

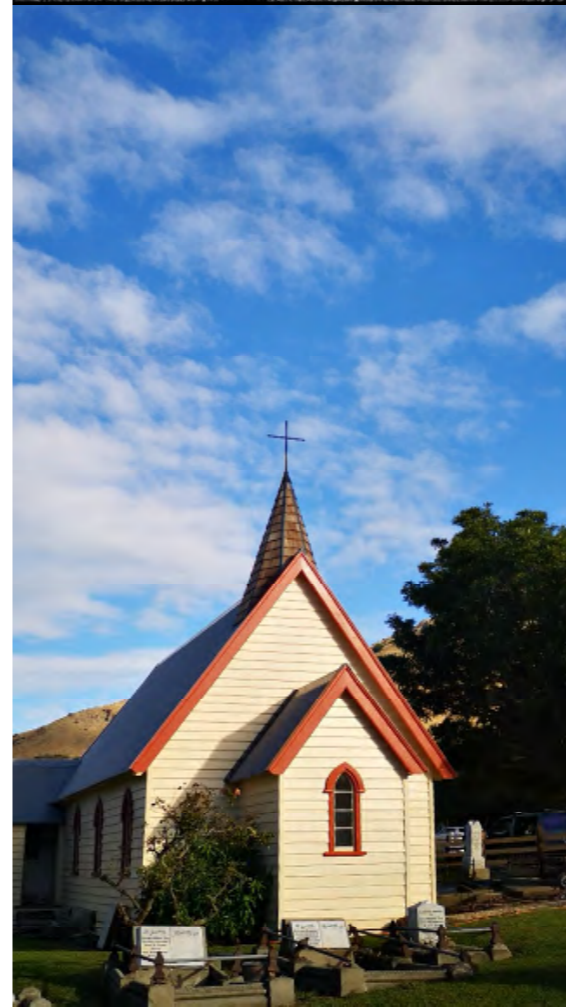


# Te Tirohanga Anamata a Ngāti Wheke

## TE HAPŪ O NGĀTI WHEKE STRATEGIC PLAN

*Looking Forward from 2020 to 2030*





## Table of Contents

1	Whakamāramatanga - <i>What is a Strategic Plan?</i>	2
2	Ko Wai Tātou - <i>Who are Ngāti Wheke?</i>	3
3	Mātāpono - <i>Values</i>	4
4	Wawata - <i>Vision</i>	4
5	Rautaki - <i>Mission Statement</i>	4
6	Pou	5
6.1	Oranga	6
6.2	Ahi Kā	7
6.3	Tongarerewa	8
6.4	Taiao	9
6.5	Kōrero Rangatira	10
6.6	Pakihi	11
6.7	Mātauranga	12
Appendix 1. Rarangi Kupu - <i>Glossary</i>		13-14



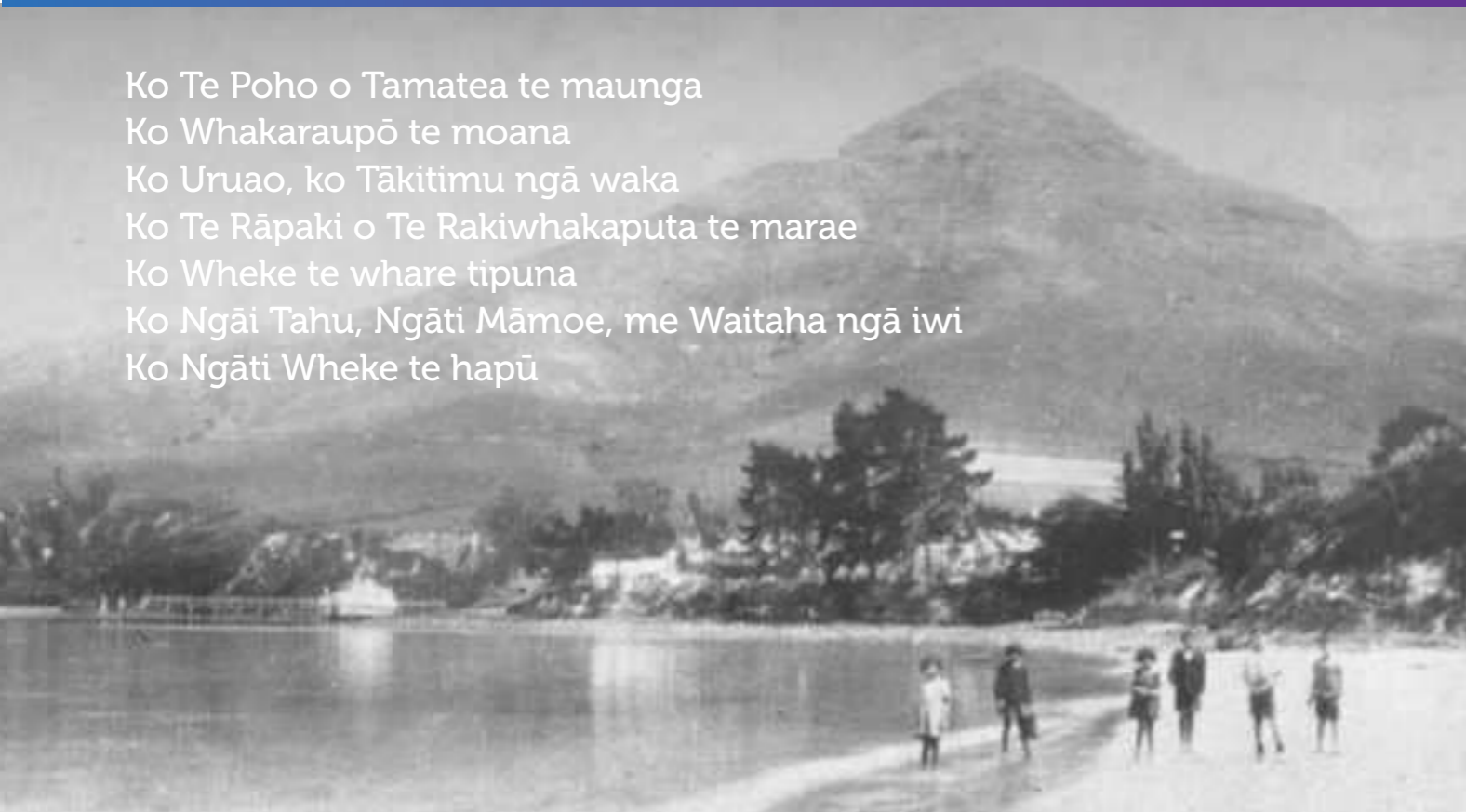
### 1. Whakamāramatanga *What is a Strategic Plan?*

A strategic plan is a document that looks into the future, and highlights what kaupapa a group (in this case, Te Hapū o Ngāti Wheke) want to focus on. It is a way to record what is important, and share our agreed aspirations for the future. Strategic plans are useful for viewing the ‘big picture’, and for keeping us focused on the kaupapa that matter most. Plans like this can be useful when deciding what projects we should invest time, money, or energy into, or if an opportunity or decision will bring us closer or further away from our goals. Strategic plans are often very general, and it is common for specific pou or large projects to have their own documents written to explain them in more detail later on.

This strategic plan is made up of a set of guiding mātāpono, a wawata and rautaki, several pou, and aronga. The mātāpono are concepts that are particularly important to Ngāti Wheke. They are a lens that everything in this plan should be viewed through, and should influence how all of its parts are actioned over the next ten years. The wawata sets out how we want to be able to describe ourselves in ten years’ time if this plan is successful, and the rautaki explains generally how we will create this future. The pou are the main areas Ngāti Wheke want to grow in over the next ten years, and show what our priorities are. Finally, aronga are the actions or goals that Ngāti Wheke want to work on to bring our wawata into reality. These are more specific than the rautaki, and can be completed over time to track our progress toward achieving our wawata.

If the aronga are completed in ways that embody the mātāpono listed in this plan, then the various pou will be able to stand tall and proud. These pou will then tell the story of Ngāti Wheke success – a story of how we lived our rautaki to make our wawata our new reality.

Ko Te Pohu o Tamatea te maunga  
Ko Whakaraupō te moana  
Ko Uruao, ko Tākitimu ngā waka  
Ko Te Rāpaki o Te Rakiwhakaputa te marae  
Ko Wheke te whare tipuna  
Ko Ngāi Tahu, Ngāti Māmoe, me Waitaha ngā iwi  
Ko Ngāti Wheke te hapū



2.

## Ko Wai Tātou

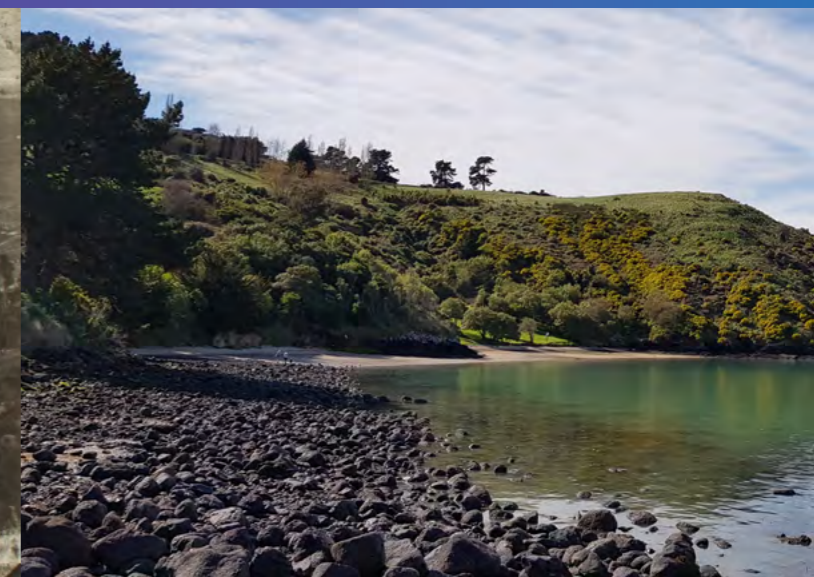
### Who are Ngāti Wheke?

Ngāti Wheke are the hapū that hold mana whenua and mana moana over Whakaraupō and the surrounding area. The takiwā of Ngāti Wheke reflects the events and deeds of Te Rakiwhakaputa (a Ngāi Tahu rangatira of Ngāti Kuri descent) and his sons, Manuwiri and Wheke, who secured their descendants mana whenua rights to the area. Ngāti Wheke acknowledge Ngāti Māmoe and Waitaha whakapapa lines as well as Ngāi Tahu, due to the intermarriages between Waitaha and Māmoe who inhabited Whakaraupō upon the arrival of Te Rakiwhakaputa.

The takiwā of Ngāti Wheke centres on Rāpaki and the catchment of Whakaraupō and is described in the Port Cooper Deed of 1849 (English Translation) as:

*“The inland boundary commences at the mouth of the Ōpawa thence along [the Halswell River] to Waihora; the outer boundary commences at Kaitara [Port Levy], thence by Te Pohue [Monument], thence by the Ahupatiki [Mt Herbert] ridge to Waihora following the line of the said mountain to Kuhakawariwari.”*

Te Hapū o Ngāti Wheke is the modern-day representative structure of Ngāti Wheke, and represents upwards of 8,000 whānau members. Te Hapū o Ngāti Wheke is one of the 18 Papatipu Rūnanga that make up Te Rūnanga o Ngāi Tahu, the iwi authority representing Ngāi Tahu whānui.



3.

## Mātāpono

### Values

| Whakapapa | Taonga tuku iho | Terenga Anamata | Rangatiratanga |

Our greatest taonga is our whakapapa. If our roots are strong, we will grow and mature to our full potential, equipping the next generation to be the leaders they were born to be.

4.

## Wawata

### Vision

**Ngāti Wheke are a connected hapū that are grounded in our unique Ngāti Wheke culture**

This wawata, or vision, describes a future where all whānau feel like we belong, and can stand confidently in the world as Ngāti Wheke uri. Whānau are connected physically through being in contact with each other and our whenua, and are connected spiritually through knowing our history, values, and cultural practices. Ngāti Wheke whānau understand who we are and, from a solid grounding in our Ngāti Wheke identity, feel confident and supported to reach our potential in all areas of our lives.

5.

## Rautaki

### Mission Statement

**Ngāti Wheke strives to bring whānau home to our hapū (both physically and metaphorically through as many avenues as possible)**

This rautaki, or mission statement, explains how we will work toward our wawata. Many of the aronga in this plan focus on creating opportunities for whānau to ‘come home’ – whether that be through events, wānanga, physical developments (e.g. papakāinga), or to access support for their learning, livelihoods, or health. They also focus on feeding the fire of ahi kā within the Ngāti Wheke takiwā, and making sure all whānau – whether living within the takiwā or not – can contribute and connect to our hapū, thus strengthening our bonds to

## 6. Pou

The following pou represent the areas of most importance to Ngāti Wheke for the next ten years.

Each pou is supported by a list of aronga which explain what work Ngāti Wheke want to do over the next ten years to strengthen these pou, and move the hapū towards the future described in this plan's wawata.

The pou that will be focused on for the next ten years are:

### Oranga

Providing opportunities for all whānau members to live healthy lifestyles physically, mentally, emotionally, spiritually, and culturally

### Ahi Kā

Affirming the place of Ngāti Wheke as mana whenua mana moana, and enabling whānau to thrive on our own whenua.

### Tongarerewa

Ensuring taonga including cultural heritage and identity, be shared and actively practiced, thereby preserving it for future generations.

### Taiao

Ensuring that the natural environment is maintained and enhanced, guided by our values of mahinga kai and Ki Uta Ki Tai

### Kōrero Rangatira

Communicating in a mana-enhancing and inclusive way to ensure everyone is informed, and feels safe sharing

### Pakihi

Actively supporting whānau and hapū businesses, and employment opportunities that will enhance wellbeing

### Mātauranga

Supporting and assisting whānau in on their learning pathway, and providing guidance to local education providers for the benefit of Ngāti Wheke learners



## 6.1 Oranga

The health of Ngāti Wheke whānau members has always been important to the Rūnanga. Supporting whānau to live healthy lives physically, mentally, emotionally, spiritually, and culturally by providing access to tools, incentives, and education opportunities lies at the core of the Rūnanga and their aspirations.

The ways that Ngāti Wheke plan to do this are listed below:

### 6.1.1 Facilitate community-based access to social work and health professionals, with Rāpaki as a key access point

- Prioritise mental health support for whānau
- Facilitate kaumātua-focused support such as medical drop-in sessions and home help
- Where most effective, collaborate with external organisations i.e. Whānau Ora navigators to provide services
- Investigate digital support options for whānau living outside of the takiwā

### 6.1.2 Facilitate activities and education opportunities for whānau to promote nutrition and healthy lifestyles

- Enable digital access to information so that wider whānau can benefit from resources
- Establish hapū-run sports and activity groups to promote healthy, active lifestyles
- Support Mātauranga Māori hau ora options such as rongōa and mirimiri
- Undertake health stocktake to identify major health issues within hapū to help target future initiatives

## 6.2 Ahi Kā

The last twenty years has seen Ngāti Wheke achieve their goal of building a new whareniui and wharekai at Rāpaki, and restoring the church. The next twenty years will see a focus on expanding the influence and footprint of Ngāti Wheke within our takiwā, bringing more whānau members home through papakāinga developments and improved facilities/infrastructure, and ensuring that any development is culturally appropriate, sustainable and resilient. The ways that Ngāti Wheke plan to do this are listed below: appropriate, sustainable and resilient. At all times, these actions will be taken under the guidance of our kaumātua who hold the wisdom of their generation, and those that went before them.

The ways that Ngāti Wheke plan to do this are listed below:

### 6.2.1 Expand and future-proof the footprint of Ngāti Wheke within the takiwā

- Work with whānau and trustees to develop a Rāpaki structure plan to guide future development within MR875
- Ensure the provision of quality housing at Rāpaki for kaumātua, potentially by redeveloping the existing kaumātua flats
- Set out forward work plan for already approved hapū infrastructure improvements, including:
  - Marae improvements (deck enclosure, laundry, soundproofing, audio system, venting system)
  - Omaru Road bridge to marae carpark
  - Urupā Road
  - 18A redevelopment
  - Playground redevelopment
  - Waka storage shed
  - Rāpaki School restoration
- Investigate options to acquire land outside of Rāpaki within the takiwā for whānau and Rūnanga developments, including papakāinga
- Investigate other infrastructure improvements including:
  - Waharoa
  - Sea wall extension
  - Sprinkler system for the church
  - Toilets at Rāpaki beach
  - Water storage facility

### 6.2.2 Investigate self-sufficient living options at Rāpaki

- Feasibility of solar and wind power generation
- Development and expansion of rongoā and toi rehia gardens
- Investigate home kill and micro gardens on whānau land for marae and Rāpaki food supply
- Investigate ways to bring back kai hau kai in a modern context

### 6.2.3 Continue to establish and strengthen strategic relationships within the wider community

- Advocate for, and strategically utilise representation in local and regional advisory and decision-making forums (e.g. Tuia, Te Hononga, major local businesses, education providers)
- Create a framework to advise and regulate businesses profiting off sharing Ngāti Wheke mātauranga/pūrākau
- Continue to advocate for tūtohu whenua to be installed throughout the Ngāti Wheke takiwā



## 6.3 Tongarere

Ngāti Wheke cultural heritage and identity is a taonga tuku iho passed down through the generations, and is a major part of what makes us unique and special. Ngāti Wheke seeks to make sure our mātauranga is alive and well so that all whānau know who they are, and can stand confidently in the Māori world as Ngāti Wheke.

The ways this will be achieved are listed below:

### 6.3.1 Go through an appropriate process to define and share with wider whānau the tikanga and kawa of Ngāti Wheke and the marae

- Continue to respect, support, and seek guidance from the Kāhui Kaumātua on Rūnanga matters, and the understanding of Ngāti Wheke history and kawa
- Develop clear guidance on the do's and don'ts in the whareniui, pōwhiri and mihi whakatau protocols, and tangihanga protocols
- Support whānau to build on understanding of how underlying principles such a tapu, noa, and other Ngāti Wheke values can be used to make decisions around tikanga on Rāpaki Marae

### 6.3.2 Increase number of hapū initiatives and whakawhanungatanga activities at the marae

- Continue to support marae-based and whānau-run holiday programmes
- Re-start marae movie nights
- Investigate feasibility of rangatahi events such as summer camps,
- Encourage whānau-run celebrations and events to be held at Rāpaki (e.g. family reunions)

### 6.3.3 Facilitate opportunities for sharing various Ngāti Wheke kaupapa and mātauranga including regular skill-based wānanga

- Facilitate opportunities to pass on knowledge relating to mahinga kai
- Hold regular whaikōrero and karanga wānanga
- Provide opportunities to continue teaching and extending raranga, whakairo and other toi rēhia skills within the hapū
- Facilitate opportunities to share Ngāti Wheke pūrākau, pakiwaitara, hapū whakapapa, history and pre-history
- Further develop Ngāti Wheke kapa haka, including compositions

### 6.3.4 Promote the use and learning of Te Reo within Ngāti Wheke

- Support Te Reo wānanga and other learning opportunities for whānau
- Increase the usage of Te Reo in Te Hapū o Ngāti Wheke Rūnanga communications and kaupapa



## 6.4 Taiao

Ngāti Wheke whānau are kaitiaki of Whakaraupō, and the wider takiwā as set out in the Port Cooper Deed. As such, we are responsible for upholding the mauri of the whenua and moana within our takiwā. The Rūnanga are leaders within the communities throughout our takiwā, and are strong advocates for the ecological and cultural health of the harbour, ki uta ki tai. Tangata Tiaki for the Rāpaki and Whakaraupō mātaimai are skilled, active, and invested in uplifting the natural environment around Rāpaki and Whakaraupō for mahinga kai purposes. This important mahi must continue into the future, and the list below outlines how we plan to build on the work of those who came before:

### 6.4.1 Continue to be an active leader in the community for the care of our natural environment throughout the takiwā of Ngāti Wheke

- Continue to take a leading role at both a governance and operational level in the implementation of the Whaka-Ora Healthy Harbour plan
- Work with Tangata Tiaki to support their work within the mātaimai, including providing support to create a Mahinga Kai Enhancement Plan
- Advocate for (and where possible, introduce) new bylaws, such as banning glass from the beaches at Rāpaki and jet-skis from within the Rāpaki mātaimai
- Continue to participate and show leadership in environmental partnership initiatives, such as Canterbury Water Management Strategy (CWMS) and Water Zone Committees.
- Continue to actively participate in statutory and non-statutory planning processes

### 6.4.2 Create and implement a planting plan for Rāpaki with the aim of supporting existing, and attracting more native species (including mahinga kai species) within the takiwā

- Contribute to the MR875 structure plan process to integrate revegetation projects with infrastructure projects
- Hold regular clean-up and planting days to implement planting plan
- Consider how whānau aspirations for self-sufficient food production and access to rongoā can be integrated into planting plan

### 6.4.3 Move toward environmentally sustainable practices at the marae and in Rāpaki

- Aim to use only environmentally sustainable products and businesses for Rūnanga projects and activities
- Establish a robust recycling system and audit its use
- Factor environmental outcomes into all development proposals the Rūnanga is involved with

### 6.4.4 Progress relationship between Ngāti Wheke and Department of Conservation

- Increase Ngāti Wheke involvement in the management of land administered by Department of Conservation
- Increase the Ngāti Wheke presence on Ōtamahua and Rīpapa islands, Including through decision-making and co-management agreements, physical structures (e.g. pou and huts), commercial interests, and regular activities on the islands
- Work with Department of Conservation to reintroduce taonga species to the Ngāti Wheke takiwā



## 6.5 Kōrero Rangatira

It is important that whānau are well connected to their hapū and Rūnanga – both by knowing what is going on, and feeling safe and supported to contribute to discussions. Only then can we do best by all of our members, and thrive thanks to the wide range of skills and ideas that every whānau member has. The ways that Ngāti Wheke plan to improve communication within the hapū are listed below:

### 6.5.1 Improve Rūnanga Office information sharing processes

- Update contact details for whānau
- Create a digital portal for whānau living away from Rāpaki to stay connected to the hapū
- Ensure all information shared is presented in a clear, simple way for all whānau to easily access and understand

### 6.5.2 Work as a whānau to develop a culture of transparency, aroha, and manaaki when discussing issues

- Develop and hold Rūnanga members and kaimahi to a code of conduct for dispute resolution grounded in tikanga Māori
- Facilitate workshops on fostering healthy relationships
- Increase expectations around transparency for Rūnanga business, including from external representatives

### 6.5.3 Encourage rangatahi to contribute to discussions and decision making on Rūnanga issues

- Consider establishing rangatahi seats on the Executive
- Investigate other formal rangatahi decision-making roles/bodies



## 6.6

### Pakihi

The past twenty years the Rūnanga focused on creating jobs for whānau. In this next twenty years Ngāti Wheke wants to support whānau in their careers. The Rūnanga also wants to improve its own financial strength by investigating a wider range of sustainable income streams.

This will be achieved in the following ways:

#### 6.6.1 Support whānau businesses to succeed and thrive

- Support and promote whānau businesses when the Rūnanga purchases goods and services
- Circulate and promote a database of Ngāti Wheke businesses to encourage the use of whānau-owned businesses within the community
- Provide advice and guidance to enable whānau businesses – particularly start-ups - to access grants and other support through external organisations

#### 6.6.2 Investigate potential income sources for the Rūnanga outside of marae bookings

- Undertake feasibility studies for businesses run by the Rūnanga or in partnership with whānau enterprises (i.e. tourism).
- Investigate new investment opportunities for Te Poho o Tamatea Trust

#### 6.6.3 Support Ngāti Wheke whānau to find and retain meaningful careers

- Work with strategic partners to establish work experience and internship opportunities for Ngāti Wheke whānau
- Provide career planning advice for rangatahi, and whānau considering a change in careers
- Facilitate a mentoring system between whānau with aspirations to grow specific skills and those already working in those fields

## 6.7

### Mātauranga

Ngāti Wheke want to continue to support all learners in education. We understand that New Zealand has a high quality but low equity education system, therefore where possible, Ngāti Wheke want to guide whānau to access to support for their learning. As well as promoting Western education, Ngāti Wheke want to ensure Mātauranga Māori is elevated and recognised for the value it holds in building a strong identity and healthy cultural foundation.

These modes of learning Ngāti Wheke would like to foster and grow in the following ways:

#### 6.7.1 Support the education sector in the takiwā through upskilling and providing learning opportunities for schools, ECE's to better work with our tamariki

- Establish and cultivate relationships with education providers connected to Ngāti Wheke, and within the Ngāti Wheke takiwā
- Encourage local school marae visits
- Support culturally responsive teaching professional development programmes by mandated Ngāi Tahu /Māori entities for educators.

#### 6.7.2 Hold marae-based programs that support lifelong learning for all ages

- Create resources to support Ngāti Wheke learners on different education pathways
- Support other portfolios to create educational resources for hui and wānanga
- Guide whānau towards learning support and pastoral care services available to help with their education journey

#### 6.7.3 Promote and celebrate Mātauranga Māori

- Work with the Cultural Heritage and Identity portfolio to create learning opportunities for whānau
- Investigate ways to integrate Mātauranga Māori into all education opportunities

## Appendix 1. Raranga Kupu GLOSSARY

**Ahi Kā** – Representation of continuous occupation, the idea of mana whenua being continually present on their land.

**Aroha** – Love, compassion and care

**Aronga** – Focus. Used in this plan to refer to specific actions to be implemented or goals

**Hauora** – Health

**Hui** – meeting, gathering

**Kāhui Kaumātua** – a group within the hapū who speak on behalf of Ngāti Wheke kaumātua

**Kaitiaki** – Custodian, someone with a responsibility to a place or resource

**Karanga** – Karanga in formal situations is the ceremonial call done by our Hākui and Tāua

**Kaupapa** – Topic of discussion

**Kaumātua** – elders within the hapū; taua and poua

**Kawa** – Traditional and customary practice

**Ki Uta Ki Tai** – From the mountains to the sea. Catchment-based environmental management

**Kōrero Rangatira** – meaningful discussion, chiefly discussion. Used in this plan to mean communication

**Mahinga kai** – The practice of sustainably harvesting natural resources. Mahinga kai includes the places these activities take place, the transmission of cultural knowledge that occurs, the traditional methods and various tools used, the sustainability and kaitiakitanga considerations, and the physical gathering, preparing, and using of these resources.

**Mana whenua mana moana** – tribal authority over a location based on ancestry and occupation

**Manaaki** – hospitality

**Mātaitai** – Customary fishing area established under the Fisheries Act 1996

**Mātāpono** – Principles. Used in this plan to mean values

**Mātauranga** – knowledge

**Mātauranga Māori** – The body of traditional knowledge and protocols developed by ancestors over the course of generations

**Mauri** – Life force and essence

**Mihi whakatau** – Traditional welcome (in-formal)

**Mirimiri** – Traditional massage

**Oranga** – Life, wellbeing

**Pakihi** – Business

**Pakiwaitara** – Story, usually of the living memory period

**Papakāinga** – Māori communal living on ancestral or tribal lands. Papakāinga development usually involves housing and marae facilities, but in its true sense includes a raft of facilities and activities associated with whānau or hapū providing for their social, cultural and economic well-being on tribal land

**Pou** – A ceremonial post used to mark places of significance. Used in this plan to refer to major priorities or themes

**Pōwhiri** – Traditional welcome (formal)

**Pūrākau** – Story, usually of the mytho-period

**Rangatiratanga** – autonomy to make decisions in a chiefly manner

**Rautaki** – Strategy. Used in this plan to mean mission statement

**Rongoā** – Traditional medicines

**Taiao** – Environment

**Takiwā** – Tribal region

**Tangata Tiaki** – Legally appointed person responsible for managing fisheries resources for customary food gathering within a mātaimai or taiapure

**Tangihanga** – Wake, mourning of the dead

**Taonga** – Treasures

**Taonga Species** – Indigenous species of significance to Ngāti Wheke. Includes (but is not limited to) the species listed in Schedule 97 of the Ngāi Tahu Claims Settlement Act 1998

**Taonga tuku iho** – Gifts generationally handed down, physical and metaphysical

**Te Hononga** – a committee comprising of representatives of all rūnanga from within the Christchurch and Banks Peninsula area, the mayor and deputy mayor of Christchurch City Council, the chairs of Council committees, and a representative of the Multicultural Working Party



**Te Poho o Tamatea Trust** – the commercial entity tasked with investing Ngāti Wheke funds

**Teina** – General use is younger sibling, however, can be used to mean mentee

**Terenga anamata** – This has been coined as a term for succession. 'Terenga' is an old word for sailing and 'anamata' means the things to come/the future. Literally this means sailing into the future

**Tikanga** – Traditional and customary rules

**Tirohanga anamata** – strategic plan

**Toi rehia** – Term used to mean creative arts

**Tongarere** – Treasures; both tangible and intangible

**Tuakana** – General use is that of elder sibling, however, can be used to mean mentor

**Tuia** – The governance group comprising of all governors of Environment Canterbury and the Chair

(or nominee) of each Papatipu Rūnanga within the wider Canterbury region

**Tūtohu whenua** – Landmark, both natural and man made (such as carved pou)

**Uri** – Descendants

**Wānanga** – meet to discuss and deliberate

**Wawata** – Dreams and aspirations. Used in this plan to mean vision statement

**Whaikōrero** – Formal speech usually done in the pōwhiri or mihi whakatau

**Whakairo** – Carving, to carve

**Whakapapa** – Genealogy, the continuous layering of things onto another

**Whakawhanaungatanga** – Building of relationships

**Whenua** – Land



