

Freshwater - Fresh Thinking

Enhancing impact assessment in water management



Thur 28 & Fri 29 Nov 2013 Caccia-Birch House, Palmerston North

This material is provided courtesy of the author following presentation at the New Zealand Association for Impact Assessment 2013 Annual Conference.

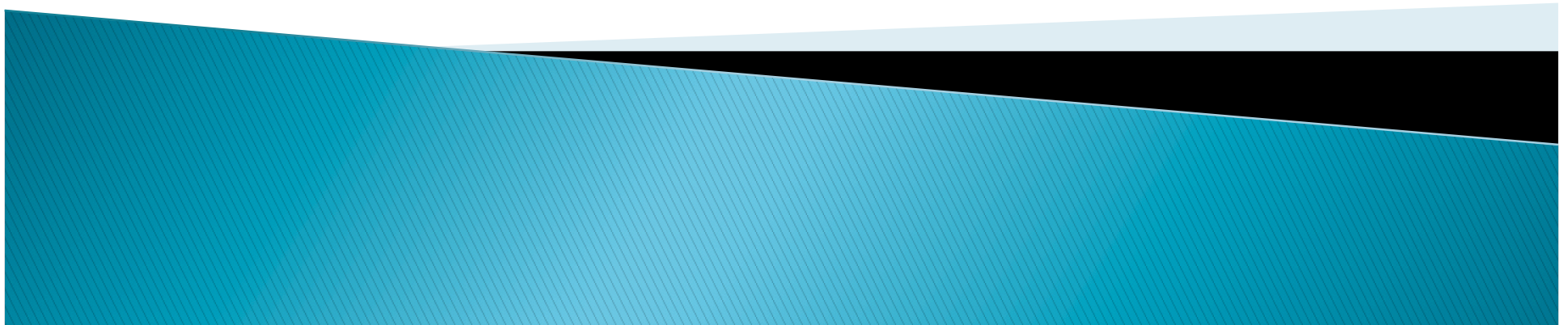
Reference or reproduction is by written consent from the author only.

Author: Jessica Kereama
Indigenous Planning Practitioner, Taiao Raukawa Trust– River Values
Project Co-ordinator

jessandbj@gmail.com

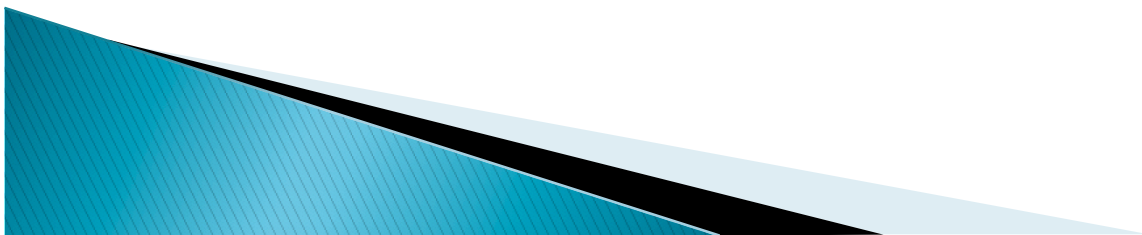
Working from the Inside Out– Case Studies from an indigenous practitioner

Jessica Kereama



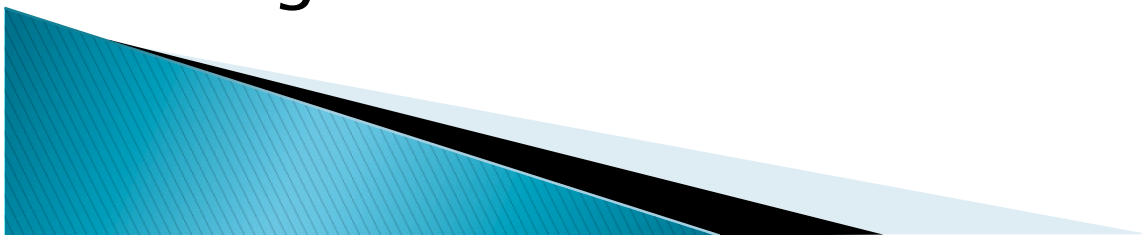
Today

- ▶ Planners Values
- ▶ Legislation
- ▶ Treaty Settlements
- ▶ Becoming Literate
- ▶ Don't let politics undo common sense
- ▶ Having Courage to make a change
- ▶ Investing in capacity – investing in the future
- ▶ Having Integrity
- ▶ The price one pays



Planner Values

- ▶ What do you consider successful tangata whenua engagement to be?
- ▶ What role do you see ahi kaa having in fresh water management?
- ▶ What role do you think tangata whenua should have in participating in the fresh water management challenges that face us today?
- ▶ Do you recall any situations where tangata whenua values were not supported in your organisation.



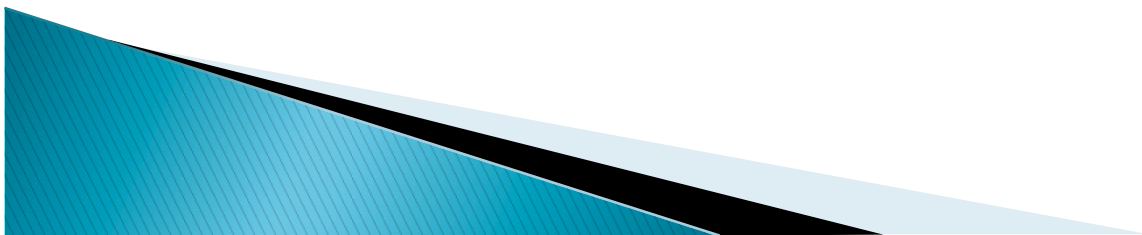
Gallery of Contemporary Planners

- ▶ Technocrats– Some pretend that nothing has changed, and that the old ways are still the true ways. We can call them technocrats.
- ▶ Bureaucrats, whom Freidmann is tempted to call incrementalists, believe that by making small adjustments in present arrangements they can create more efficient and even more livable cities through traditional planning instruments, such as zoning.
- ▶ A third group whom we can call community planners, work mostly for non-profit organizations, devoting themselves to life in the small spaces of the city such as neighborhoods and public housing projects; their work is primarily with non-governmental organizations.
- ▶ A fourth group, very much present-oriented, focuses on positive outcomes of social conflicts through processes of mediation/negotiation.



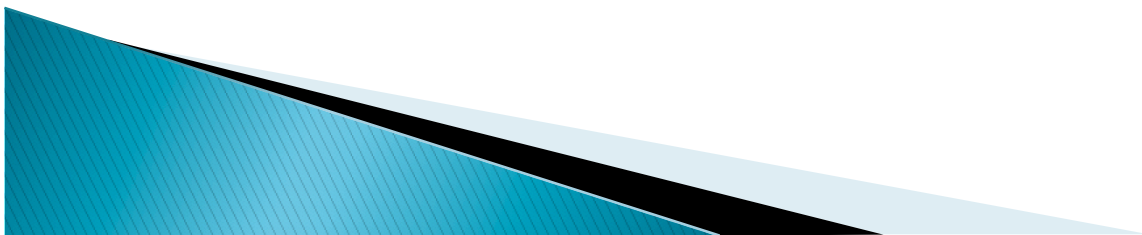
Utopians, Designers, Engineers

- ▶ A fifth group is striving valiantly for the good city, tout court; they are utopians, imagining alternative city scenarios none of which will ever be realized. Theirs is chiefly an academic practice.
- ▶ A sixth group, with strong architectural/design backgrounds, thinks of the city as primarily an artifact to be designed.
- ▶ A seventh, very diverse group including planners trained as engineers, are devoted to the design and building of large-scale infrastructure projects. They tend to follow rather than lead demand.



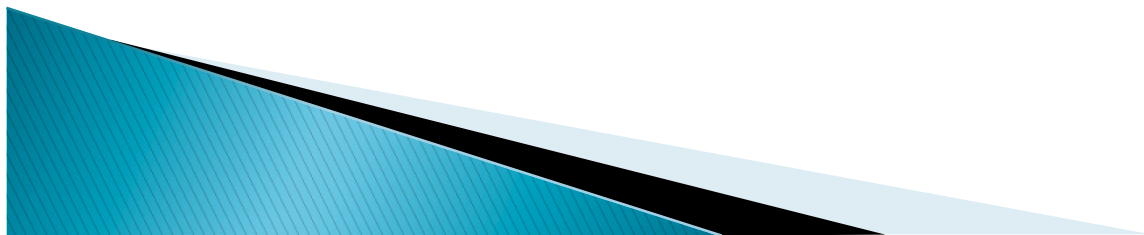
Vanguard of change

- I belong to the eighth category Friedmann describes as the planners who see themselves as the vanguard of progressive changes. Their aim is a better polity through a politics of direct engagement with those in power. They stand on the side of the oppressed and are often part of urban social movements (2007).



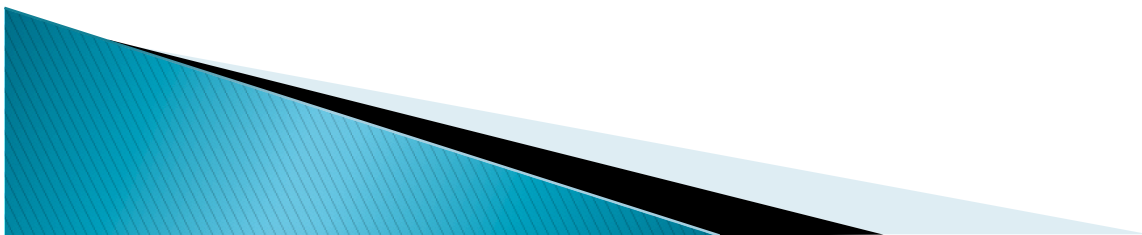
Justice

- ▶ “Planning is an idea of value.... It is fundamentally about making judgements with and for others through just institutions about what makes good places.” (Campbell, 2002).
- ▶ Constitutionally Te Tiriti o Waitangi is the greatest challenges for planning practitioners to honour.



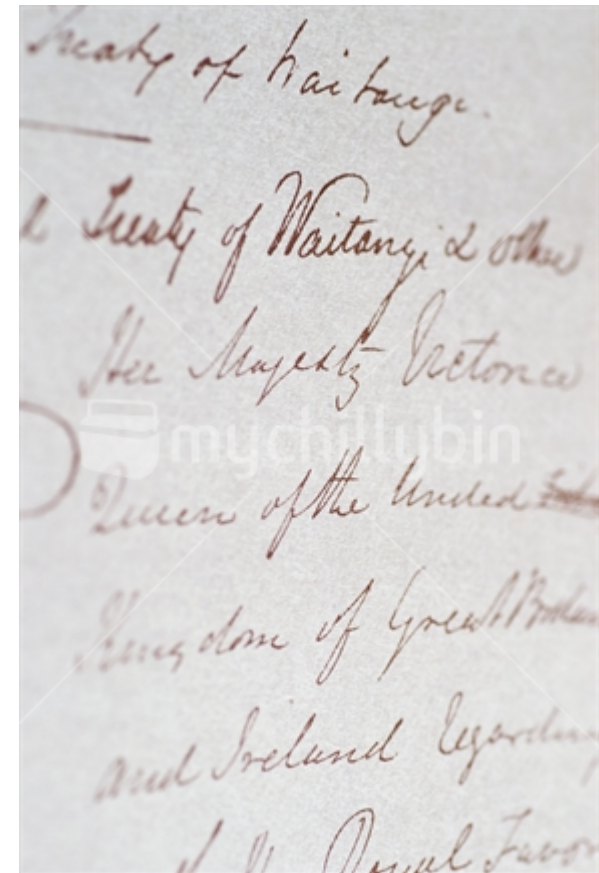
Literature – Treaty of Waitangi

- The political, social and economic background upon which the Treaty of Waitangi is interpreted, and given effect to, is highly contested sacred ground. It has been described as a charter of affirmation of pre-existing planning rights (Mutunga 2000,p.38). Mutunga argues that resources being returned are not enough. “Restoration of planning authority and development rights is also required” (2000, p. 40). For Maori to participate in local government these rights need to be affirmed.



Manawatū River Values

Tu te manawa



OF the sovereignty of the tribes gathered in this forum

- ▶ He uia te kaha
- ▶ Nā wai tātou?
- ▶ E, nā Manawatū tātou
- ▶ Ko tātou te awa, ko te awa, ko tātou?
- ▶ Ko wai tātou?
- ▶ Ko hea te wai I tohia ai tatou?
- ▶ Ko Manawatū te tapu, te tupua, te oranga me te manahau o Manawatū tangata rau
- ▶ Ko Tatou tenei
- ▶ An Ancestral line is enquired of
- ▶ By whom are we?
- ▶ Oh, we all descend from Manawatū
- ▶ Who are we?
- ▶ At what waters were you baptised?
- ▶ Manawatū the sacred, the spiritual, the wellbeing of the many of the Manawatū
- ▶ This is us

Tuakiritanga

- Identity in the river by ourselves who are kaitiaki for the river



Above. Maori gathering the pipi shellfish on the margin of the Manawatu River at Foxton heads. Photographed by George Leslie Adkin on the 17th of October 1937.
Left Oroua- Rangiotu

Many are the voices of those indigenous nations



Manawatu

Indigenous treaties designed to protect future generations



NO
H

An indigenous account of the awa



Te t



Ngati Kauwhata

Taonga tuku iho– gathering memories and stories

Gathering at Whare
Manaaki – Matararapa
Island, Te Au – industry,
flax wood ships



Mem
Ngaro ku,

From the mountain to the sea



Of
on

cts



playing in pāruparu

Kawanatanga without Rangatiratanga – November 2009 Hui a Iwi

- ▶ Those present maintained that people of one culture (Pakeha/ Tauīwi) govern and manage the affairs of people of another culture (Māori) without reciprocal power sharing arrangements. Iwi present at that hui discussed situations whereby regional and territorial authorities had governed without iwi. The territorial authorities had assumed authority without Maori mandate to do so. They proposed that Iwi who reside in those areas had not been engaged in decision making in terms of their sovereign rights over taonga.



Legislation and its many breaches


- ▶ DOC – Section 4
- ▶ DOC Settlements and Protocols
- ▶ Treaty of Waitangi vs Te Tiriti o Waitangi
- ▶ Local Government Act
- ▶ National Policy Statements on Freshwater
- ▶ Coastal Policy Statement
- ▶ RMA
- ▶ There is no point in having legislation that is not measured, audited, and where those adversely effected have little power to hold anyone else to account.

Become literate– Open your eyes

- ▶ Identifying iwi landscape/ identifying what information you have in your systems
- ▶ (DOC/ Horizons)
- ▶ Stocktake of iwi engagement – SWOT Analysis
- ▶ Developing tangata whenua external engagement strategy– creating moments
- ▶ Building staff capacity – invest in basic education
- ▶ Mapping exercises
- ▶ Understanding hapū and iwi aspirations



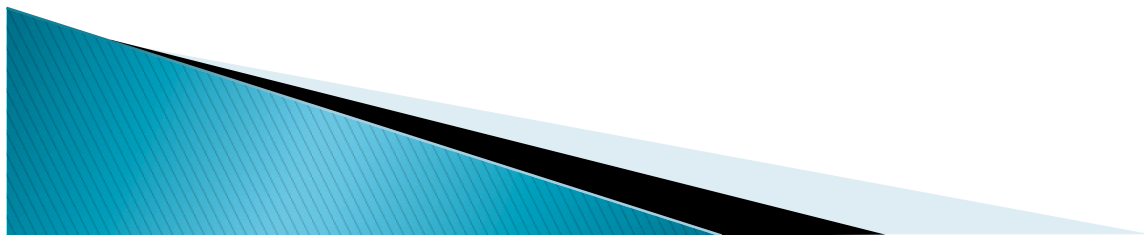
Build Capacity internally

- ▶ Build both male and female roles in tangata whenua engagement positions and more than one or two isolated positions
 - ▶ Recognise the skills sets and remunerate effectively
 - ▶ Invest in building staff knowledge by building wherever possible the best qualified tangata whenua engagement team you can
 - ▶ Set aside appropriate budgets as you would for architects etc... invest in a budget for contracting historians, Treaty educators, Te Reo events
- 

Effectiveness of Iwi Management Plans–

<http://www.mfe.govt.nz/publications/rma/review-effectiveness-iwi-management-plans-jul04/html/index.html>

- ▶ Most respondents were focused on the need to develop effective relationships with councils in order to effectively participate in environmental management. However, respondents said effective relationships were hampered in most instances by limited capability in their organisation, and by lack of commitment from councils including insufficient resources to fund participation.

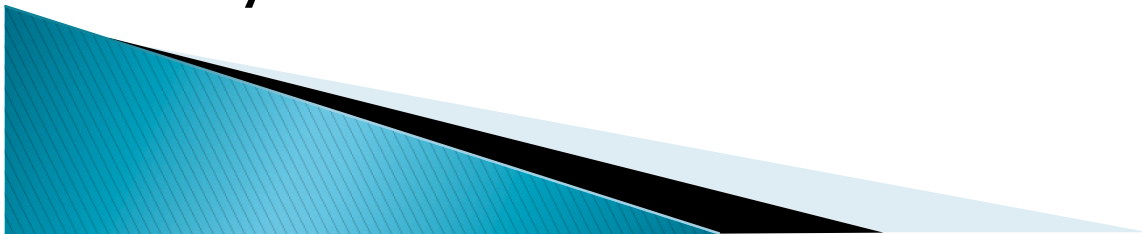


External engagement – Invest in the partnership to understand shared aspirations

- ▶ Develop funding stream available for multiple iwi forums.
- ▶ Invest in the relationship by funding travel and sitting fees – ensure all iwi and interested hapū members get an opportunity to attend
- ▶ Invest in both pre and post Treaty relationships
- ▶ Invest in Training that will help you understand the context of the Treaty
- ▶ Invest in training that helps you understand complex tribal landscapes

Have Courage

- ▶ Be part of the change – what exists is not good enough
- ▶ Have a higher standard for engagement and investing in Tangata whenua
- ▶ Invest fairly and well in all tangata whenua environmental bodies, which may take the shape of hapū wananga, or Taiao units, or marae heritage trust.
- ▶ Measure your engagement throughout your systems – would it withstand a cultural audit?



Don't let Politics undo common sense

- ▶ What is the current political landscape?
- ▶ Avoid being stupid? Iwi A states it has 26 hapu – 6 that are active, Iwi B claims the whole of a coastline – yet their Marae is in town, and there are no iwi B Marae on the coast. Iwi C who have numerous marae on the coast and are demographically the biggest population are not listed in the Marine Oil Spill Plan to help respond to coastal disasters, Iwi B is listed for the whole of the coastline

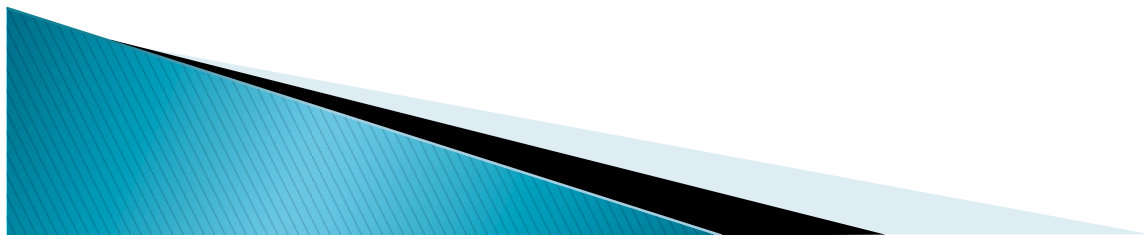


Be a Leader – Be Proactive

- ▶ Legislation doesn't count nor does a Treaty settlement if staff don't know how to utilise it in their daily work.
- ▶ Leaders correct the problem– do not be passive– hire professional staff who are familiar with Treaty settlement protocols to teach all staff about the applications
- ▶ In 2008 Taranaki Whaanui signed their Treaty settlement.
- ▶ In 2011 I joined DOC – no frontline operational managers had been trained in the protocols. Nor were they even able to lay a hands on a copy of the settlement

Cultural Heritage Works

- ▶ “Culture is the product of a particular iwi and should be cared for by that iwi” – Mason Durie – 24 April 2012 – Rangiotu Marae – Cultural Heritage works in the Manawatū Meeting



Cultural Heritage Works meets the Vanguard of Change

- ▶ Dispute over the progression of a cultural icon
- ▶ Investigation finds that there are people who relate directly to that ancestral figure and artists who should have been involved in progressing the heritage piece of work
- ▶ Management discuss which course of action to take after evidence is presented that further consultation is required.
- ▶ Vulnerability of targetted Maori staff



Summary

- ▶ Planning has to address issues of power. Māori have never relinquished their kaitiakitanga, however they are locked on the outside looking in at local government processes acting on their lands, rivers, and maunga, their landscapes and taonga.
- ▶ Power resides at many levels within organisations. The submissions from the Asset Managers of six councils revealed one layer of operational management that simply did not want to change their practice or impede development through what may be potentially protracted resource consent processes.
- ▶ Look to best practice models of shared power and decision making
- ▶ Protect your Maori staff
- ▶ Iwi/ Hapu landscapes are complex – and unique
- ▶ Invest in your own training – Knowledgeable Leadership counts
- ▶ Take your Management team with you

