



Te Pātaka o Rākaihautū
Banks Peninsula Community Board
MINUTES ATTACHMENTS

Date: Monday 22 April 2024
Time: 10am
Venue: Lyttelton Community Boardroom,
25 Canterbury Street, Lyttelton

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Preserving the Environment for Future Generations

Deputation: Ian Flatley

To: Banks Peninsula Community Board
Monday 22nd April 2024

Re: 27 Hunters Road & 43 Whero Ave,
Diamond Harbour





Panel tilt (degrees)

NIWA Solarview <https://solarview.niwa.co.nz/>

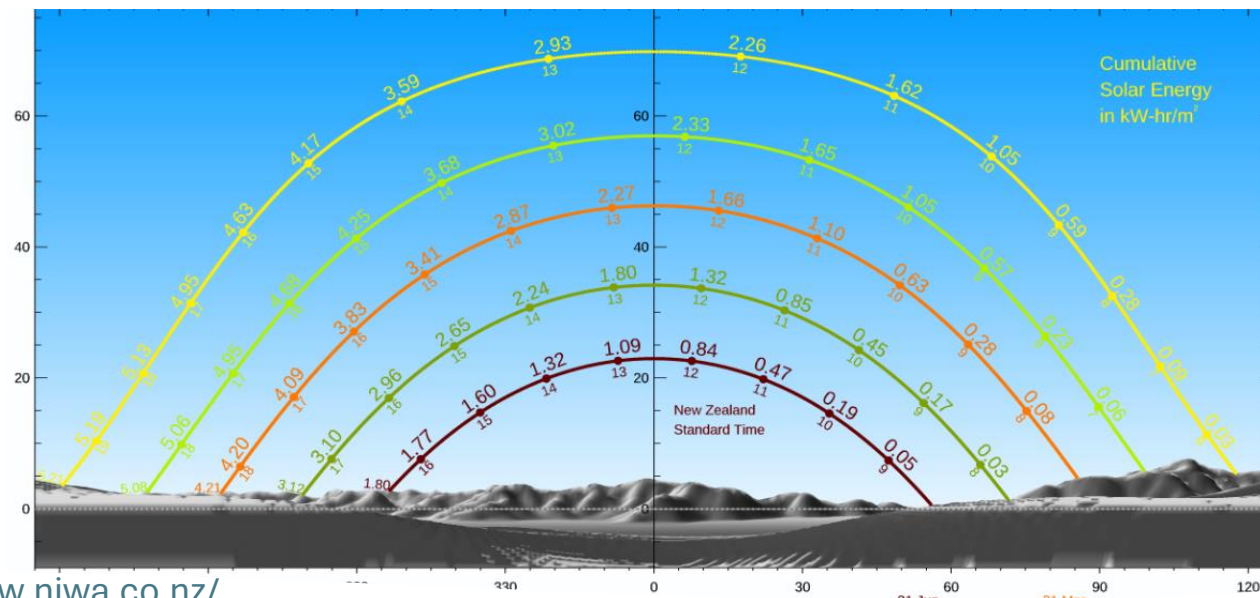


Table 7.3.3 Region B zone substations – load forecasts (MVA)

Zone substation	Security Standard Class	Firm capacity	Actual winter FY22	FY23	FY24	FY25	FY26	FY27	FY28	10 year range (excluding next column, ie that may be an addition)	Expected additional growth with unknown timing
Annat*	C4	7.5	3.6	4	4	4	4	4	4	4	4
Bankside*	C3	10	3.8	4	4	4	4	4	4	4	4
Brookside 66kV*	C3	10	7.8	8	8	8	8	8	8	8	9
Darfield*	B3	9.9	5.2	6	6	6	6	6	6	6	7
Diamond Harbour*	B3	7.5	2.7	3	3	3	3	3	3	3	4
Dunsandel	A2	23	16.1	22	22	22	22	22	22	22	23

Substation Capacity – Orion Group Asset Plan 2023
[Orion-AMP-March-2023.pdf](#) (oriongroup.co.nz)



2.1MW Solar Farm – Kapuni, Taranaki (2.4Ha)

Anei te mihi ki te mana whenua mana moana o tēnei takiwā – Te Hapū o Ngāti Wheke, kia ora koutou. Ngā mihi ki te Hapori poari o Te Pātaka o Rākaitahutū, kia ora koutou. Tēnā koutou katoa. E noho ana au i te maru o Te Ahu Pātiki ki Kaioruru. Ko Sarah Pritchett tōku ikoa.

(Acknowledgement of the mana whenua moana whenua of this area and to the community board. I live under the shelter of Te Ahu Pātiki in Church Bay).

Thank you for the opportunity to talk about why I am in full support of the Te Pā o Rākaitahutū kura proposal. I want to start with some context about who I am and why this is important to me.

My ancestors arrived here between the years 1840 and 1890, from Scotland, England, Ireland, Wales and Switzerland. They arrived courtesy of Te Tiriti o Waitangi. Some of them lived in Lyttelton and in other parts of Banks Peninsula such as Le Bons Bay, German Bay (now Takamatua) and Okains Bay. My family's relationship with Diamond Harbour and surrounding bays probably began around the early 20th Century when my dad's mother's family used to go camping at Charteris Bay.

My father's father, Delabere Pritchett – known as Del or Pritch – was badly injured at Gallipoli in WWI. On his return he was helped onto cheap farm land at Rakaia Gorge in recognition of his war efforts. The returned servicemen from the Māori battalion were not offered the same opportunity to get cheap access to farmland. Towards the end of WWII, because of his injuries, my grandfather could not continue farming so the farm was sold and my grandparents bought land off a farmer in Church Bay. I always think of it as the first subdivision in the area. My dad grew up in Church Bay from the age of about 6 onwards and as a teen discovered his passion for sailing. This meant that although I grew up in Sumner we spent a lot of time at Granny's in Church Bay while dad was sailing at Charteris Bay Yacht Club. We spent a lot of time driving between Sumner and Church Bay and all that time I knew nothing of the local history. I knew Rāpaki was what we thought of as a Māori settlement – but I didn't know that there was such a thing as a hapū or even iwi back in the 1970s and 1980s. I didn't know any of the reo Māori place names and that at one point the whole harbour had been the papa Kāinga o Te Hapū o Ngāti Wheke.

Fast forward to 2011, the year of the earthquakes, my husband, our children and I had been living happily in Wellington for 9 years. We decided to move to Ōtautahi Christchurch because my parents were here and Phil's parents had also moved here many years ago so we spent a lot of time bringing the grandkids down to see them. We ended up moving to Church Bay about a week before the February 22 earthquake. I was a bit hesitant about moving back down here because I knew it wasn't as culturally diverse as Wellington and I wasn't sure if Māori culture had gained more prominence since my childhood. Our eldest son started primary school a couple of months after we arrived down here and I took my younger son to playcentre. It was a bit of a shock after a very bicultural Playcentre in Wellington but I encouraged my fellow parents to use more reo Māori and we began celebrating Matariki that year with the tamariki, which is something the playcentre continues to celebrate today. Meanwhile at the school, I organised funding so one of the dad's from Koukourārata could start up and lead a kapa haka and the Diamond Harbour kapa haka is still going 13 years later.

I was also doing my own learning about local history during this time, and taking our sons to any opportunity that came up to visit local marae and get to know the history and stories of Te Hapū o Ngāti Wheke and also of Koukourārata. It is really important to me as a Pākehā New Zealander that I and my sons know our history, including all the bad bits.

One of the reasons I support Te Pā o Rākaihautū having a campus in Te Waipapa Diamond Harbour is because it will give more visibility to a history that has been rendered almost invisible in this area. During debates on our local Facebook page about the Te Pā proposal it became clear that for many people there is a lack of understanding about who our mana whenua are, what mana whenua are and why it is logical and just to have Te Pā in our takiwā.

I don't think that everyone who opposes the Te Pā proposal is racist, but I do believe some people who are opposed to it are, because racism is part of this country and always has been. If you don't believe this just take a look in the comments section of any mainstream media article about Māori on Facebook or if you want to go deeper look at the discussions on the Hobson Pledge or similar organisation's facebook pages. I have also heard people in my community be casually racist. I also don't think that being called racist is anything comparable to experiencing racism for generations.

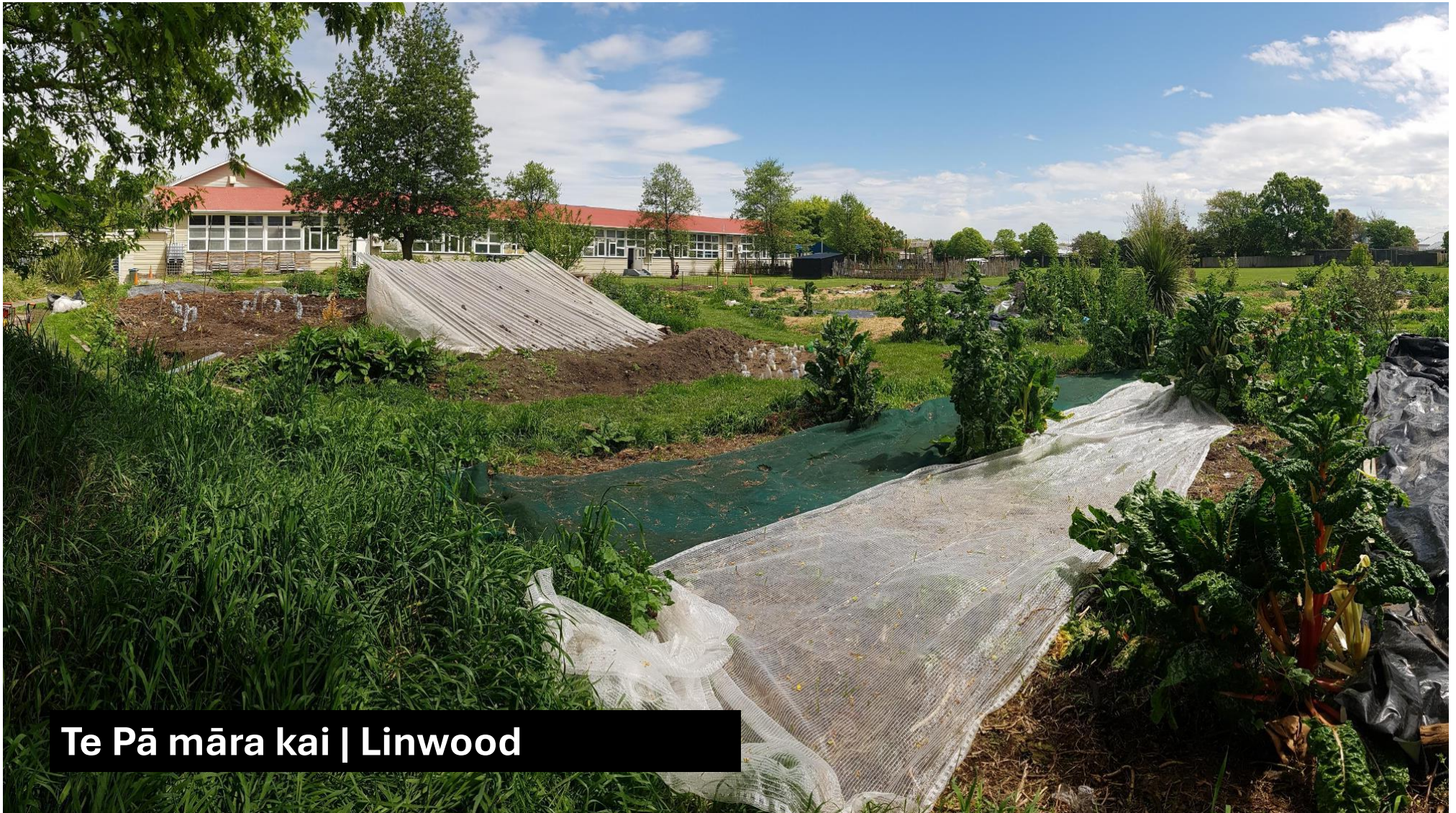
The other day I heard Member of Parliament Hana-Rawhiti Maipi-Clarke talk about being at a festival in Hawai'i and how amazing it felt not having to justify being Māori for the first time since she entered parliament. I don't think in Whakaraupō we necessarily make Māori justify being Māori – maybe we do, I don't know, I am not Māori – but I don't think we are very good at supporting Māori to be Māori. It has been well proven that Māori have better educational outcomes when they are educated in a kaupapa Māori system - schools led by Māori for Māori. In fact the school with the most NCEA pass rates of any state school last year was a kura kaupapa school Te Kura Māori Ngā Tapuwae. And isn't that something all New Zealanders want or should want? As a community we can do more to support the mana whenua of this takiwā to celebrate being Māori so that Māori tamariki, whether from Diamond Harbour, Koukourarata and surrounding bays, Lyttelton, Rāpaki or further afield can grow up without feeling like they have to justify being Māori. Some people have opposed the school because they say we don't have enough Māori in our community to justify it. It is true we don't have enough Māori since 95% of us are of European descent. But maybe this school would help grow our Māori population, and if that is something some people don't support then they probably need to have a good look at the reasons they don't. The school will also cater to those tamariki who live across the harbour from us, just as our tamariki have sometimes gone to school in Governors Bay and Lyttelton. And why would we not want to share this beautiful place with tamariki who live further afield?

Some people in our community don't like the change this kura will bring to us. To that I say we are all part of the change. My grandparents were part of the change when they bought that first piece of subdivided farm in Kaioruru. Everyone who moves here and especially everyone who builds a new house here where there wasn't one before is part of the change. The 4 Square, the 2 Thumb pub, Salt and the mall that is half empty – they are all part of the change. So change will happen and is happening all the time. To have a school that sits lightly on the whenua is not as big as a change as having a new housing subdivision with a couple of hundred houses on it and all the extra traffic and use of infrastructure that would create. That's not to say I oppose new housing but I do think those people who oppose the school because of the change it will bring are not thinking of the bigger changes that other uses of that land could bring.

Instead of seeing it as a threat to our community or a threat to Diamond Harbour School, I think the Te Pā kura should be viewed as an asset that will greatly enhance both the school and the wider community. The curriculum now requires that primary schools develop a relationship with their mana whenua to learn about local Māori history. Talk about luck for Diamond Harbour School to have a Māori medium school right next door. Our European inspired education system failed us Pākehā and tauīwi as much as it did Māori, by protecting us from the truth of

our colonial legacy. Many of us grew up believing that we had the best race relations in the world, that the treaty was a wonderful thing and weren't the Māori lucky the British were the ones who colonised them. That's pretty much all I was taught about NZ history in 5th form history. It's continued to fail us because many people who have migrated here from all over the world have learned from the generations of us who were given the whitewashed version of our history and so they too believe the myths we tell ourselves and don't understand that as with my ancestors they got to migrate here because of Te Tiriti and because of that they too should honour it, not fear it. I want to live in a community where our history is understood and recognised and where our mana whenua mana moana are visible, valued and celebrated as Māori. I want us to be a model community of what a bicultural and multicultural community can look and act like. But at the moment we have a long way to go.

Ngā mihi





Hauhake – Tau Ono | Te Pā Linwood



Hauaitū mahi māra | Te Pā Linwood



Te Pā māra Kai | Te Pā Linwood



Kākano me Moroiti | Seeds and Microbes



Hāngi prep | Te Pā Linwood





Pū wairākau ki Te Oraka | Composting



He Wheronui | 'Big Red' Tractor

SUBMISSION TO COMMUNITY BOARD

Diamond Harbour – proposed land use
27 Hunters Road and 43 Whero Avenue

- 1 Faulty CCC costing
- 2 Fire Station
- 3 School
- 4 Infrastructure
- 5 Solution

1. FAULTY CCC COSTING

In order for something to be a cost you first have to spend the money. Bare land being leased for grazing brings in an income however paltry. To claim the owning and maintaining the land costs \$15,000 is clearly wrong. Whoever supplied this figure is manipulating figures unrealistically.

2 FIRE STATION

My only concern is that FENZ may have asked for the amount of land they currently need rather than anticipate their future requirements. If Diamond Harbour was to double in size, would they need double the amount of land. If so, let them have it now.

3 SCHOOL

At the recent meeting held in the Diamond Harbour Hall various figures were mentioned. One of these was that the maximum size of the proposed school would be in the vicinity of 300 pupils. Making an assumption that the minimum number of teachers would be about 20 adults, these 320 persons would be equivalent of 80 households. (Two Adults and 2 Children per household).

Would the existing water and sewage system cope with this increase or would extra and larger pumps be required or even new and larger pipes? Will the existing pipework be able to cope with extra pressure? Certainly the original water line to Diamond Harbour wasn't built for pressure – it is a gravity based system.

Three hundred plus persons coming to Diamond Harbour each day would require at least 6 large buses as well as some cars. Coming by Ferry (and using the new larger 90 approx loading is four trips) then needs a lot of Minibuses to transport people from the Wharf up to the school. Are our existing roads able to cope with such numbers? Staggering the opening and closing times of the School doesn't change the arithmetic.

4 INFRASTRUCTURE

Old pipework not designed for high pressures will inevitably cause major maintenance expenditure and new pipework from Dyers Road for fresh water and to Bromley for sewage will be major expenses. Even the sale of all of the land available combined with the expense in upscaling all the pipework and its associated pumps etc just doesn't make economic sense (Even to the person who came up with the \$15,000 annual cost). This is not even considering the costs involved in improving all the roads from Christchurch or Lyttelton or Motukarara to Diamond Harbour to safely accommodate the increased traffic flows.

5 SOLUTION

The CCC has inherited a piece of land which back at the beginning of last century was designated for worker housing for Lyttelton because the building technology of the time could no longer cope with the steep Lyttelton hillsides for the required running foundations for houses.

The CCC is at present not getting sufficient income from owning this land.

A Forestry Expert has supplied me with the following figures:-

If all the land with the exception of that required for the Fire Station was planted in indigenous forest the CCC would receive Carbon Credits (Income), the CCC would not have to consider any extra expenditure on Pipes, Pumps or Roads and the community would gain a recreational area. Carbon Credits work on how much carbon is being “sucked up” by the trees annually. Initially it is of course not very much but by Year 19 this area would be returning to the CCC \$29,583 annually and this is without any annual expenditure. (If the area was planted as a commercial forestry block the return would be much greater but I am not advocating that scenario). This \$29,583 is based purely on the current costs of Carbon Off-setting. Of course these figures can and will vary over time but the concept doesn’t change.

CONCLUSION

The CCC wants a realistic return on the land it owns. It is currently faced with two proposals for land it owns and which is at present not producing a reasonable return.

One proposal is a “No Brainer” in that the “Fire Station” requires no financial input for the CCC and returns unmeasurable benefit to the community.

The other proposal, “The School” requires considerable cost to the CCC in the infrastructure that would be needed. Such costs would not be covered by the sale price of the land and no income would ever be forthcoming as schools do not pay Rates. Someone in the CCC will be able to provide figures for the costs involved in the recent upgrade of the sewer line from Diamond Harbour to Bromley to give an idea of what future improvements will cost.

If the land was planted in Native Trees the CCC would receive an annual income at no cost and the Diamond Harbour Community would gain a permanent recreational facility which would be self sustaining and there at no cost.

Euan Godfrey
51 Marine Drive
Diamond Harbour

TE PĀ O RĀKAIHAUTŪ

HE WHARE RAU

A MULTI-SITE DELIVERY MODEL



HE WHARE RAU

A MULTI SITE CAMPUS

Whakamaua te hoe onamata kia kauria ngā wai anamata
Holdfast to the knowledge of our past to navigate the waters of the future

TE PĀTAKA (WAIPAPA SITE)

Whare Wānanga (Specialist learning facilities)

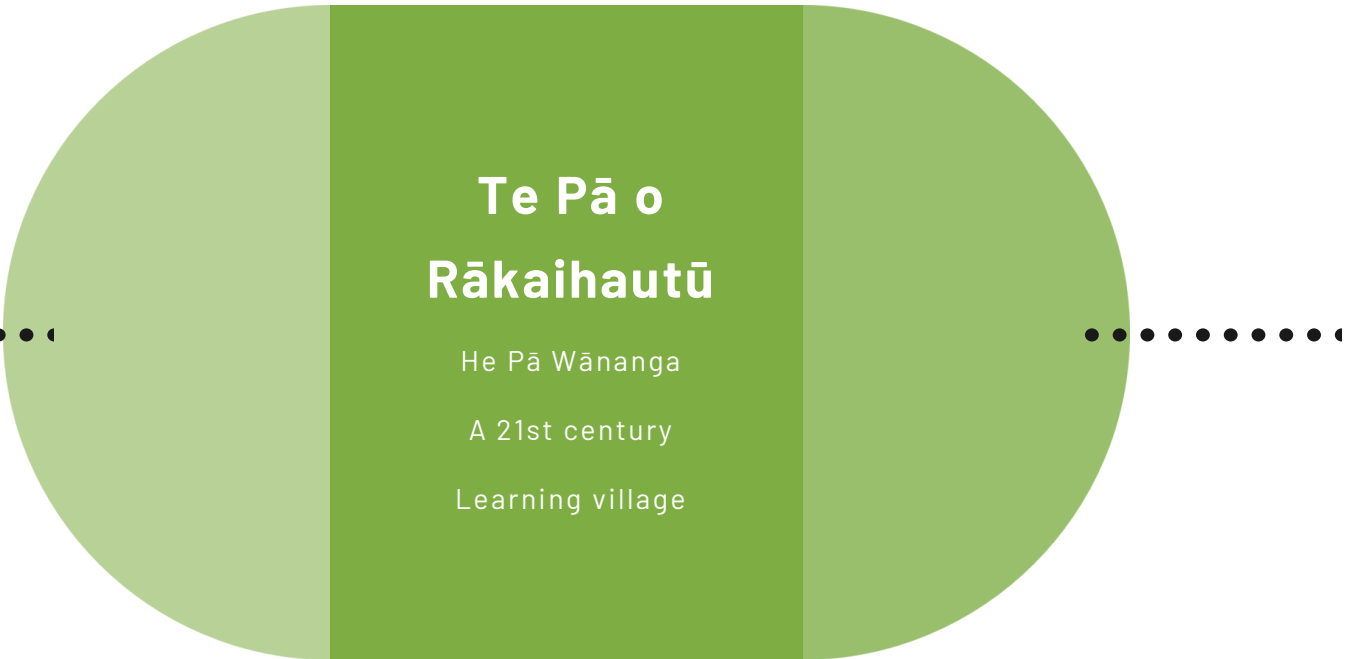
- Whare Mahinga kai (Food)
- Whare Mātaiao (Environment)
- Whare Toi (Arts)
- Whare Tāpere (Performing Arts)
- Whare Mātauranga (Reo, tikanga, local history stories)

Place-based Learning

- whenua
- moana
- marae

Wānanga model of learning

- Timetabled to Maramataka
- Te Reo me Ona Tikanga
- mātauranga Māori
- restoring “knew” knowledge



**TWO SITES
TWO KAUPAPA**

TE KAIKA (LINWOOD SITE)

Kaika Nohoaka

- traditional seasonal town site
- organised by Puna year levels
- access to city facilities
- transport hub - pick up drop off
- whānau access
- utilising “new knowledge”
- high tech teaching, learning, hui spaces
- whānau ora support

HAI TAUIRA MARAMATAKA Ā-TAU

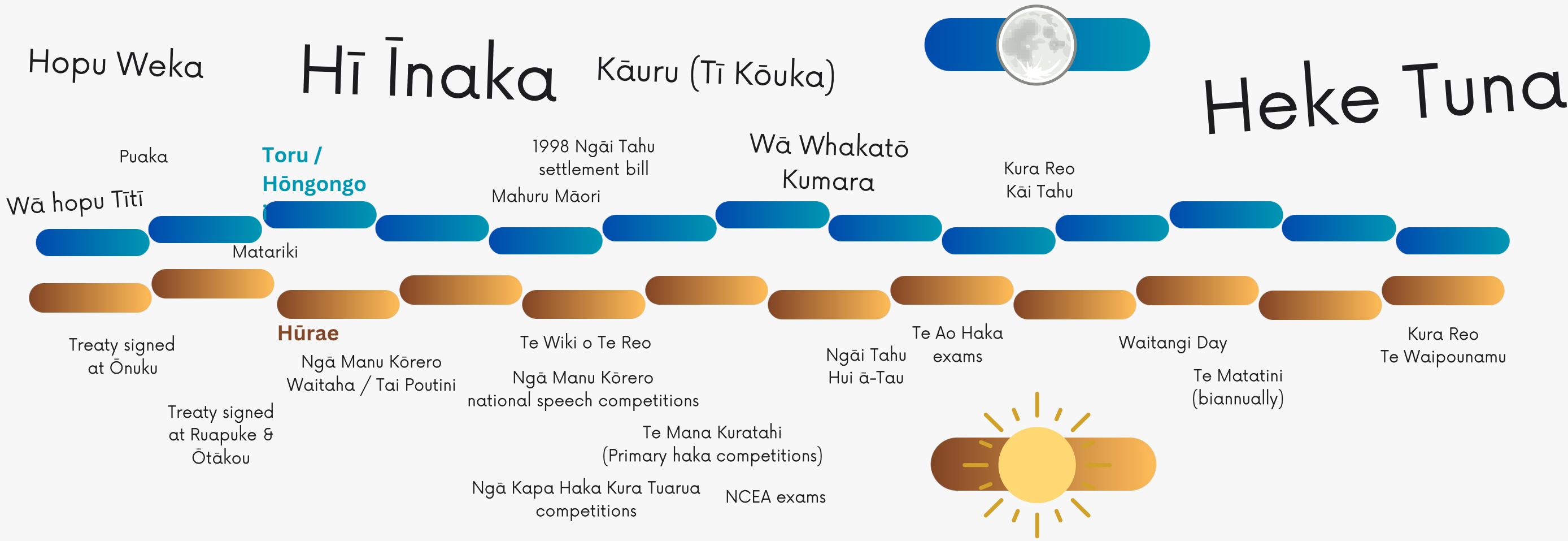
AN EXAMPLE OF A YEAR CALENDAR



te ao o te
kōwhai



te ao o te
mānuka

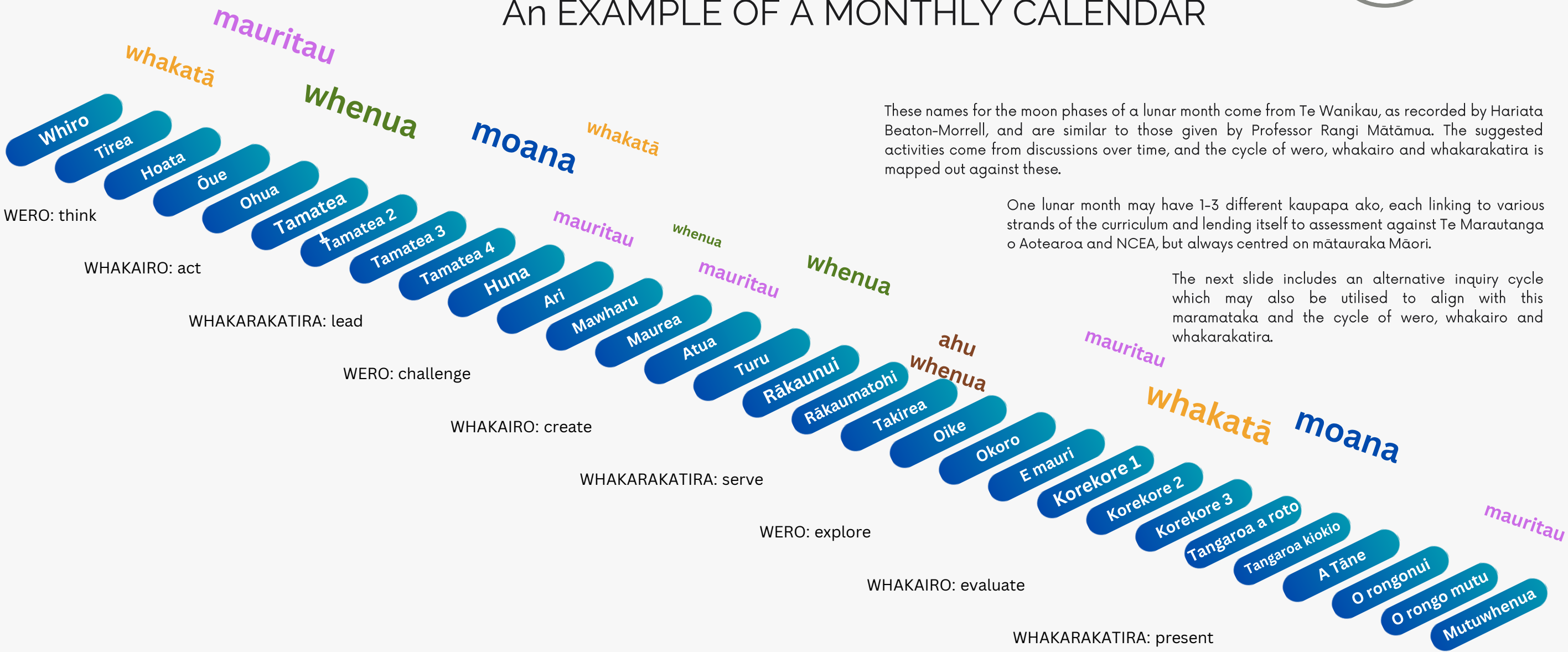


1

Me mihi ka tika tā Bill Dacker pukapuka Mahika Kai, waihoki ko kā tohu o te tau i Koukourarata nā Tākuta Matiu Payne i whakamārama, nā Hākui Karuna i tā.

HAI TAUIRA WĀTAKA Ā-MARAMA

An EXAMPLE OF A MONTHLY CALENDAR



These names for the moon phases of a lunar month come from Te Wanikau, as recorded by Hariata Beaton-Morrell, and are similar to those given by Professor Rangi Mātāmua. The suggested activities come from discussions over time, and the cycle of wero, whakairo and whakarakatira is mapped out against these.

One lunar month may have 1-3 different kaupapa ako, each linking to various strands of the curriculum and lending itself to assessment against Te Marautanga o Aotearoa and NCEA, but always centred on mātauraka Māori.

The next slide includes an alternative inquiry cycle which may also be utilised to align with this maramataka and the cycle of wero, whakairo and whakarakatira.



TRANSPORT

“E rua ngā rau o nga waka otirā nui ake iti iho rānei,
ko te tino waka o roto ko Te Makawhiua.
Ko te tino tangata o runga ko Moki.
Nā Ngāti Whata, te take mai o te waka.
Ko te take i riro mai ai i a Moki nā tana wahine, nā Marewa.”

There was a flotilla of approximately two hundred waka (give or take) of which the most prestigious was Te Makawhiua, with Moki being its principal commander. The waka originated from Ngāti Whata. Moki had acquired this waka through his wife, Marewa.

(Hoani Kaahu ‘He Kōrero mō Kāti Tūhaitara’, BEATTIE PAPERS/HOCKEN LIBRARY 582/F/17 , translation from Aoraki Matatū 2021)

This manuscript describes the Kāi Tahu (as Tūhaitara) migration to Banks Peninsula.

2
4



LOW IMPACT

The impact on current Diamond Harbour roading and community is extremely **low**.

- The majority of students and staff will be arriving to the site by bus or van whether it is from the ferry or road with a small number of cars for staff.
- Parent Drop off and Pick Up at Te Pataka will be extremely low as students will be dropped off either at Te Kaika or Lyttelton
- maximum of 3 buses travelling on the Diamond Harbour Road at staggered times
- Travel for Ferry and roading is opposite direction to the Diamond Harbour community
- there is already one school bus that travels between Diamond harbour and the city daily in the opposite direction. 2 -3 more travelling in the opposite direction will have minimal impact particularly if they are staggered
- Working with Tonkin Taylor and Ministry of Education on site access and transport assessment options.
- Roll growth is projected over 12 years to increase to a maximum of 350 students on each site. In the first few years there will be up to 150 students on each site.

EXAMPLE ONE - COMBINATION OF BUS & BOAT

Option 1 - Combination of bus and ferry - Environmentally friendly and minimal impact on roading						
Route	Mclean St - Te Ahu Patiki	Rolleston - Te Ahu Pātiki				
Traveling: 240		Number of buses: 3		Number of Ferries: 2		
Departure Time	Departure	Mode	Destination	Arrival Time	Duration	Capacity
8am	Mclean Street	Bus 1	Te Pataka	8.45am	45	50
8am	Rolleston	Bus 2	Te Pataka	9.00am	60	40
8.15am	Mclean Street	Bus 3	Te Ana	8.30am	15	50
8.35am	Te Ana	Ferry 1	Diamond Harbour Wharf	8.47am	12	50
8.55am	Diamond Harbour Wharf	Bus 1	Te Pātaka	9.01am	6	50
8.30am	Mclean Street	Bus 3	Te Ana	8.45am	15	50
8.50am	Te Ana	Ferry 1	Diamond Harbour Wharf	9.02am	12	50
9.10am	Diamond Harbour Wharf	Bus 1	Te Pātaka	9.16am	6	50
9.15am	Mclean Street	Bus 3	Te Ana	9.30am	15	50
9.35am	Te Ana	Ferry 1	Diamond Harbour Wharf	9.47am	12	50
9.55am	Diamond Harbour Wharf	Bus 1	Te Pātaka	10.01am	6	50
						240

RELATIONSHIP WITH DIAMOND HARBOUR SCHOOL

- Collaborate
 - look for opportunities to collaborate on projects
 - School Gulley
 - Environment
 - Māra kai (gardening)
 - Composting
- Connect
 - Manawhenua
 - local communities
 - Rūnaka
 - sites of significance
- Share Mātauranga
 - te reo me ona tikanga
 - mahinga kai practises
 - local history and stories



DEMAND FOR MĀORI MEDIUM PROVISION

THE MĀORI POPULATION IS:

- youthful relative to the European/Other population, with about one third of Māori under the age of 15.4
- growing - projected to grow from 17 % to 21 % (2018-2043)
- the share of children who are Māori is projected to increase from 27 percent in 2018 to 33 percent - about 1 in 3 children will be Māori in schools by 2043.
- Only 3.1% of Māori students can access Māori Immersion L1 schooling in Christchurch
- There are huge waiting lists
- No Māori medium provision on Banks peninsula





TŪ KI TE AO TAU ANA

Our vision is a new generation of explorers, navigators and leaders who will stand confident in the world and, like Rākaihautū, take up their kō and confidently carve out and shape new worlds for our whānau.

We will achieve this by:

Restoring matauranga Māori, our values, culture and identity as a foundation to educational success and normalising Māori succeeding as Māori.

Reconnecting our whānau with te taiao (place based learning), our whānau and our whakapapa.

Re-igniting a passion for learning, discovery and challenge.

Raising expectations - Every tamaiti will shine!

3
0

Requested updated results for section ITEM 7, 8.30 on page 24 of report

	Yes	No	Somewhat	Don't know	Total
Locals	83	100	16	9	208
Wider BP	54	2	1	1	58
Chch	120	9	5	4	138
Motu	15	3	2	0	20
NA	2	2	0	0	4
Total	274	116	24	14	428

Locals
Diamond
Harbour
Charteris
Church bay
Purau
Port Levy

	Yes	No	Somewhat	Don't know	Total no.
Locals	39.90%	48.08%	7.69%	4.33%	208
Wider BP	93.10%	3.45%	1.72%	1.72%	58
Chch	86.96%	6.52%	3.62%	2.90%	138
Motu	75%	15%	10%	0	20
NA	50%	50%	0	0	4

