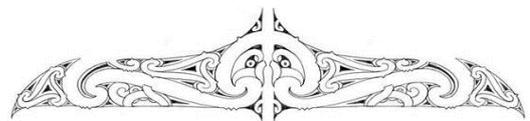




# Aspirational Plan 2012

*Horahia o mata ki a Meremere  
Tuahiahi*



**SmartGrowth Combined  
Tangata Whenua Forum**

# WHAKATAUAKI

Kia tu pakari ai tatou

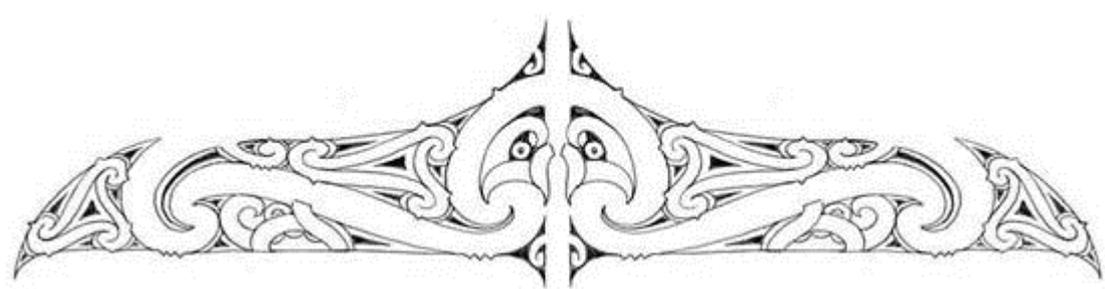
We are responsible for ensuring the rangatiratanga of the hapū and iwi (tangata whenua values, principles, traditions and customs) are taken into account and maintained throughout implementation of the SmartGrowth Strategy.

We support future hapū and iwi growth management and development needs.

## NGĀ KUPU WHAKAMARAMA

### MO TE TOHU

The Combined Tangata Whenua Forum logo was developed in response to tangata whenua establishing a voice in SmartGrowth in 2003. The logo draws inspiration from the crashing of the waves on the rocky shores of Mauao, Mount Maunganui, an ancestral icon for Tauranga Moana. The analogy is of permanence, resilience and stability of iwi and hapū in the wake of dynamic natural and cultural forces.



# CONTENTS

CONTENTS.....	3
MIHIMIHI .....	4
BACKGROUND.....	5
NGĀ PEPEHA ME NGĀ KĪWAHA.....	8
NGĀ WĀWATA Ā MUA .....	11
RARANGI TOHUTORO .....	14

# MIHIMIHI

E papaki kau ana nga tai ki Mauao

I whakanukunukuhia

I whakanekenekehia

I whuia reretia a Hotu

He Wahinerua ki te wai

Ki tai wiwi, ki tai wawa

Tihei mauriora, ki te whai ao, ki te ao marama

He honore ki te Atua, he maungarongo ki runga i te mata o te whenua, he whakaaro pai ki ngā tangata katoa. He mihi ki tō tātou kaihangā, hei manaaki, hei oranga mō ā mātou i ngā wa katoa. Ka huri nga whakaaro ki a ratou kua hoki ki tua o te arai, nga tini wairua kua wheturangitia, kua haere ki te putahitanga o Rehua, ki te huihuinga o Te Kahurangi. No reira, moe mai, moe mai, haere atu ra. Kia piki te ora, kia piki te kaha, kia piki te maramatanga kia tātou. Ko tēnei te mihi rangatira kia koutou katoa.

Anei ngā moemoea, ngā wāwata hoki o ngā hapu me ngā iwi, ōtira, ngā poutokomanawa o tēnā, o tēnā o ngā marae mō te huarahi i mua i a tātou. Ahakoa nga pikinga me nga hekenga, ko tēnei te ara mō mātou, he ara mo ngā whakatipuranga kei te haere mai.

No reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Nā te Tiamana, Combined Tangata Whenua Forum

Karora Te Mete (Carlo Smith)

# BACKGROUND

## Who are we?

Tangata whenua of the western Bay of Plenty - Mai Ngā Kuri a Whareī ki Otamarakau, have occupied the area for dozens of generations. Great migration waka were attracted to this area, its fertile soils, rich sea resources and forests. Early Ngamarama kin groups, Tainui, Te Arawa, Takitimu and Mataatua descent groups all came to Tauranga and made this their home. They constructed huge pa, villages, camps, gardens, burial grounds, utilised fishing and shellfish gathering areas and explored great forests.

Over generations, times of war and peace, an enduring relationship with the land, the waters, forests and special places was formed and continues today. There has been momentous social change in the last 180 years, with the arrival of the first Europeans. The introduction of new technology, literacy, plants, knowledge saw great advances and prosperity. This was tempered by the outbreak of diseases, war, loss of land and colonisation. The western Bay of Plenty was not immune to the war. The Waikato war in 1863 preceded confrontation between British and local warriors a year later, and the subsequent confiscation of lands and resources and subjugation and colonisation process.

Today there are some 15,000 resident tangata whenua members, some 24 marae (ceremonial centres), at least seven iwi and more than 25 hapū.

The social and political structure of tangata whenua is diverse, dynamic and. Traditional community leadership of chiefs and elders, together with specialists, political leaders. Religious leaders play a smaller role than in the past, however, the traditions of Christian rituals, ceremonies and conventions still play an important role in tangata whenua life.

The Treaty settlements facilitate a new wave of sophisticated and diverse arrangements in management and governance of resources.

In this environment, the Combined Tangata Whenua Forum (CTWF) is a collective of iwi and hapū representatives with interests in the western Bay of Plenty (Tauranga City and Western Bay of Plenty District). Membership is determined by Tauranga City Tangata Whenua Collective and Te Kōmiti Māori. The CTWF is supported by a Tu Pakari advisor and policy advisors of three territorial authorities.

## **Purpose of the plan**

This plan has been prepared to assist the Combined Tangata Whenua members respond in a meaningful and consistent manner to a range of proposals, activities, policy directions and strategies and plans in the western Bay of Plenty. The home base is the SmartGrowth Strategy which addresses growth and urban development however there are many things that are beyond or not addressed in the strategy.

## **How was the plan developed?**

The plan was developed in two stages. The first was an intensive and interactive facilitated workshop of Combined Tangata Whenua Forum members on the 10<sup>th</sup> September 2012. The second stage was a review of key iwi strategic documents, iwi management plans and feedback from iwi and hapū members. This plan was adopted on [insert date, 2012]

## **Our aspirations of the recent past and present**

We found ourselves in a time of sophistication, complexity and uncertainty. We do not have the simple choices of yesteryear. We know that in the 1970s life was simpler.

We wanted to get a trade and a job, move to the City and build a house, buy a car, learn English and get School C, get married and have kids, have a good time. So many things were decided for us.

These days we are looking for employment, and many are finding it in Auckland, Hamilton, Wellington and Christchurch and Australia. We want our children to stay at school, get a certificate or a degree. The convention of marriage is often a ritual of the past but our people still want companionship, and fill every part of our day with things to do. Technology and media influence all aspects of our lives. We want to heavily influence local government and resolve our historical Treaty breaches.

We want to preserve our culture, protect our natural environment and take the positive and enhancing opportunities of modern society with us into the future.

## **Our aspirations for the future**

We want to live as Māori, as tangata whenua of the land and sea. We want to continue to learn about ourselves and new arrivals, welcome them to our special area, build lasting relationships built on equality, fairness, justice and diversity. We will own and adapt the traditions and culture of our ancestors

to meet the challenges of the future. This will involve preserving and protecting our special places, enhancing the quality of water and the environment.

We want to actively participate as people of the community and the World. This will be facilitated by active involvement in local government, co-governance of natural resource management and creating business opportunities.

There will be a role for all ages young and old. We will work together for a common good and enjoy good health and a high standard of living.

# NGĀ PEPEHA ME NGĀ KĪWAHA

This section looks at traditional pepeha (proverbs) that may guide aspirations in the future. These pepeha were often used to guide decisions and activities. These pepeha and kīwaha are from or often used in the western Bay of Plenty.

## ***Horahia o mata ki a Meremere Tuahiahi***

*Cast your eyes to Venus , the evening star*

*Nā ngā patupaiarehe*

## ***He ora te whakapiri, he mate te whakariri***

*In unity we live, divided and angry we fall*

## ***Toitu te marae o Tāne, toitu te marae o Tangaroa, toitu te iwi.***

*Through the sustenance of the land and the sea, the people will prosper*

## ***Ko au te pātiki, ko te pātiki ko au.***

*I am the flounder, and the flounder is me*

*Nā Hori Tupaea*

## ***Kei runga te kōrero, kei raro te rahurahu***

*Above is the discussion, below is the meddling.*

## ***Tangaroa piri whare***

*The house of Tangaroa has no walls, meaning beware of gossip as it travels and also fruits of labours can have wide benefits.*

**Kia mahara ki te he o Rona**

Remember Ronas mistake, a warning to those who dare to provoke the Gods

**Ka tika whakamuri**

**Ka tika whakamua**

With matters back of house sorted, things in front will go smoothly

**Tauranga Moana**

**Tauranga Tangata**

**Ko Rauru ki tahi e**

Tauranga the sea, Tauranga people, we are of one voice like Rauru ki tahi

***He whaititiri ki te rangi, Ko Te Arawa ki te whenua.***

As thunder is in the heavens, Te Arawa is upon the land

***E kore e piri te uku ki te rino***

As dried clay falls away from iron, so shall outside influences drop away and  
your Māoritanga be revealed

***Kia mau me te manaaki a tonu i te manu o te tangata Māori hei oranga mo  
ngā uri whakatupu.***

Nā Nga korero whakahiahia o Ngaiterangi me Ngāti Pukenga

***Ahakoā te nui o nga ngaru o te moana, ka pakaru e te ihu o te waka.***

No matter how huge the waves of the ocean, they will be overcome and  
broken by the sharp prow of the waka (canoe)

***Ko te wāhi tapu, he wahi o mua me inaianei. Kei rotoi te Matauranga a o tatou tupuna. Nga tohu tika no ngā wāhi tapu e whaia tu matou ke ena kōrero taonga me mau me a o tātou tupuna kua wehi atu ra.***

Nā Nga korero whakahiahia o Ngaiterangi me Ngāti Pukenga

***Ka hinga te tete kura***

***Ka ora te tete kura***

***Kia mau nga taonga tuku iho***

As one frond dies, another will rise to take its place

Hold on to the treasures passed down to us

Nā Ko te tiro tiro a mua a Ngāti Ranginui

***Kia teretere te ata haere***

Make haste, slowly – consider matters carefully and with determination

Na Maungapohatu Bidois

***Nau te rourou, naku te rourou, ka ora ai te iwi.***

With your basket and mine, the people will be sustained

***Ka pū te ruha, ka hao te rangatahi.***

The old net is cast aside, while the new net goes a-catching.

# NGĀ WĀWATA Ā MUA

	<b>Te Tiriti o Waitangi</b>	<b>MANA</b>	<b>WHANAUNGATANGA</b>	<b>AHI KAA</b>	<b>KAITIAKITANGA</b>
<p>CULTURAL</p> <p><b>Te kawa me te tikanga</b></p>	<p>Early, meaningful and fully informed consultation is a prerequisite to a partnership and working in good faith</p> <p>The partnership is based on mutual understandings and goodwill to enhance the wellbeing of our people in the community.</p> <p>We are shown in a positive light by media.</p>	<p>Customary and traditional practises and associations are practised.</p> <p>We listen to and respect our kaumatua and pakeke</p> <p>We are role models for our youth.</p>	<p>Wide and broad relationships and networks facilitate enhancement of our well-being.</p> <p>We celebrate our diversity and our shared identity in unity (kotahitanga)</p> <p>We will educate our people, and others regarding our special relationships and perspectives with the environment and between ourselves.</p> <p>We embrace and welcome new arrivals to our land and acknowledge their ancestors.</p>	<p>Great awareness of tangata whenua identity - Strong Marae, visual connections to harbour, mountains, rivers,</p> <p>Our marae will continue to be a turangawaewa e, safe place for our people and grow to meet our future needs. We will have new marae to meet the growing population.</p>	<p>Protecting our ancestral places of significance is a priority.</p> <p>We will revere our wāhi tapu and special places.</p> <p>We will support our whanau and hapū attaining and using their customary rights.</p>
<p>SOCIAL</p> <p><b>Te mauri me te ha o</b></p>	<p>We seek fairness, equality and justice in all social programmes and</p>	<p>Safe, healthy environment for our children</p>	<p>Multi-lingual and fluent in te reo Māori</p> <p>We have transport mode</p>	<p>Multiple housing options – papakainga meet both</p>	<p>The indigenous and statutory right of Tangata Whenua to exercise Kaitiakitanga</p>

	<b>Te Tiriti o Waitangi</b>	<b>MANA</b>	<b>WHANAUNGATANGA</b>	<b>AHI KAA</b>	<b>KAITIAKITANGA</b>
<b>te tangata, o te hapori</b>	initiatives.  Equity of resource and service distribution	Water is an essential resource for sustaining life. It's mauri and spirit is inseparable and intertwined  Our people are well educated and strong in their tikanga and reo.	links between our kainga and kura and mahi and our recreation/sports  We have strong relationships with other ethnicities.	lifestyle and lifecycle needs  A dedicated whare wānanga for Tauranga Moana.  Our rangatahi will have a voice in our future and all our mahi.	over taonga including retention of land in tangata whenua ownership is supported.
<b>ENVIRONMENTAL</b>  <b>Te taiao</b>	Co-governance and management of natural resources	Protect and maintain the mauri of the environment – maintaining and enhancing the kaimoana and nursery fishery stocks, mahinga kai  We have effective strategic planning at a local and national level	Integration of Tangata Whenua Plans with statutory plans and strategies  We regularly discuss issues amongst ourselves and have a strong united voice.	Our hapū have capacity to engage in processes and activities that manage and protect and enhance the environment.  We are managing the pace and rate of change in our environment.	Use of Maturanga Māori in the assessment and management of environmental resources  We are finding and implementing better ways to manage stormwater and wastewater consistent with our tikanga and kawa.
<b>ECONOMIC</b>  <b>Nga hua o te mahi</b>	Completion of our Treaty Settlements.  Access to	Full employment with satisfying jobs	Iwi and hapū are drivers in regional economic collaboration both in the rural and urban context.	Retention and utilisation of our lands and resources for	Manage the relationship between population and resources available.

	<b>Te Tiriti o Waitangi</b>	<b>MANA</b>	<b>WHANAUNGATANGA</b>	<b>AHI KAA</b>	<b>KAITIAKITANGA</b>
	economic opportunities	No more Māori land lost, retention of our cultural assets.		the well-being of Tangata Whenua.  We are investing in our ourselves.	We have deep and broad understandings of our environment.
<b>POLITICAL</b>  <b>Te mana me te rangatiratanga</b>	We have 50 % representation – more Māori seats and Councillors  We are Inter-dependent and strive for Mana Motuhake.	Our leadership through a collective Voice and setting the agenda is second to none.  We are involved at all levels of decision-making	The left hand and the right hand know what they are doing  Our connections to other geographies facilitates iwi joint ventures.  We have great respect between our iwi and hapū.	People on the ground are informed and involved.  We are investing in the long-term and leveraging a range of benefits for our people.  We are balancing the economic benefits of the PORT activities with preserving and enhancing our harbour resources.	Partnerships between Tangata Whenua, the Crown and local authorities provide for the practical exercise of Kaitiakitanga.

# RARANGI TOHUTORO

<b>1</b>	SmartGrowth –Strategy and Action Plan (pages 97,98) and other sections (pages 44, 47, 50, 57, 62, 67, 73, 93, 153, 155, 167,	2007
<b>2</b>	Ko te tirohohia a mua a Ngāti Ranginui.	Dec 1997
<b>3</b>	Voices Ngā Korero Whakahiahia o Ngāiterangi me Ngāti Pukengā- Western Bay of Plenty/Tauranga	1999
<b>4</b>	Ngāiterangi Iwi Resource Management Plan, Western Bay of Plenty/Tauranga	1995 -
<b>5</b>	Te Runanga o Ngati Pukenga. Ngati Pukenga he m@takite.	No date
<b>6</b>	Te Awanui: Tauranga Harbour Iwi Management Plan	2008
<b>7</b>	Mason Durie. A Framework for Considering Maori Educational Achievement.	2001
<b>8</b>	Tauranga Youth Development Team. Nga Toko Taiohi o Tauranga Moana	No date
<b>9</b>	'Youth want more say in city's future'. Sun Live	May 2012