to change is our people – particularly our young people – getting them informed, engaged, involved, trained and empowered.

Te Taiao o Te Whatuoranganuku- The Environmental Resources of Whatuoranganuku - Ngāti Tamateatutahi- Ngāti Kawiti Hapū Environmental Management Plan

Plan Purpose

The basis for this plan is to express our rangātiratanga in order to exercise our kaitiaki roles and responsibilities within our rohe. It acknowledges and recognises the mana whenua of our hapū, our relationships through whakapapa with other hapū and iwi and our connection with other entities. This is a living document and is inter-generational in acknowledging the past, providing relevance to the present and preparing us as well as possible for our future. The plan articulates for local authorities the issues and aspirations of our physical and natural resources, providing guidance for the environmental sustainability of our hapū. This document will present local authorities with information for resource management and planning purposes by outlining environmental issues and opportunities of importance to Ngāti Tamateatutahi-Ngāti Kawiti. The plan affirms the mana whenua of our hapū, identifies our sites of significance and the intrinsic link with our Māori land entities. We are more than a general stakeholder or interest group. We are tangata whenua and a Treaty of Waitangi partner.

Aspirations/Goals

- Establish safe footpath access from Te Kura Kaupapa Māori o Te Rotoiti to Tamatea Street
- Continue and maintain our papakāinga land enhancement project
- Participate in decision-making and restore usage of traditional place names within the rohe
- Extend Wahanui urupa at Rotoehu
- Encourage māra kai on hapū land.
- Support local hapū to prepare iwi management plans
- Improve communication with key stakeholders
- Develop a hapū centre of excellence
- Improve hapū participation in resource management planning and development
- Sustainable development of geothermal resources
- Develop a marae emergency preparedness plan.
- Protect and enhance our whenua
- Build hapū capacity and capability
- Develop our natural resources sustainably

- Balance environmental and economic aspirations
- Manage hapū affairs to ensure the ongoing preservation of our land and cultural heritage.

Whakamarohitia ngā wai o Waikato (Te Arawa River Iwi Trust Environmental Plan 2021)

Plan Purpose

Te Arawa River Iwi Trust ('TARIT') has prepared this Environmental Plan ('Plan') to: articulate our strategic direction and supporting our affiliates in their role as kaitiaki of the Waikato River, its tributaries and the wider environment and to assert mana awa, mana whenua & mana whakahaere.

The focus of our Plan is the health and wellbeing of the Waikato River. It is the river that links everything – not only the surrounding resources; the people that it sustains but also the past, the present and the future. This Plan advocates a more holistic and integrated approach to environmental management to reflect our worldview of interconnectedness within, and between, the natural environment and ourselves. We all need to work together more, to take a shared interest in, and responsibility for, our environment. We all benefit if our land, rivers, streams and groundwater aquifers are healthy. This Plan also reflects the dual position of Te Arawa River Iwi – not only as protectors of the environment but also as land developers – for farming, forestry, power generation and tourism.

Plan Objectives

- Mana Tangata
 - Te Arawa River Iwi are provided with opportunities to be actively involved in resource management projects, processes and decisions relating to the Waikato River, its tributaries and environs.
 - The interests and values of Te Arawa River Iwi are acknowledged and reflected in resource management processes and decisions relating to the Waikato River, its tributaries and environs.
 - Te Arawa River Iwi are supported to lead, or be involved in, environmental projects relating to the Waikato River, its tributaries and environs.
 - Capacity is built within Te Arawa River Iwi in relation to resource management projects, processes and decisions.
- Mana Taiao
 - Te Mana o Te Wai is recognised in freshwater management, planning and decisions. This means that the:
 - a. first right to the water goes to the health of the waterbody; then,
 - b. second right to the water goes to the health of the environment; then,
 - c. third right to the water goes to the people.
 - An integrated and holistic approach is taken to restore and enhance the mauri of land, water and geothermal taonga to ensure that:
 - a. The health of the Waikato River, its tributaries and environs, including geothermal taonga, is not compromised as a result of land use and development.
 - b. The principle of interconnectedness or "ki uta ki tai" (from the mountains to the sea) is provided for.
 - c. Appropriate land use activities align with the capability of the land.
 - d. Water is clean enough for mahinga kai, drinking and swimming.

- e. Freshwater fisheries and customary resources are abundant and healthy.
- f. Waterways can be accessed for customary use e.g. food gathering.
- g. Ecological corridors for taonga bird and fish species are provided for.
- h. Riparian margins, wetlands, lakes and mahinga kai resources are protected, restored and enhanced
- Mana Mātauranga
 - Te Arawa River Iwi feel connected to their ancestral lands and waterways.
 - Te Arawa River Iwi customary knowledge and practices are protected, revitalised and passed onto the next generation.
 - Sites, areas and landscapes of cultural significance to Te Arawa River Iwi are:
 - a. protected from land use and development.
 - b. protected from, and resilient to, natural hazards, disasters and a changing climate.

(Draft) Te Arawa Wellbeing Compass (Te Tatau o Te Arawa)

People flourishing across all measures of wellbeing is a priority of the Te Arawa 2050 Vision.

To help meet this priority, Te Tatau o Te Arawa, with AUT and the University of Canterbury as research partners, is producing a Te Arawa values-based model for housing created with the wellbeing of people, culture and the taiao at its core. The Mauri Ora Housing Development Wellbeing Compass is undergoing some tweaking to fit Te Arawa requirements.

MAURI ORA HOUSING DEVELOPMENT WELLBEING COMPASS

TRANSITIONS TOWARDS:
RENEWABLE ZERO-CARBON ENERGY
REGENERATIVE ECOLOGICAL SYSTEMS
CIRCULAR ECO-ECONOMIES
COMMUNITY WELLBEING

WHAKA-ORA: HOLISTIC WELLBEING ACTIONS

KĀINGA-ORA: REGENERATIVE LIVING BUILDINGS & NEIGHBOURHOODS

- Local zero-carbon energy generation & storage, home &/or neighbourhood systems
- Living net zero or carbon-storing buildings with low embodied carbon materials
- Mana whenua & wai: local living green & blue building systems (living roofs, rain gardens, composting toilets, rain water storage, grey & black water treatment)
- Energy efficiency
- Quality building envelopes & indoor moisture control
- Papakāinga, multi-generational living & co-housing
- Compact development
- Biophilic design
- Māra kai & rongoā, food commons, urban orchards
- Cultural landscape markers & signage
- Development protections (larger ecological sites, food zones, or food & landscape units)

WHENUA-ORA | WAI-ORA: GREEN & BLUE ECOSYSTEMS

- Mana whenua, mana wai – enhancing the agency of land and waters, cultural landscape restoration
- Ngāhere, greens & community infrastructure (transport, recreation)
- Ecological regeneration – whenua & wai (plants, microorganisms, insects, animal species)
- Carbon sink infrastructures (carbon storage in living self-purifying systems, wetlands)
- Māra kai & rongoā, food commons (gardens & orchards)
- Blue-green infrastructure (soil infiltration (kūaka) & living green roofs & walls, rain systems, water cleaning (barrages & ponds), 'spunge' infrastructure (rain gardens, permeable pavements, swales, wetlands))
- Regenerative agriculture

PANEKE-ORA: ACTIVE & ZERO-CARBON MOBILITY

- Access to some papakāinga-based services
- Walkable, green neighbourhoods
- Active multi-modal transport
- Zero-carbon affordable public transport
- Zero-carbon vehicles

ŌHANGA-ORA: CIRCULAR BIO-ECONOMY

- Affordable zero-carbon energy
- Renewable bio-materials, low-toxin & low-carbon materials
- Local bio-economy production
- Zero-waste systems (circular design, design for disassembly, composting, upcycling, recycling)
- Affordable net zero-carbon regenerative housing, energy, water, food
- Living wage & life-work balance (justice, equity, wellbeing)

TANGATA-ORA: PEOPLE WELLBEING

- Biophilia & connection with taiao
- Social connection (papakāinga, marae, libraries, community gardens)
- Ōkaiptanga – culture & cultural landscape connection
- Accessible, equitable neighbourhood systems: health, education, justice
- Neighbourhoods designed for safety
- Child-centred & age-friendly neighbourhoods



