

WHAITUA KĀPITI ADVISORY COMMITTEE MINUTES

The Whaitua Kāpiti Advisory Committee was convened for its second meeting at 9.00 A.M on March 8, 2023, at Otaihanga Boating Club, Waikanae.

Committee members present:

Mana Whenua Whare	Facilitator	Kāwanatanga Whare
Dr. Aroha Spinks, Ngā Hapū o Ōtaki	Dr. Kathie Irwin (Kathie Irwin & Associates)	Jenny Rowan, Kāpiti Coast community representative
Caleb Royal, Ngā Hapū o Ōtaki		Jocelyn Prvanov, Kāpiti Coast District Councillor
Dr. Mahina-a-rangi Baker, Ātiawa ki Whakarongotai Charitable Trust		Kerry Walker, Kāpiti Coast community representative
Naomi Solomon, Ngāti Toa Rangatira		Monique Leith, Kāpiti Coast community representative
Sharlene Maoate-Davis, Ātiawa ki Whakarongotai Charitable Trust		Pātaka Moore, Kāpiti Coast community representative
Shane Parata, Ngāti Toa Rangatira		Penny Gaylor, Greater Wellington Regional Councillor

Honoured Guest: Pakake Winiata (*for item 1*)

Kaimahi present:

Mana Whenua Whare
Aaria Ripeka Dobson-Waitere (<i>online</i>), Ātiawa ki Whakarongotai Charitable Trust
Claire Gibb, Ātiawa ki Whakarongotai Charitable Trust
Jordan Housiaux, Ātiawa ki Whakarongotai Charitable Trust
Mel McCormick, Ātiawa ki Whakarongotai Charitable Trust
Topeora Wiremu, Ngā Hapū o Ōtaki

Kāwanatanga Whare
Theressa Murray (<i>Transcription for Monique</i>), TMS Transcriptions Services Ltd
Chloë Nannestad, GWRC
Helli Ward, GWRC
Jade Lee-Walker, GWRC
James Blyth, GWRC Contractor
Penny Fairbrother, GWRC
Phill Barker, GWRC
Rita O'Brien, Kāpiti Coast District Council
Sheryl Miller, GWRC
Tim Sharp, GWRC
Whāia te kikorangi Caton (<i>Minutes</i>), GWRC

AGENDA

1. Tikanga, Mihimihi
 2. Guest Presentation, Pakake Winiata, Tiriti House Model
 3. QandA
 4. Morning Tea
 5. Two House Caucus
 6. Lunch
 7. Feedback, Two House Caucus
 8. Ngāti Toa Presentation, experience of previous Whaitua
 9. Afternoon tea
 10. Closing statements
-

ITEM 1 – INTRODUCTIONS AND ACKNOWLEDGEMENTS

The meeting was opened with a karakia by Dr. Kathie Irwin, facilitator for Whaitua Kāpiti Committee.

Acknowledgements were made to mana whenua, kaitiaki of Waikanae whenua (land) and the wai (water) that flows through it.

The Whaitua Kāpiti Committee have adopted Te Tiriti house model in their Terms of Reference and asked Pakake Winiata to share his expertise with the committee.

Introductions and acknowledgements were made to the mahi (work) Pakake Winiata has done with Te Tiriti House Model and how he was invited to speak.

ITEM 2 – PAKAKE WINIATA PRESENTATION ON TE TIRITI HOUSE MODEL

Pakake made his acknowledgements, introduced himself and gave a presentation on Te Tiriti House model.

He stated this model was developed 40 years ago with support by his father and shared the 4 principals the model was created with.

He explained how Te Tiriti House Model underpins this committee's work, provided a perspective on why some Iwi/hapū signed Te Tiriti o Waitangi and spoke on article 2 and 3 within the Treaty document.

He spoke to the benefits of the two houses caucusing. Stated that having a third (Tiriti) house is a new concept, where both houses come together prepared for discussion, to debate issues, and produce legislation and policy; this house is an equal space where a majority of the Māori and Pākehā members are to reach an agreement.

Received – Pakake provided a document 'Proposal for Parliamentary Arrangements under Te Tiriti o Waitangi' that was circulated to the committee. *(See Appendix 1)*

Noted that the Tiriti house has two jobs: both houses are to determine that an acceptable level of consultation has occurred between the two houses prior to arriving, making agreements easier to come to, and that the ideas and proposals being shared in Te Tiriti house are consistent with Te Tiriti o Waitangi.

Pakake provided an example of Te Tiriti House Model in practice being the Anglican church. He stated they first accepted their responsibility for the church's role in influencing Māori to sign te Tiriti and have now been operating with the Te Tiriti House model for 30 years.

A question-and-answer session followed.

The meeting broke for morning tea.

ITEM 3 – INDIVIDUAL CAUCUS TIME

Kathie welcomed the group back from morning tea and initiated the concept of caucusing. The two Whare separated to discuss their thoughts on the process and tikanga agreements, the Whaitua Kāpiti Terms of Reference, participation agreements and concept of co-chairs.

Minutes are not taken during individual caucus time.

The meeting broke for lunch.

Kathie welcomed the groups back together and asked both houses to provide feedback on what they discussed and decided.

The Kāwanatanga house expressed their need to understand their specific responsibilities stated in the Terms of Reference, and agreed to the concept of co-chairs in principle, confirmed that the councillor representatives would not assume this role, and that further details are required to understand the responsibilities before someone is elected.

The Mana Whenua house suggested the committee adopt Te Mana o Te Wai as guiding principles, requested the agenda are agreed at the end of each hui together, and asked for supporting papers to be provided 2 weeks in advance of the committee hui to align with their caucusing process.

Te Tiriti house was discussed, agreeing that proposals coming to this space are to be compliant with Te Tiriti. They confirmed their support for Whaea Kathie as facilitator and agreed the need for a co-chair. They expressed interest in the key milestones being visible in advance to understand the type of information needed for decision making.

After each house shared their caucus feedback, the group openly discussed ideas.

The group agreed to the idea of renaming the 'co-chair' roles. The group questioned whether the 'co-chairs' had a role within the Tiriti house and expressed the idea that the roles are not representing each house but are there to keep their house in order. Lessons from previous Whaitua processes were shared regarding previous co-chairs meeting regularly to discuss progress and to decide on what to take to Council.

The group agreed to the concept of caucusing. The group discussed the differences in who the two houses represent, the differences between Māori and Pākehā cultures and the difference in caucus process.

Noted that Kathie is able to facilitate each house in caucus if required.

Noted that each house has a level of authority to organise their own housekeeping and the autonomy to determine how it is done.

The group discussed that in the Tiriti house, the committee members are to keep two perspectives open in their mind to ensure both houses and knowledge systems have equal opportunity when it comes to decision making.

Acknowledgements were made to the sensitivity around 200 years of Mātauranga Māori being rejected and dismissed by western science and those representing the Crown.

Noted the idea that the two houses are to bring the whakapapa behind their ideas to the Tiriti house.

Noted the request to have consistent external communication between the two houses. The group asked who is responsible for managing this external communication.

The group discussed the Kāwanatanga house project team resources supporting their house.

Noted the request to have a role within the Mana whenua house funded to support the operational co-ordination function. This would be separate to the role of 'co-chair'.

The group stated their awareness of the tight timeframe and discussed that, in part, they are to give effect to the National Policy Statement for Freshwater Management and briefly discussed its connection with Greater Wellington Regional Council's proposed Natural Resources Plan change process.

Noted that Greater Wellington Regional Council are to notify their Regional Plan by 2024, or the plans become illegal.

The group discussed the importance of ensuring each house informs the right people to support the implementation process, clarity on milestones and identifying priorities.

The meeting broke for afternoon tea.

ITEM 4 – PRESENTATION FROM NGĀTI TOA RANGATIRA ON THEIR EXPERIENCE OF THE LAST TWO WHAITUA PROCESSES

Naomi Solomon from Ngāti Toa Rangatira shared the experience they had with Te Awarua-o-Porirua Whaitua and Whaitua te Whanganui-a-Tara process.

Naomi has provided the PowerPoint Presentation that she used to resource her delivery. *(It is attached as Appendix Two).*

After the presentation, a question-and-answer session followed as well as group discussion.

Te Awarua-o-Porirua (TAoP) Whaitua Committee

- Ngāti Toa Rangatira (NTR) withdraw from the process in Porirua as they felt their values were being compromised and couldn't stay for their people thinking "this is the best for our harbour"
 - The withdrawal also related to features of the decision-making process.
 - Naomi reflected that they knew what they wanted, that Council couldn't agree with them before they went into the process, but despite iwi withdrawing, the iwi position has not changed at all regarding what they want for their Wai.
 - Ngāti Toa has an intergenerational memory of where they want the water to be, and the iwi has the long-term vision in mind.
 - The goals are clear and have not changed. As a result, anything that feels counterproductive, or seems unlikely to achieve them, is very difficult.
- The iwi continued to work alongside Greater Wellington Regional Council (GWRC).
- The iwi developed their own statement which articulated their vision for the harbour/water bodies – to continue to eat from the harbour etc... (This was a statutory document; the two documents are meant to be read in parallel)
 - Benefits: Served us well with other entities that aren't Regional Council because it's the iwi document and articulates the iwi vision for their harbour.
 - Conversations are still to be had with GWRC about how to grow this.
 - Statement articulating NTR vision ensuring that the mauri of TAoP is healthy.
- The iwi felt that they would never have been able to have the conversation about a Treaty house model during the last process.
- Note: This process was still operating under the old National Policy Statement for Freshwater Management (NPS-FM).
- Te Mana o te Wai (TMoTW) were not compulsory values in this process.
- Their values/position/vision didn't change over the water bodies.
- Wellington Water Limited (WWL) were involved in this process and were responsible for operational mahi.

Te Whanganui-a-tara (TWT) Whaitua Committee

- The first time Ngāti toa was in this process with another iwi was Te Whanganui-a-Tara.
- Context: Outside of the council work, Iwi politics made it quite hard, because they had just come out of a mediation dispute with Taranaki Whānui on the south coast and came together for the first time after this during this process.
 - Iwi needed that opportunity to caucus. Past historical grievances didn't need to be brought to the table (because it wasn't relevant to that Kaupapa) but they needed time and space for that kōrero.
- Established Te Kāhui Taiao, which allowed for the process to kōrero to develop Te Mahere Wai (TMW). Had planners helping write TMW.
- Key differences around the process – lucky to have people who could engage at the technical level, to have input into what the plan needed in order for it to be a planning instrument.
- TWT provided some opportunity (more than in Porirua) – finally got to the point and space for the kōrero of Te Mahere Wai.
- WWL were involved in this process responsible for operational mahi.
- The iwi didn't pull out of this process.
- TMoTW and Mahinga Kai were part of this process.

Q&A after presentation

- Naomi was asked if she was concerned about the 9.5 months to do this work?
 - Naomi replied that she thought the other processes were too long and dragged out.
- Not an easy process, truncated time framework, think about prioritisation, don't make it more difficult than it needs to be.
- May have to lead social change. What's the point in doing what we have always done, we will get what we have always gotten. People want to have clean water, sometimes it takes politics to catch up. It needs to start somewhere, there is action happening overseas.
 - Naomi made a point about being real about what conversations are needed, and about the actual change that iwi hope this process will affect.
- Know what your values are and share them between the houses openly.
- Having a mandate – know who you are here to represent, know they are all the behind you, keep this in mind. Same time, ensure you are bringing people along for the journey.
- Prioritisation is important, don't make it more difficult than it needs to be because we need the element of realism. Be real about what you can solve and the outcome (this is not a magic bullet).
- Clarity on goal posts is needed, what is it that we are trying to achieve, where is the best place for us to focus our efforts.
- Te Tiriti model we are using provides a framework for both houses to have conversations about acknowledging topics and deciding how to move forward together.
- We are in a process where we have to implement the NPS-FM, but so does the rest of the country.
- See real benefit in the regulatory matters vs. the non-regulatory matters, where is the effort. Whatever this process produces, call whatever we can change the regulatory matters.
 - Naomi acknowledged the distinction between the regulatory and non-regulatory mahi, and where the effort should go. From an iwi perspective, her whakaaro is that whatever this process produces is great, as long as whatever is needed to change at a regulatory level is in the WIP.
- Iwi perspective: Once this process is finished, iwi are still going to be there for the plan change process, for the consent applications etc... for the Council who will be needing to know these things.
- Are there benefits from GW perspective around implementation around iwi having a specific iwi document?
 - Plan change process is easier if you have iwi support. Taking two documents rather than 3.
 - Another layer – if we stay in the kōrero together (contextual information). Joint document holds more mana. If the process starts to get wobbles on integrity, we need to have conversation
- Tangata Tiriti members noted the importance of keeping MW involved in this process
 - Naomi brought up the value setting for TMoTW/NPS-FM and why it's important for the report to keep MW on board.

Key questions that came out of this discussion:

- What needs to be done to ensure we are protecting rights?
- How do we balance western science with Mātauranga Māori?
- How does everything align because it's not clear?
- What has served Ngāti toa best, thinking about implementation / intergenerational management.

Question and Answer session:

The difference between the post Settlement entity and the pre-settlement entity? Example, there is a huge resource available to Ngāti Toa.

- Less so around the operation and more resource around having people to attend other hui, who can clue people up etc... It's that kind of resource.
- Some of the inequities in our own whare (mana whenua).
- Getting to the space in the mahi we are doing, to hold space to talk to other mana whenua.
- We had a management plan, is that on the cards for the 2 Whaitua?
 - Yes, this and all other documents produced, will go to through the NRP plan change process.
- Interested in what is going to facilitate the improvement of our waterways. Interested in finding out where that balance sits, and if it changes from GW perspective.
- The 2 processes were different, but they need to achieve the same outcome.
 - It is great to have both. 3 iwi, 2 councils, community people behind it has a lot of weight behind whatever lies ahead.
- Get group to X, if you can't get group to X, you have another process to follow. A plan B has a lot more time and resources and energy.
- In this process we do not have the element of frustration from the iwi perspective because we have Te mana o te Wai.

Action – The Mana Whenua Whare asked for background information regarding Whaitua decision making and what how the committee would receive this information.

Action – Resources on Te Mana o te Wai will be the first set of papers shared.

Action – Tim to add to GWRC lessons learnt presentation. Information about what knowledge the Kāwanatanga house has and how was this done previously. How we plan to present this information to the committee.

Action – Draft minutes to be circulated with GWRC's updated lessons learn PowerPoint presentation and Ngāti Toa's lessons learnt presentation.

CLOSING STATEMENTS

Noted that the agenda for the next hui and presentation from Greater Wellington Regional Council will come with the minutes.

Noted that the agenda items that were not discussed today will be included on the next agenda.

Next meeting: Wednesday 5 April 2023.

Dr. Mahina-a-rangi Baker closed this meeting with a karakia.

END OF THE DAY.

ACTION REGISTER

Opened	Action	Update	Owner
08/03/23	The Mana Whenua Whare asked for background information regarding Whaitua decision making and what how the committee would receive this information.		GWRC Kaimahi
08/03/23	Resources on Te Mana o te Wai will be the first set of papers shared.		GWRC Kaimahi
08/03/23	Tim to add to GWRC lessons learnt presentation. Information about what knowledge the Kāwanatanga house has and how was this done previously. How we plan to present this information to the committee.		GWRC Kaimahi
08/03/23	Draft minutes to be circulated with GWRC's updated lessons learn PowerPoint presentation and Ngāti Toa's lessons learnt presentation.		GWRC Kaimahi

DECISIONS LOG

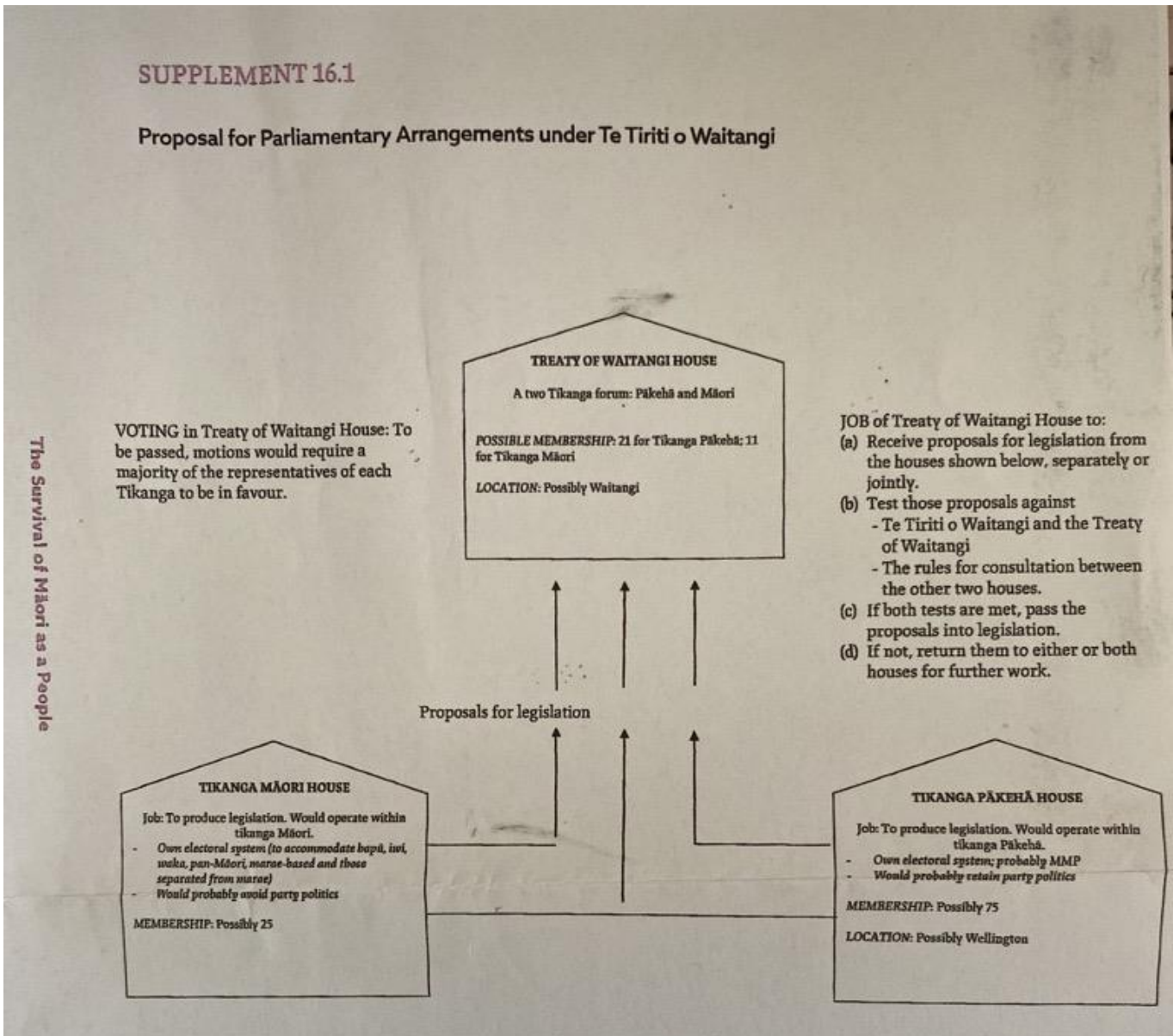
Opened	Decision	Update

APPENDIX


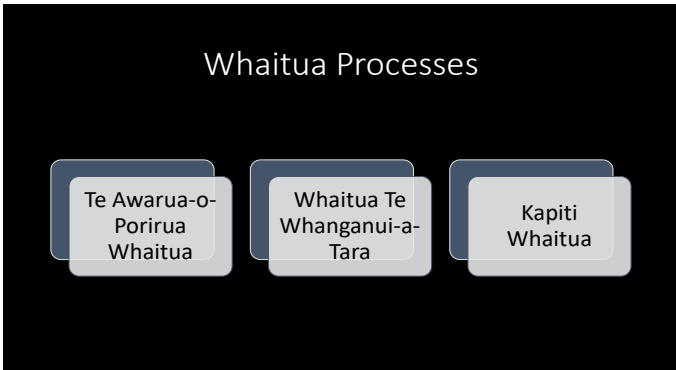
APPENDIX 1: Pakake Winiata, Handout (*agenda item 1*) 8

APPENDIX 2: Naomi's PowerPoint Presentation used to resource her delivery (*agenda item 3*) 9

APPENDIX 1: Pakake Winiata, Handout (*agenda item 1*)



APPENDIX 2: Naomi's PowerPoint Presentation used to resource her delivery (*agenda item 3*)

<p>Slide 1</p>  <p>Presentation to Kapiti Whaitua 8 March 2023</p> <p>WHAITUA Ngāti Toa Experience</p>	<p>No notes</p>
<p>Slide 2</p>  <p>Whaitua Processes</p> <p>Te Awarua-o-Porirua Whaitua</p> <p>Whaitua Te Whanganui-a-Tara</p> <p>Kapiti Whaitua</p>	<p>Te Awarua-o-Porirua (2015 – 2019) - Acknowledge people involved (Sharli-Jo, Hikitia, Jennie Smeaton, Shane)</p> <p>Te Whanganui-a-Tara (2019 – 2021) - Acknowledge people involved (Hikitia, Kara, Morrie, Sam, Aaria, Hana, Vanessa, Te Rangimarie)</p> <p>Prior to Te Awarua-o-Porirua, the Ruamahanga Whaitua (2013 – 2018) took place in the Wairarapa around the Ruamahanga Awa (Ra Smith, Vanessa)</p> <p>Acknowledge GWRC Kaimahi and Community Members who were part of the various processes</p>

Slide 3

No notes

Te Awarua-o-Porirua

- Ngāti Toa Withdrawal
- Ngāti Toa Statement
- NPS-FM



Slide 4

No notes

Te Awarua-o-Porirua

- *Our vision is that the mauri of Te Awarua-o-Porirua is restored and its waters are healthy, so that Ngāti Toa and all those who live in the region and our manuhiri, can enjoy, live and play in our environment and future generations are sustained*
- *Working in Treaty Partnership*
- *Recognising our relationship to our Taiao and what that means for identity*



Slide 5

Te Whanganui-a-Tara (2019 – 2021)

- Acknowledge people involved (Hikitia, Kara, Morrie, Sam, Aaria, Hana, Vanessa, Te Rangimarie)

Te Whanganui-a-Tara

- Te Kahui Taiao
- Te Mahere Wai
- NPS-FM



Te Kahui Taiao


- We were a little way into the process before TKT was established
- The idea was there right at its inception (I distinctly remember saying during the day on Matiu Island that mana whenua will need the opportunity to caucus).

Slide 6

No notes


Te Whanganui-a-Tara

- Framework agreed for that process amongst those iwi
- But don't assume...



Slide 7

No notes



Kapiti

- ART Confederation
- No Wellington Water
- Te Mana o Te Wai & Mahinga Kai (NPS-FM)

Slide 8

Values

Lessons Learned

- Values
- Mandate
- This isn't easy
- Be Real
- Keep the end in mind
- Be Bold

- We know what these are. So be real about that.
 - The values that got us here today, are no longer going to fly when it comes to protecting our wai.
- Te Mana o Te Wai means the first right goes to the wai. This is important and 'say thanks'
- What do you value about water? Then why do you think its OK to pump shit into it.
- Mahinga Kai
 - The korero Kahu gave about Tawhiti Kuri and the Paua Shells used in the eyes at Raukawa Marae
 - So don't then put an outfall pipe there. Or a cross-harbour pipeline that is disintegrated and then failed.
- Knowledge basis / western science v mātauranga

Mandate

- That conversations need to be had with our people. And the reality is....that takes time
- This is also related to keeping the end in mind. We need to bring our people along on the journey because they're the ones that will live with the legacy of this mahi
- If we're truly doing what's best for the community, then how are we ensuring that we are doing what they want (reconciliation of values)

This isn't easy

- If it was, we wouldn't be here
- So don't make it more difficult than it needs to be
- With the very ambitious timeframe we have in place, there will be compromises that we need to make, but the important thing to note is to allow each whare to:
 - Have the korero
 - Acknowledge it
 - And decide how to move forward
 - Are we going to end up with a MVP??
 - This is important to ensuring that we uphold the mana of each other is this process
- Compromise

Be Real

- Real in terms of the conversations that we need to have around this table
- Real around the change that we hope this process will effect ad the expectations of what we want from the process
- Real about what this process can and cannot achieve
- Real about our working in partnership and understanding the world of iwi (this isn't a full-time job for many of us sitting around the table)
- This process isn't going to solve all the problems of the world
- And its not going to solve all the problems with our Wai either
- But it is a big piece of the puzzle

Keep in mind what this process is (and isn't) and what its purpose is

- From an iwi lens, we already know what our obligations to our wai and our whenua are. We will

continue to remain and we're still going to be here working on this kaupapa long after a WIP has been developed. We'll be involved in writing it into the PNRP. And we'll be involved in on the ground implementation. But we'll also be involved in all those things that aren't captured by the WIP like resource consent applications that need to be renewed during the course of the development of the WIP (e.g. Porirua WWTP). We still need to catch kaimoana. We still need to drink the water, bath in the water, get dunked in the water.

- Where are the goal posts??
- LTP / Investment / \$\$
- Operationalization

Be Bold

- If you always do what you've always done, you'll always get what you've always got
- When it comes down to setting limits, and creating new standards, policies, objectives, rules (i.e. the stuff that will go into the PNRP) its going to need to FORCE SOCIAL CHANGE. Be Bold. Don't be scared of that. If it doesn't, we'll be changing diddly squat.
- Innovation (push for this). There are solutions. We just get told they're off the table to even consider because they cost too much. We'll so did Tesla's 5 years ago. And they're still not cheap. But you see them rolling around a lot more frequently and charging stations are popping up everywhere. The point is, people will change but someone needs to go first and it can be scary. But the whole county has to go through the NPS-FM process, so surely we'll also be creating a market for innovation and new technology.