



2018-2023

*Rapua hoki te rongo mau oranga mo to iwi.
I roto I o ratou rongo mau oranga, to oranga.*



Te Rūnanga o
Whaingaroa



Mahere Rautaki 2013-2018

Strategic Plan 2013-2018

**Rapua hoki te rongo mau oranga
mo to iwi, I roto I o ratou rongo
mau oranga, to oranga.**

*Seek the very best for your people
and their welfare, for in their wel-
fare you will find yours - Jer 29 v 7*

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Kaupapa

KAUPAPA PURPOSE

*Me ako a tātou tamariki
He kawenata te Tiriti o
Waitangi
Ko ōna putaketake...*

He Rangatiratanga

He Tohungatanga

He Manaakitanga

He whānaungatanga

He Ū kai pō

Otiria kei tua

Ko te Akamatua

Tōna Ingoa

Ko te Kotahitanga

*We must teach our children
the covenant of Te Tiriti O
Waitangi its basis resides
within...*

Rangatiratanga

Tohungatanga

Manaakitanga

whānaungatanga

He Ū kai pō

*The ultimate vision is
Kotahitanga*

TE AHI KAA

Late
1980's
Early & late
1990's

Re-collection of historical
events by whaea
Patricia Tauroa
& whaea
Ihapera (Babe) Baker
(captured 16/06/2018
by Pauline More.)

Te Rūnanga o Whangaroa (TROW) started with Nuki & Doreen Smith, Babe (Ihapera) Baker, Iwa Alker, Hakopa Adams, Sam Stewart, Haupuru Heta, Marlin Epiha, Wilfred & Elizabeth Peterson, Peter & Marara George, Charlie Hikuwai and the other kaumātua of that time going around the Whangaroa marae promoting the establishment of a Rūnanga for Whangaroa - **in line with the Rūnanga-a-iwi Act passed by Government in the early 1980's.**

Those same kaumātua were all members of the Whangaroa Māori Executive, and their respective Māori committee. The transition from the Whangaroa Māori Executive was deliberate as the Executive, while having stated responsibilities, were not funded to do that mahi where-as the Rūnanga would be.

They also went to neighbouring rohe kaumātua and gained **recognition for Te rohe o Whangaroa, as Gazetted in 1945.** Agreement from the 18 Whangaroa marae to form a Rūnanga was reached in the 1980's.

1986? or 1987? TROW formed, but it was not registered.

The Whangaroa Māori Trust Board was formed to act as TROW's financial arm until the Rūnanga itself was up and running at which time it would dissolve. (The dissolution has never happened).

There was some funding at the setting up of the Rūnanga - pre 1990, when a sum of money was deposited with the Whangaroa Māori Trust Board as the financial arm.

Hiwi Tauroa became the Chairman of TROW in 1989 following requests from Whangaroa kaumātua. Early finances for TROW were gained largely through the running of PEP schemes and through Hiwi's contact with the various Ministry personnel in Wellington. He often struck difficulties when seeking funding as agencies advised that monies had been given for development activities for Whangaroa to Ngāpuhi Rūnanga, Ngāti Kahu (particularly associated with the Matua Whangai

funding) and Te Rarawa Rūnanga as their applications included delivery in Whangaroa!!

1990's Census figures for the Whangaroa Māori population at that time was 248 people. Hiwi argued with Statistics NZ that Whangaroa had two iwi in its rohe, and did not have just the one eponymous tupuna. This was the year that Pauline More became involved in the first Census that listed Ngāpuhi ki Whangaroa-Ngāti Kahu ki

Whangaroa as Census iwi. (In 2006 1,746 people affiliated with Ngāpuhi ki Whangaroa-Ngāti Kahu ki Whangaroa and in 2013 - 2,049 people affiliated with Ngāpuhi ki Whangaroa-Ngāti Kahu ki Whangaroa).

A Constitution for TROW was registered in 1991.

The Rūnanga-a-iwi Act was repealed by Government; however **Māori decided that they wanted to keep their Rūnanga so they have**

remained in place without an Act to give them any mana so to speak.

1991-1992 Hiwi gained a Housing NZ loan to purchase the old building at the top (Tara Tio building). TROW offices moved out of the Warner house behind the existing 2nd hand shop.

In 1992 funding was given to Rūnanga around the country to develop fisheries activities. **Whangaroa allocated \$50k was taken by Ngāpuhi Rūnanga** and Hiwi had to fight for that to be paid back.

That money was **used to purchase the Tara Oyster Farm at a cost of \$75K**. The other \$25K was given by Hiwi and Pat Tauroa - hence whaea Pat is a director on the Tara Oyster Company set up to run the farm. The Oyster **farm was sold in 1996-7 for just over \$500K**.

The selling of the oyster farm meant that the Tara Oyster Company was not allowed to have any involvement in the oyster industry. The company changed the name to Tara Development Company.

Hiwi and Willie More attended all the meetings of the Māori Fisheries Commission, arguing that same kaupapa that Whangaroa had two iwi. **It was finally recognised in 1997.**

I was the administrator of the fisheries quota that Whangaroa leased following that recognition. Hiwi was relentless in pushing Sanford to recognise local employment including managerial positions, training in fishing on their vessels as part of the lease of our fisheries quota. Only one person took up that opportunity.

2003
to
2004

In 2003, we made an all-out effort to get a more respectable population figure of Whangaroa Māori. I recall Pat Tauroa, Babe Baker, Mary Hape, Tilly Bowman and a couple of other women including myself, going all out sending out these Blue registration

forms. Our marae delegates (i) identified their whānau who lived in and out of the rohe (ii) gathered addresses so that we could send out the forms. We employed Warren Heta's son to data

input the blue forms, **finishing up with a registration of just over 2,300** which was actually just under the Tuhono figures when that came out about that time.

The Māori Fisheries Act required marae to hold a list of members (or beneficiaries) which is why those blue forms were retained in marae groupings

In 2004, the fisheries settlement took shape and settlements began to be allocated. **iwi wanting settlement had to have a register of beneficiaries.**

TROW also had to vary the Constitution to take into account the fisheries settlement and the relevant aspects of the Māori Fisheries Act.

In order to change our Constitution (late 2004) we had to (i) send out notices to all of those who were on

our register, (ii) hold meetings to get their approval that Whangaroa receive the fisheries settlement on their behalf. By gaining approval for the change in the Constitution, people effectively gave their mandate to the Runanga to hold their fisheries settlement.

TROW became a Mandated iwi Organisation (M.I.O) in that it is mandated to hold the fisheries settlement on behalf of its beneficiaries. This means that government agencies recognise TROW as the Mandated iwi Authority for Whangaroa however it only holds the mandate for the fisheries settlement.

Whangaroa was the first in the North to receive its fisheries allocation in 2005.

TE ROHE

I timatanga I Oruru tae noa ki te awa o Orua-iti. Me huri aku kamo ki te whatu o Parikihana i Mangonui Taipa. I hakawhiti atu ana ki Maungataniwha ki te hauauru o Otangaroa tae noa atu ki te ngahere o nga puke tiitii o te waka o Mataatua.

I rere tenei o nga manga ra roto whenua, ra runga whanuia o Waipapa, Te Whau, Upokorau.

I marere atu au ki te moana o Takou ki te awa o Te Koua Kawau te wahi I takoto mai ana te waka tupuna o Mataatua.

Toro atu ki te takutai o Te Rawhiti me huri ano te kanohi ki te Pokopoko o Hinenui Po me Te Urenui o Mauipotiki. Mai te Aukanapanapa, he tohu mo te ara taku tai moana tae noa atu ki te tuawhenua ki Tangitu.



The land boundary commences at the river mouth of the Orua River in the north, moving in a southerly direction encompassing the Puketi Forest, then moving in a northeasterly direction in the Tākou River area.

The coastal boundary commences at the mouth of the Orua River, follows the eastern side of the Mangonui Harbour, then directly out to sea moving in a southeasterly

direction along the coast to Ruapurapura (Needles) off Purerua and includes the Whangaroa Harbour, its rivers estuaries and island within this rohe.

The rohe is further described as those areas that the hapū of the marae within the above boundaries exercise manawhenua and manamoana.

KAWA/TIKANGA

Values

TE TĪRITI O WAITANGI

Confirms our relationship with the Crown and our constitutional place in this country

RANGATIRATANGA

Confirms our reciprocal obligations as individuals, whānau, Hapū and iwi to ourselves, others and to the world we live in.

TŌHUNGATANGA

Recognises the knowledge and wisdom in which we practice and emulate

MANAAKITANGA

Recognises our duty to respect for one another and care for all things created.

WHĀNAUNGATANGA

Acknowledges that all things and all people are inherently connected through whakapapa and our cosmologies

Ū KAI PŌ

Acknowledges the whakamana relationship that our wellbeing is a consequence of the health and vitality of our environment te mana o te whenua, te ngāhere, te moana, ngā taonga, me te mana o te wai

KOTAHITANGA

Confirms our aspiration – unity, and harmony.

Principles

WHANGAROATANGA

Defining and building on our uniqueness

WHAKAWHĀNAUNGATANGA

Understanding the value of being connected and acknowledged as such

KAUPAPATANGA

Driven from values that have enabled the well-being and flourishing of our people for generations

TOI TŪ TE WHENUA, TOI TŪ TE TANGATA

Ensuring that all we engage in contributes to sustainable processes and positive outcomes.

Vision

“RAPUA HOKI TE RONGO MAU ORANGA MO TO IWI, I ROTO I O RATOU RONGO MAU ORANGA, TO ORANGA”

Seek the very best for your people and their welfare, for in their welfare you will find yours.







Section two

Mahere
Rautaki

2018-2023



Te Rūnanga o
Whaingaroa

Ngā Aho

KAUPAPA FULL EXPRESSION

The full expression of the values and principles outlined above in all aspects of the lives of our people, where we speak our reo, practice our tikanga, lead full meaningful healthy and contributing lives that make a difference in the world, achieve excellence in all endeavours, sustain a healthy environment, have healthy and prosperous whānau, hapū and iwi relationships, relate and interact with confidence with people throughout the country and the world, and leave behind a better world for our children and future generations.

KIA TIKA TE RERE HEI WHAWHATI I NGĀ NGARU PIKI, HEKE KIA TAU PAI KI UTA.

The use of the waka metaphor implies leadership, skill and working in unison to pursue and achieve the dreams and aspirations of our people.

MA TE PONO, MA TE TIKA ME TE AROHĀ, E ARAHINA E TE RŪNANGA NGĀ IWI O WHAINGAROA.

Through our example of transparency, integrity, and compassion we will lead our people.

HE MĀNGAI MO NGĀ IWI O WHANGAROA.

The collective voice for the people of Whangaroa.

Ngā Aho Operational Strands
The Aho are as follows:

Ngā Aho

Nga Aho

OPERATIONAL STRANDS

WHAKAWHĀNAUNGATANGA

ME WHAKAKAHA I A TĀTOU WHĀNAUNGATANGA

The building and maintaining of strong relationships is an ongoing process and vital for the long-term sustainable social, economic, political and cultural development of our people.

The importance of relationships is not an “add-on” to the business and activity of our Rūnanga, it is core and integral to everything we do individually and collectively. As such we must “walk the talk” and be guided by tika, pono, aroha and manaaki.

We also need to consider external stakeholder relationships with

other iwi, community and business organisations, and local and central government agencies. However, we do need to think strategically about the relationships we want to develop long-term and why. When we speak to stakeholders we know what we stand for.

In terms of communication, a range of specific initiatives have been implemented to improve communication and it is important that we continually look for ways to improve.

NGĀ WHĀINGA OBJECTIVES

- We connect with all beneficiaries – this is our responsibility to beneficiaries
- We develop collaborative relationships with our stakeholders
- We are engaged and participate in rohe interests
- We are active and our iwi is positively profiled.

NGĀ MAHI MEASURE/TARGET

- Marae delegates communicate effectively to beneficiaries and vice versa
- At least one annual Hui-A-iwi is convened
- The Rūnanga iwi database is maintained and growing
- Treaty level relationships are maintained with Central and Local government
- Opportunities to collaborate as iwi in Te Tai Tokerau through Amokura iwi CE's consortium and Te Kahu Ō Taonui are advanced
- A Rūnanga communications strategy is developed and implemented.



OPERATIONAL STRANDS

TE REO ME ŌNA TIKANGA

KIA A MAU KI TE REO O TĀTOU MATUA TUPUNA – TŌKU
REO TŌKU OHOOHO

Our Reo is what uniquely distinguishes us from all other people and it is a tāonga that has been handed down to us. It is that which awakens from our inner being. We must purposefully maintain it or it will be lost.

Our Ōhanga, Kura, and Wānanga are some of the key ways in which our reo and tikanga will be maintained. However, as an iwi organisation we need to be clear about what role we will have in the maintenance of our reo and tikanga. We must lead by example.

NGĀ WHĀINGA OBJECTIVES

- **Hei Hāpai I Ngā whānau/Hapū katoa:** Increasing the Ako I te reo Maori number and fluency of Te Reo speakers in our rohe of our own dialect by strengthening our whānau and Hapū to become the ultimate transmitters of Te Reo within our iwi. Aligned with our overall whānau Ora approach and recognising whānau as the intergenerational transferors of Mātauranga, tikanga and therefore Te Reo
- **He Rourou ma Koutou, He rourou ma Matou, ka ora ai te iwi e:** Recognising through our traditional linkages with other Te Tai Tokerau iwi under the umbrella of Te Pu O



te Wheke for developing a regional strategy for the retention of the Ngāpuhi and Te Tai Tokerau dialects

- **Kia Tū tika ai te whare o te Rangatira:** Increasing the capacity and capability of whānau/Hapū to lead their own Te Reo developmental pathways, support Te Rūnanga o Whaingaroa in its efforts to support whānau/Hapū/marae capacity to propagate te Reo, me Ona Tikanga
 - **Te Rāranga O te Tira:** Te Reo is relevant in everyday situations and incorporated visually into our activities and actions. We weave the strands of Te Reo into our community.
- Develop and implement a Te Reo plan for staff and TROW members
 - Facilitate and develop a Te Reo plan for all our people
 - Deliver Wananga mo Te Ako I te Reo, me ngā korero, Waiata hoki (Te Mātawāi)
 - Record our Kaumatua and Kuia kōrero, waiata, stories, histories.

Nga Aho

OPERATIONAL STRANDS

MAURI ORA/HAUORA/WAIORA

PUPŪAKE TE HAU, MAI TE MAURI, TAU MAI TE WAIRUA,
TŪ MAI KO TE WAIORA

Our traditional methods and practices grounded in Mauri Ora/Hauora and Waiora must be privileged alongside western health practices.

Mauri Ora is about flourishing: vitality, integrity, and energy, positive relationships in the wider environment – sometimes referred to as a 'life force'. Mauri is different from health, different from illness

and recognises the 'whole person'. This brings all the components

of well-being together under an integrated approach.

Our gains in whānau wellbeing will not only come from treatment and care but also from eliminating the causes of sickness, injury, and disability. This is a strong prevention focussed kaupapa for Health and wellbeing.

Our Leadership for health extends across our marae. Hapū and whānau in the rohe, operating in a collaborative manner.

NGĀ WHĀINGA OBJECTIVES

- Our tikanga (Mauri Ora/Hauora/Waiora) are privileged alongside western health practices
- The most vulnerable in our iwi have greater support for their ongoing wellness
- Whānau enjoy better health outcomes through living healthy lifestyles and are making conscious, informed wellbeing decisions.

NGĀ MAHI MEASURE/TARGET

- Develop a Rōngoa based tikanga and kaupapa alongside western health methodologies
- Identify iwi health priorities including a specific focus on vulnerable whānau, peepi, elderly, disabled
- Develop and implement Māori health provider priorities across preventative, early intervention, primary, secondary and tertiary care.

Nga Aho

OPERATIONAL STRANDS

TE Ū KAI PŌ

KIA MATAU, KIA MOHIO E ORA ANA TE Ū KAI PŌ
O TE TANGATA MAI I TE U TAE ATU KI TE PŌ

Te Ū kai pō is a kaupapa, a capability and a process whereby our whānau, hapū and iwi exercise kaitiakitanga and manaakitanga over our natural environment and resources now and for the generations to come

It is an integrated, holistic and wellbeing centered approach based on our own kaupapa and tikanga that is encapsulated in Te Ū kai pō itself.

We as whānau, hapū, and iwi are addressing these issues as best as we can and good work is being done by a number of people and groups. We have improved our ability over the years to address some of the issues but the number and the pace of these issues has increased.

NGĀ WHĀINGA OBJECTIVES

- Leadership for Te Ū kai pō occurs across the rohe and within the iwi
- Empower hapū, whānau, and marae to be proactive in their role as kaitiaki of natural resources within the rohe
- Develop, maintain and enhance a kaitiakitanga and conservation approach to managing natural resources

- Develop and maintain an ability to respond to and participate in, amongst other matters: conservation matters with local and central bodies (regional and national government/bodies) concerned with the natural environment and resources
- Monitor, manage and enhance rohe cultural heritage sites and properties.

NGĀ MAHI MEASURE/TARGET

- Establish a Resource Management Unit and operationalise
- Review the current iwi Resource Management Strategy
- Integrate various legislative priorities for the rohe including Te Mana Whakahono a rohe.

Nga Aho

OPERATIONAL STRANDS

TE TAHUHU O TE MĀTAU- RANGA/MOHIOTANGA

**WHAIA TE MĀTAURANGA KIA MATAU, KIA MOHIO,
KIA MARAMA**

Our iwi Mātauranga/Mohiotanga is a movement of liberation and emancipation, the freedom to be who we are as mana whenua and to make the key decisions on the education of our 'uri', to be self-determining.

We aim that our mātauranga approaches are located in our tirohanga ao, grounded in our values, beliefs, and spirituality that underpin a pedagogy that is culturally attuned and hence is educationally fit for purpose.

This kaupapa encapsulates the pursuit and achievement of excellence

in all educational and vocational endeavours of our people. This includes the pursuit of lifelong learning in academic and non-academic learner pathways including te Ao Māori Mohiotanga

Mātauranga/Mohiotanga is a lifelong activity and experience as encapsulated in "mai i te u tae atu ki te pō". The outcomes we seek for our people include; academic and skills excellence; an ability to achieve with confidence in the wider world; grounded in our own tikanga; and a lifelong love for learning.

NGĀ WHĀINGA OBJECTIVES

- Our rangatahi and whānau are lifelong learners and confident in both Te Āo Māori and Te Āo Hurihuri
- Our knowledge and tikanga is preserved and taught alongside western learning pedagogies
- Revive, preserve and maintain Te Whare Wānanga o Ngā Tikanga o Whangaroa.

NGĀ MAHI MEASURE/TARGET

- Promote and support Ōhanga Reo, Kura Kaupapa Māori, and Whare Wānanga as the options of first choice for our people
- Improve the learner profile for our rangatahi
- Facilitate better coordination and delivery of adult education programmes
- Undertake research to identify the training needs to meet current and future economic development and employment opportunities within Whangaroa
- Investigate the establishment of Te Whare Wānanga o Ngā Tikanga o Whangaroa.

Ngā Aho

OPERATIONAL STRANDS

WHAKAARA ORANGA PĀKIHI

HE KAI KEI ĀKU RINGARINGA

Economic development and commercial entrepreneurship is an expression of Rangatiratanga. As Sir James Henare once said, “we can not survive by Pipi’s alone.”

“He Tangata He Whenua, He Ōranga” the iwi led Te Tai Tokerau Economic development strategy reinforced the importance of a quadruple bottom line- Economic, Cultural, Social and Environmental success is at the heart of our approach.

For our iwi, these are described as our economies of Mana- where our economic/commercial activities have our own modes of production

and are driven by the tikanga and kawa of our whānau, hapū, iwi and not necessarily the self-regulating markets of capitalism.

Together with our Asset Holding Company and other subsidiaries economic and social development are critical factors in the wellbeing and prosperity of our people.

Creating economic opportunities to move more whānau into employment and enabling sustainable careers is critical to achieving quadruple bottom line aspirations.

NGĀ WHĀINGA OBJECTIVES

- The Rūnanga grows and expands its current asset portfolios to realise tangible benefits for its beneficiaries
- Commercial enterprise is present and actively pursued among whānau, hapū and our iwi
- Whānau are supported into microenterprise opportunities
- Collaborative commercial approaches/ joint ventures both nationally and internationally catalyse iwi economic aspirations
- Whānau are linked to iwi enabled employment opportunities as well as through critical stakeholders and commercial enterprises.

NGĀ MAHI MEASURE/TARGET

- Totara North Mill is transformed into a commercial hub for realising whānau aspirations
- Whānau are supported into microenterprise ventures
- Iwi employment unit is established
- Iwi economic strategy is developed and implemented.

Ngā Aho

OPERATIONAL STRANDS

KĀINGA ORA

TE WHARE E TŪ NEI, E KARANGA MAI

Whānau who have identified unimproved housing and overcrowding issues as a key barrier to their wellbeing is a key factor when considering the uplift in health, education, social and justice outcomes for whānau.

To this end, the Rūnanga has engaged with various officials and wider stakeholders to bring housing discussions to the forefront of our strategic plan.

Pressures such as low living standards, coupled with financial pressures, families migrating out of the cities back into the rohe with little foreplanning, unemployment

and generally not being able to make ends meet has resulted in increased instances of family violence, drug and alcohol abuse and other negative impacts that have exacerbated an already stretched housing sector in our rohe.

Te Rūnanga O Whaingaroa is the housing sector for our rohe- we must take care of our people by providing the spectrum of housing support from emergency housing, social housing and affordable homeownership to all who need it. This includes increasing the amount of homes available in our rohe.



TE ARA ORA LONG TERM GOALS

- Housing within rohe is eco compliant, energy efficient and utilises alternative energy sources

Our whānau are thriving in homes that have low utility expenses, are designed for the environment, are warm and are lasting.

- Te Rūnanga O Whaingaroa has social housing available for whānau who need it

Our Rūnanga is a sustainable contributor to the overall housing sector for Te rohe o Te Tai Tokerau and has social housing available for whānau who need long-term social housing solutions that fit their lifestyles.

- Te Rūnanga O Whaingaroa facilitates affordable Home Ownership options for whānau

Our Rūnanga works with whānau to help remove barriers towards affordable home ownership through advocacy, planning and financial support.

- Te Rūnanga o Whaingaroa actively advocates and participates in wider housing strategy and pōlity developments

The Rūnanga is a key contributor and advocates in the housing outcomes and pōlity development frameworks for whānau/hapū/iwi and the wider community at a local, regional and national level.

Continued

Continued

TE ARA TŪ MEDIUM TERM GOALS

- Increase Rūnanga housing stock for social housing for whānau

Te Rūnanga O Whaingaroa works with the housing network/s to build its own capacity to provide houses to whānau in the rohe. The Rūnanga supports social housing for those who need it over a long-term basis.

- Facilitate home ownership for whānau on their own land, on their marae

Te Rūnanga O Whaingaroa facilitates, connects, advocates and champions the needs of

whānau seeking to build on their Pap Hapū, Papakāinga, and Waahi whānau.

Continue to coordinate downstream determinants of unimproved housing and overcrowding, i.e. Rheumatic Fever.

- Te Rūnanga O Whaingaroa actively works with the wider community to:

Reduce the pōor health outcomes of whānau such as Acute Rheumatic Fever.

Increase economic uplift such as supporting the wider and Māori economy, creating employment

and facilitating employment opportunities.

Encouraging financial literacy and budgeting as lifelong tools for whānau.

Offering more choice for whānau engaging in ECE pathways for their tamariki mokopuna and working with whānau to support their Tamariki to achieve NCEA Level 2 attainment.

TE ARA HONO SHORT TERM GOALS

- Address short-term housing needs for whānau in unsafe or overcrowding situations.

Work with the Housing sector and wider housing stakeholders to coordinate better-limited housing resources to address whānau and tamariki in imminent danger and harm through unsafe, unhygienic housing.

Ngā Aho

OPERATIONAL STRANDS

WHANAKĒTANGA

KIA MAHARA NGĀ TARA KI
WHAINGAROA, KO NGĀ KĀINGA
MATA, O TAKU WHANAKĒTANGA

Our rangatahi are the future potential of our whānau, hapū, marae, and iwi and as such are acknowledged as a critical taonga contributing to the ongoing success and prosperity of our iwi.

We must nurture and develop the skills and connections our rangatahi need to take part in iwi development and to reach their potential.

OUR FUTURE LEADERSHIP IS REALISED WHEN:

NGĀ WHĀINGA OBJECTIVES

- Our rangatahi have a strong sense of contributing their value to our iwi:
- Feel connected to one another and to the wider hapōri
- Believe that they have choices about their future
- Are intricately linked to their whakapapa and tikanga and have confidence navigating in both the Āo Māori and Te Āo Hurihuri.

NGĀ MAHI MEASURE/TARGET

- Empowerment - establish Te Roopu Rangatahi to enable rangatahi to have a say in decisions affecting them, their whānau and the iwi
- Participation - rangatahi are supported to participate in Ngā Rangatahi a iwi forum through the iwi Chairs Forum
- Engagement - a rangatahi strategic plan is developed by rangatahi for rangatahi that is supported and resourced by the Rūnanga
- Support rangatahi achievement through increased access to the iwi education, sports, and cultural grants scheme.

Ngā Aho

OPERATIONAL STRANDS

MARAE/KĀINGA

WHAKATAUKĪ MARAE



Our marae/kāinga are the earliest forms of economic units that enabled whānau groupings to prosper and enjoy well-being and live engaging fulfilling lives.

In Te Ao Hurihuri, the revitalisation of these ancient structures and more so the activities contained within

these frameworks that provided leadership and support for whānau and hapū is critical. Our marae as the basis for economic, social, cultural and environmental sustainability for our people must remain intact and essential to the vitality of the hapū and iwi.

NGĀ WHĀINGA OBJECTIVES

- We support marae to achieve their goals and aspirations
- We support marae enabling economic activity to flourish within their rohe
- We support marae in their Ū kai pō aspirations and priorities
- We support marae in their role as guardians of our reo, tikanga, and kawa in shaping our values and principles.

NGĀ MAHI MEASURE/TARGET

- Develop marae capital works fund to support marae renovation, regeneration
- Provide access to back office support for marae including legal, financial and audit to support marae to build their own capacity and capability
- Continue to deliver marae based programmes and services for whānau.



Te Rūnanga o
Whaingaroa

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