

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

## Issues

The Resource Management [Act](#) 1991 requires District plans among other things to:

- Recognise and provide for the relationship of Māori and their culture and traditions with their ancestral [lands](#), [water](#), [sites](#), [wāhi tapu](#) and other [taonga](#) as a matter of national importance (section 6(e) Resource Management [Act](#) 1991);
- To have particular regard to [kaitiakitanga](#) (section 7(a), Resource Management [Act](#) 1991);
- Take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) (section 8 Resource Management [Act](#) 1991);
- To have regard to recognised relevant iwi planning documents, the New Zealand Heritage List/Rārangi Kōrero, and regulations relating to taiapure and mahinga mataitai (section 74(2)(b) Resource Management [Act](#) 1991).

The functions of [territorial authorities](#) (including the Whangarei District Council) are stated in section 31 of the Resource Management [Act](#) 1991. In relation to managing particular resources, the regulatory methods adopted by the Council relate directly to those functions listed in Section 31 of the Resource Management [Act](#) 1991 (e.g. [subdivision](#)) and not to Regional Council functions (e.g. [water](#) quality).

The term '[tangata whenua](#)' denotes a relationship between Māori and the [land](#). Generally, Māori use the term to convey their affinity to a particular rohe (area within which iwi claims [mana whenua](#)), and derive their identity from their genealogical ties with that [land](#). The [land](#) boundaries of these rohe can be defined or recognised by features such as [rivers](#), [lakes](#), mountains, headlands or islands.

The claim to the status of '[tangata whenua](#)' in a particular rohe is based on their long-time association and genealogical ties with that [land](#). [Tangata whenua](#) are those who have '[mana whenua](#)' over their [land](#).

The inclusion of this chapter in the Plan does not represent the completion of the process of consultation with iwi (Māori tribe) and hapū (subtribe) in the District. Rather, this chapter establishes a framework and starting point from which the Council and iwi and hapū in the District can develop and maintain a working relationship in resource management matters. In preparing this chapter, and those other parts of the Plan which suggest ways in which matters of significance to [tangata whenua](#) can be addressed within the framework of the Resource Management [Act](#) 1991, the Council acknowledges the support, co-operation and guidance of the people of:

- Mangakahia Māori Komiti;
- Ngati Taka Hapū;
- Ngatiwai Trust Board;
- Te Parawhau o Whangarei;
- Te Runanga A Iwi O Ngapuhi;
- Te Runanga O Ngati Hau;
- Te Runanga O Ngati Hine;
- Te Runanga O Ngati Whatua;
- Patuharakeke Te Iwi Trust;
- Whangarei Māori Executive.

In the preparation of this chapter, the Council has also had regard to the Nga Hapū O Mangakahia Plan (July 1995), prepared by the Mangakahi Māori Komiti, and the planning policies of the Ngatiwai Trust Board. See the Definitions chapter for interpretation of Māori words.

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

## Significant Issues

Protection of Sites of Significance to Māori.

- Participation of [tangata whenua](#) in resource management, including consultation.
- Recognition of rangatiratanga and [kaitiakitanga](#).
- [Land](#) use activities affecting the quality of [waterbodies](#) and associated resources.
- Development of [land](#), including papakāinga.
- Issues identified in other chapters of the Plan.

## Resource Management Concerns as Identified by Tangata Whenua

The Council understands that the concerns that are of significance to the [tangata whenua](#) of the District, in respect to the preparation, implementation and administration of the Plan, may be summarised as follows:

### Concerns Related to Participation:

- Joint resource management with the Council, active participation, and input into the monitoring, enforcement and compliance procedures of the Council, with regular monitoring reports to be provided to [tangata whenua](#).
- Adequate resourcing of iwi and hapū to enable participation in all aspects of [sustainable management](#) of their [taonga](#).
- Participation by Māori in the policy, planning and decision-making processes of the Council.
- Recognition of Māori cultural values and tikanga in the policy, planning and decision-making processes of the Council.
- Recognition of marae as a place for consultation for Council and [tangata whenua](#) on resource management issues.
- Recognition of Te Reo Māori (Māori language) through the interpretation of the Plan into the Māori language, and the ability to speak Māori in judicial processes.
- Maintaining and enhancing Māori participation in the consultative processes between the Council and [tangata whenua](#).
- Recognition of, and provision for, traditional Māori knowledge in the [sustainable management](#) of the District's [natural and physical resources](#). This includes the cultural and intellectual property rights associated with matauranga Māori and [taonga](#).
- Ensuring that the appropriate [tangata whenua](#) contacts are consulted for applications for resource consents.
- Resourcing for the preparation and implementation of iwi/hapū management plans, and to assist in the process of consulting with government (both central and local) on resource management matters.

### Concerns Related to Rangitiratanga and Kaitiakitanga:

- Recognition of, and provision for, customary authority and rights guaranteed by the Treaty of Waitangi/Te Tiriti O Waitangi, including the ability to exercise rangatiratanga and [kaitiakitanga](#).
- Taking account of Māori cultural and spiritual values, including concepts of wairua, mauri, tapu, mana, wehi, karakia, whanaungatanga and manaakitanga.
- Recognition of the role of Māori as being the kaitiaki of their [taonga](#).
- Recognition and provision for [kaitiakitanga](#), including the concepts of rahui and tapu.
- Preservation and protection of the mauri (life force) of [natural and physical resources](#).

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

- Recognition and provision for rahui as a form of tapu, protection and conservation, where a specific area is set aside under prohibition for a period of time.
- Recognition of the traditional practices of [tangata whenua](#) in maintaining and enhancing their relationship with their whenua ([land](#)), wai ([waters](#)) and other [taonga](#).

## Concerns Related to Particular Resources:

- All aspects of [water](#) management, including in particular, the importance of maintaining adequate [water](#) levels and quality so as to ensure that the mauri of waterways is not demeaned in any way, particularly by pollution and human [sewage](#) discharges to [water](#), treated or otherwise, and the protection of the habitat of the freshwater fishery.
- Protection of those features, places and characteristics of [natural and physical resources](#) of special value to Māori, which may include, but are not limited to [wāhi tapu](#), tauranga waka (canoe landing site), mahinga kai, mahinga mataitai (food resource from sea), [taonga](#) raranga (plants used for weaving), urupa (cemetery or burial site), ancestral [lands](#), wai whakaheke tupapaku and buried whakairo.
- Recognition and provision for the unique conditions pertaining to papakāinga (housing for Māori people on Māori [land](#)) and communally owned Māori [land](#).

## The Principles of the Treaty of Waitangi (Te Tiriti O Waitangi)

The Resource Management [Act](#) 1991 requires the Council to take into account the principles of the Treaty of Waitangi/Te Tiriti O Waitangi (The Treaty) when exercising its resource management functions and powers. The principles reflect the underlying importance of the Treaty as the source of constitutional authority in New Zealand, and as the guiding document in the relationship between Māori and the Crown.

The principles of the Treaty do not supersede the Treaty itself, rather they derive from the Treaty and assist practical application of it. The Court of Appeal has defined these principles, noting that they must be capable of adaptation to new and changing circumstances (social and historical). Consequently additional principles may be developed and existing principles redefined over time.

The Council notes the following principles as being a current reflection of the purpose and intent of the Treaty as interpreted by the Courts, and which are relevant to the management of [natural and physical resources](#).

### The Principle of Kawanatanga

Kawanatanga, as ceded by Māori under Article I of the Treaty, gave the Crown the right to govern and to make laws applying to everyone. The Court of Appeal has noted that the principles of the Treaty do not authorise unreasonable restrictions on the right of a duly elected Government to follow its chosen policy. The delegation of resource management powers by the Crown to local authorities under the Resource Management [Act](#) 1991 empowers local authorities to make and implement District plans.

### The Principle of Rangatiratanga

Rangatiratanga (full chiefly authority) over resources including [lands](#), forests, fisheries and other [taonga](#) was guaranteed to Māori under Article II of the Treaty. Rangatiratanga includes elements of management, control and tribal self-regulation of resources, in accordance with their own customary preferences.

### The Principle of Partnership

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

The Treaty signified a partnership between iwi and the Crown. The exchange of promises under Articles I and II of the Treaty is seen as an exchange of gifts. The gift of the right to make laws, and the promise to do so in such a way as to accord the Māori interest an appropriate priority, is an example of this exchange. The principles of the Treaty require the Treaty partners to act toward each other reasonably, and with the utmost good faith. Reasonable co-operation and compromise, through effective, early and meaningful consultation by both partners, is also fundamental to this concept of a partnership.

## The Principle of Active Protection

The guarantee of rangatiratanga, given in Article II, is consistent with an obligation to actively protect Māori values and interests in their [lands](#), [water](#), [wāhi tapu](#) and other [taonga](#), to the fullest extent practicable, and to give a priority to these when they may be adversely affected. In the context of resource management, the various elements which underlie and are fundamental to the spiritual association of Māori with the [environment](#) (including mauri, tapu, mana, tikanga and wairua), may be described as [taonga](#) that have been retained by Māori, in accordance with Article II of the Treaty. The principle of active protection therefore extends to the spiritual values and beliefs of Māori.

## The Principle of Hapū and Iwi Resource Development

Article III of the Treaty gave to Māori the same rights and duties as other New Zealand citizens. The Treaty guaranteed to Māori retention of their property rights under Article II, and the choice of developing those rights under Article III. To Māori, the efficient use and development of what are, in many ways, currently under-utilised hapū and iwi resources is a very important principle of the Treaty in the context of the Resource Management [Act](#) 1991. The Treaty recognises the right of Māori to develop those resources in accordance with their own needs and aspirations. Recognition of the ability and needs for hapū and iwi to develop their resources in a manner which achieves the purposes of the Resource Management [Act](#) 1991 is a principle of the Treaty.

It is acknowledged that [tangata whenua](#) may recognise the articles of Te Tiriti o Waitangi as distinct from these principles. On-going communication between the Council and [tangata whenua](#) may resolve this difference, and/or develop additional principles or redefine these principles over time, as the Court envisaged.

Note:

1. It is hoped that this process will result in Memoranda of Understanding being developed between the Council and [tangata whenua](#) on co-management of shared [natural and physical resources](#).

## Objectives

TWP-O1 –  
Protection of Taonga  
of Tangata Whenua

Within the respective domains of the exercise of rangatiratanga and kawanatanga, ensure that priority is afforded to the act of protection of [taonga](#) of [tangata whenua](#), and to the relationship of [tangata whenua](#) and their culture and traditions with their ancestral [lands](#), [water](#), [sites](#), [waahi tapu](#) and other [taonga](#).

*Explanation and Reasons: In the Manukau Report, the Waitangi Tribunal indicated that the intention of both texts of the Treaty is to afford an appropriate priority and respect to Māori people (pages 78 and 91). It found that the Treaty represented an exchange of gifts. The gift of the right to make laws, and the promise to do so in such a way as to accord the Māori interest an appropriate priority, is an example of this exchange.*

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

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|   | <p>It is important that the Council and <u>tangata whenua</u> develop and implement an understanding that is relevant and appropriate to the District,. From that understanding of rangatiratanga and kawanatanga, the Council and <u>tangata whenua</u> will better recognise and provide for the relationship of Māori and their culture and traditions with their ancestral <u>lands, water, sites, waahi tapu</u> and other <u>taonga</u>, as a matter of national importance.</p>   |
| <p>TWP-O2 – Enable exercise of Rangatiratanga and Kaitiakitanga</p> | <p>To enable <u>tangata whenua</u> to exercise rangatiratanga and <u>kaitiakitanga</u> over their ancestral <u>lands, waters, sites</u>, waahi tapu and other <u>taonga</u> in the District.</p> <p><i>Explanation and Reasons: Customary authority and rights are the source of well-being of <u>tangata whenua</u>. The ability to exercise rangatiratanga and <u>kaitiakitanga</u> is the ability to exercise political and use rights. <u>Tangata whenua</u>'s well-being also includes associated rights, such as ahi kaa (keeping the fires warm). If <u>tangata whenua</u> are unable to exercise their customary rights, rights that were guaranteed to them by the Treaty of Waitangi, their well-being is adversely affected.</i></p> <p>Section 7(a) of the Resource Management <u>Act</u> 1991 requires particular regard to be given to <u>kaitiakitanga</u>. In Māori cultural terms, <u>kaitiakitanga</u> is a part of rangatiratanga. Section 5(2) of the Resource Management <u>Act</u> 1991 also requires the Council to manage resources in the way that enables the well-being of people and communities. The exercise of rangatiratanga and <u>kaitiakitanga</u> contributes to <u>tangata whenua</u>'s well-being and helps to ensure that the mauri of <u>taonga</u> is healthy and strong.</p> |
| <p>TWP-O3 – No action to exacerbate registered treaty claims</p>    | <p>In the implementation of this Plan no action will be taken which will knowingly exacerbate registered treaty claims.</p>  |

## Policies

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| <p>TWP-P1 – Interests of Tangata Whenua</p>    | <p>To ensure that in the use, development and protection of <u>natural and physical resources</u>, the views and interests of the <u>tangata whenua</u> are fully represented at every stage of the process, including the preparation and implementation of the District Plan.</p> <p><i>Explanation and Reasons: In order to recognise the respective domains of the exercise of rangatiratanga and kawanatanga when managing the <u>natural and physical resources</u> of the District, it is important that <u>tangata whenua</u> and the Council reach and implement an understanding of the relationship between the two concepts. The inclusion of this policy reflects the limitations under which the Council acts in the management of <u>natural and physical resources</u>, (i.e., delegated authority from the Crown) and signals a need for flexibility and tolerance in the application of this understanding.</i></p> |
| <p>TWP-P2 – Sites of Significance to Māori</p> | <p>To ensure that <u>land</u> use, <u>subdivision</u> and development does not adversely affect Sites of Significance to Māori, or other <u>taonga</u> identified in the District Plan or <u>Hapū Environmental Management Plans</u>.</p>   |

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

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|                                 | <p><i>Explanation and Reasons: The Council is required to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral <a href="#">lands</a>, <a href="#">water</a>, <a href="#">sites</a>, <a href="#">wāhi tapu</a> and other <a href="#">taonga</a>, under the Resource Management <a href="#">Act</a> 1991.</i></p> <p><i>Traditional Māori culture and values are closely linked to the <a href="#">environment</a>. <a href="#">Land</a>, in particular, confers dignity and rank, is the resting place for the dead, a spiritual base for traditional beliefs and a heritage for future generations. <a href="#">Land</a> establishes personal and tribal identity, is a symbol of social stability and is an important source of emotional and spiritual strength.</i></p> <p><i>The High Court has indicated that, in considering the effects of activities on the relationship of <a href="#">tangata whenua</a> with ancestral <a href="#">land</a>, there must be some factor, or nexus, between Māori culture and traditions, and the <a href="#">land</a> in question, which affects the relationship of Māori people to the <a href="#">land</a>. For example, the extent to which a special relationship is claimed through several generations is one factor.</i></p> <p><i>The principles of the Treaty which the Council must take into account (section 8 Resource Management <a href="#">Act</a> 1991), include active protection of <a href="#">taonga</a> as a means to enable hapū and iwi to exercise rangatiratanga over their resources. Section 6(e) of the Resource Management <a href="#">Act</a> 1991 requires the recognition and provision for the relationship of Māori people with their <a href="#">taonga</a>. <a href="#">Tangata whenua</a> have expressed concern for the quality and condition of areas and places of significance to them. Of particular concern is the need to protect <a href="#">wāhi tapu</a> from desecration through development. Some Sites of Significance to Māori are shown on the Planning Maps, and others will be identified in <a href="#">Hapū Environmental Management Plans</a>.</i></p> <p><i>In addition to specific places of significance, <a href="#">archaeological sites</a> may include signs of Māori occupation within the District, such as middens, ovens and caves. <a href="#">Archaeological sites</a> are a connection to past generations and are a source of information on their activities. The Heritage New Zealand Pouhere Taonga Act 2014 requires an archaeological authority to be granted for any destruction, damage or modification of an <a href="#">archaeological site</a>. As <a href="#">archaeological sites</a> are defined under the Heritage New Zealand Pouhere Taonga Act 2014, in terms of human activity prior to 1900, many will be of significance to <a href="#">tangata whenua</a>. <a href="#">Tangata whenua</a> should be consulted regarding any proposal to modify, damage or destroy such <a href="#">sites</a>.</i></p> |
| <p>TWP-P3 –<br/>Waterbodies</p> | <p>To ensure that <a href="#">indigenous wetlands</a>, estuaries, coastal areas and <a href="#">waterbodies</a>, of significance to <a href="#">tangata whenua</a>, are maintained and enhanced, and that access for <a href="#">tangata whenua</a> to those <a href="#">waterbodies</a> is provided.</p> <p><i>Explanation and Reasons: Water bodies are of social, cultural and spiritual value to Māori and contain resources important for their well-being. Water bodies are areas of mahinga ka, which provide an important source of the traditional food of the Māori, such as the tuna (eel) and kawai (freshwater cray-fish). These traditional food sources are central to their economic, spiritual and cultural well-being. Traditional food resources of the District are degraded due to past destruction of habitat, degradation of <a href="#">water</a> quality,</i></p>  |

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

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|                              | <p>discharges from <u>land</u> development activities, <u>water</u> extraction for farming and horticultural purposes, the damming and drainage of the waterways and the introduction of predators. It is therefore important that <u>waters</u> and <u>indigenous wetlands</u> are sustainably managed for protection and enhancement of those mahinga kai areas, and the food resources therein, and that access to these traditional food resources for <u>tangata whenua</u> is maintained.</p>   |
| <p>TWP-P4 – Consultation</p> | <p>To ensure effective consultation with, and participation of <u>tangata whenua</u> in resource management processes by:</p> <ul style="list-style-type: none"> <li>• Fostering partnerships and relationships with the <u>tangata whenua</u> of the area;</li> <li>• Avoiding unnecessary conflict on resource management issues;</li> <li>• Recognising and respecting <u>iwi authority</u> and affiliations;</li> <li>• Acknowledging and providing for historical circumstances and their impacts on resource needs;</li> <li>• Respecting <u>tikanga Māori</u>;</li> <li>• Acknowledging the rights of hapū and whanau to speak and act on matters that affect them;</li> <li>• Allowing <u>tangata whenua</u> time for informed assessments of proposals and to determine their responses, consistent with the time constraints in the Resource Management <u>Act</u> 1991;</li> <li>• Encouraging applicants to consult <u>tangata whenua</u>, where appropriate.</li> </ul> <p><i>Explanation and Reasons: Consultation is considered both a principle of the Treaty of Waitangi, and a duty to ensure that the principles are given effect to. Essential elements of general consultation have been defined by the High Court. These elements include: sufficient information being provided to the consulted party, sufficient time for participation and consideration of information and genuine consideration of advice received. For consultation with <u>tangata whenua</u> on resource management matters, four particular elements of consultation can be identified:</i></p> <p><i>a) Consultation needs to be conducted on a marae of the <u>tangata whenua</u>, in mutual good faith and to a sufficient degree so that Councils are familiar with the nature and substance of the interests and concerns of <u>tangata whenua</u>.</i></p> <p><i>b) Consultation does not mean consensus. Councils must consult for a reasonable time in a spirit of goodwill and open-mindedness, so that all reasonable planning options are carefully considered and explored. If the outcome is disagreement, then this has to be accepted.</i></p> <p><i>c) Consultation should be ongoing, and an integral part of processes expected, to monitor the suitability and effectiveness of a plan. Councils should re-open consultation if other factors and information are brought to its notice and necessitate review of the understanding previously reached.</i></p> <p><i>d) Consultation should not fetter the decision-making responsibility. Councils must be free to determine submissions or cross-submissions made on a plan without being fettered in their decision-making responsibility by an understanding reached prior to the notification of the plan.</i></p> |

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

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|                               | <p><i>In order to assess the actual or potential effects of proposals, the Council will encourage applicants to consult with <a href="#">tangata whenua</a>, where the District Plan requires effects on Sites of Significance to Māori to be identified, or where <a href="#">tangata whenua</a> make Council aware that they are an affected party.</i></p>   |
| TWP-P5 – Use of Māori Land    | <p>To enable <a href="#">tangata whenua</a> to use, develop and protect their <a href="#">lands</a> in accordance with their cultural preferences, consistent with the purpose of the Resource Management <a href="#">Act</a> 1991.</p> <p><i>Explanation and Reasons: Planning policies and rules may limit <a href="#">tangata whenua</a> use rights over their own <a href="#">land</a>. The principles of the Treaty indicate that the Plan should enable Māori people to live in accordance with their cultural values, as guaranteed in the Articles, subject to the effects of their activities being in accordance with the purpose of the Resource Management <a href="#">Act</a> 1991: promoting the <a href="#">sustainable management</a> of <a href="#">natural and physical resources</a>. This also fulfils the Council's statutory responsibilities in terms of section 6(e) of the Resource Management <a href="#">Act</a> 1991.</i></p> |
| TWP-P6 – Iwi Management Plans | <p>To take into account any relevant planning document recognised by an <a href="#">iwi authority</a> when preparing or changing a District Plan to the extent that its content has a bearing on resource management issues of the District.</p>  |

## Methods

### Regulatory Methods

- Identification of all currently known heritage areas of significance to Māori (TWP-P2).
- Update currently known heritage areas of significance for Māori as new information becomes available.
- Record, on the planning maps, those Sites of Significance to Māori as validated information becomes available (TWP-P2).
- Zone rules providing for [esplanade reserves](#) and strips in locations having regard to the cultural preferences of [tangata whenua](#) (TWP-P3).
- [Resource area](#) rules relating to Sites of Significance to Māori when requested by [tangata whenua](#) (TWP-P2).
- Resource consent conditions and requirements for the identification and recognition of any [effects](#) on Sites of Significance to Māori (TWP-P2).
- Develop criteria, in consultation with [tangata whenua](#), by which iwi/hapū management plans can be prepared for consideration by Council (TWP-P6).
- Consider initiation of Plan changes to address substantive issues arising from iwi/hapū management plans.
- Council to ensure that assessments of [effects](#) on the [environment](#) identify any [tangata whenua](#) groups that may be affected by a proposal, the consultation undertaken with those groups, and any response to the views of the [tangata whenua](#) consulted (TWP-P4).
- Infringement notices, enforcement orders, abatement notices and prosecution for illegal destruction of heritage areas (TWP-P2).
- To consider transfer of powers under section 33 of the Resource Management [Act](#) to enable [tangata whenua](#) to manage the use and development of Māori [land](#), or heritage areas of



# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

significance to Māori, in circumstances where the criteria specified in Section 33(4) of the Resource Management [Act](#) are satisfied (TWP-P1, P3, and P5).

- To consider transfer of powers under section 33 of the Resource Management [Act](#) to make decisions on applications for Marae, Papakainga and kaumatua housing for [tangata whenua](#) (TWP-P5).

*Explanatory Note: This plan makes reference to ‘Sites of Significance to Māori’ and ‘heritage areas of significance to Māori’. The difference between these terms is that the former deals with those [sites](#) that are identified on the planning maps and are protected through particular rules and performance standards, whilst the latter deals with those areas which are not yet so identified.*

## Other Plans and Legislation

- The Northland Regional Policy Statement and Regional Plans (TWP-P5).
- The Heritage New Zealand Pouhere Taonga Act 2014 contains provisions for all [archaeological sites](#), whether recorded or not. To modify or destroy a [site](#) requires consent from the Heritage New Zealand Pouhere Taonga (TWP-P2).
- Iwi Management Plans and Hapū Environmental Management Plans (TWP-P6).

## Information, Education and Advocacy

- Meetings with [tangata whenua](#) to investigate the application of sections 33 and 34 of the Resource Management [Act](#) 1991 to multiple-owned Māori [land](#) and identified Sites of Significance to Māori (TWP-P1).
- Liaison with the Northland Regional Council, Department of Conservation and adjacent territorial authorities (TWP-P1).
- Liaison with other organisations involved in resource management, for example the Heritage New Zealand Pouhere Taonga (TWP-P1).
- Consultation with [tangata whenua](#) on resource management issues and the co-management of council [land](#) containing Sites of Significance to Māori (TWP-P4).
- The collection and [maintenance](#) of information on treaty claims relevant to resource management in the District (TWP-O3, TWP-P1)
- Appointment of persons with appropriate expertise in Māori culture, traditions and values as hearings Commissioners or members of a Council Hearings Committee in matters of particular significance to [tangata whenua](#) including applications on [land](#) over which there is a treaty claim (TWP-P4). Such persons will be appointed in consultation with the appropriate [tangata whenua](#).
- Provision of advice and information to [tangata whenua](#) on activities that may have adverse [effects](#) on Sites of Significance to Māori (TWP-P4).
- Recognise the authorised and mandated representatives of [tangata whenua](#) associated with particular Sites of Significance to Māori, and for general consultation purposes (TWP-P4).
- Development of an administrative process of liaison with [tangata whenua](#) that provides early and sufficient information on all resource consent applications, allowing for a reasonable response period (TWP-P4).

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

- Holding resource management hearings on Marae, or at other appropriate venues, where there are particular matters that require expression by [tangata whenua](#) in a culturally appropriate situation (TWP-P1).
- Educational opportunities for council members and officers in [Tikanga Māori](#), Te Reo Māori, and the Treaty (TWP-P4).
- Acknowledging traditional Māori place names where possible (TWP-P4).
- Correction of existing erroneous Māori place names within the District with a corresponding public education campaign.
- That [tangata whenua](#) have the opportunity for effective input into the provision of [road](#) names.
- Raising public awareness of the importance of protecting Sites of Significance to Māori (TWP-P4).
- Protection of sensitive information in the course of proceedings as provided for in section 42 of the Resource Management [Act](#) 1991 (TWP-P1).
- Educational opportunities for [tangata whenua](#) on their marae in all aspects of [sustainable management](#) of resources, planning processes, and council policies (TWP-P4).
- Promote public awareness of the protected nature of [sites](#) of significance to [tangata whenua](#).

## Economic Instruments

- Annual Plan allocation for assisting other protection agencies (TWP-P1).
- Provision of rates' relief as an incentive and a method of compensation for those [land](#) owners whose [land](#), or part of whose [land](#), is identified as a Site of Significance to Māori, be incorporated in the Annual Plan process (TWP-P2).
- Provision of rates' relief as an incentive and a method of compensation for those landowners who voluntarily covenant [land](#) for the protection of heritage areas of significance to Māori (TWP-P2).
- Conditions on resource consents and designations, including [financial contributions](#), to remedy or mitigate [effects](#) on heritage areas of significance to Māori (TWP-P2).
- Resourcing of [Hapū Environmental Management Plans](#) under the Annual Plan TWP-P1).
- Impose financial penalties for illegal destruction of heritage areas of significance to [tangata whenua](#) (TWP-P2).

# Tangata Whenua Policies (TWP)

Amended to comply with National Planning Standards September 2022

## Anticipated Environmental Results

The following results are expected to be achieved by the foregoing Objectives, Policies and Methods. The means of monitoring whether the Plan achieves the expected outcomes are set out in the Whangarei District Council Monitoring Strategy.

- The Whangarei District Council, in the exercise of its functions and powers, takes into account the principles of the Treaty of Waitangi.
- The Whangarei District Council recognises and provides for the relationship of Māori and their culture and traditions with their ancestral [lands](#), [waters](#), [sites](#), [waahi tapu](#) and other [taonga](#), and has particular regard to [kaitiakitanga](#).
- The Whangarei District Council undertakes effective consultation with [tangata whenua](#) and ensures effective participation of [tangata whenua](#) in resource management processes.
- [Sites](#) and heritage areas of significance to Māori are identified, assessed, afforded protection and shown on the planning maps in the District Plan.
- The adverse [effects](#) of [subdivision](#), use and development on [sites](#) and heritage areas of significance to Māori are avoided, remedied or mitigated.