

RANGITĀNE O MANAWATŪ

ENVIRONMENTAL MANAGEMENT PLAN

CONNECTING WHĀNAU ORA AND ENVIRONMENTAL MANAGEMENT



This page is intentionally blank.

First Edition

© 2021



Prepared by

Te Ao Turoa Environmental Centre

Published by

Best Care (Whakapai Hauora) Charitable Trust

PO Box 1341

140–148 Maxwells Line

Awapuni

Palmerston North 4412

New Zealand

This plan is the intellectual property of

Best Care (Whakapai Hauora) Charitable Trust.

KARAKIA

Karanga Karanga ki a Ranginui i runga nei

Karanga karanga ki a Paptūānuku i raro nei

He putanga ariki, he putanga tauira

Kia hora pai ai te ara kupu matua

Nā Rongomatane

Nā Rehua Kaiariki

Nā Tane Te Waiora, Tane Whakapiripiri, Tane Mahuta na Tanenuiarangi.

Ka puta ki nga hautapu a Tawhirimatea

Ki te whai ao

Ki te ao marama

Haumi e hui e

Taiki e.

Kei ngā tini mate kua wheturangitia

Haere ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki pamamao.

Ki te hononga wairua, ki te urunga mai o te kauheke.

Kauheke kaumatua

He Tīpua, He Taniwha.

Kei aku nui kei aku rahi

Kei aku rangatira e manaaki nei, e tiaki i te Taiao

Ko tēnei te reo whakamihi o Rangitāne o Manawatū.

Tēnā koutou katoa.



Figure 1: Rimu near the Manawatū Awa Walkway.

KUPU MAI I TE TUMUAKI WORDS FROM THE CEO



It is with great humility, after many years of continuing the traditions of our tupuna as kaitiaki of the environment, that we have developed our Rangitāne o Manawatū Iwi Environmental Management Plan.

There were many discussions around what kind of Korowai to weave the strands of our plan through and after much consideration we settled on the Korowai of Whānau ora as its outcomes underpin everything we are and do as Iwi. Its focus is on empowerment, what we can do for each other and to protect our environment for future generations as our tupuna did for us.

If we can implement and uphold the values of Whānau Ora then we have a chance to have a planet to be proud of in the future. Thus, we as Rangitāne have a significant and critical role as the Treaty partner to Councils to ensure our plan is fully implemented and adequately resourced by Councils to ensure Rangitāne o Manawatū Environmental Lore is upheld and given effect to. This plan is a living plan and will evolve as we respond to changes in this space.

I conclude by acknowledging and honouring Siobhan Karaitiana who authored our plan and who walks in a world that is dedicated to the betterment of our Environment embedded in Te Ao Māori.

Danielle Harris O.N.Z.M, LLB, PGDipBusAdmin

Chief Executive Officer

CONTENTS

KARAKIA	5
KUPU MAI I TE TUMUAKI WORDS FROM THE CEO	7
CONTENTS.....	8
HOAKETANGA PURPOSE OF AN IWI MANAGEMENT PLAN	9
Rangitāne o Manawatū Whakapapa.....	11
Mātauranga a Rangitāne	12
Rangitāne o Manawatū Whānau, Hapū, Iwi	14
Te Tiriti o Waitangi (Treaty of Waitangi).....	18
Te Ao Turoa Environmental Centre	20
Te Mana o te Wai.....	22
Our vision and values for the Manawatū.....	26
The Whānau Ora Framework.....	29
Next Steps	40



HOAKETANGA

PURPOSE OF AN IWI MANAGEMENT PLAN

Iwi/hapū management plans are planning documents that are:

- *recognised by an iwi authority*
- *relevant to the resource management issues of the region/district/rohe*
- *lodged with the relevant local authority.*

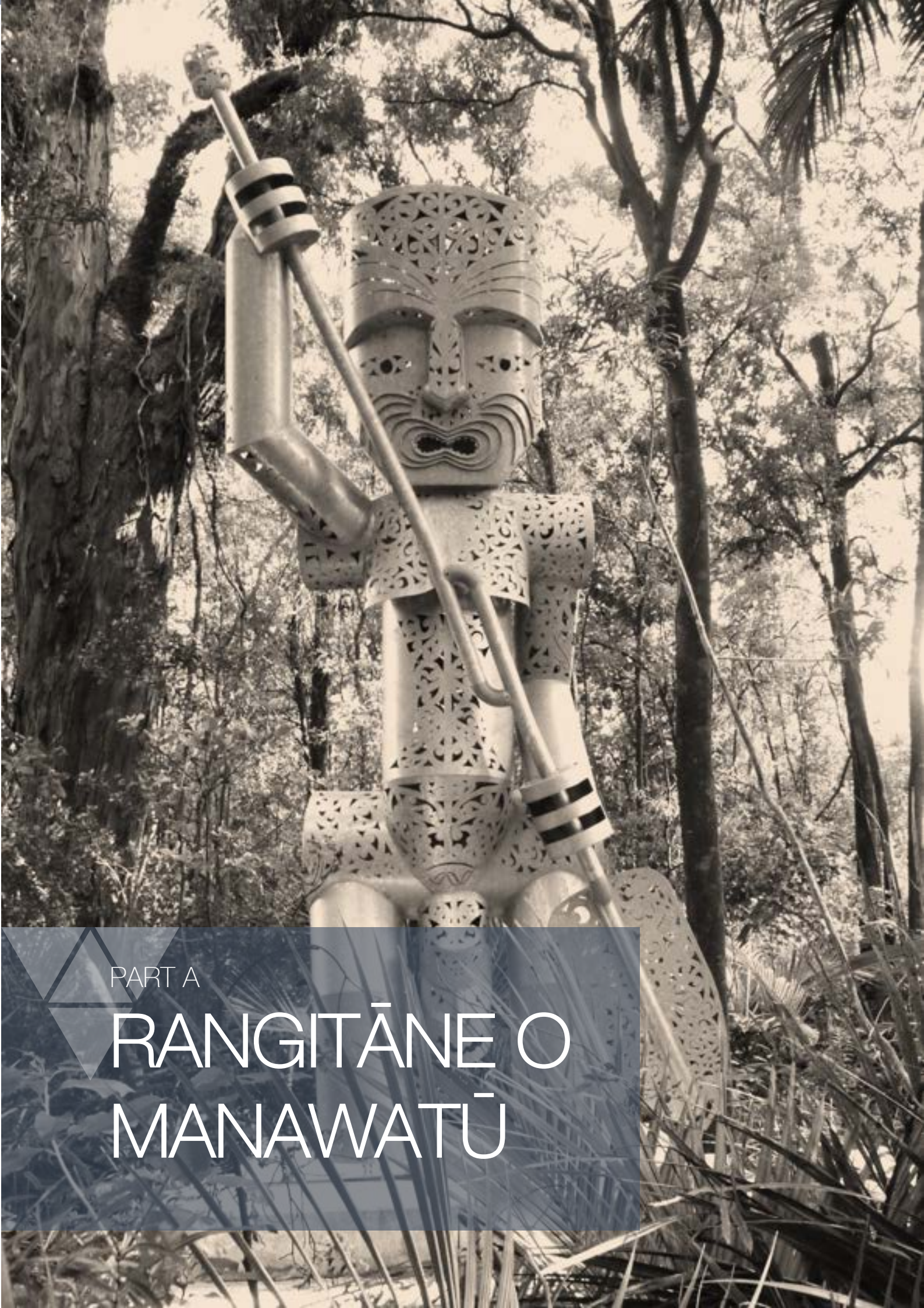
They must be taken into account when preparing or changing policy statement, regional and district plans. They are used by iwi/hapū to express kaitiakitanga.

This plan has been endorsed by Tanenuiarangi Manawatū Incorporated (Rangitāne o Manawatū Iwi Authority) and Rangitāne o Manawatū Settlement Trust.

This plan must be taken into account by Horizons Regional Council (HRC), Palmerston North City Council (PNCC),

Manawatu District Council (MDC) and Horowhenua District Council (HWC) when preparing and updating their respective regional or district plans. Detailed written assessment against Rangitāne o Manawatū EMP must be made by councils and council planners during these processes. Furthermore, this plan will provide a range of stakeholders with a high-level understanding of the priorities and responsibilities Rangitāne o Manawatū hold regarding their Kaitiakitanga within their rohe. Te Ao Turoa Environmental Centre are responsible for administering this plan. They can be contacted on tmi@rangitaane.iwi.nz or 06 353 1881.

Lodgement	Date	Signature
Horizons Regional Council		
Palmerston North City Council		
Manawatū District Council		
Horowhenua District Council		



PART A

RANGITĀNE O MANAWATŪ

RANGITĀNE O MANAWATŪ WHAKAPAPA

Ancestors of Rangitāne o Manawatū arrived in Aotearoa aboard the Kurahaupō waka over 30 generations ago.

Whatonga was a captain of the waka and is the eponymous ancestor whom the people of Rangitāne o Manawatū trace their lineage. He settled in the Heretaunga area (Hawkes Bay) and explored a large

part of Aotearoa. Rangitāne was the grandson of Whatonga whose descendants occupy the Manawatū and other areas of the lower North Island and the top of the South Island today.

Tini whetu ki te rangi, ko Rangitānenui ki te whenua

As numerous as the stars in the sky are the people of great Rangitāne upon the land



MĀTAURANGA A RANGITĀNE

Rangitāne o Manawatū worldview is based on the holistic principle that all elements are interrelated.

Every part of the environment is understood to have a common genealogy, descending from a common ancestor. The principle ancestors being Io Matua te Kore (the nothingness), Ranginui and Papatūānuku (Sky Father and Earth Mother). This genealogy places Rangitāne iwi as descendants of the environment they have inhabited for many centuries. It reinforces cultural identity and a deep connection to the land. This mātauranga links Rangitāne o Manawatū to the world creating an inseparable bond and a responsibility to protect the environment physically and metaphysically in its widest sense from misuse and further degradation.

Rangitāne o Manawatu have been mana whenua for hundreds of years, thus have a deep connection to life-giving land and waters of the Manawatū and an obligation to protect, enhance and restore the mauri for future generations.

MANAWATŪ AWA

At the turn of the 19th century Rangitāne and Rangitāne whānaunga held mana over nearly the entire drainage basin of the Manawatū River for many hundreds of years. Life centred around the Manawatū River, its tributaries, lakes and wetlands, which came to shape the worldview and values system of Rangitāne today. Thus the naming of the Manawatū River and its creation feature prominently in Rangitāne lore.

THE STORY OF HAUNUI A NANAIA AND NAMING OF THE MANAWATŪ RIVER

After Haunui moved to the west coast of the North Island, his wife Wairaka ran away with a man named Weku or Weka. Haunui set off in pursuit of the runaways who had gone southward along the coast. As Haunui followed them he named many of the rivers he had to cross on his journey. One morning he came to a river so cold, wide and deep that it made his breath stand still. He called it Manawa-tū, meaning still breath. Haunui overtook Weku and Wairaka at Pukerua Bay, after arriving at the summit of the Rimutaka Range he called upon his god Rongomai to return him to his home on the west coast.

THE STORY OF OKATIA AND THE CREATION OF THE
MANAWATŪ RIVER

In the distance past lived a totara tree growing on the slopes of Puketoi Range. This totara tree became possessed by a super natural being called Okatia. Under the influence of the spirit, the tree began to move gouging a large channel north-west. Before long it came to the Ruahine-Tararua Mountain Belt, the totara tree turned westward and hammered its way through the mountain chain breaking through, exhausted the totara tree meandered across the Mananwatū plains until it reached the Foxton river mouth and made its way out to sea.

RANGITĀNE O MANAWATŪ WHĀNAU, HAPŪ, IWI

Traditional entry to the Manawatū interior was gained by paddling and poling waka along the Manawatū Awa. At each major river bend, a permanent or seasonal village or pā existed within our history.^{1,2}

The awa linked hapū (family groups) together to form who we are, now known as Rangitāne o Manawatū. We are a collective of six different hapū. Hapū members work closely together and each hapū has a representative on the Rangitāne o Manawatū Settlement Trust. This collaboration forms one avenue of mandate for Rangitāne as an iwi authority.

The six hapū are listed below in no particular order. Their collective area of interest is pictured in Figure 1.

NGĀTI MAIREHAU (ALSO KNOWN AS NGAI TUAHURIRI)

Ngāti Mairehau, also known as Ngāti Tuahuriri, occupy the east bank of the Manawatū Awa from Fitzherbert to Linton, Tokomaru and Foxton. Whānau include the Hemara Hoterini, Hemara Haeana, Renata Ropiha and Te Ra.

NGĀTI TE KAPUARANGI

Ngāti Te Kapuarangi descend from the land surrounding the current city of Palmerston North. Ihaka Te Rangimauiora was one of the aristocratic gentlemen who took an active part in tribal issues during the 1860's major land acquisition period in the Rangitāne o Manawatū District. He often identified himself as Ngāti Te Kapuarangi (a hapū offshoot of Ngāti Hineaute). It is from this man that we get the name of Ihaka Street in Palmerston North City. Many of his descendants are found across the Tamaki Nui a Rua (Danniverke), Pahiatua, and Manawatū region. Present day whānau include the whānau of Fitzgerald, Whaiapu, Tataurangi, Mitchel and Duncan.

¹ Taylor & Sutton (1999). Inventory of Rangitāne Heritage sites in Palmerston North City, 1999. Palmerston North City Council.

² Tanenuiarangi Manawatū Inc (1999). Rangitāne Mahinga Kai Project. Palmerston North.

NGĀTI HINEAUTE

Ngāti Hineaute occupy the banks of the river between Te Apiti and the present city of Te Papaoiea. One of the leading men of this hapū at the time of the land acquisition by the Crown was Te Peeti Te Awe Awe, whose statue stands in Te Marae o Hine (the Square) which was once the pā site of Rakaumau. Rakaumau was one of the many children of Hineaute, and from his four wives come the families named below and others. The descendants of Ngāti Hineaute are now almost innumerable and spread widely. Other leading men of the day who took an active interest in the settlement of Palmerston North were Taitoko Te Matai, Kerei Te Panau, Hoani Meihana Te Rangiotu, Huru Te Hiaro, Te Hirawanui Kaimokopuna, Manahi Paewai, Horomona Paro to mention a few. Their family interests were recognised in the establishment of the Hokowhitu Reserves.

Present day whānau of Ngāti Hineaute include the whānau of Te Awe Awe (Larkins), Walker, Apatari, Kopu, Moffatt, Paki, Anderson, Tamihana, Karaitiana, Wirihana, Fitzgerald, Whaiapu, Tamati, Kawana, Te Rangi, Tataurangi, Mitchell and Paewai.

NGĀTI RANGITEPAIA (ALSO KNOWN AS NGĀTI RANGI)

Ngāti Rangitepaia occupied the west bank of the river from the vicinity of the city of Te Papaoiea to the mouth of the Oroua River. A principal man of this hapū at the time of the land acquisition by the Crown was Hoani Meihana Te Rangiotu, after whom the village of Rangiotu was named after his passing. This was previously known as Oroua Piriti. Present day members include the whānau of Te Rangi, Te Awe Awe (Larkins), Tamati, Kawana, Durie, Jury, Te Ra, Manawatū, Paewai, Ratima and Matai.

NGĀTI RANGIARANAKI

Ngāti Rangiaranaki occupy the banks of the river between Te Apiti and Te Papaoiea, sharing the land with Ngāti Hineaute. A leading man at the time of the land acquisition was Te Hirawanui Kaimokopuna. Present day whānau include Karaitiana, Wirihana Tamati, Kawana, Te Rangi, Fitzgerald, Tataurangi, Mitchell and Paewai.

NGĀTI TAUIRA, A RANGITĀNE – NGĀTI APA HAPŪ

Ngāti Tauira occupy the area from the mouth of the Manawatū Awa to the mouth of the Rangitikei Awa up to the source of the Oroua Awa. This hapū is an interesting mix of both Rangitāne and Ngāti Apa. The chieftains of this hapū, at the time of the signing of the Treaty of Waitangi, were Hamuera Te Raikokiritia, Te Hanea and Te Auahituroa.

Ngāti Tauira and Ngāti Apa often fought over the abundant food resource that was the Taonui Basin. As often is the case with iwi and hapū groups who clash, peace was brought about through inter-marriage. In the late 19th Century Kawana Ropiha (Chief of Ngāti Tauira) married Mererikiriki the first (Rangitepaia) and produced Mererikiriki (Tohunga o Te Wairu Tapu). Whānau include Tamati, Kawana, Te Panau, Kingi, Ranginui, Mathews, Paki, Rawhiti, Tiako, Marumarua to name but a few. Many of the families are widely spread now but those Rangitāne Ngāti Apa associations are celebrated.



Figure 2: The collective area of interest of Rangitāne ō Manawatū's six hapū.

TE TIRITI O WAITANGI (TREATY OF WAITANGI)

Rangitāne o Manawatū filed their treaty settlement claim, Wai182, on December 20th 1990. After a long and testing journey finally settled in 2016.

The Rangitāne o Manawatū Claims Settlement Act (2016) has set the scene for a post treaty settlement journey for the iwi. The following writing is taken from the Settlement Act, detailing the apology made by the Crown for historical injustices.

“The Crown recognises the struggles of the ancestors of Rangitāne o Manawatū in pursuit of redress and justice for the Crown’s wrongs and makes this apology to Rangitāne o Manawatū, to their ancestors and to their descendants.

The Crown is deeply sorry that it has not always lived up to its obligations under the Treaty of Waitangi in its dealings with Rangitāne o Manawatū and unreservedly apologises to Rangitāne o Manawatū for its breaches of the Treaty of Waitangi and its principles.

The Crown sincerely apologises for the cumulative effect of its acts and omissions which left Rangitāne o Manawatū virtually landless. The Crown greatly regrets that on a number of occasions it failed to protect Rangitāne o Manawatū interests when purchasing land in their rohe. By 1866 Rangitāne o Manawatū had been alienated from many of their traditional kainga, taonga and wāhi tapu, and were left with insufficient reserves. Despite the efforts of Rangitāne o Manawatū to retain and reacquire these lands, many have been lost forever. The Crown is deeply remorseful about the lasting sense of grievance its acts and omissions have caused Rangitāne o Manawatū.

The Crown profoundly and deeply regrets that over the generations the Crown’s breaches of the Treaty of Waitangi undermined the social and traditional structures of Rangitāne o Manawatū, and compromised the autonomy and ability of Rangitāne o Manawatū to exercise its customary rights and responsibilities.

The Crown deeply regrets its failure to appropriately acknowledge the mana and rangatiratanga of Rangitāne o Manawatū. Through this apology and by this settlement, the Crown seeks to atone for its wrongs and begin the process of healing.

The Crown looks forward to re-establishing its relationship with Rangitāne o Manawatū based on mutual trust, co-operation, and respect for the Treaty of Waitangi and its principles.”

Users of this Iwi Management Plan should take the time to become familiar with the following two documents, they form the foundation upon which this Environmental Management Plan is set upon.

1. The full Deed of Settlement which forms the basis for the Rangitāne o Manawatū Settlement Claims Act (2016) found at:
<https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/rangitane-o-manawatu/rangitane-o-manawatu-deed-of-settlement-documents/>
2. A set of statements of association for each of the statutory acknowledged lands and waterways relating to Rangitāne o Manawatū cultural redress within the Deed of Settlement found at:
<https://www.horizons.govt.nz/HRC/media/Media/Iwi%20and%20Hapu/Rangitane-o-Manawatu-Statutory-Acknowledgements.pdf>

TE AO TUROA ENVIRONMENTAL CENTRE

Te Ao Turoa Environmental Centre, which is part of Tanenuiarangi Manawatū Incorporated Rōpū, contribute to honouring and upholding kaitiakitanga on behalf of Rangitāne o Manawatū.

They work to promote the health and wellbeing of people, the environment, wāhi tapu and taonga by forming positive relationships and partnerships with local councils, governmental agencies, private developers, the community, and a range of other stakeholder. Te Ao Turoa Environmental Centre undertake ecological and cultural monitoring projects; restoration of waterways through planting, weed and pest control, and plastics in waterways reduction initiatives; they engage in planning processes including local policy review, town planning, and resource consenting.

Te Ao Turoa Environmental Centre is closely linked to Best Care (Whakapai Hauora) Charitable Trust, Te Hotu Manawa o Rangitāne o Manawatū Marae, Kia Ora FM 89.8, Rangitāne o Manawatū Settlement Trust, Rangitāne o Manawatū Cultural Trust, Rangitāne o Manawatū Investment Trust, Rangitāne o Manawatū Hapū, Rangimārie Marae and Motuiti Marae. Te Ao Turoa Environmental Centre are the publishing organization of this plan, responsible for its implementation. With support from Kahu Environmental, the center developed a means of identifying and measuring outcomes

sought by Rangitāne using the Whānau Ora Framework. The iwi are privileged and honoured to use such a framework which was co-created by one of our esteemed Rangatira Sir Mason Durie (Rangitāne, Ngati Kauwhata, Ngāti Raukawa).

PART B

TE MANA O TE WAI



TE MANA O TE WAI

In 2020, the Government updated the National Policy Statement for Freshwater Management 2020 (NPS-FM). This new NPS-FM brings Te Mana o te Wai to the forefront of freshwater decision making.

Te Mana o te Wai is the fundamental concept underpinning the NPS-FM, and the NPS-FM directs all aspects of freshwater management to give effect to it. The NPS-FM requires councils to actively involve tangata whenua (including in decision making) in determining the local approach to giving effect to Te Mana o te Wai. This involvement is required to be meaningful and sincere as contemplated by Te Tiriti o Waitangi. It is also required according to the Rangitāne o Manawatū Treaty settlement Act 2016.

Every territorial and regional authority must include objectives, policies, and methods in its plan to promote positive effects, and avoid, remedy, or mitigate adverse effects (including cumulative effects), of development on the health and well-being of water bodies, freshwater ecosystems, and receiving environments. In doing so, they must adopt an integrated approach, ki uta ki tai, as required by Te Mana o te Wai, recognising the interconnectedness of the whole environment, from the mountains and lakes, rivers, lagoons, estuaries to the sea, and recognise interactions between freshwater, land, waterbodies, ecosystems, and receiving environments.

The NPS-FM requires authorities to use the best information available at the time and take all practicable steps to reduce uncertainty.

In this Iwi Management Plan we detail our Rangitāne Te Mana o te Wai statement and freshwater values.

Figure 3: Ahimate Reserve, Spring kōanga bonfire: Rangitāne Pā and old clean fill site restored and celebrated in the traditional manner by lighting a bonfire to welcome spring/the Māori new year.



WHAT OUR STATEMENT SAYS

Our Te Mana o te Wai statement identifies:

- the area it applies to
- a statement from Rangitāne o Manawatū describing what Te Mana o te Wai means in our location.

WHERE OUR STATEMENT APPLIES

Manawatū Catchment Freshwater Management Unit, which includes:

- the Manawatū Awa
- coastal lakes
- their catchment, tributaries and connections, including groundwater, wetlands and lagoons.

TE MANA O TE WAI IN THE MANAWATŪ – OUR TE MANA O TE WAI STATEMENT

The most significant quality that flows through wai is mauri. The mauri is generated throughout the catchment and is carried through the connected tributaries, groundwater, wetlands and lagoons. It is the most crucial element that binds the physical, traditional and spiritual elements of all things together, generating, nurturing and upholding all life, including that of Rangitāne o Manawatū. The health and well-being of Rangitāne is inseparable from the health and well-being of wai. The Manawatū

Awa, its catchment, tributaries and connections, wetlands and lagoons are taonga and valued for the traditional abundance of mahinga kai and natural resources.

OUR OBJECTIVE ABOUT TE MANA O TE WAI

1. Land and freshwater within the Manawatū will be managed in a way that gives effect to Te Mana o Te Wai by:
 1. Protecting and restoring the mauri of the Manawatū Awa and coastal lagoons, their tributaries and connections so they can again physically, traditionally and spiritually sustain Rangitāne by ensuring:
 - the quality and quantity of water is sufficient to support all species that would be expected to be present in that place, including plants, birds, aquatic insects, molluscs, kōura and fish
 - rivers and streams have sufficient room on their flood plains to express their natural character, including changing course and connecting to wetlands
 - waterbodies have natural rhythm, geomorphology, hydrology and character

- mahinga kai species and freshwater resources are healthy, resilient, abundant, and safe to harvest and eat.
2. Recognising and providing for the relationship of Rangitāne o Manawatū with their waters by ensuring:
 - Rangitāne o Manawatū are enabled to undertake their kaitiakitanga duties, including decision-making, management, restoration and monitoring
 - Rangitāne o Manawatū can meaningfully exercise their mana whakahaere
 - Rangitāne o Manawatū cultural practices and tikanga tuku iho can be carried out, shared with the community and passed on to future generations, for example rāhui
 - the mātauranga of Rangitāne o Manawatū is recognised, its development and transmission is provided for.
 3. Recognising water as an interconnected whole by ensuring:
 - ephemeral and permanent waterways, from the smallest creeks, puna and wetlands to the largest lakes, groundwater bodies, rivers and coastal waters are provided for

- when providing for social, economic and cultural well-being (2c), the way water is taken and disposed of is integrated.

2. To give effect to Te Mana o te Wai, all management of fresh water in the Manawatū FMU shall prioritise:
 1. firstly, the health and well-being of waterbodies and freshwater ecosystems, and the ability of mana whenua to uphold these
 2. secondly, the health and well-being of people interacting with water through ingestion (such as drinking water, water for essential washing and cleaning (but not its disposal) and consuming harvested resources) and immersive activities (such as harvesting resources and recreation)
 3. thirdly, the ability of people and communities to provide for their social, economic and cultural well-being, now and in the future.

OUR VISION AND VALUES FOR THE MANAWATŪ

The essence of our vision for the Manawatū FMU is captured within our Te Mana o te Wai statement.

We require collaboration with Horizons to create SMART³ objectives for our vision that appropriately reflect engagement with the rest of the community. We must also collaborate on a timeframe for achieving that vision, one that reflects the journey required to restore the mauri in the Manawatū to health, and the urgent need to do so.

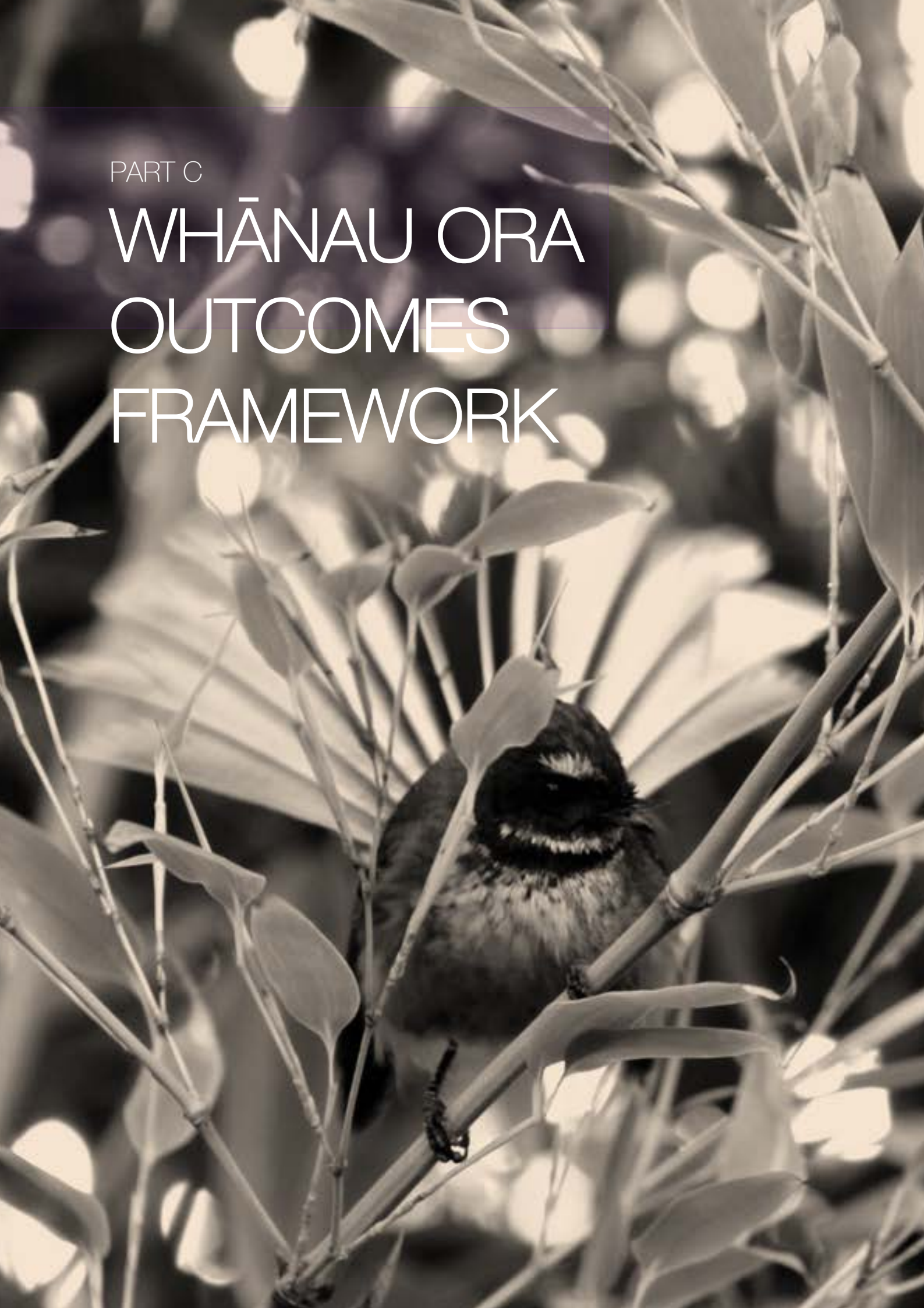
We have developed a set of values and a map of where in the catchment these values relate. We have decided not to share this within this plan at this stage as we first wish to understand how our Te Mana o te Wai statement, our request for collaboration around a vision will be managed.

The types of values we think are important for inclusion in the One Plan and other district plans are:

Value	Description
Taunaha	Taunaha are named landmarks claimed by right of discovery, by identifying the various land-marks with parts of the chief's body or that of his offspring, title to those areas are fixed and acknowledged through generations. Outcomes could include identifying whānau who whakapapa to the Taunaha, the aspirations of whānau are captured, access is provided to the Taunaha, a contemporary marker is created for each Taunaha.
Pā	Pā are the fortified villages of our ancestors where we identify our mana with mahi toi or appropriate markers. The immediate surrounding environment includes places where we collected resources on a day-to-day basis. Outcomes for Pā could include restoration of traditional resources, habitat, access, markers, and water quality outcomes.
Tauranga waka	Tauranga waka are appropriate places to launch water-craft. Our awa traditionally has many. Outcomes could include appropriate water depth is promoted/created, our people are trained to safely use the Tauranga waka and have appropriate access rights. Wai is safe to access.
Pā tuna	Pā tuna are places where we would catch or store prized tuna varieties or individuals. Outcomes could include enhanced tuna stocks, habitat and access.
Mahinga kai	Mahinga kai are our seasonal food gathering places. The quality, resource diversity, abundance, safety and health of stocks could shape outcomes.

³ SMART objectives are Specific, Measurable, Achievable, Relevant, and Time bound.

Ara	Ara are traditional pathways our ancestors took through swamp lands that may or may not have been lost. Their presence, recreation and useability are considerations for us.
Lost waterbodies	Too many of our traditional waterways have been lost. We wish to identify them and work towards recreating pockets in appropriate places.
Wāhi tapu	Wāhi tapu have strict tikanga around them. We are working to identify all of our wāhi, why they are tapu, and what the tikanga is around them. We expect we will be able to create outcomes and attributes around our wāhi tapu.
Recreation	Our people have bathed and enjoyed our wai for centuries. We wish to restore the ability to do this safely through improving water quality.
Wai ora	Wai ora are our cleansing waters, they should be healthy, safe to access and all species who should be there are present.
Drinking water	Groundwater provides drinking water to some of our people. The health of our pepi (babies), hapū māmā and our people in general must be protected from unhealthy levels of nitrate pollution. In particular, we wish to recognise and avoid the effects of blue baby syndrome and the elevated risk of developing bowel cancer.
Pā harakeke	Pā harakeke are specific types of mahinga kai with specific tikanga.



PART C

WHĀNAU ORA OUTCOMES FRAMEWORK

THE WHĀNAU ORA FRAMEWORK

Whānau Ora simply translates to “family health.” The philosophy is based on a set of consistent whānau-focused outcomes, and is a framework for assessing the success of projects and directing project actions.

Whānau Ora was created in response to the recognition that standard ways of delivering social and health services was not working and outcomes particularly for Māori, were not improving. In 2010 Whānau Ora was launched as an innovative approach to supporting wellbeing and development.

STRUCTURING THE RANGITĀNE O MANAWATŪ ENVIRONMENTAL MANAGEMENT PLAN

In 2015 a Whānau Ora Partnership Group made up of six Iwi and six Crown representatives was established. This group provided a strategic oversight of Whānau Ora and advised the Minister for Whānau Ora. The Whānau Ora Outcomes Framework, agreed by the Whānau Ora Partnership Group, is the principle measurement for indicating success. The framework sets out seven principal outcomes that can be applied in any setting, to achieve improvements over the short, medium and long-term. Rangitāne o Manawatū mātauranga understands that health and wellbeing are intrinsically based on holistic and sustainable management of resources; thus the aspiration to deliver the Whānau Ora

Framework within planning, merging the contemporary health and resource management disciplines, was born.

FRAMEWORK OUTCOMES

Whānau ora allows for iterative decision-making with outcomes that support an indigenous world view. The approach moves away from focusing on crisis and deficit language, to supporting aspirations. The seven principal outcomes are described below that were developed as part of the framework.

Whānau Ora is being met when whānau are:

- self-managing and empowered leaders;
- living healthy lifestyles;
- confidently participating in te ao Māori (the Māori world);
- participating fully in society;
- are economically secure and successfully involved in wealth creation;
- cohesive, resilient and nurturing; and
- responsible stewards for their natural and living environments.

“Rather than trying to understand what’s the matter with you, we’re more interested in what matters to you.”
— Sir Mason Durie, Massey University

The Whānau Ora Outcomes Framework is applied in this Environmental Management Plan to ensure environmental management in the Rangitāne o Manawatū rohe is holistic in definition and design, has a positive impact on lifestyles and ecosystems, and can be easily tracked and monitored. The

National Policy Statement for Urban Development (NPS-UD) was released in 2020. Contained within is a focus on the ability to meet housing needs and throughout this process enable Māori to express their cultural norms and traditions, in particular tangata whenua aspirations and values in line with the principles of Te Tiriti o Waitangi and Rangitāne o Manawatū Settlement Act (2016). The provisions in the NPS-UD we refer to are detailed below.

Objective 1: New Zealand has well-functioning urban environments that enable all people and communities to provide for their social, economic, and cultural wellbeing, and for their health and safety, now and into the future.

Policy 1: Planning decisions contribute to well-functioning urban environments, which are urban environments that, as a minimum:

- (a) have or enable a variety of homes that:
- (ii) enable Māori to express their cultural traditions and norms; and

Policy 9: Local authorities, in taking account of the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) in relation to urban environments, must:

- (a) involve hapū and iwi in the preparation of RMA planning documents and any FDSs by undertaking effective consultation that is early, meaningful and, as far as practicable, in accordance with tikanga Māori; and
- (b) when preparing RMA planning documents and FDSs, take into account the values and aspirations of hapū and iwi for urban development; and
- (c) provide opportunities in appropriate circumstances for Māori involvement in decision-making on resource consents, designations, heritage orders, and water conservation orders, including in relation to sites of significance to Māori and issues of cultural significance; and
- (d) operate in a way that is consistent with iwi participation legislation.

We also provide a traffic light assessment within the Framework on how well we think councils are achieving the outcomes we are seeking.

Score	Effect status
	Plan doesn’t give effect to outcomes
	Some progress toward outcomes
	Plan seeks to achieve outcomes



RANGATIRATANGA SELF-MANAGING AND EMPOWERED LEADERS

Tino rangatiratanga is absolute sovereignty and self-determination, having ownership, rights, control of Rangitāne lands, waters, and taonga. Article Two of the Treaty guarantees Rangitāne tino

rangatiratanga, which is fundamental to Rangitāne wellbeing. Outcomes to achieve Tino Rangatiratanga in the current context within Environmental Management are described and reflect next steps for Rangitāne. Outcomes and priorities will change over time to reflect the journey Rangitāne o Manawatū are undertaking to fully achieve and regain Tino Rangatiratanga within the Manawatū.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Rangitāne o Manawatū (RoM) exercise Tino Rangatiratanga by collaborating in planning and governance within the rohe of RoM.	Councils resource RoM as its Treaty Partner to participate meaningfully and early in Plan Change processes.				
	Councils resource RoM adequately to give effect to the outcomes in this Plan.				
	Plan Changes by design are responsive to RoM priorities.				
	10 year plans are responsive to RoM priorities.				
	RoM have a representative on Council Environmental committees.				
	RoM contribute to the choice of hearing panel members; panel members must be skilled in te mana o te wai and understand the Māori worldview.				
	Rangitāne tikanga is understood and incorporated into Council practice and plan changes.				
	RoM are supported to plan for and co-manage reserve areas and the Manawatū River under co-governance agreements.				

RoM are aware of their interests in natural resources and have a clear idea of their opportunities, rights and responsibilities.	RoM representatives have a role in technical design teams as cultural advisors for Council projects of priority to RoM. These roles are resourced.				
	RoM participate in 3 waters governance and technical decision-making processes.				
	Regional Policy statements, Plan Changes and consent assessments give effect to the International Treaty for Climate Change “The Paris Agreement” or COP21.				
	Impacts on any of the following will be reduced, mitigated and offset using robust scientific method and offsetting principals, in consultation with RoM.				
	Permanent streams				
	Ephemeral and temporary waterways				
	Indigenous wetlands				
	Exotic dominated wetlands; and				
	All indigenous biodiversity and indigenous vegetation.				
	Impacts on RoM wāhi tapu are reduced, mitigated and offset as decided by RoM. Policy is developed to support this concept.				
	All notification preclusion clauses relating to RoM are removed from Council Plans.				
	Rangitāne o Manawatū Accidental Discovery Protocol is included in all earthworks consents and when paddocks are turned over.				
	Cultural harm and appropriation by tourism operators working in significant cultural landscapes in minimized through consultation requirements.				



HAUORANGA LEADING HEALTHY LIFESTYLES

Hauoranga outcomes are dedicated to ensuring that the physical and spiritual health of whānau is provided for and is integrated within resource management; that whānau can safely access the landscapes and waters that their tupuna once could; that they can practice their culture and provide for their tikanga.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau are able to support their hinengaro, wairua and physical wellbeing.	Shared use pathways, bus routes, schools, employment hubs, and natural spaces link in a safe and integrated manner.				
	Appropriate areas around streams, the Manawatū River and within the Tararua and Ruahine Ranges are developed for recreation in partnership with RoM.				
	RoM and whānau are supported to undertake Karakia and other aspects of tikanga such as place tapu and rāhui, for projects of significance to them within their rohe.				
Whānau have access to and can safely interact with wai, whenua, taonga, and wāhi tapu.	E.coli, nitrogen, phosphorus, sediment runoff and plastic pollution are reduced to levels that protect contact recreation, ecological communities and cultural health across Manawatū Region.				
	Whānau can sustainably harvest mahinga kai in sufficient quantities, and that kai is free from the risk of contracting gastric disease across the entire RoM rohe.				
	RoM are supported by Council to access and restore wāhi tapu held in private ownership and on inaccessible Council holdings.				



KOTAHITANGA PARTICIPATING FULLY IN SOCIETY

Whānau need access to warm, dry, affordable housing and quality education to be able to participate fully in society and reach their potential. Environmental Management should be outcomes led.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau can afford to buy and rent houses, in locations that allow them to fully interact within the community.	Develop greenfield housing in partnership with RoM. It must restore ecology, give access to new green spaces, public transport, recreation, shared use pathways and education and health facilities.				
	Councils work with RoM to identify the level of housing demand for Māori in Palmerston North and how they can support Māori into safe, healthy housing.				
	Councils supports the creation of affordable housing for communities and whānau by requiring reduced and mixed section sizes and allowance of subsidiary dwellings.				
	Housing is developed in appropriate areas that are safe from natural hazards, avoiding areas within 100 m of the Manawatū River, 20 m of streams, and avoiding areas adjacent to the coastal area.				
	Papakāinga housing is included in the district and regional plan as a permitted activity provided all standards are met.				
Whānau can access quality education that is fully responsive to whānau priorities and whānau values.	RoM and schools are supported with resources and personnel to explore Rangitāne values around para kore, ecology, and environmental science.				
	Councils are familiar with the RoM education plan and support its implementation.				



TUAKIRITANGA CONFIDENTLY PARTICIPATING IN TE AO MĀORI

Whānau wellbeing is strengthened by exploration of Māori values and participation in Māori social networks. The contribution of signage, art and information by RoM contributes to the visibility of te ao Māori and te reo Māori in the wider community.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau are secure in their identity as Māori and actively participate in activities and events that celebrate their cultural make up.	A space is developed in partnership with RoM that is dedicated to Māori use including physical activity, kapa haka, pūrākau, building waka, mahi toi, teaching and training.				
	Te Ao Maori events such as ahurei, waka ama, moko tini, kapa haka, spring kohanga bonfire are developed and celebrated.				
	Event planning in Palmerston North City seeks advice from RoM, partners where appropriate and is responsive to RoM values.				
	Council rules support the building of more Rangitāne Marae.				
Māori Language and RoM history is visible and celebrated in the wider community.	Te Reo is included in signage or replaces English.				
	Councils prioritise signage, information boards and mahi toi within recreation areas to share RoM values and relationships with the land and waterways.				
	Councils work in partnership with RoM to identify original place names, values, significant site sand tupuna names as projects progress.				



PŪKENGĀ RAWA

ECONOMICALLY SECURE AND SUCCESSFULLY INVOLVED IN WEALTH CREATION

Māori economic development is traditionally viewed alongside, rather than separate to, Māori social and cultural development. Whānau Ora is consistent with this view. Māori economic development has an intergenerational outlook with long term planning horizons, thinking future generations. A future focus implies building a sustainable economy and ensuring that it is accompanied by environmental health and cultural integrity.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau business leaders are innovative, entrepreneurial and successful.	Enable education and business opportunities by revitalising natural areas. Remove barriers to natural areas to collect seeds, medicinal plants, kai and rongoā for private and economic purposes.				
	Grants are developed to enable all land owners to transition to regenerative agriculture and sustainable business ventures.				
	A Māori procurement policy is developed by Councils in partnership with RoM.				
Whānau are able to actively participate in a sustainable economy.	Whānau are enabled through district and regional plans to utilise open-space areas for indigenous restoration, community solar projects and to grow māra/vegetable gardens.				
	The green spaces for māra, indigenous plants, fruit trees, and solar opportunities is mapped.				
	Replace synthetic fertilizers with green waste/compost, biosolids, wastewater, and animal manure. This approach lends itself to social enterprise development and new local business opportunities.				



PĀPORITANGA
COHESIVE, RESILIENT AND NURTURING

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Local Food Resiliency	Council invest in mapping food availability on fruit and nut trees accessible to the public within Palmerston North.				
	Councils support the inclusion of fruit and nut trees on public reserves and in restoration across the Manawatū.				
	Councils partner with RoM to provide ongoing support for RoM pataka kai.				
	Kai Forests are encouraged that support access to traditional food.				
Emergency response and natural disaster resiliency	Councils support RoM marae to further develop their emergency response systems and enable their delivery, recognising that Māori are the best service providers for Māori.				
	RoM have a representative on Council emergency response teams, training, and delivery. This person can then help develop RoM emergency response systems and training.				
	Rangitane hold a chapter in civil defence and emergency plans.				



TIAKI TAI AO

RESPONSIBLE STEWARDS OF THEIR LIVING AND NATURAL ENVIRONMENTS

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau exercise Rangitānenuirawa and kaitiakitanga over their natural environment and waterways, protecting the environment for future generations.	There is a formal cultural monitoring framework in place for freshwater monitoring that is properly resourced and enables a whānau and RoM-based response.				
	Set pollution limits for all key stream pollutants, including phosphorus, nitrogen, sediment, <i>E.coli</i> and plastics to protect safe access to mahinga kai and the recovery of mahinga kai species.				
	All fish barriers are systematically removed, all new stream and river works require fish passage installation in consultation with RoM.				
	Fund basic conservation initiatives in indigenous bush remnants and the Manawatū River corridor, such as weed and pest control. Landowners adjacent must take responsibility for the river corridor.				
	RoM are supported to express kaitiakitanga by undertaking conservation initiatives in significant areas recognised under RoM Treaty Settlement.				
	Indigenous planting projects should use ecologically and culturally sourced seed and incorporate traditional plant species used for rongoā and RoM customary use.				
	Appropriate soundscape and lightscapes are required in new projects and upgraded in existant projects to protect taonga in natural and cultural areas, in consultation with RoM.				
	RoM fish plan is recognised and provided for.				

Mauri is the life force of all living and non-living things. Excess use, damage or contamination to the environment will affect the mauri that it possesses.	Councils develop their understanding of Mauri. A full and thorough assessment on the impact of mauri is required for all resource consents and plan changes. These assessments must be reviewed or undertaken by RoM. The assessment must take into account the following principles.				
	Users of natural resources must protect AND enhance the mauri of the area. Tikanga requires users to leave the environment better off than what it initially was.				
	Streams and rivers need room to move. Stop banks and fences require widening and streams need revegetating. Re-naturalisation restores the mauri/life force of waterways.				
	Full assessment of mātauranga Māori undertaken by a qualified individual in consultation with RoM is required alongside western science to support plan changes.				
	Ensure Palmerston North wastewater is removed from the Manawatu River, that it is treated to the highest possible standard and disposed of in a way that is culturally suitable.				
Ki uta ki tai is a whole-of-landscape approach, understanding and managing interconnected resources and ecosystems from the mountains to the sea.	No new quarries alongside the Manawatū River are approved and existing quarries are phased out over time.				
	RoM and Council work collaboratively to structure plan for future growth and appropriate use of local landscapes by employing ki uta ki tai.				
	Existing indigenous wetlands require priority funding and protection in partnership with RoM.				
	Wetlands of scale need developing in partnership with RoM, in regionally strategic locations to protect urban and rural water quality and provide for biodiversity.				
	Develop biodiversity restoration and implementation plans for each major tributary of the Manawatū River within the RoM rohe.				
	Establish forest and wetland nodes within all urban suburbs to treat stormwater.				

NEXT STEPS

Whānau Ora and Te Mana o te Wai has immense untapped potential to guide the way the Manawatu Region use resources.

If employed holistically and authentically, the integration of Whānau Ora and Te Mana o te Wai into Regional and District planning can provide a pathway to achieve wider strategy and goals. A whānau ora lens is best for everyone, with healthy, wholesome communities at its heart.

This plan will be reviewed as Rangitāne resources allow and will focus primarily on ensuring the outcome areas and giving effect to outcome areas are up to date with Rangitāne priorities. A traffic light assessment will also be undertaken upon each review. A baseline assessment is provided using a traffic light system above. As Rangitāne look forward, next steps focus on implementation, where Rangitāne must choose where to focus their limited resources. Local and Regional Councils have an overdue responsibility to invest in partnership with Rangitāne, this Environmental Management Plan will hopefully provide a guide as to how to go about this investment.





© 2021