



## Rangitāne o Manawatū

RONGOTEA PLAN CHANGE

**TO** TE KĀPITI TRUST: DUNCAN AND SUSIE CHEETHAM

**FROM** TE AO TUROA ENVIRONMENTAL CENTRE

**DATE** 2022-07-27

**SUBJECT** RANGITĀNE O MANAWATŪ TE MANA O TE WAI AND WHĀNAU  
ORA ASSESSMENT OF THE RONGOTEA PLAN CHANGE

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**Approved By**

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Chief Executive Officer

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## Background

We (Te Ao Turoa Environmental Centre) contribute to upholding kaitiakitanga on behalf of Rangitāne o Manawatū iwi (Rangitāne). We promote the health and well-being of our people, the environment, wāhi tapu and taonga by forming positive relationships and partnerships with local councils, government agencies, private developers, and the wider community. Our environmental centre undertakes ecological and cultural monitoring projects, restoration of waterways through planting, weed and pest control, and plastics in waterways reduction initiatives, and we engage in planning processes, including local policy reviews, town planning and resource consenting. We are part of Best Care (Whakapai Hauora) Charitable Trust, which includes a collective of health services run by our iwi.

Kāhu Environmental is an environmental planning and kaupapa taiao consultancy that has been engaged to provide expert kaupapa taiao advice and support us to deliver this memo.

Rangitāne ancestors arrived in Aotearoa aboard the Kurahaupō waka over 30 generations ago. Whatonga was a captain of the waka and is the eponymous ancestor whom we, the people of Rangitāne, trace our lineage. He settled in the Heretaunga area (Hawke's 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. At the turn of the 19th Century, Rangitāne and Rangitāne whānaunga had held mana over nearly the entire drainage basin of the Manawatū Awa for many hundreds of years.

Life centred around the awa, its tributaries, lakes and wetlands, which came to shape the worldview and values system of our iwi today.<sup>1,2</sup> Our worldview is based on the holistic principle that all elements are interconnected. Ecosystems within our environment rely on many elements, both physical and spiritual, at many scales to function effectively. When one part of that system is interrupted, disturbed, or impacted, Te Ao Māori becomes imbalanced, affecting its functionality, which in turn influences the health and well-being of that environment and us as people.

Whakapapa (our genealogy) and mātauranga Māori (our traditional and contemporary knowledge) inform our understanding of and connection to the environment. Every part of the environment has a common genealogy descending from a common ancestor. The principal ancestor is Io Matua Te Kore (the parentless one), who existed in Te Kore (the realm of potential being). Then descended Ngā Pō (the many nights), Ranginui, and Papatūānuku (Sky Father and Earth Mother). The separation of Rangī and Papa by their children brought forth Te Ao Mārama (the world of light in which we live).

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<sup>1</sup> McEwen, J.M. (1986). *Rangitāne: A tribal History*. Reed Books: Auckland.

<sup>2</sup> *Wai 182, Rangitāne o Manawatū*. Tanenuiarangi Manawatū Incorporated Office of Treaty Settlements.

This whakapapa places us as descendants of the environment they inhabit. It reinforces our identity and a deep connection to our lands.

This mātauranga links us to the world, creating an inseparable bond and a responsibility to protect the environment from misuse. We have affirmed mana whenua for hundreds of years, thus have a deep connection to the life-giving resources of the land and waters of the Manawatū area. Kaitiakitanga is the inherent obligation and responsibility we have as tangata whenua of this area, to nurture and protect, restore, and enhance the mauri of our environment for future generations.

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.<sup>3,4</sup> 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.<sup>5,6</sup>

Our Ngāti Tauira hapū occupies the area from the mouth of the Manawatū Awa to the mouth of the Rangitikei Awa up to the source of the Oroua Awa, which includes the Rongotea area. 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 is often the case with iwi and hapū groups that clash, peace was brought about through intermarriage. In the late 19th Century, Kawana Ropiha (Chief of Ngāti Tauira) married Mererikiriki the first (of Rangitepaia, another Rangitāne hapū) and produced Mererikiriki (Tohunga o Te Wairua 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, however our Rangitāne-Ngāti Apa associations are still celebrated.

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<sup>3</sup> Taylor & Sutton (1999). *Inventory of Rangitāne Heritage sites in Palmerston North City, 1999*. Palmerston North City Council.

<sup>4</sup> Tanenuiarangi Manawatū Inc (1999). *Rangitāne Mahinga Kai Project*. Palmerston North.

<sup>5</sup> Treaty of Waitangi Claims: Wai 182 the Manawatū Claim. Retrieved on June 1st, 2021 from <https://www.tmi.maori.nz/Treaty.aspx>

<sup>6</sup> Rangitāne o Manawatū: Deed of Settlement documents (2021). Retrieved on June 1st, 2021 from <https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/Rangitāne-o-Manawatū/>

## **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 management. 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 authority, in this case Manawatū District Council, must include objectives, policies, and methods in its district plan to promote positive effects, and avoid, remedy, or mitigate adverse effects (including cumulative effects), of urban 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 the following text, we detail our Rangitāne Te Mana o te Wai statement and freshwater values associated with the Rongotea Plan Change area, and what they mean for the Rongotea Plan Change.

## **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:
  - a. Protecting and restoring the mauri of the Manawatū Awa and costal 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.
  - b. 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.

- c. 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:
- a. firstly, the health and well-being of waterbodies and freshwater ecosystems, and the ability of mana whenua to uphold these
  - b. 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)
  - c. thirdly, the ability of people and communities to provide for their social, economic and cultural well-being, now and in the future.

## Our freshwater values associated with Rongotea Plan Change area

Policy 2 of the NPS-FM describes the need to identify and provide for Māori freshwater values. Table 1 details Rangitāne o Manawatū freshwater values associated with the Rongotea Plan Change area and what an appropriate design response would be.

*Table 1: Rangitāne o Manawatū freshwater values.*

Value	Description and design response
Mahinga kai	Mahinga kai are our seasonal or permanent food gathering places. The promotion of mahinga kai quality, resource diversity, abundance, safety and health of stocks must be provided for as part of any subdivision development. In particular, appropriate mahinga kai resources should be incorporated into wetland and riparian restoration and stormwater wetland treatment areas.
Lost waterbodies	Too many of our traditional waterways have been lost. We wish to identify them and work towards restoring them in appropriate places. Identification should be holistic and consider our mātauranga (traditional knowledge), the presence of soil indicators, as well as more

	common hydrological and wetland vegetation indicators.
Pā harakeke	Pā harakeke are specific types of mahinga kai with specific tikanga that we would like included in the reserve design.
Kainga kōraha	Wilderness places where our people stay when hunting and gathering mahinga kai in areas far from their permanent settlement. Rongotea should be considered a kainga kōraha as our people are spread far and wide now. A shelter in the design of a whare in the reserve area would meet our kainga kōraha values. Our people and the people of Rongotea would be able to practice mahinga kai collection and processing in a place that was comfortable, protected from the elements and created a space in line with our tikanga.

## What this means for Rongotea

We have developed a set of recommendations that respond to the Rangitāne o Manawatū Te Mana o te Wai objective:

1. Rongotea urban development prioritises the protection and restoration of mauri whereby the drainage/stream and wetland area (hydric soils and water accumulation areas) is incorporated into the reserve area, fenced from stock and seeded with native plants. It is celebrated as an important natural feature.
2. The farm "drains" are recreated to have natural character, meanders and is sufficiently buffered so it connects to a floodplain containing wetland area.
3. Rangitāne mahinga kai (including pā harakeke and kainga kōraha) values are recreated.
4. Stormwater from the new urban growth area is treated through wetlands and an attenuation pond so ensuring the quantity and quality of wai is sufficient to support Rangitāne o Manawatū taonga. We are comfortable that this treatment wetland area is built in the natural wetland area identified in the structure plan, and that if our recommendations in 1, 2 and 3 are implemented effectively it will result in an overall increase in the mauri of wai.
5. Rangitāne participation in decision making, design of the reserve and stormwater area is recognised in the Plan Change provisions.
6. The use of "drainage" is avoided and renamed to recognise the natural character and mauri of the wai.

## Expressing cultural well-being, traditions and norms

The National Policy Statement for Urban Development (NPS-UD) was also 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.

Rangitāne o Manawatū deliver an Iwi model of environmental management and has developed a means to identify and measure outcomes sought by Rangitāne o Manawatū using Te Ara Whānau Ora (The Whānau Ora Pathways Framework). Originally developed by our esteemed kaumātua Sir Mason Durie, who also applied this in our health focused services, Whānau Ora is the way in which we provide for the expression of cultural norms and traditions in urban development projects.



## Whānau Ora

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 support well-being and development.

The framework sets out seven outcome areas that can be applied in any setting, to achieve improvements over the short-, medium- and long-term. Rangitāne mātauranga understands that health and well-being are intrinsically linked to the health of the taiao, or environment. Therefore, the aspiration to deliver the Whānau Ora outcomes framework within a planning context, merging contemporary health and environmental disciplines, was born.

Whānau Ora allows for iterative decision-making with outcomes that support an indigenous world view. The approach moves away from focusing on bottom lines and impact approaches often used in planning decision-making, to supporting aspirations instead. It is a way in which Rangitāne o Manawatū and Māori can express their needs.

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
- are responsible stewards for their natural and living environments.

In the following section, Rangitāne has incorporated its values relating to whakapapa, wāhi tapu and wai described in the background section into the Whānau Ora framework within the context of the Rongotea Plan Change, including aspirations in the key outcome areas to provide for their values.

## Rangatiratanga – Self-managing and empowered leaders

Tino rangatiratanga is absolute sovereignty and self-determination, having ownership, rights and control of Rangitāne lands, waters, and taonga. Article Two of Te Tiriti o Waitangi guarantees Rangitāne tino rangatiratanga, which is fundamental to well-being. Put simply, by Article Two, the Crown promises that Rangitāne will have the right to make decisions over resources and taonga which they wish to retain. The ideas are captured under the NPS-FM Policy 1 to give effect to Te Mana o te Wai and the Mana Whakahaere or decision-making rights of Rangitāne, especially in relation to managing freshwater.

Key outcomes	Giving effect to these outcomes	Giving effect to these outcomes within the Rongotea Plan Change
Rangitāne exercises tino rangatiratanga and Mana Whakahaere by collaborating in planning and governance within its rohe.	Rangitāne participates meaningfully and early in plan change processes.	Rangitāne has been supported by the applicant to deliver this memo, and we acknowledge Duncan and Susan Cheetham for their consideration of issues to tangata whenua in the development of their plan change.
Rangitāne is aware of its interests in natural resources and has a clear idea of its opportunities, rights and responsibilities.	Impacts on Rangitāne wāhi tapu and taonga are avoided, reduced, mitigated and provided for in consultation with Rangitāne.	Our Te Mana o te Wai objective recommendations are provided for.
	Rangitāne interests and responsibilities are recognised in plan change objectives and policies.	Rangitāne has an unbroken connection within the Manawatū landscape for hundreds of years. MDC has the responsibility to provide for Rangitāne participation during subdivision as they develop. Thus, planning provisions that lock Rangitāne out of the planning processes must be avoided and ways to enable their participation promoted.
	Rangitāne Accidental Discovery Protocol (ADP) is included in earthworks consents.	The Rongotea Plan Change should recognise the risk of archaeological discovery. Rangitāne tikanga requirements must be honoured as accidental finds are uncovered.

## Tiaki Taiao – Responsible stewards of their natural environment

Kaitiakitanga is the act of stewardship. The process and practices mana whenua undertake to use, protect and celebrate the environment include cultural monitoring, environmental education and restoration, mahi toi, celebrations, ceremonies and karakia, participation in planning and RMA matters, management partnerships and co-governance agreements.

Key outcomes	Giving effect to outcomes	Giving effect to these outcomes within the Rongotea Plan Change
Whānau exercise Rangitānenuirawa and kaitiakitanga over their natural environment and waterways, protecting the environment for future generations.	Rangitāne lead and assist biodiversity restoration and implementation plans that incorporate traditional plant species used for rongoā and Rangitāne customary use.	Cultural-environmental restoration management plans should be developed and certified in partnership with Rangitāne through its Environmental Centre and promote the use of Rangitāne mātauranga.  These plans should be included as a method in the Plan Change framework.
	Pollutants, including heavy metals, sediment, phosphorus, <i>e.coli</i> and plastics should be removed before entering the stormwater system to protect safe access to mahinga kai, and the recovery of mahinga kai populations.	Stormwater is treated through a wetland and basin treatment train approach.
	Rivers and streams need room to move. Stop banks and fences require widening and streams need revegetating. Re-naturalisation restores the mauri/life force of waterways.	The character and history of natural waters are recognised and provided for in the reserve area. The drain is recontoured and re-naturalised and has a wetland/riparian buffer.
	Appropriate light-scapes are required in new projects and upgraded in existing projects to protect taonga in natural and cultural areas, in partnership with Rangitāne.	Lighting typology should minimise impacts on nocturnal invertebrates and other taonga species.

## Hauoranga – Leading healthy lifestyles

Hauoranga outcomes are dedicated to ensuring that that Te Whare Tapa Wha whānau spiritual, mental, physical and emotional well-being is provided for and integrated within planning. Whānau should be able to safely access the landscapes and waters that their tupuna once could allowing them to practice their culture and provide for their tikanga.

Key outcomes	Giving effect to these outcomes	Giving effect to these outcomes within the Rongotea Plan Change
Whānau can support their hinengaro, wairua and physical well-being.	<p>Shared-use pathways and natural spaces link in a safe and integrated manner.</p> <p>Rangitāne 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.</p>	<p>Primary cycling and walking pathways connecting through the reserve and subdivision are provided for.</p> <p>Wairuatanga is the recognition of the interconnectedness of physical and spiritual dimensions. It is the energy force that connects all aspects of life, including the environment. Mana whenua continue to support and uplift the essence of wairuatanga through karakia, rituals and cultural practices. Karakia should be enabled at subdivision stage through the planning provisions within the Plan Change.</p>
Whānau have access to and can safely interact with wai, whenua, taonga, and wāhi tapu.	Whānau can safely and sustainably harvest mahinga kai in sufficient quantities.	Sufficient reserve space and diversity of habitats (stream, wetland and terrestrial) are allocated to allow healthy stocks of mahinga kai to be restored.

## 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.

Key outcomes	Giving effect to the outcomes	Giving effect to these outcomes within Kākātangiata
Whānau can afford to buy and rent houses, in locations that allow them to fully interact within the community.	Affordable housing for communities and whānau is created by requiring reduced and mixed section sizes and allowance of minor subsidiary dwellings for whānau members and intergenerational living (a form of papakianga).	A range of section sizes and allowance for a subsidiary dwelling is required in the Rongotea Plan Change area.
	Housing is developed in appropriate areas that are safe from natural hazards.	Rongotea Plan Change area develops housing on a terrace system. The lower terrace should be set aside for reserve area, for water to accumulate, wetland development. Housing development should be avoided in the lower area.

## Pukenga rawa – Economically secure and successfully involved in wealth creation

Māori economic development is traditionally viewed alongside, rather than separate to, social and cultural development. Whānau Ora is consistent with this view. Rangitāne economic development has an intergenerational outlook with long-term planning horizons to support 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 outcomes	Giving effect to these outcomes within the Rongotea Plan Change
Whānau business leaders are innovative, entrepreneurial and successful.	Rangitāne o Manawatū is enabled to enact its kaitiakitanga and participate in planting, reserve development and design.	Provisions are incorporated to enable Rangitāne kaitiakitanga.
Whānau can actively participate in a sustainable economy.	Whānau are enabled through district and regional plans to use open-space areas for indigenous restoration, community projects and to grow māra/vegetable gardens.	These spaces are mapped on the Rongotea Plan Change/reserve area.

## Pāporitanga – Cohesive, resilient and nurturing

Whānau are achieving their potential when spaces are created for them that enable them to form cohesive, resilient and nurturing relationships.

Key outcomes	Giving effect to Outcomes	Giving effect to these outcomes within Rongotea Plan Change
Local food resiliency	<p>The inclusion of fruit and nut trees on public reserves and in restoration across the Manawatū.</p> <p>Reserve space with multiple uses are provided for, including:</p> <ul style="list-style-type: none"> <li>• natural play</li> <li>• rest areas</li> <li>• areas for mahinga kai processing</li> <li>• mahinga kai availability</li> <li>• access is safe and resilient</li> <li>• the environment and sight lines promote safety.</li> </ul>	<p>Manaakitanga is the way in which care, generosity, and respect is expressed towards manuhiri (guests) at the marae, within papa kainga, and towards the environment and atua. Mana of people and places is uplifted when people behave in a manner that aligns with their collective values.</p> <p>Providing infrastructure for play, rest, access and mahinga kai is important to enabling pāporitanga, installation of wild and cultivated kai within reserves to support whānau are important initiatives to increase food resiliency within our communities and is a meaningful way to invest in manaakitanga.</p> <p>This is even more important in times of pandemics and other natural disasters.</p>

## Tuakiritanga – Confidently participating in Te Ao Māori

Whānau well-being is strengthened by exploration of Māori values and participation in Māori spaces. The contribution of signage, art and information by Rangitāne contributes to the visibility of te ao Māori and te reo Māori in the wider community.

Key outcomes	Giving effect to these Outcomes	Giving effect to these outcomes within Rongotea Plan Change
Whānau are secure in their identity as Māori and actively participate in activities and events that celebrate their cultural make up.	Spaces are developed in partnership with Rangitāne that are available for use, including physical activity, sharing pūrākau, mahi toi, teaching and training.	Rangitāne aspire to see the creation of spaces that have a unique cultural identity, are available for community, school and Rangitāne use, a cultural journey beyond the concept of a traditional playgrounds and fields.
Māori language and Rangitāne history is	Te reo is included in signage or replaces English.	Rangitāne want to see te reo and Rangitāne culture celebrated.

visible and celebrated in the wider community.

Councils prioritise signage, information boards and mahi toi within recreation areas to share Rangitāne values and relationships with the land and waterways.

Developers work in partnership with Rangitāne to identify original place names, values, significant sites and as projects progress.

Rangitāne have the opportunity to name the new reserve and roads.

## Summary

This memo contains statements and assessment frameworks that have been developed for and by our people and mandated by our iwi leaders. These outcome strategies are being actioned across a range of kaupapa our iwi lead, including health, education, environment, mahi toi, mana whakahaere, business and planning initiatives.

In this memo, we have discussed ways in which our cultural norms, well-being, Te Mana o te Wai values and aspirations should be provided for in the Plan Change and linked this with national policy directives.

We look forward to discussing next steps with you.