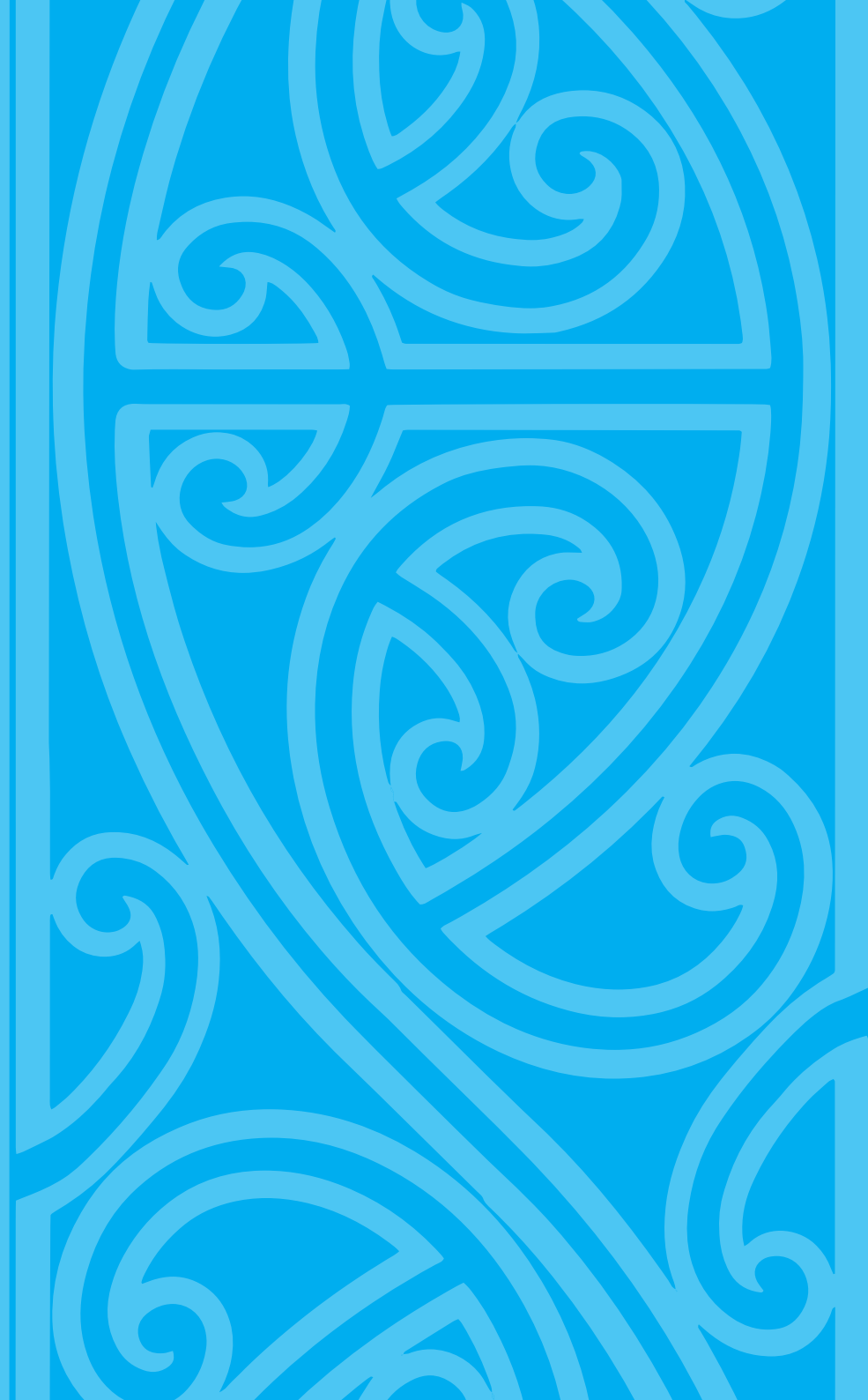
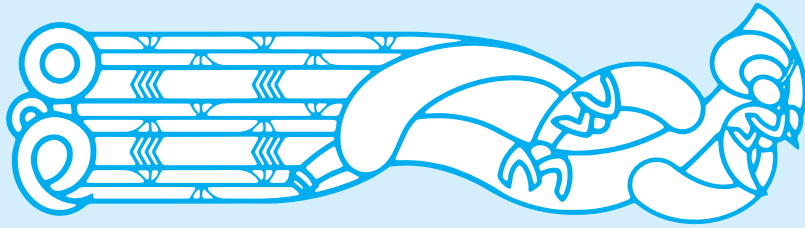


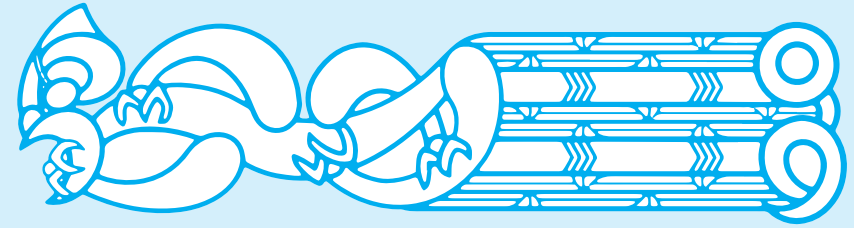
# **Te Herenga Kairangi –** The Interwoven Ambition to Thrive





## Karakia

Moe ara rā te kura nui  
Moe ara rā te kura roa  
Moe ara rā te kura taketake  
Tēnei te mai orooro, tēnei te mai aweawe.  
Ka rongo te pō, ka rongo te ao  
Ka rongohia i ngā wai taketake i Tararua  
Ka riporipo i ngā awa o Awa Kairangi,  
o Ōpahu, o Waiwhetū, o Awamutu  
He awa tipua, he awa tawhito  
E rarau ngā tapuwae o tua  
E rarau ngā tapuwae o tata  
Huakina rā te ākau tangi  
E wawara ana i ngā hā taitai o Raukawakawa  
He kura ki tua, he ara ki tua.  
E rongo whakairi ake kia tīna  
Haumi e, hui e, tāiki e



## Mihimihi

Ko ngā rārangi Mōunga i whao e tupua horo nuku, e tupua horo rangi tēnā te whakapuaki mai i te mōuri tupua, i te mōuri taketake, i te mōuri nō tua whakarere. Ko Puanga kai rau, ko Pōhutukawa tērā ka rewa ki te pae, ka rau mahara noa. Kei ngā raukura nui kua reia ki te kahu o Ranginui. He purapura whetū, ka pōhutu te ngākau kawa, he kawa nō aituā. Ka māuru te ngākau, he ngākau tūreikura. Ka uenukutia te roi i aku mata, ka rau mahara noa.

Tērā te huhua o ngā maioha ka tāpai ake ki runga i te mana e hora nei, ki runga i te ihi e wehi nei, ki runga i te raukura kua titia nei ki te whenua nō raurangi mā. Kei ōku tai pāhake, kei ōku tai pēperekou, tēnei he tātarakihi, te whāriki ake i te huhua o ōu ohaaki e titi kura ai ki Te Kaunihera o Te Awa Kairangi ki Tai.

Kei mahue i a au te tuku i ngā whakaaro nui ki ngā ahorangi o nāiane rangi, e whakatairanga ana i ngā pūtoi kura, i ngā tikitiki kura, me ngā tikanga tuku iho anō hoki. Kei ngā whītiki o te kī, ngā puna manaaki i te whakapapa, ngā mana kōrero o Te Āti Awa Taranaki Whānui, o Ngāti Toa Rangatira, e oha ana te manawa i te matakuitanga o te aroha. Tēnei te nanaiore i ngā kura huna kei a koe, hei whāngaitanga i te hirikapo aroaro, i te hirikapo hiakai, e tātai ake i te anamata o te whenua e takoto nei.

# Ngā Hua o Roto

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# Te Whakapapa o te Wai

## The Lineage of Water

### Te Ōrokohanga

#### Origins

Many cultures across the world have the sky father and the earth mother as central pillars of their creation story. Similarly, Māori also recognise such origin stories in their own traditions.

Many Māori pūrākau discuss how the origin of water comes from Ranginui, the sky father, and Papatūānuku, the earth mother. Together they had over 70 children, including Tāne Mahuta.

Tāne Mahuta and Hine-tū-pari-maunga had a child named Pūtoto, who later married Parawhenuamea. This ancestral line is considered to be connected to the creation of freshwater (waterways, creeks, rivers and lakes) that simultaneously trickles down to the aquifer beneath the region and leads across the whenua over to the ocean - the realm of Tangaroa and Hinemoana.

### Te Hurihanga o te Wai

#### The Cyclical Nature of Water

According to local pūrākau our river, Te Awa Kairangi, starts its journey as tear drops from Ranginui, symbolising his love for Papatūānuku. When these tears touch Papatūānuku, they first hit the highest mountain peaks before settling on the land below.

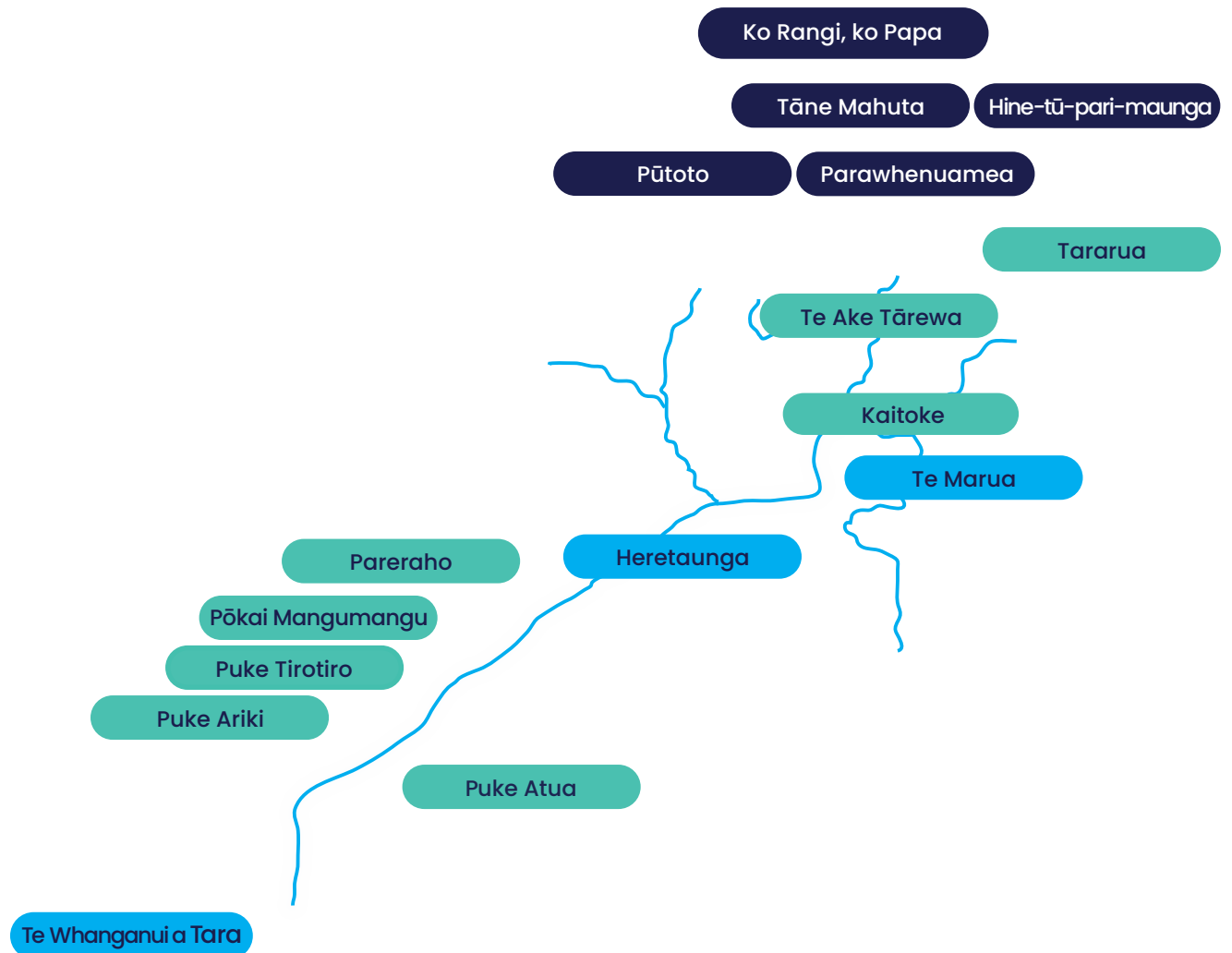
As the water flows down the mountains, it creates waterfalls, waterways, and creeks, shaping the land and forming rivers. The water continues its journey, carving the landscape and filling lakes or making its way to the ocean. Once in the ocean, the water evaporates back into the atmosphere, symbolising Papatūānuku reciprocating her love for Ranginui and restarting the water's life cycle.

## He Puna Ora

### Te Awa Kairangi Springs Forth

As rain falls on the Tararua Ranges, the water travels down, forming Te Awa Kairangi – the Hutt river. Starting from Tararua, it flows through Te Ake Tārewa, continues on to Kaitoke and Te Marua, and then bids farewell to the boundary between Te Awa Kairangi i uta ki tai, Heretaunga. It passes Pareraho, Pōkai Mangumangu, Puke Tirotiro, and Puke Ariki before heading east towards Pukeatua, merging with the waters of Rotokākahi, Ōpahu, Ōkautū and, Te Momi.

Eventually, it reaches the the river mouth converging with the Waiwhetū and Awamutu streams, then finally entering the expansive harbour of Tara and completing its journey to Te Moana o Raukawa (Cook Strait).



# Kupu Whakataki nā te Koromatua

## Foreword

The importance of unity and partnership is vital to making our city thrive. This is articulated in the purpose of Te Herenga Kairangi – the interwoven ambition to thrive. Sheltered by Te Tiriti o Waitangi, our hapori (community) ambitions and individual pursuits can operate in harmony with one another. This is how we embed intergenerational wellbeing and equity for our community.

Te Tiriti o Waitangi travelled down to our region and was eventually signed by Mana Whenua on 29 April 1840. Council recognises that our hapori Māori are foundational descendants of our community, our city Te Awa Kairangi ki Tai Lower Hutt, and Aotearoa New Zealand as a whole. Central to our work with hapori Māori are the Tākai Here (Memoranda of Partnership) that Te Kaunihera upholds with our Mana Whenua partners. We recognise that their kaitiakitanga (stewardship, guardianship) extends beyond their own iwi interests, but also to mātāwaka and tangata Tiriti alike.

In this way, our interests are very much interwoven. We are clear that the role of local government is as kaitiaki (stewards) of place and people. Community, economic, cultural and environmental wellbeing is at the heart of everything we do. I am proud of our partnerships and I know first-hand the importance of these relationships in becoming an effective Te Tiriti partner.

In supporting and contributing to outcomes for our hapori Māori, our city will only flourish as a result. While progress is demonstrated in the mahi that we collectively do here at Te Kaunihera o Te Awa Kairangi, I acknowledge that there is still plenty of work to be done to ensure long-term success.

I welcome the creation of Te Herenga Kairangi, our first rautaki Māori. I am proud of our hapori as we continue to enhance our understanding and practice of becoming a Tiriti-centric organisation. I am excited to see what our shared ambitions for Te Awa Kairangi ki Tai Lower Hutt will bring, and hope that realigning our ambitions with Te Awa Kairangi will interweave our shared aspirations for our future mokopuna (grandchildren).

Kia tau ngā manaakitanga ki runga i a koutou.

Nāku iti nei



Mayor Campbell Barry  
Te Koromatua o Te Kaunihera o Te Awa Kairangi

# Te Herenga Kairangi

## Our Cultural Narrative

Our strategy is named Te Herenga Kairangi. This name is deeply embedded in a significant element of the city, the river itself – Te Awa Kairangi. Under Te Tiriti o Waitangi, Council recognises the special relationship with the whenua and the privilege our whole community holds in being able to call it home.

### “Te Herenga”

‘Te Herenga’ addresses two key aspects. Historically, our awa was previously known as Heretaunga. The Māori word ‘herenga’ can also be used to describe binding or joining together. This combination of meanings acknowledges the history of our region; and in doing so, we bind together our past with our present.

### “Kairangi”

The name ‘Kairangi’ also holds dual significance. Firstly, it refers to the life-sustaining water source that nourishes the majority of residents in this region. It directly flows into the river, which traverses the western side and centre of our city, merging with waters flowing from the various streams that were once plentiful and significant. The second part explores the meaning of ‘Kairangi’ in Māori culture, which can denote something esteemed or the finest variety of greenstone.

Which serves as a reminder for us to strive for success, recognising that success can vary for different people. In this context, Kairangi unites us in one’s ongoing pursuit of excellence and well-being.

With this rich context flowing throughout, the intent or purpose of Te Herenga Kairangi is the interwoven ambition to thrive. These whakaaro (concepts) are aptly connected by the ōhākī (parting words) of Te Wharepouri, a tīpuna of Te Āti Awa:

**“I muri nei kia pai ki aku taonga Māori, taonga Pākehā, kia tae ake te haruru o tō reo ki ahau i Te Reinga.”**

“After I have gone be good to my Māori people and my European people, let the thunder of your voice reach me in the spirit land.”

**– Te Wharepouri, Te Āti Awa, 1842**

These words speak to how Mana Whenua are always striving to protect and work alongside all within our hapori. As we move through the rest of this document, notice how our narrative and our partners<sup>1</sup> are with us as we journey through the elements of the strategy that resonate with our wider hapori.

<sup>1</sup>This cultural narrative was informed by and developed in partnership with representatives of our Mana Whenua partners and by Council’s Tumuaiki Māori – Kaanihi Butler-Hare (Te Āti Awa, Ngāi Tuhoe).

# Tīmatanga Kōrero

## Introduction

As a kāwanatanga entity within Aotearoa, Te Kaunihera o Te Awa Kairangi (Hutt City Council) recognises and honours its obligations to Te Tiriti o Waitangi and the indigenous people of the land – Tangata Whenua (Māori).

Though the Local Government Act 2002 requires Council to demonstrate how it is creating better outcomes for hapori Māori, our actions are not solely driven by statute alone. We recognise our hapori Māori as an important sector of our community. Māori have a wealth of knowledge and expertise when it comes to the historical, cultural, natural, physical, economic and social environments of our region.

Council genuinely looks forward to supporting and enhancing the positive role that Māori can play in shaping the future of our community. It stands that the purpose of this strategic document is to provide an official platform for Māori and Council to work together – identify existing initiatives, highlighting gaps, planning and making relevant preparations for the future.

Te Herenga Kairangi is Council's first Māori strategy. Like the narrative that flows throughout this strategy, this is considered to be a living document.

You will see the elements that are enduring, the things that guide Council's approach to our mahi. You will also see the elements that are provisional and allow Council to meet present needs and handle change.

Overall, you can see how our strategy signals Council's intention for meaningful dialogue and partnership with Māori within our community.

For Council, this first iteration of Te Herenga Kairangi strategy sets in motion the next three years for improving outcomes for Māori in our rohe (region). Te Herenga Kairangi has been designed to interweave seamlessly with many existing Council initiatives, including our 2024-2034 Long-Term Plan.

We acknowledge that our collective aspirations extend beyond the next three years and seek to ensure that the decisions made now will be felt by our hapori Māori in 10 years' time and beyond.

We expect that the flow-on effects of Māori outcomes in Te Awa Kairangi ki Tai Lower Hutt will enhance and enrich our city as a whole.





# Mahere Rautaki

## Strategic Framework

This overarching strategic framework sets out the purpose, guiding principles, outcomes, and prioritised actions for Te Herenga Kairangi. The structure was informed by good practice, but most importantly through engagement with our hapori Māori and Mana Whenua partners.





## **Te Pūtake o Te Herenga Kairangi** Purpose – the Interwoven Ambition to Thrive

The purpose of Te Herenga Kairangi is to interweave the collective ambitions within our hāpori to thrive in life. In this light, Council looks to the things that unite our community. Think to the lived experience that we collectively hold – as either pēpi, tamariki, rangatahi, pakeke and/or kaumātua – each perspective invites us to see the same in others.

Our purpose acknowledges that regardless of what stage in life we are in and regardless of whether one can identify as Tangata Whenua (indigenous people of Aotearoa) or tāngata Tiriti (people sheltered by Te Tiriti o Waitangi), we can all agree that everybody in our hapori wants to thrive in life.

Council asserts that our collective hapori ambitions can coexist autonomously, peacefully and without prejudice in the space that we here at Council facilitate within our rohe. By working in partnership with Māori ambitions, we are only adding solutions to our collective progress into the future. Council sees that the whole community will benefit from the flow-on effects of such solutions.

# Ngā Mātāpono

## Principles

Our principles are the whakaaro (concepts) that Council uses to guide our collective approach to putting our purpose into practice and achieving its outcomes.

**These are the guiding principles of Te Herenga Kairangi:**



## Te Tiriti o Waitangi

Council honours Te Tiriti o Waitangi by recognising and providing for the special relationships that Tangata Whenua hold with culture, traditions, land and taonga. The commitment to partnering with Māori in our rohe begins with recognising those who hold Mana Whenua status (inherited rights of land guardianship and ownership).

Council is clear that it has a relationship with Mana Whenua entities within our rohe and this is reflected in Council functions and activities. We acknowledge that these entities are perpetual kaitiaki (guardians) within our city and their wider regional remit.

Their kaitiakitanga (guardianship or protection) interests reach across all people within the rohe – mana whenua, tangata whenua and tangata Tiriti alike. Open and honest communication between Council and Māori is an important step in strengthening this relationship. It does this by enabling Māori to be an active partner in determining their future wellbeing – as Tangata Whenua – as part of the entire community.

## Te Whare Tapa Whā

Te Whare Tapa Whā<sup>2</sup> is a well-respected holistic Māori health model that considers the wellbeing of a person to be multi-dimensional. Within Te Whare Tapa Whā, one is invited to view an individual or a group's collective health as a whare with four walls.

Each wall represents something different – taha tinana (physical wellbeing), taha hinengaro (mental wellbeing), taha wairua (spiritual wellbeing) and taha whānau (social wellbeing). Laying the foundation for all of these things is of course the whenua and all that it hosts (environmental wellbeing).

If any one of these five areas are compromised, then the overall wellbeing of the person is also affected. The application of this model will consider the social, mental and academic, physical, spiritual and environmental implications to our hapori Māori when striving for our outcomes here at Council. We use this principle to guide our wellbeing-related outcomes.

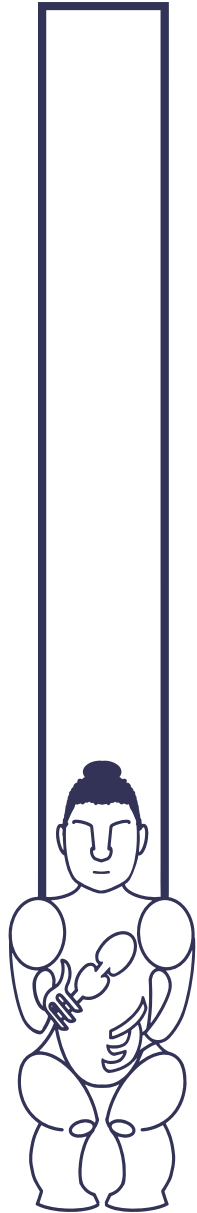
<sup>2</sup>Durie, M. (1998). Whaiora: Māori health development (2nd ed.). Oxford University Press.

## Hutt City Council Organisational Pou

Council has identified four pou that serve as a business planning tool for staff. Council uses these components to align all our mahi to Te Tiriti o Waitangi and Long-Term Plan statutory requirements. This tool allows us to run our internal operations with cohesion and to apply a Te Ao Māori lens to all our activities.

The pou can be described as:

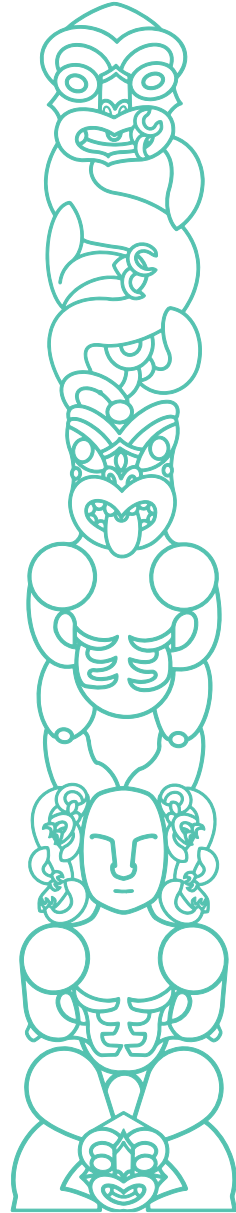
- **Pou Tokomanawa**  
Our environment and culture provide a positive employee experience that enables our people to thrive
- **Pou Tāhū**  
Our Long Term Plan is delivered enabling our city and communities to thrive
- **Pou Tuarongo**  
Our communities and their voices are at the heart of our work
- **Pou Whenua**  
Our Mana Whenua partners and their priorities, are at the core of our policies and practices



**Pou  
Tokomanawa**



**Pou  
Tāhū**



**Pou  
Tuarongo**



**Pou  
Whenua**

# Ngā Tukunga Iho

## Outcomes

This section outlines the outcomes that Council aims to achieve by implementing Te Herenga Kairangi. After consulting with our hapori Māori, outcomes were prioritised on key response areas. We also balanced our operational needs, internal and external factors.

**As a result, we have identified the following outcomes for our strategy:**

**Strong and  
Trusting  
Relationships**

**Holistic and  
Economic  
Wellbeing**

**Te Ao Māori  
Capability**

## Council and Hapori Māori Have Strong and Trusting Relationships

Relationships are at the core of any change initiatives that involve hapori Māori. Actively partnering with integrity and intent will build trust, understanding, mutual respect and good will. Trust hasn't always been something that hapori Māori have experienced with local government historically. Council accepts that trust will take time, consistency and patience.

Continuity of presence is also a significant factor in relationship building among our hapori Māori. Ensuring that Council facilitates reliable forums for regular and consistent dialogue with Māori is important. We seek to maintain what works and identify what can be improved to understand what approach works best for our hapori Māori.

We are proud of the existing relationships that Council has hosted over the years to better engage with whānau Māori and work together to lead change. Council's existing Tākai Here Partnership agreements are an example of the strong and trusting relationships that are currently built between Council and Mana Whenua.

### Our partners include:

- ◆ Taranaki Whānui ki Te Upoko o Te Ika (Port Nicholson Block Settlement) Trust
- ◆ Wellington Tenths Trust
- ◆ Te Rūnanga o Toa Rangatira Incorporated
- ◆ Te Rūnanganui o Te Āti Awa ki Te Upoko o Te Ika a Māui Incorporated
- ◆ Palmerston North Māori Reserve Trust
- ◆ Te Tatau o Te Pō Marae
- ◆ Waiwhetu Marae

Te Herenga Kairangi reflects components of the Tākai Here agreements between Council and Mana Whenua, while also acknowledging there is opportunity to refresh this space in the context of our current time and place. Council looks forward to applying guidance from Te Tiriti o Waitangi, and developing how we work with Tangata Whenua. We anticipate that solutions will not be one-size fits all and meaningful change may take time. However, we welcome moving forward and progressing together, united in our interwoven ambitions.

## **Māori are Healthy, Culturally Accepted, Sheltered and Economically Secure**

Through consultation with our hapori Māori, we heard that living in a positive state of wellbeing would make the biggest difference to everyday whānau Māori lives. The wellbeing of one person (pēpi, tamariki, rangatahi, pakeke and kaumātua alike) is acknowledged to have an impact on the wider collective whānau. By extension, Council acknowledges that the health and wellbeing of our whānau Māori is felt by the wider hapori of Te Awakairangi.

During consultation wellbeing needs were described as: chronic health concerns, physical fitness initiatives, social behaviour, food insecurity, job insecurity and housing insecurity. In applying the guiding principle of Te Whare Tapa Whā, Council seeks to address holistic wellbeing outcomes.

While guidance from Te Tiriti enables Council mahi to contribute to components of the economic wellbeing of whānau Māori. Council considers that addressing these issues helps the entire population – not just Māori.

## **Te Kaunihera o Te Awa Kairangi is a Te Ao Māori Capable Organisation**

Council is committed to becoming a Te Ao Māori capable organisation by meaningfully embracing Te Tiriti and by incorporating the Māori world view into our culture, practices and policies. This has potential for multiple applications across our operational policies, processes and resources.

Using our guiding principle of our Hutt City Council Organisational Pou, we aim for continuously improving our collective capability to better meet the cultural needs of our hapori Māori. In improving our Te Ao Māori comprehension in the workplace, we actively foster an inclusive environment in Council operations, while also creating a welcoming and familiar environment for our whānau Māori in the public services we provide such as customer service, community hubs and events.





# Ngā Puna Koropupū

## Action Plan

Our action plan for Te Herenga Kairangi is a collection of ongoing or project-based work.

This allows us to practice consistent regulatory operations such as policy review, while also remaining flexible enough to meet the changing needs of the present day.

The actions are directly aligned to our outcomes in the next three tables. Each have been further grouped into two priority areas to help us all understand how Council can deliver the three outcomes that resonate most with our hapori Māori.



## Council and Hapori Māori have Strong and Trusting Relationships

### Priority 1

Honouring the relationship that our Mana Whenua partners have with the land – Te Awa Kairangi ki Tai

**Council is committed to strengthening and maintaining the priorities of our partners**

#### Actions:

- Consistent engagement across the takiwā is developed to better accommodate time and resource capacity limitations
- In partnership with Mana Whenua, refine our Tā kai Here agreements to ensure they are fit-for-purpose
- Mana Whenua decision-making and strategic alignment opportunities are identified and developed as needed
- Council provides effective opportunities for District Plan and Spatial Plan consultation to ensure strategic alignment with Mana Whenua priorities to uphold our commitment to Te Tiriti o Waitangi
- Investigate co-designing opportunities for other strategic and operational project work
- Identify and develop a cross-council approach to support Mana whenua in a region-wide Te Reo Māori strategy
- Naming Policy operational guidelines are developed in partnership with Mana Whenua

### Priority 2

Identify and develop best practices for Tangata Whenua engagement

**Council is committed to engaging effectively with all Māori in our community**

#### Actions:

- Council develops and maintains relationships with the seven marae in Te Awa Kairangi
- Research Ethics Policy, Privacy Policy and Data Strategy are applied to all operational work where hapori Māori data is applicable
- Development of the Rangatahi Engagement Strategy in consultation with hapori Māori for intergenerational outcomes
- Council identifies and addresses equitable power dynamics in current/future relationships with hapori Māori
- Participation in developmental programmes such as the Tuia Programme
- Participation in and promotion of key celebratory events in the Māori calendar such as Matariki
- Rāhui and Sudden Death Policy operational guidelines and implementation are developed to ensure effective internal and external communications



## Māori are Healthy, Culturally Accepted, Sheltered and Economically Secure

### Priority 1

Holistic wellbeing needs are being factored into our work programmes and approach

**Council considers physical, social, spiritual, environmental and mental wellbeing implications for Tangata Whenua in its work**

#### Actions:

- Continue support of Healthy Families Partnership initiatives. Including championing wellbeing equity, reducing alcohol and smoking related harm, and reducing health barriers for hapori Māori
- Educational, academic and social support programmes are made accessible to hapori Māori through Community Hubs and Library Services
- Develop Marae Emergency Hubs support to ensure adequate resourcing for the continuation of services in Emergency Management
- Develop a Te Reo Māori policy
- Investigate the development of a Te Reo Māori digital application
- Ensure promotion of physical activities to hapori Māori through on-site communications at facilities i.e. Hubs.
- Investigate equity in community access to sport and recreation through the Review of Investment and Sport
- Ensure kaitiakitanga of and accessibility to the natural water sources within Te Awa Kairangi such as springs, fountains, beaches and rivers
- Connect whānau Māori through key Māori and/or community events such as Matariki, Te Tiriti Celebrations and kaumātua events

### Priority 2

Economic wellbeing needs are identified and addressed

**Council recognises that Māori economic resilience contributes to wider socio-economic effects in the community**

#### Actions:

- Collaborate with external organisations to collectively address and mitigate issues such as homelessness, city safety, as well as food, job or financial insecurity.
- This includes:
- Implementation of the Homelessness Strategy Action Plan, particularly where tangata whenua are in need
  - Assistance for local food banks to ensure accessibility for whānau Māori in need
  - Project assistance for māra kai initiatives to ensure self-sufficiency and tangible change opportunities relating to food
- Investigate opportunities to contribute to:
    - Business support services for existing and new pakihi Māori in our rohe
    - Potential housing support initiatives
  - Identify co-design opportunities with hapori Māori to create business-related outcomes for the city (including council-controlled operations)



## Te Kaunihera o Te Awa Kairangi is a Te Ao Māori Capable Organisation

### Priority 1

Provide Council staff with tools to maintain and strengthen our relationships with Tangata Whenua

**Council recognises the need for shared relationship management responsibilities across our workforce**

#### Actions:

- Te Tira Māori deliver a 9-week Te Ao Māori Capability programme to provide staff with a foundation in understanding cultural and site-specific Māori history
- Identify and develop engagement opportunities centred on hapori Māori best practices
- Training and educational resources are delivered via programmes and communication channels
- Investigate opportunities for Elected Members to enhance their understanding of Te Tiriti o Waitangi
- Existing Translation Services are developed and promoted to staff

### Priority 2

Empower our workforce capability with improved cultural awareness to increase responsiveness in our public services

**Council seeks to normalise Te Ao Māori values, culture and language into business practices**

#### Actions:

- Investigate extension of the Te Ao Māori Capability programme to ensure appropriate and contextual application of Te Ao Māori practices in the day-to-day operations of the workplace
- Engagement with hapori Māori is developed to meet best practice needs
- Grow the diversity of talent in our staff profile by identifying and exploring kaupapa Māori-related roles responsibilities
- Implement tikanga onboarding programme to empower staff to utilise approved tikanga practices
- Consult Māori staff on the Wellbeing and Belonging strategy to ensure cultural acceptance and safety is occurring
- Koha policy and operational guidelines are reviewed as needed
- Support development of business procurement policies and strategies to align with the Data Strategy, Tā kai Here agreements and Kāhui Mana Whenua agreements

# Te Whakaū me te Arotake

## Implementation and review measures

### Te Whakatinanatanga

#### Implementation

Given the cross-council connected nature of the actions in this strategy, the responsibility for implementation is shared across different business units in Council. Te Herenga Kairangi will be implemented as part of business as usual across Council. Implementation of the strategy will speak to the priority areas in the action plan.

### Pūrongo Arotake

#### Reporting

Reporting measures for Te Herenga Kairangi have been identified. These measures will ensure that:

- Te Herenga Kairangi is aligned with key Council plans, policies and strategies – such as Council’s Long-Term Plan (2024-2034)
- Activities identified in the action plan represent collaboration with relevant Māori engagement forums as outlined in relevant agreements such as Council’s Tākai Here
- Progress is biannually reported to Council by Te Tira Māori. This coincides with other operational timings and is expected to provide valuable insight to Council’s efficacy in delivering Te Herenga Kairangi and its outcomes.

### Arotakenga

#### Review

This document is the current iteration of Te Herenga Kairangi. Council anticipates the needs of our whānau Māori may reasonably change with the climate of the time, such as the lessons learned from our post-pandemic era.

Relevant change factors include the maturity levels of Councils operational implementation, available resources and unforeseen circumstances.

Accordingly, we expect that Te Herenga Kairangi should be reviewed to reflect any changes and constantly be able to resonate with the needs of our hapori Māori. This review process will coincide with operational timings such as Long-Term Planning dates.

## **He kura ki tua**

### Conclusion

As a Council we aspire for positive change when it comes to delivering better outcomes for our hapori Māori. Whether it is in 3-years or 10-years' time – we expect to be in a better position than we are today. We hope to have played a positive part in history.

We strive to have cultivated an inclusive environment that enables our hapori Māori to express their Māoritanga. We will see our hapori Māori thriving and playing a significant role in the future of Te Awa Kairangi.

## **Puna Maioha**

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# Kuputaka

## Glossary

<b>Awa</b>	River
<b>Hapori Māori</b>	Māori community
<b>Kaitiaki</b>	Guardian, steward, protector
<b>Kaitiakitanga</b>	Guardianship
<b>Kaumātua</b>	Elderly
<b>Kāwanatanga</b>	Governing entity
<b>Mahi</b>	Work
<b>Mana Whenua</b>	Authority over land
<b>Māoritanga</b>	Māori identity
<b>Māra kai</b>	Garden-grown food
<b>Pakeke</b>	Adults
<b>Pakihi</b>	Business
<b>Pēpi</b>	Baby/Babies
<b>Pou</b>	Pole, pillar, post
<b>Pou Tokomanawa, Pou Tāhū, Pou Tuarongo and Pou Whenua</b>	Specific ridge poles that traditionally support a structure
<b>Rāhui</b>	Temporary state of restriction for a period

<b>Rangatahi</b>	Youth
<b>Rohe</b>	Region
<b>Taha hinengaro</b>	Mental, emotional and academic wellbeing
<b>Taha tinana</b>	Physical wellbeing
<b>Taha wairua</b>	Spiritual wellbeing
<b>Taha whānau</b>	Familial and social wellbeing
<b>Tākaī Here</b>	Memorandum of Partnership
<b>Takiwā</b>	Territory
<b>Tamariki</b>	Children
<b>Tāngata Tiriti</b>	People of the Treaty, non-indigenous to Aotearoa
<b>Tangata Whenua</b>	Indigenous people of the land (Aotearoa)
<b>Taonga</b>	Treasured possessions
<b>Whakaaro</b>	Idea, thought, concept
<b>Whenua</b>	Land

**HUTT CITY**  
TE AWA KAIRANGI

