



Form 6

Further Submission on Private Plan Change 81 proposed to the Operative Kaipara District Plan

Clause 8 of Schedule 1, Resource Management Act 1991

This is a further submission in support of or in opposition to a submission already received by Kaipara District Council on Private Plan Change 81 – Dargaville Racecourse. No new submission can be made.

The purpose of this Private Plan Change is to provide for a viable and sustainable mix of land uses on the former Racecourse site that compliments and supports the growth of Dargaville.

The Private Plan Change consists of Objectives, Policies Rules, and Standards while the changes to the existing Rural zoned land are shown on the Zoning Map as a Development Area and consists of five different areas.

You can read the Private Plan Change application documentation on the Kaipara District Council website here: www.kaipara.govt.nz/dargavilleracecourse

PRIVACY ACT NOTE:

Please note that all information provided in your further submission is considered public under the Local Government Official Information and Meetings Act 1987 and may be published to progress the process for the private plan change and may be made publicly available.

Further Submitter Details:

(please note that any fields with an asterisk () are required fields and must be completed)*

Your First and Last Names:*

TE KUIHI

Postal address:*

498 Station Road

Suburb:

Dargaville

Town/City*

Dargaville

Country:

Aotearoa, New Zealand

Postal Code:*

0310

Contact Phone:

0221738239

Your Email Address:*

tekuihi@outlook.co.nz

Please select your preferred method of contact:*

☒ By Email ☐ By Post

Do you have an Agent who is acting on your behalf? ☐ Yes ☒ No

Agent Name:

Agent Email Address:

Correspondence to: * ☒ Further Submitter (You) ☐ Agent ☐ Both



- ☐ a person representing a relevant aspect of the public interest; or
☐ a person who has an interest in the proposal that is greater than the interest the general public has; or
☒ the local authority for the relevant area

Your Further Submission must have the correct Submission No. and Submission Point/s from the original submission.

To find this information, refer to the Summary of Submissions that is on our website:

www.kaipara.govt.nz/dargavilleracecourse

click on Submissions at the bottom of the web page

I ☒ support ☐ oppose (tick applicable) the original submission of the submitter:

Submitter Name: Donald and Adrienne McLeod 13.1, 13.2 Dargaville Community C/ Roger Rowse 17.2, 17.4, 17.5, 17.7	Submission No: 13 + 17 Submission Point/s: 13.1, 13.2 + 17.2, 17.4, 17.5, 17.7
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Clearly indicate which specific parts of the original submission you support or oppose:

(You are welcome to type this information in a separate document and attach the document to this form when you submit it to our office)

We write in support of submissions 13 and in part support of submission 17 - with particular reference to 13.1, 13.2 and 17.2, 17.4, 17.5, and 17.7.

13.1

We support the submitter in their concerns for Tamariki and Rangatahi housed within the site if PPC81 were successful. Tamariki and Rangatahi need enough whenua and room to grow and be active to uphold basic dignities and sustain active and healthy lifestyles. Without these spaces for our Tamariki and Rangatahi, we would be heading in the direction of bygone eras; seeing poverty, crime, and worsening mental health statistics, often resulting in suicide — inducing a decrease in opportunity, and inability to reach their full potential.

Without these spaces, we would be heading and continuing to create unsustainable pathways for the next generation. They are the future, and our future as a wider community, and with a lack of care for their growth and development as humans we will continue to see the same statistics that are not only worsening but, incredibly heartbreaking. Without active lifestyles and enough space to thrive in, we will see the underdevelopment and continued halt in key Tamariki and Rangatahi development — an active lifestyle is crucial and key for mental health and wellbeing. It is most important as a community and an older generation that we encourage healthy mindsets and our Tamariki to engage in maintaining active lifestyles. Without a prioritised plan for their development, we will continue to see shocking mental health statistics and poor wellbeing across the Kaipara.

The next generation should be considered first and foremost, and should be nurtured and provided with enough capabilities and opportunities to fully enhance and maintain pristine mental and physical health and overall hauora. But, most importantly they must be supported in healthy lifestyle choices to further make change and break intergenerational patterns.

13.2

We support the submitter on their discussion around how Tripartite Group have stressed that PPC81 site residents would use sporting facilities, but with no public transport facilities, we deem this as problematic.

Relying on the idea of 'Mum and Dad taxi's' is unreliable, and unrealistic. In today's climate and modern world, parents of all households, but specifically lower socio-economic households are expected to work and may be unable to drop off, and pick up their tamariki. This causes added stress on parents and whānau, and further creates unsustainable pathways for the development of the people in the region and wider communities.

There should be safe transport options, and a proposed plan for this commute that supports parents and their children for the betterment of the community, and wider wellbeing of all involved. For Rangatahi and Tamariki to be left to their own accord by a state highway where a set speed limit is 100km/h is unsafe and thoughtless. This is only one problem that sits within a multitude of safety factors in this area. Above anything else, Tamariki and Rangatahi should be top of mind, and their safety a top priority.

The reasons for my ☒support ☐opposition are:

State, in summary, the nature of your further submission giving clear reasons: (you are welcome to type this information in a separate document and attach the document to this form when you submit it to our office)

Te Kuihi has a strong interest in ensuring the whenua is protected and upheld with the mana it already holds. Our tūpuna have walked here for generations, since the first arrival from Hawaiki. As a whānau we have strong visions and beliefs about the betterment of the land, for the betterment of our Hapu, wider Māoridom, the Kaipara District, the wider community – but, most importantly the sustenance of this whenua for future generations – our Tamariki and Rangatahi.

Our hapu have an unprecedented interest in this whenua highlighted by the PPC81 and the activity which takes place there. Our whānau has a pending WAI 188 claim with the Waitangi Tribunal as this was originally land that was gifted for the purpose of a racecourse. It is our understanding that once the whenua was no longer used for that purpose then it would revert back to the Parore whānau. There is still ongoing discussion about land status.

If this proposal is to go ahead then we would require that the interests of the whanau and the wider community, particularly Māori are served with utmost respect, and offered strong opportunities for development and the sustenance of our culture, mauri, mana and wairua as not only a whānau, but also Kaitiakitanga of the wider whenua. We have been inadequately consulted with since the beginning of this PPC81 submission process, hence this application.

Therefore, this means adequate and appropriate provision for rangatahi and tamariki needs as stated earlier, and further work on infrastructure and connectivity to the township. Additionally, if an area is tagged for educational purposes our hapu (Te Kuihi) have an interest in this.

As a hapu, we have our own visions of community development strategies. These ideas are some that we plan to achieve over the next ten years and beyond to actively support the wairua and wellbeing of our people and wider community. We see the sustenance of our tradition, stories and culture as a vital element of what we hope to activate and nurture on the ground.

Attendance and wish to be heard at the hearing

I wish to be heard in support of my further submission YES ☐ NO ☐

If others make a similar submission, I will consider presenting a joint case with them at the hearing
YES ☐ NO ☐

Points to remember as a further submitter

- A copy of your further submission on PPC81 must be served on the original submitter within five (5) working days after it is served on the Kaipara District Council.
- **It is your responsibility to send a copy of your further submission to the original submitter within 5 days of completing this form. You will find the Submitter Contact Details on our website: www.kaipara.govt.nz/dargavilleracecourse (click on Submissions at bottom of web page)**

Your Signature:

Date:

15 NOVEMBER, 2022

(A signature is not required if you make your submission by electronic means.)

Please return this further submission form and any attachments **no later than 5pm on Tuesday 15 November 2022 to:**

Kaipara District Council, Private Bag 1001, Dargaville 0340 or

Email: planchanges@kaipara.govt.nz or

Hand-deliver this further submission to Kaipara District Council, 32 Hokianga Road, Dargaville

Te Kuihi
Te Whānau a Parore
Te Houhanga a Rongo Marae
Dargaville, 0310
tekuihi@outlook.co.nz

15 November, 2022

Tena koe,

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Papatūanuku is important, without her, we would have no resources to continue to make these developments, which you wish to do. This whenua is not only medicine to our whānau, but it also holds our stories, our identity and our future. We could only imagine what would happen if we came to your whenua and stripped your children of their stories, and their identity. Enough is enough. The world is in a state of no repair and in true crisis mode. It's burning. As Māori, and indigenous people of the land, we are the ones that hold the knowledge to fix it, we are the Kaitiakitanga. Globally, it is essential that indigenous peoples are now the leaders of our natural world to move forth. And, we as Te Kūihi are lucky to be in a position to help and offer guidance in this area, as Kaitiaki, to assist in helping clean up this mess we're in. We are in a position that whatever we do now, will affect us for 70+ years to come. Think bigger and wiser, think out of societal thinking and use the aroha that is inside to empathise with the realities of Aotearoa in 2022 and beyond – and, the implications of everything that has led our nation to where we are now. Think outside of the insular capsule where Aotearoa is only a business to wheel and deal. And then question, what even does that gain, and to what prevail? Change is inevitable, it is the natural process of things. We must be the change that we want to see in the world. As a hapu, we have knowledge and ideas to make this change and begin to sustain and implement it.

We see a genuine kōrero, and open adult communication as an urgent action with all parties before any proceedings take place. It is our absolute right as direct descendants of this whenua, and the original people of this land to have our say and our voice heard. Ignorance is no longer an excuse. It is now essential we return back to our roots, with community-minded approaches, weaved with beliefs strongly held in whānau, and connection to the whenua, not individuality and ego.

Money will always be there, and there are plenty of other ways to get it. If you take a glance, or take a moment of care to deeply gaze into the eyes of our hardworking whānau, and feel their pain, who because of colonial greed, have often struggled to survive and live a sustainable and somewhat 'happy' life, you would see the damage inflicted to date.

Although, there is beauty in all dark places, and the beautiful thing about that is, we have always had a huge wealth, it isn't a social construct, and it's always with us. This wealth runs as wide as our Kai Iwi awa, it stands tall like our maunga Tutomoe, it's as construct and strong as Te Houhanga Marae, it's as sacred as our wahi tapu where the bones of our tūpuna lie. It flows and runs forever through our ngāhere, Waipoua. It is as loud as the ancient karakia of our tūpuna. It is a huge deep wealth of aroha and wairua for the world around us, our whānau and our whenua. Its true connection, and that connection is eternal. Without that connection, we wouldn't stand with as much mana as we do. At the end of the day, it's the connection that keeps your ihi burning. That ihi will continue to burn until we're held in the arms of Hinenuitēpō. We may not be wealthy in money or whenua that's ours (unfortunately), but we are wealthy for sure, in a way we only know. With hearts that burn from our tūpuna's bloodshed, and a strength that is extremely

rooted to Papatūānuku. It is with this depth of wealth that we will continue to fight for our whenua no matter what it takes, and ensure that it is gently returned, and further treated with the highest esteem of the mana it holds.

It is important that we must look where we've been, to understand where we're going. Kia whakatōmuri te haere whakamua. **I walk backwards into the future with my eyes fixed on my past.** This is an ode to the crucial opportunity to express the urgencies surrounding the Racecourse development, and any undertaking – and the critical nature that all plans should be reconsidered, discussed and addressed with our whānau, and hapu Te Kuihi.

Our people, namely, Te Whanau Parore have long suffered the effects of our land being taken from us here in Kaipara. This land, this whenua, the mana it omits, and the wairua that is held here, holds much more significance to us than we believe, you could ever begin to imagine or comprehend.

Generation after generation we have stood by and turned a blind eye to the taking of our land. We have generously gifted, offered, settled prematurely, and let things slip by us – meaning that we have unfortunately bore the brunt of this impact in negative ways, with distressing outcomes. Our hearts have been broken, our families torn apart, our elders left devastated, our minds lost. But, our mana has stood extremely strong, and now more than ever our fire burns brighter and with more heat. The generational impact of colonisation continues to be felt, and we are very aware that this is a wider issue that stems across the motu of Aotearoa. This is stemmed in an almost embarrassing lack of consideration from developers, the council and other organisations who have failed to feel empathy for Māori, and often uphold treaty obligations under Te Tiriti o Waitangi.

We have tirelessly fought for our sustenance as people, our dignity as mana whenua, and our rights as tangata whenua. We have fought for respect as people first and foremost. However we have continuously seen a lack of consideration for our whānau, our stories, our people, and the future for our mokopuna.

We wholeheartedly deserve this respect to be heard, and we offer our heart as food for thee, to come to an agreement of sorts to ultimately have the best impact, for the greater good. We will provide all evidence you may need, and have strong research to support any kōrero and bring to the table. Our whakapapa is strong, and it is backed with the mauri or our whanau, whenua and beyond.

We look forward to meeting with you and communicating our alliance to our whenua, and hope to come to a decision that sits well with all stakeholders.

Our rakau is laid on the floor, and we welcome your visions, voices and feelings with open hearts. We can only hope you will do the same with ours.

Our whenua is a taonga, and that taonga needs to be protected for the best interests of the people.

We are our whenua. This is te Rerenga a te Kuihi, the rising of Te Kuihi.

Mauri ora,

Hāpu – Te Kuihi