

# Te Awarua-o-Porirua Whaitua Committee workshop

3 December 2015, 5-9pm, Plimmerton Boating Club

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## Summary

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<b>Contents</b>	<ul style="list-style-type: none"><li>• Attendees</li><li>• Purpose</li><li>• Actions &amp; general business to do</li></ul>
	No table of contents entries found.

**Workshop** **Te Awarua-o-Porirua Whaitua Committee:**

**Attendees** Barbara, Diane, David, Jennie, John G, Naomi, Sharli-Jo, Stu (Chair), Larissa  
**Apologies:** Richard, John M, Bronwyn, Warrick,

**Project Team:**

Alastair, Hayley, Nicci, Keith, Isabella, Kat, Sheryl, Shelley, Jonathan

**Members of the Public:** nil

**Workshop** The purposes of this workshop were to:

- purpose**
1. Learn more and understand more deeply about values and attributes - done
  2. Identify some community values - done
  3. Road-test the Committee's three questions about values - done

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## Actions and general business to do

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<b>First cut of Whaitua community values</b>	By Christmas: <ul style="list-style-type: none"><li>• Project team: write up the window of values info from tonight</li></ul>
	By 4 February <ul style="list-style-type: none"><li>• Project team with reps: process values info from tonight (organise, ID gaps, polish), document the process, provide for 11 February meeting</li></ul>
<b>Community engagement</b>	Within 1 week of meeting: <ul style="list-style-type: none"><li>• Project team: organise training / support for Committee engagement as requested</li><li>• Committee: tell PT if you want some training / tips for engagement</li></ul>

By Christmas:

- Committee: fill in document with who's connected with what groups and communities in TAOP
- Project team: provide whaitua information (brochures, website link) for Committee to use in your conversations

- Check emails and workspace to see who's doing what

All summer:

- Project team: create a who's doing what document (people can know who's engaging with which groups, when, over holidays)
- Committee: take notes of "engagement" you do – information you get on people's values. Be ready to share when we reconvene. Encourage people to fill in the values survey (the 3 questions) either online or on the brochures

## Workshop notes

### Introductions, welcome

Stu Farrant

Stu welcomed everyone and Shelley Elliott, who introduced herself to the Committee

Stu also:

1. talked through some water management events and updates, highlighting the relevance of water issues and their increasing profile
2. encouraged members to write some notes from any instances of "engagement" with people from the community during summer, so the information can be captured in the new year
3. confirmed that if any media people contact whaitua members directly over summer, they should be referred to GW Comms (Stu as Chair will provide any Committee comments if required) but members are free to talk in their personal capacities and mention that the whaitua process is happening

He also noted that the BBQ was to be deferred into the new year for lack of time, and that members might get together separately from the project team at some point.

### Session 1: Getting a handle on values & attributes 5.20-6.30pm

Alastair Smaill, GW

Alastair gave a presentation and there was discussion afterwards. See presentation in Whaitua Committee shared workspace.

Key points from the discussion and presentation are:

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| <b>Several reasons why we identify people's values</b> | <ul style="list-style-type: none"> <li>• Understand what we're managing water <i>for</i>, what's important to people</li> <li>• Have a way to test whether we're making things better or worse</li> <li>• NPS-FM <i>obliges</i> us to consider compulsory values and <i>allows</i> us to consider national values plus any others considered locally relevant</li> <li>• NPS-FM <i>obliges</i> us to identify and reflect mana whenua values in decisions (refer earlier presentations in workspace)</li> <li>• Our task: Identify values specific to this whaitua</li> </ul>  |
| <b>Whaitua-specific values: things to consider</b>     | <ul style="list-style-type: none"> <li>• Issues = where someone's values [in water] are being trodden on / put at risk / eroded (processes can have issues too)</li> <li>• Ruamāhangā whaitua values – refer to handout in workspace</li> <li>• Note: they're value groupings – apply to the whole catchment.</li> <li>• Mana whenua values are <i>throughout</i> value groupings.</li> <li>• Process – start with lots, a broad spectrum, cluster them into groupings. Final number doesn't matter much but it's useful to have somewhere between five &amp; ten (some processes have been known to go ~20 → 9 value groupings).</li> <li>• Words do matter; language is really important when describing / articulating</li> </ul> |

- values and value groupings.
  - Community must see their own language used – values must feel right for that whaitua.
  - Te reo expressions of values aren't direct translations of English expressions. It's articulation of that value grouping for mana whenua in language that's meaningful for mana whenua, as English is to English-speaking communities.
  - Values in water may be broadly similar across NZAotearoa but whaitua-specific language and sense of local ownership is very important.
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| <b>Engagement &amp; values</b>                      | <ul style="list-style-type: none"> <li>Question: if people tell you about an issue, how can you uncover the value underneath?</li> <li>Can ask more questions, get them to give more detail, ask why, ask where they're coming from – sensitively so they don't feel challenged – spirit of curiosity and interest, keen to understand</li> </ul>  |
| <b>Attributes - what are they?</b>                  | <ul style="list-style-type: none"> <li>Attributes are ways to measure a value – to “see” the value in the real world.</li> <li>They describe how a value manifests in the world.</li> <li>Some compulsory attributes to consider, describing compulsory values.</li> <li>Note – no compulsory attributes for wetlands.</li> <li>Use attributes to measure whether a value's being enhanced or degraded.</li> </ul>   |
| <b>Examples of attributes</b>                       | <ul style="list-style-type: none"> <li>For value of “natural character of waterways”, attributes include amount of (native?) vegetation cover on banks, how naturally curving the channel is.</li> <li>For value of locals being able to live and thrive with the waterways, attributes include local employment rate, GDP</li> </ul>  |
| <b>Objectives – what are they?</b>                  | <ul style="list-style-type: none"> <li>Objectives say what we want the water to be like.</li> <li>“When I'm standing in the creek in my RedBands, what do I want to see / hear / feel / smell?”</li> <li>About 1/4 to 1/3 of values people often hold in water don't lend themselves to objectives.</li> <li>Nonetheless we must find ways to analyse <i>all</i> the values and effects of management actions (are we enhancing or degrading this value?)</li> <li>No freshwater objectives for economic use values, but can use attributes as decent proxies for “getting worse / degrading” or “getting better / enhancing”.</li> </ul>                                    |
| <b>Values in monitoring and modelling</b>           | <ul style="list-style-type: none"> <li>Likely that GW's monitoring will become more diverse – monitoring things the community care about not just GW scientists</li> <li>Monitoring and modelling <a href="#">mātauranga Māori</a>: massive methodological advances in even the last year. Ruamāhanga - Rāwiri Smith working with experts nationwide, using cultural index work.</li> <li>Mātauranga Māori values must be whaitua-specific.</li> <li>Biggest insight from Ruamāhanga : integrate the non-biophysical values into modelling at the outset, don't try to bolt it on to natural-science-centric models later on.</li> </ul>                                     |
| <b>Challenges &amp; Whaitua Committee influence</b> | <ul style="list-style-type: none"> <li>Through the process each whaitua goes through, values are transmogrified into overarching aims for water management in whaitua – what we want to achieve.</li> <li>Timeframe is one way affordability comes in – how fast we want to achieve it. This is Committee's choice.</li> <li>Who bears the cost in the community - also where affordability comes in. This is Committee's choice.</li> <li>Landuse changes are all landuse changes: greenfield suburban residential area in Porirua or North Wellington is equivalent to a dairy conversion in North Canterbury: councils must maintain or improve water quality.</li> </ul> |

- Northern Growth Area in Porirua is not locked in yet (not incorporated into District Plan), and developers there will need consents.
  - Existing cities and already-consented developments (even if not yet built) are not open to change
  - Question - how significant is political influence by developers and others with strong financial interest whose interest will be negatively affected by stricter water quality limits?
  - Someone will always be unhappy, whatever you do. If we've thoroughly thought through equity issues, and documented that well, WIP and component decisions will be well defensible.
  - Note – Wellington has two really major development figures, whereas Auckland has 80-odd.
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## Session 2 – identifying Te Awarua-o-Porirua Whaitua community values

Participants workshopped a set of values in water held by Te Awarua-o-Porirua Whaitua citizens (themselves). This was the first outing for the process of identifying community values for Te Awarua-o-Porirua Whaitua: using the three questions to find how people value water, and analysing the language and information that comes in people's answers.

There were two purposes to this exercise: road-testing the three questions, and generating some values information which will be used as a reference point for analysing values information that comes from the community engagement.

Committee members and PT members worked together, and were encouraged to take off their whaitua-related “hats” and answer the questions in their capacity as ordinary citizens, members of the whaitua community, who hold different values.

The exercise involved the participants:

1. **Answering** the three values questions created at the Whitby workshop:
  - a. **What's important to you about streams, the harbour and coast around here?**
  - b. **How do [you] use streams, the harbour and coast around here?**
  - c. **How would you like streams, the harbour and coast to be in future?**
2. **Analysing** the resulting sticky wall (window) of information: identifying duplicates in the resulting information, clustering values into groups according to their natural relationships, and naming each value grouping. The names aimed to capture and describe all the concepts within each grouping.

The sticky window is below – typed up, without modification.

Name of the values grouping	Developing Land for Kai, Fun and Whanau	Endless Recreational opportunities/benefits	Wai Ora - Clean, Healthy harbour, stream and coast, improving and maintaining	Accessible	Wai Mauri, Wai Taonga, Wai Taonga, Wai Tuturu - appreciation of intrinsic & cultural values - people are attracted to the land/water interface	Looking Beautiful - unique views	Te Ara wairua o te wai	Economic	Kai Kete (food basket)	Brimming with Life
Values information from people's answers to three questions	Protected by the way we develop land	Sitting on the beach with whanau	Streams - pick up rubbish, wedding, planting	access for people all around the onepoto arm	Both - spiritual connection	visual aesthetic value	flowing - navigatable for fish	Commercial fishing	drink it	recreational use. Ecology. Biodiversity. 100% pure brand
	The centre of the city - adored and looked after. A site to be proud of. Kai, fun & whanau	place to play	Harbour - pick up rubbish, enjoy looking at it	available and accessible for peoples enjoyment and use - improve awareness of connections between land and harbour	personal/intrinsic values	harbour - visual importance - defines who I am and where I live	streams allowed to follow their natural course	Water take constraints	clean and healthy and usable	being able to collect kaimoana, and fish and swim in all of their waterways. Seeing them restored to their natural state
	Improved quality. L sedimentation. Better land development control. Some kai moana available in harbour and streams	Safe place for families	Safe for swimming and shellfish collection		water quality and ecological health to be proud of	Look fantastic - good vegetation around it - smell good	cleansing nature of water/wai maori	stock water	food source	heaps more ripainau vegetation
		Play - kayak, sail, swimming, diving. Fish - fishing, eating etc	safe for swimming		teach my grandkids about environment	beauty of land, water and sea. Interaction. Land and water edge	natural lookin/feeling rivers	property development	food source but no longer	bird watching
		recreation - swimming, sailing	diverse and healthy ecosystems		it's a gift so don't throw it away - need to care and look after	looking - enjoying views, aesthetic value, spiritual, enjoying nature, restorative	when a stream has energy in its flow	stock drink it	food - watercress, cockles, eels, mussels, whitebait	raupo
		recreation - picnicing, walking, cycling by streams & around the harbour	restoration		harbour - orient by it	beautiful drive north, scenery		farming land use	safe drinking water	ability to interact with nature
		walking with family and exploring	brimming with life		cultural connection to water - lost due to water quality			land value	collecting kai moana - streams: depends on for dinking water	harbour: eel grass, no ulva. Fish. Clean water
		walking in stream reserves. Diving in outer harbour. Swimming	vulnerable to natural and human actions		spiritual "life force" - people			visitor experiences	collecting kai moana	bird
		Snorkelling	harbour - more water use - don't like noisy uses eg: jet ski's		people engaged and out experiencing our waterways			tourism	coast: kai - clean sea horses, swim/dive, sand dunes come back	clean streams: species - insects and fish. Cold. Plenty of cover. Flowing

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	Whitebaiting, sailing, swimming, fishing	used and enjoyed. Abundant fishery on doorstep			strong cultural connection to waterways by Ngati Toa			municipal water supply	the streams are the veins to the harbour - which supports kai moana at coast	interaction of land and water = draws people to it
	seeing kids jumping off bridge	clean/fresh planted. No sedimentation. No ulva. Kai moana			For these area's to be respected and maintained			water takes. Businesses		coast - stingrays at hongoeka - kaimoana - paua
	waka ama, fishing in the harbour, swimming at the beach. Walking through and collecting crawlies	People playing			stories			protect assets (public & private) flood protection. Climate change		water quality
	fun activities, swimming, waka, exploring rocky shore & our secret freshwater spots	swimming and playing		food				resilience to climate change		
	Being able to see your toes when you walk into the harbour both because the water is clear and because there's not heaps of mud	clean - still there. Restored, neutralised. Better than now								
	swimming, kai, play	sand dunes at Titahi Bay beach								
	Coast - swim - picnic. Dive - sea horses. Kayak - boogie board. Fish, walk around coast. Pick up rubbish. Planting	water clarity - enjoyable swimming experience								
	soaking up nature - biophilia	natural levels of nutrients, sediment and biota								
	fish and chips on the beach	good access and clean water								
	picnic, fish, sail, dive, kayak, walk, look, paddle and fiddle	clean and safe								
	picnics and fossicking for shore creatures	clean harbour - able to swim in it, clean streams - able to collect kai moana								

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Values information from people's answers to three questions		harbour - complete walkways	streams - clean, increased biodiversity, more care given, more general awareness							
		walk - me or the kids or dog. Enjoy views. Waka. Training with our sports teams. Cycle	sedimentation gone. No ecoli							
			clean streams which people feel connected to and understand.							
			streams - less rubbish dumped							

There was considerable discussion during this process. Some key discussion points are below

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| <b>Values vs attributes?</b>                             | <ul style="list-style-type: none"><li>• The window had values information and some attributes – distinguishing them is important but doesn't need to be part of the engagement</li></ul>   |
| <b>How we perceive and describe value</b>                | <ul style="list-style-type: none"><li>• Some things we value have values underlying them, which may be different to the “valued thing”.<ul style="list-style-type: none"><li>○ flood protection – value is not in flood protection itself, rather in what people value - ability to live near waterways, avoided cost of flood damage /cleanup;</li><li>○ instream flows to dilute pollution - value is in avoided costs of alternative disposal of pollutants</li></ul></li><li>• The value of water infrastructure is complex, needs more discussion</li></ul> |
| <b>Gaps in the window's values set</b>                   | <ul style="list-style-type: none"><li>• Economic values and mana whenua values were noted as particularly lightly covered on the window</li></ul>  |
| <b>Duplicates and translations in values description</b> | <ul style="list-style-type: none"><li>• Te reo and English in values descriptions are not direct translations of each other. This is good - values should be captured in the language that works best to articulate the concept to the audience</li><li>• Perceived duplicates should be handled with care, as repeated words may mask significant differences in meaning<ul style="list-style-type: none"><li>○ e.g. “clean” can be used for biophysical phenomena, but also used metaphorically, and metaphysically.</li></ul></li></ul>                       |
| <b>Processes for analysing &amp; using values info</b>   | <ul style="list-style-type: none"><li>• Project team, with mana whenua reps and some committee members, will take tonight's information and process it, report back to Committee showing all working, for discussion at first 2016 meeting</li><li>• Te Awarua-o-Porirua Whaitua values information will be amalgamated with biophysical / hard science information – special visual tool (Water Wheel) will be used. More on this to come.</li></ul>  |

There was also discussion about the practical aspects of engagement. Some key areas included:

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| <b>Expectations to do kinds of engagement</b> | <ul style="list-style-type: none"><li>• Some committee members less comfortable with large public meetings etc</li><li>• People should write preferences in Kat's/Shelley's document, plus with groups / communities they're already (comfortable) engaging with</li><li>• PT will arrange a Who's Doing What document for summer engagement</li><li>• Glen Lauder will be available to provide some coaching if people want e.g. for uncovering values information underneath positions / opinions (5 whys in a sensitive way). Please tell Kat/Shelley if interested</li></ul> |
| <b>Members as experts vs</b>                  | <ul style="list-style-type: none"><li>• How much will members have to come across as experts in whaitua matters? E.g. process, state of the environment, science, state of the</li></ul>   |

**community**

population, policy

- Engagement for this stage is about people telling their values – no need to be expert and tell them lots of things
- Will need to answer questions about what whaitua process is etc. PT will provide basic information to help, plus brochures, to Committee
- If community member says stuff that's factually incorrect (e.g. about science), no need to correct them if you don't feel comfortable. Can connect people to experts – incl. project team, contact details will be available