
THE CULTURAL IMPACT ASSESSMENT FOR
THE FEATHERSTON WASTERWATER TREATMENT

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INTRODUCTION

2. **I would like to thank the South Wairarapa District Council for the opportunity of presenting this cultural impact assessment**
3. **The ability to participate in the democratic process is important for a group, Maori that has felt marginalised and misunderstood**
4. **Maori sectors in the community understand the importance of the Featherston Wastewater Treatment Plant and have shared with the rest of the community from the benefits of a sewage system**

Brief Description of the Project

5. The development of the Featherston Wastewater Treatment Plant will be improved by the addition of a UV treatment plant to remove pathogens and floating mats to reduce the amount of nutrients.

General Approach to the CIA

6. As Maori we have often shared our treasures of knowledge as parts of reports to and the reaction to these treasures were not used appropriately.
7. In order to ensure this does not continue the information shared will be aimed specifically at the law it is intended to support.
8. In this way it will not be surplus information to be an interesting piece of information or at worse manipulated in an unethical way to be used against the very people who imparted their knowledge.
9. This focus may be framed by legislation, but I will apply the different parts of law to a Kaupapa Maori framework that I will explain below.

Critical Issues in Brief

10. The standard to meet for the discharge of treated effluent is found in section 107 of the Resource Management Act and the process to work by is recommended at this stage in the National Policy Statement on Freshwater Management.
11. While this will take some time to implement it is a policy we can be working to now and a style of management, specifically Integrated Catchment Management that can iron out problems effectively.
12. The cumulative effects of discharge to water is another issue faced by the National Policy Statement on Freshwater Management and while there is not a requirement of implementation immediately there is an expectation that those affecting the water will be preparing to implement actions of compliance.
13. I recommend that SWDC do this as soon as possible
14. While these are general issues that can be found in many waste water treatment plants throughout New Zealand there are issues specific to the Featherston Waste Water Treatment Plant that need consideration
15. Lake Wairarapa a proposed Outstanding Natural Landscape legally, but a defining water body for Wairarapa Maori traditionally is downstream from the discharge of treated effluent.
16. The Lake's geomorphology is such that cumulative effects can occur here.

17. It should be recognised that the discharge of nutrients into the waterways that lead into Lake Wairarapa has come from many other sources over many years.
18. Alongside these historical discharges, the discharge from Featherston Waste Water Treatment Plant is a major concern for Maori
19. A possible requirement for less than minor effects of this proposed discharge to the receiving body that is a spring fed tributary seems difficult to be a standard that will be difficult to comply with.
20. The existence of indigenous mudfish upstream from the point discharge that inputs higher nutrient levels would mean a change of conditions for the fish and could indicate degraded living conditions for these fish.
21. The Sections in the law that are of concern for Wairarapa Maori are:
 22. RMA Section 107 Quality of the treated effluent discharge to water
 23. RMA Section 107 Quality of the receiving environment
 24. NPS Cumulative effect of the discharge
 25. NPS Integrated Management Catchment of Freshwater

Maori Issue as a Result of this Proposed Development

- | | | |
|------------------------|---|---------------------|
| 26. RMA Section 6 (e): | Traditional Relationship with the Whenua | also RMA Section 5 |
| 27. RMA Section 7(a): | Kaitiaki role of Tangata Whenua - | also RMA Sectionc15 |
| 28. RMA Section 55: | Post Treaty Settlement Status - | also RMA Section 33 |
| 29. RMA Section 8: | Active Protection as a Treaty Principle – | also RMA Section 6 |
| 30. RMA Section 8: | Partnership as a Treaty Principle – | also LGA Section 4 |
| 31. LGA Section 10 | Financial Viability | also LGA Section 81 |

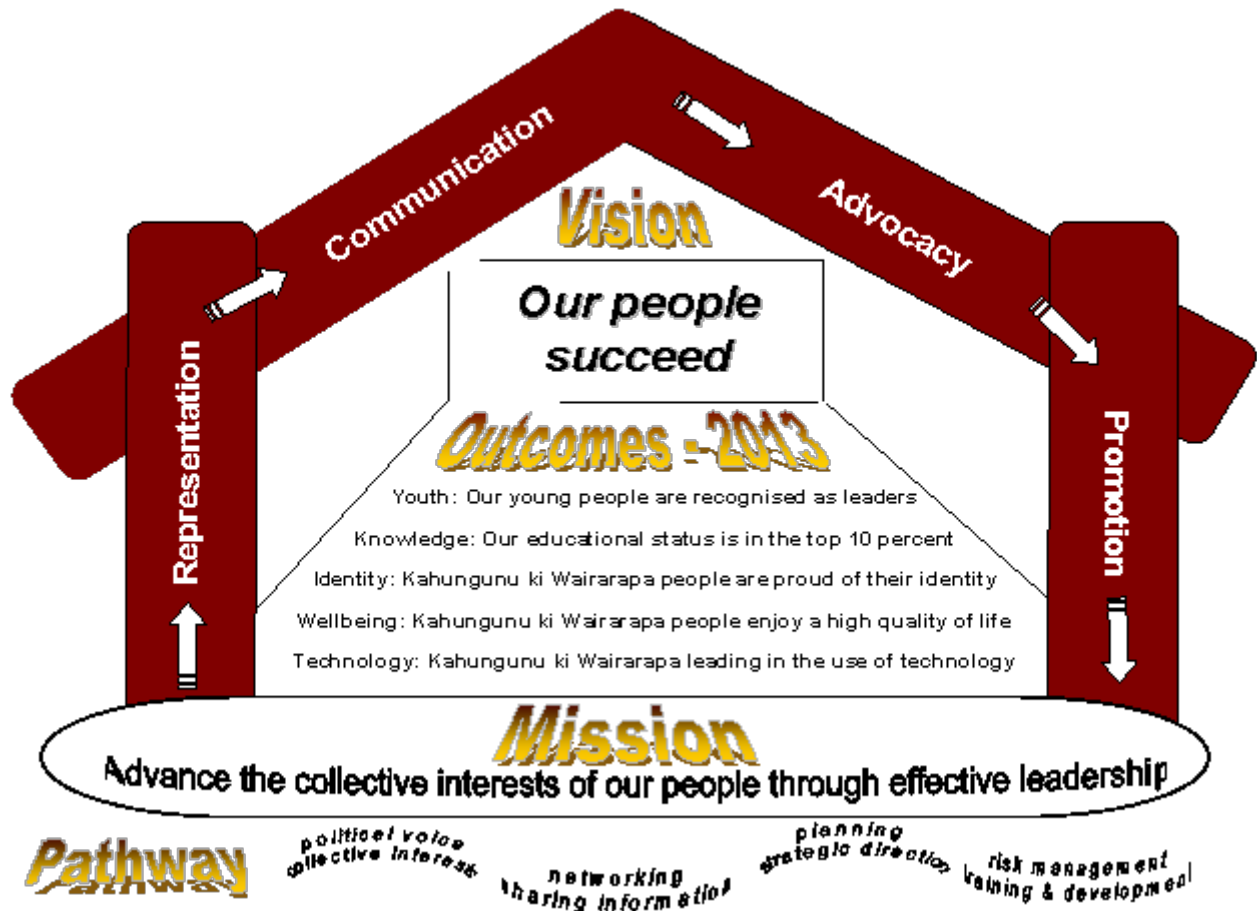
A HISTORICAL PERSPECTIVE OF THE FEATHERSTON AREA

32. The settlement of the hinterland was attested to by an early explorer Haunuihanaia who named many parts throughout the Wairarapa including Tauherenikau when he came across a whare made of nikau plants
33. The name of the land block in the 1850s was the Tauherenikau Block
34. Where the Featherston Waste Water Treatment Plant is now located was on this block
35. The Tauherenikau block was sold according to Turton's Deeds by Kahungunu chiefs.
36. These chiefs included Wiremu Kingi Tutepakahirangi, Manihera Rangitakaiwaho and Raniera Te Iho
37. Interestingly amongst the witnesses to this deed was John Milsome Jury an ancestor for many families in Wairarapa today.
38. I recognize that many of these chiefs had Rangitaane whakapapa too.
39. The deed of sale is interesting because it outlines the benefits of development promised by Governor Grey to Maori.
40. Today this Cultural Impact Assessment looks at the benefits of a better functioning waste water treatment plant in Featherston and limiting the effects of this development.
41. The surviving original name of a pa near Featherston was Pae Tu Mokai, a name the area was known before European settlement
42. The town was known as Burlings before being named after Issac Featherston
43. He is best remembered by Wairarapa Maori for the act he was known for throughout New Zealand, commanding Maori loyal to the Government during the land wars.
44. Featherston is said to have lead them into battle on the back of a horse wearing a night gown, smoking a cigar and without a weapon.
45. Thankfully initiatives in Featherston now are more circumspect and more responsible to Maori.
46. An infamous quote from Featherston is "The Maoris are dying out. Our plain duty, as good, compassionate colonists, is to smooth down their dying pillow."
47. Again thankfully Wairarapa Maori do not have to deal with these patronising attitudes in the Featherston Waste Water Treatment Plant and Maori survive to highlight what is important to them.

THE AUTHOR

48. My name is Rawiri Smith and I have been asked to write this Cultural Impact Assessment. I am currently employed by Kahungunu Ki Wairarapa as a resource consents officer.
49. I have a Bachelor of Arts Degree from Canterbury University where I majored in English Literature, but also have Geography to stage 2 as part of my degree.
50. I have whakapapa to Ngati Kahungunu and Rangitaane iwi; to Ngai Taneroa and Ngati Kaiparuparu hapu; to the Whanau Namana and Whanau Reiri.
51. Ngati Kahungunu is one of the two recognised iwi in the Wairarapa.
52. Kahungunu ki Wairarapa is a legally established organisation responsible to the Ngati Kahungunu people of Wairarapa. It also works to support the collective of Ngati Kahungunu marae and hapu, known as Te Kotahitanga.
53. He Kawa Whakakotahi - our guiding charter - was signed by marae and hapu groups in January 2007.
54. The mandate for Ngati Kahungunu was signed by hapu and marae in the document He Kawa Whakakotahi.
55. I was the signatory of this document for Hurunuiorangi Marae
56. I am currently the Chairman of the Board of Trustees for the Hurunuiorangi Marae.
57. While this specific area is not new to me, deeper research needed for a report of this sort has been outside my area of immediate knowledge.
58. The written records left to us as Wairarapa Maori are better than many other places, but most are hand written and used for a different process than we are involved in now.
59. Developments can be an exciting period, especially if the opportunity is wider than the narrow confines of a property extending into community.
60. The laws to consider are extensive and have been presented below and represent the many approaches that could be taken, but this report is confined to the scope outlined below.
61. The charter confirms the relationships between Kahungunu ki Wairarapa and our whanau, hapu and marae.
62. The charter also aims to protect the rangatiratanga of marae, hapu and whakapapa entities allowing them to operate as a collective without being subservient to Crown imposed legal constructs.
63. Through the rebuilding of our iwi authority, our people have directed the Kahungunu ki Wairarapa Board to focus on four key roles, these are to:
 64. Represent and lead on behalf of our people
 65. Communicate on behalf of, and within our iwi
 66. Advocate on behalf of our people and Te Kotahitanga

67. Promote the mana of Ngati Kahungunu ki Wairarapa.
68. Kahungunu ki Wairarapa support the kaitiakitanga of our hapu and marae with mana whenua over the Martinborough area.



69. My tipuna, or ancestors include Whatahoro Jury, Tutawake, Nukupewapewa, Namana and link strongly to the Whanau between Te Whiti and Hurunuiorangi.
70. Uncle Kuki Rimene said of our whakapapa it reaches from the north to south and east to west in the Wairarapa boundaries set by Pehi Tutepakihirangi from the Manawatu River to Raukawa and from Tararua to Te Tai Rawhiti.
71. Both my grandfather and grandmother taught me as an older mokopuna or grandchild why I belong to Kahungunu.
72. They both taught me about our place and the traditions of our people in these places. They both taught the mana we should have in Whanau.

CULTURAL PERSPECTIVE ON EFFLUENT PROCESS

74. Critical theorising is a school of thought emerging from Germany that challenged hegemonic thinking.
75. Indigenous studies amongst Maori theorists like Graeme Smith examined what was needed for Maori research and came up with six principles that Maori research should include so that Maori might benefit from any research that they are involved in.
76. The benefits needed to extend passed the conceptual to the transformative.

Kaupapa Maori Principles

77. **Tino Rangatiratanga** transformative principle that seeks transformative action;
78. **Whanau** principle that seeks benefit for all parts of the community
79. **Raruraru o te Kainga**: socio economic principle that acknowledges the difficulties whanau face
80. **Taonga Tuku Iho** principle that acknowledges what we have been passed down to us
81. **The Ako Maori** principle that acknowledges the preferred way Maori want to transmit knowledge and in general any Maori methodology
82. **Moemoea** The kaupapa principle of a collective vision from the people going forward

Additional Treatment Options

Treatment options I have agreed to include in this cultural impact report include as the first option artificial Ultra Violet treatment and the second option UV in association with floating mats.

The third option is the treated effluent after UV and floating mat treatments being discharged to land for part of the year, specifically the summer period and when land set aside to receive this discharge can take the discharge.

The fourth option is the treated effluent after UV and floating mat treatments being discharged to land for the whole of the year.

These options are additions to the pond and other treatments that occurred before December 2011

TINO RANGATIRTANGA

84. The transformative action can come in a number of ways for tangata whenua, but they realise that proving themselves as assets among a line of other assets can widen the opportunity for autonomy.
85. In the Resource Management Act section 33 talks of the transfer of powers from the regulatory authority to other groups.
86. To action this section tangata whenua understand that there needs to be a confidence level that future applicants, the wider community, needs to have in tangata whenua's ability to carry out the powers of this position.
87. Before this happens though, tangata whenua can work with the wider community to bring about change

Ultra Violet – Tino Rangatiratanga

88. Ultra Violet allows the ability to choose to swim in the river as this treatment hopes to achieve the contact standard for freshwater. While recreation is an important aspect of tangata whenua life, there are a wider range of activities in waterways for tangata whenua that they would like to be involved in.
89. UV treatment can be a stepping stone for better transformative actions. The improvements for physical health can allow the wider community to reflect on other aspects of health, e.g. the health of the ecosystem, cultural health, spiritual health and emotional health.

UV & Floating mats – Tino Rangatiratanga

90. The outputs for floating mats with respect to water are the removal of nutrients, especially nitrates and phosphates.
91. This process can include Maori preferences in the type of plants being grown on the mat. The use of flaxes like raupo, kuta and harakeke are natural indigenous filters that can have other benefits especially for Maori.
92. The vision of having more wetlands linked to the success of floating mats can be an extension of this variation to floating mats.
93. If this type of floating mat is successful in a District Council operation it can be an initiative that is encouraged by council with farmers and other major land owners.

UV, FM & Partial Discharge To Land – Tino Rangatiratanga

94. Partial discharge can allow other summertime actions, or the development of plans that blossom in summer to occur.
95. While the focus might still be too narrow, there is an opportunity again to build on.
96. The thinking behind why partial discharge might allow an initiative like making summer improvements in places associated with rivers can be sustainable.
97. As potential water reusers see the results at this stage the positive results will attract other uses and other users to become involved
98. For example swimming holes might use the natural hard rock to be used as permanent swimming hole.
99. This becomes an opportunity for freshwater fauna to use pools for cooler water too.

UV, FM & Total Discharge To Land – Tino Rangatiratanga

100. The thinking that is behind this option will need to bring the whole community to accepting the concepts that our waterways are a way of enhancing the whole of the community and as such are worth investing in.
101. While Maori can see quickly how this position will allow us to be free to be involved in a wider range of contacts with our whenua we can see that the other areas we wish to develop can happen when the rest of the community acts on these underlying thoughts.
102. There can be excessive costs associated with this option and I outline many of these to consider in the Nga Raruraru o te Kainga section of this report, but in this subsection I wish to concentrate the opportunities connected with the theorizing process outlined in 44.
103. The aquaculture activities, can give iwi in Wairarapa a sense of their traditional identity associated with the eel, especially the long fin eel.
104. The sense of being kaitiaki for these treasures as discussed in the section about taonga tuku iho more can be discussed about this there.

The Mauri of Wairarapa

1. The identity for the whole of the province to be realized in our Maori name Wairarapa could especially be a source of pride for its tangata whenua
2. In Maori we have a concept called mauri ora when the ihi, wehi and wana heighten our experience of life.
3. The ihi is the excitement with life, the wehi is the awe with life and the wana is the inspiration that is life.
4. For tangata whenua this is connected with the land including the water
5. In the Martinborough area, the hapu of Ngati Hikawera and Ngati Rakaiwhakairi, have produced men who have had a heightened appreciation of who they were because of the taonga they were surrounded by.
6. The Lake Wairarapa, the Ruamahanga River, the Huangarua River, Lake Onoke situated between Aorangi and Remutaka, leading out to Raukawa, (Cook Strait) and Palliser Bay with the bounty that was their mahinga kai, their transport systems, their places of ritual performance and their places of safety.
7. All the hierarchy of psychological needs were met
8. In this level of treatment sustained by the rest of the community we can move to the best place for Maori
9. The vision is really the place this starts

TAONGA TUKU IHO

106. The treasures passed onto tangata whenua are in part the types of the whenua whanau, hapu and iwi live with.
107. The responsibility for caring for these treasures so they are left in a better state than when the treasures were received is a key imperative for kaitiaki.
108. The RMA does not ensure the enhancement of an environment during development, but adverse effects on the environment are less than minor during development and through operation.
109. In a wastewater environment the point discharge is required not to degrade the receiving environment in any significant manner.
110. When the receiving environment is significantly degraded the treatment of effluent is not required to be robust, but for Maori the presence of human waste degrades the receiving environment.

Ultra Violet - Taonga Tuku Iho

111. We have the responsibility of katiakitanga and at this level of treatment there is removal of pathogens so that diseases are not being passed on.
112. The contact standard for recreation can be a standard that would not denigrate the receiving environment if its standard was better than the contact standard.
113. As water standards can be met through dilution, the concentration of nutrients in lower water levels, especially for summer means that waterways tangata whenua are kaitiaki for can still be degraded at the time when most Whanau want to use it.

UV and Floating mats – Taonga Tuku Iho

114. The concentration on health standards from point discharge that stops disease can widen its focus to improving water's life supporting qualities
115. The outputs for floating mats with respect to water are the removal of nutrients, especially nitrates and phosphates.
116. This allows the waterways and the indigenous fauna to develop in better conditions

UV, FM & Partial Discharge To Land – Taonga Tuku Iho

117. The summer months are a time when Whanau will have the most contact with places they whakapapa to or have a genealogical link to.
118. Our natural taonga as places we have lived with for generations are enjoyed by Whanau from outside the area and this is an opportunity to have them contribute to the sustainable development of our waterways for the rest of the year.

UV, FM & Total Discharge To Land – Taonga Tuku Iho

119. The place for kaitiaki of the waterways is best placed with tangata whenua when there is a concerted effort to keep pollutants in the forms of pathogens and/or nutrients out of the waterways
120. This allows for the proactive gains to be made in first getting the message of the majority to the minority.
121. Cultural Health Monitoring can measure the improvement in the waterways and allow the reseeded of indigenous fauna and indigenous flora.

122. While the Resource Management Act concentrates on habitat, for many of the indigenous fauna they breed in the salt water so the habitat extends from the mountains to the sea.

123. This means for Maori that the monitoring needs to be around indicative species in general and threatened species specifically

AKO MAORI

Ultra Violet - Ako Maori

124. The removal of pathogens from the treated effluent, while not total, is at least producing safer effluent and better physical health for humans.

125. Maori concepts of health extend past the physical and includes as a model prevalent in New Zealand health, the Whare Tapa Wha, indicates that wairua, hinengaro and Whanau health aspects are important.

126. These three aspects are not made improved on by a nutrient rich river that continues to degrade.

Floating mats – Ako Maori

127. This process can include Maori preferences in the type of plants being grown on the mat.

128. The use of flaxes like raupo, kuta and harakeke are natural indigenous filters that can have other benefits especially for Maori.

129. The harvesting of indigenous plants used in floating mats can be used for Maori activities, especially weaving.

Partial Discharge To Land – Ako Maori

130. While this is not our preferred option because the discharging of treated effluent into waterways still can pollute, there are at least some advantages to this option.

131. By taking out treated effluent from the river in summer months, coincides with a time when water levels are lower and any effect will be more intense.

132. It is the period of time when the levels of recreation in the river increase.

Total Discharge To Land – Ako Maori

133. Discharge to land should be done in a sustainable manner if it is appropriate.

134. The extensive nature of Maori agriculture as witnessed by the Kumara gardens in South Wairarapa indicates our preferred option of using treated effluent across a wide number of users.

135. The supplementary use of treated effluent to a wide range of users means the supplier is not dependent on one industry.

136. Diversification alongside extensive use could lead to keeping treated effluent out of the food chain.

WHANAU MAORI

138. The Whanau unit is multi generational with the normal standard being three generations, but at times can be more.
 139. Ancestors have an influence through their words and establishing practical ways that families act and respond to threats.
 140. Those of the Whanau yet to come are being prepared for in kaitiaki responsibilities which I comment on in detail in the taonga tuku iho.
 141. Key considerations in any initiative for Maori are the effects on each part of the whanau and the whanau as a whole.
 142. The treatment of effluent and the discharge of the treated effluent are processes that can affect any of the various demographics differently.
 143. The most basic unit of Maori organization is the Whanau unit and having traditional activities that the whole Whanau unit is involved in nurtures them.
 144. This nurturing of the family unit occurred often in rivers that were safe
- Ultra Violet**
145. The artificial UV process, as opposed to the natural UV process through the sun that ponds use, is at least based on a natural process.
 146. The intensification of the UV process is effective on eliminating pathogens and disinfecting the effluent.
 147. While there are gains in intensifying the UV process, especially when infiltration of water into the sewage process decreases the time treatment can occur, there are some losses in intensification.
 148. The breaking down of effluent still happens in ponds, but the finishing of the process can be done under artificial UV conditions
- Ultra Violet - Whanau Maori**
149. While it is safer for Whanau to be involved in contact recreation, there are many other aspects of health for the Whanau including issues of identification.
 150. Wairarapa Maori, including those from the Martinborough area have strong identifiers with fresh water and its environment.
 151. The name of the province, Wairarapa applies more to the southern part of the province and highlights the glistening waters.
 152. Our visitors to our marae and hui expect when they come to a province of this name to see the products of glistening waters.
 153. The tangata whenua as hosts would like nothing more than to manaaki or care for their hosts with tuna, whitebait or flounder.

154. This treatment will still allow for nutrient rich effluent to enter the waterways and degrade the habitat of threatened indigenous species, including long fin eel, koura, dwarf galaxias, mudfish and lamprey.

155. Maori will have difficulty in accepting this challenge that undermines who they are as tangata whenua.

Floating mats – Whanau Maori

156. Whanau could be involved in a number of ways directly and indirectly from the process of floating mat treatment system.

157. The indirect involvement is the option that has the greatest likelihood of being implemented, though this would be unusual.

158. If Whanau were involved in working with council on the floating mats and indigenous flora was involved, material for weaving might eventuate and the educating of children by nannies and mothers for the strengthening of the marae is a possible outcome.

159. The outputs for floating mats with respect to water are the removal of nutrients, especially nitrates and phosphates.

160. A direct benefit from the output expected is a lowering of nutrient levels in the treated effluent before it is discharged to water.

161. The better quality of effluent will mean better ecological conditions.

162. The use of indigenous plants as filters is a concept that can encourage other parts of the community that might be contributing to non point discharge to encourage natural filters on their land.

Partial Discharge To Land – Whanau Maori

163. Tangata whenua realise they are in a relatively autonomous position, so pragmatically they accept what gains they are presented with, while pushing for better results.

164. The partial discharge might realise gains in the summer, but there are risks that Whanau will be weary about.

165. The thinking behind partial discharge could be seen as getting the best result given the circumstances, which usually means costs won't allow other options.

166. Being resigned to this option can fall short of investigating the final option, especially when it allows greater benefits for the family.

Total Discharge To Land – Whanau Maori

167. The cost of total discharge to land can be difficult to reconcile, but in a cost benefit analysis there might be opportunities for all parts of the Whanau to benefit.

168. While the financial specifics will be left to the raruraru o te kainga section, there are wider benefits whanau might gain from total discharge to land.

169. Should the attitude brought to this initiative pervade the community, the expected enhancement in the waterway could be an asset for all sections of the Whanau.

170. Descendants or uri, not yet born could enjoy the rituals of their iwi like tohi rites performed in the waterways like their ancestors performed.

171. Children, or tamariki can play and learn safely in the water.
172. The youth or rangatahi can take on kaitiaki responsibilities. Adults can supplement their food needs for their own Whanau or mauhiri with traditional kai that is healthy and grown in their traditional areas.
173. Kaumatua can learn the karakia their own ancestors gave for the rituals that teach wider lessons to the tangata whenua.
174. Ancestors can be encouraged by the renaissance.

MOEMOEA

175. The vision for tangata whenua is to connect as the name suggests tangata or people with the whenua or the land, including freshwater waterways.
176. This connection is one of nurturing the Whanau in terms of recreational activities together, their complete health, the supplementing of their kai, ritual activities and other ways that home nurtures its own.
177. The vision of having a people thrive, even though they have relative autonomy which is affected by being in a minority, refers to all parts of life in line with the four well beings, economic, environmental, cultural and social.

Ultra Violet - Moemoea

178. A moemoea for tangata whenua is the health of the people and the health of the land.
179. UV is about one side of this health equation and then it is the physical health of the people.
180. While this is important it is a bottom line to work from.

UV & Floating mats – Moemoea

181. This process can include Maori preferences in the type of plants being grown on the mat.
182. The use of flaxes like raupo, kuta and harakeke are natural indigenous filters that can have other benefits especially for Maori.
183. The vision of having more wetlands linked to the success of floating mats can be an extension of this variation to floating mats.
184. If this type of floating mat is successful in a District Council operation it can be an initiative that is encouraged by council with farmers and other major land owners.
185. The increase of numbers of wetlands, the efficiency of wetlands and the different ways the utilisation of wetlands can occur are all aspirations Maori.
186. The opportunity for indigenous plants to have greater a greater presence because of the uses they have in purifying water highlights the importance of indigenous plants.
187. The outputs for floating mats with respect to water are the removal of nutrients, especially nitrates and phosphates.

UV & FM Partial Discharge To Land – Moemoea

188. The summer discharge to land following other treatments will allow some summer aspirations for Whanau like a safe waterway to swim in and the harvesting of wetlands to occur

189. Tangata whenua aspirations extend past summer though, so the building on the thinking behind this initiative as addressed in the tino rangatiratanga section can help in having zero treated effluent in the river.

Total Discharge To Land – Moemoea

190. The vision of having waterways free of point discharge, extends to having waterways free from non point discharge.

191. The total discharge of treated effluent is a stepping stone to seeing the reuse of water on land for wider projects that include irrigation for cropping, nurturing livestock, promoting forest growth, watering public lands and countering the risks of drought.

NGA RARURARU O TE KAINGA

192. The baseline amongst many people associated with developments is the affordability.

193. While the benefits should also be balanced alongside costs in a cost benefit analysis, the cost as a proportion of expendable income is of key importance for iwi.

194. The stress that Whanau are subject to because of two key factors, the average income is lower for Maori and then the number of dependents relying on the average income is higher for Maori.

195. These are just some of the reasons iwi need to understand what they are committing Whanau to in terms of rate increases.

Ultra Violet - Raruraru o te Kainga

196. While artificial ultra violet imitates the natural process that have been left to occur in the sun, the effluent is not left in the ponds long enough to be broken down so as to reduce pathogens to the contact standard for recreational activities in the water ways.

197. The cost of UV is not as much as other more expensive options that do not remove as much pathogens, but remove more nutrients than the UV option.

198. The cost of operation is expensive, but most artificial treatment options are electricity dependent.

199. The electricity option could be cheaper if it was bought at auction prices rather than standard rates.

200. This treatment system might not meet the standard required for discharge to waterways with respect to nutrients.

201. The discharge to land that can meet the nutrient standards could take care of pathogens more cheaply in terms of treatment process, but the initial capital outlay for the land is more expensive.

UV and Floating mats – Raruraru o te Kainga

202. This has the potential to be the cheapest and most effective option, but does not break down the pathogens, so needs to be combined with artificial UV treatment when the ponds are not able to break down the pathogens well enough.

203. The cost can be comfortably taken on by rate payers, but if artificial UV is needed it would be an added cost to the UV plant because mainstream thinking would prioritise the reduction of pathogens before reducing nutrients.

- 204. The benefits for Whanau Maori are the plants grown in the floating mats might be able to include indigenous plants that are useful for weaving including raupo, kuta and harakeke
- 205. A healthy waterway could improve the quality of kai that can supplement the kai needed for Whanau Maori.
- 206. In Martinborough the mahinga kai opportunity will be dependent on other factors including the reduction of nutrient levels from non point discharge.
- 207. The floating mat treatment option is an affordable option, but can be difficult to operate.

UV, FM & Partial Discharge To Land – Raruraru o te Kainga

- 208. The partial discharge of treated effluent to land option incurs costs associated with pumping the treated effluent to the land.
- 209. Another possible cost for this option could be further treatment than the two treatments given above, because these treatments might not be enough to get the effluent to a high enough quality for discharging to agricultural land.
- 210. The purchase of the land is another possible cost though having 200% more land through passing it onto neighbouring farmers is a reduction in the cost.
- 211. A possible income can occur when there is a competitive market for the treated effluent, especially during drought conditions.
- 212. The security of supply in terms of water with treated effluent that might be broken down enough to be considered as nutrients.

UV, FM & Total Discharge To Land – Raruraru o te Kainga

- 213. The total discharge of treated effluent to land has the added cost of storage.
- 214. The winter period is an over-supply and under-demand for the treated effluent for farmers and for council if they owned their own land.
- 215. This would mean that the treated effluent would be going to a storage facility to be used when needed and/or when there is a demand.
- 216. The cost at first looks to be too excessive, but there are some factors that need to be considered.
- 217. By coping with water infiltration problems, not that these are excessive in Martinborough, the size of the dam can be further reduced, thus reducing the cost.
- 218. If other activities can be added to the uses that the dam takes on then costs can be further reduced when multiple use benefits are realized.
- 219. The income can be greater than the partial discharge option or the number of uses for the treated effluent can mean that diversification for effluent use allows for public good to occur in other ways like irrigating public land.

THE LEGAL FRAMEWORK

Usual Sections to Comment on for a Maori Worldview

221. Maori, in a cursory view of resource consent applications, are often consigned to the following three sections of the Resource Management Act:

222. Section 6 (e) - *recognising and providing for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga;*

223. Section 7(a) - *having particular regard to kaitiakitanga (i.e. the exercise of guardianship);*

224. Section 8 - *taking into account the principles of the Treaty of Waitangi.*

Other Statutes

225. Other laws, other sections of the RMA and other documents that Wairarapa Maori wish the applicant to consider are:

226. RMA Section 55 Local authority recognition of national policy statements *In subsections (2) and (2A), document means, a proposed regional policy statement*

227. Policy 47: Principles of the Treaty of Waitangi – consideration - *When considering an application for a resource consent, notice of requirement, or a change, variation or replacement to review of a district or regional plan, particular regard shall be given to the Waitangi Tribunal Report for Wairarapa recommends engagement by all local authorities with the Maori communities they serve.*

228. The National Policy Statement for Freshwater Management including the appropriate sections Sections C and D should be considered for this application

229. C. Integrated management - *By every regional council managing fresh water and land use and development in catchments in an integrated and sustainable way, so as to avoid, remedy or mitigate adverse effects, including cumulative effects*

230. D. Tangata whenua roles and interests - *To provide for the involvement of iwi and hapu, and to ensure that tangata whenua values and interests are identified and reflected in the management of fresh water including associated ecosystems, and decision-making regarding freshwater planning, including on how all other objectives of this national policy statement are given effect to.*

Other Subsections of RMA Section 6

231. *the preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development:*

232. *the protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development*

233. *the protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna:*

234. *the protection of historic heritage from inappropriate subdivision, use, and development:*

235. *the protection of recognised customary activities*

Other Subsections of RMA Section 7 –

the efficient use and development of natural and physical resources:

236. *intrinsic values of ecosystems:*

237. *maintenance and enhancement of the quality of the environment:*

238. 15 Discharge of contaminants into environment - *No person may discharge any contaminant or water into water;*

239. 107 Restriction on grant of certain discharge permits - *(1) Except as provided in subsection (2), a consent authority shall not grant a discharge permit or a coastal permit to do something that would otherwise contravene section 15 or section 15A allowing different effects*

THE RELATIONSHIP OF MAORI WITH THEIR ANCESTRAL PLACES

240. This relationship is wide ranging and narrowing its parameters is difficult to accept, but to place our deities and protectors in the sights of an unappreciative audience has widened the uninformed commentary to mock atua and taniwha.

241. I will still make reference to this part of the relationship, but not in as much depth as I might do in the future

242. Mainstream New Zealanders are able to appreciate more full the human experience with respect to the relationship Maori have with their places.

243. Section 6 (e) - *recognising and providing for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga;*

Taonga Tuku Iho Principle - Whakapapa

244. Wairarapa Maori understand that the treasures of Lake Wairarapa, the land at the FWTP, the puna or spring upstream from the point discharge, the stream that carries the discharge have been passed down to them by the gods they whakapapa to.

245. The waterways have been carved out by taniwha¹ including the jewel in the crown² of our province, Lake Wairarapa.

246. This relationship defined in inheritance from atua extends to tipuna or ancestors. So Maori value the practices of ancestors.

Rangatiratanga Principle – Tohi Rites

247. The leadership roles that have been passed on are places of relative autonomy. Greater autonomy for Maori can be achieved by a wider understanding of why some outcomes are important. Tohi rites are important for reinforcing Whanau values especially with young parents. These rites of passage are performed by tohunga, leader

248. The Wairarapa Maori relationship with fresh water has passed on to generations who are undergoing a renaissance now, but find that not all traditional rituals are able to be performed because of the degraded condition of the water.

Kaupapa Principle – Having a pragmatic place

¹ Takirirangi

² Judge

249. Traditionally the gathering of many of the people from Wairarapa to Lake Wairarapa for eeling was for mahinga kai or food gathering purposes, but as people worked pokohiwi ki te pokohiwi or shoulder to shoulder they developed relationships.

250. The relationships today through Wairarapa Maori would be enhanced through pokohiwi ki te pokohiwi work processes around water activities because the contact between

Whanau Maori Principle – Places for all the different ages and whanau as a whole

251. Wairarapa's traditional connection with the natural waterways occurred around whanau constructs as a whole and in the various demographic groupings.

The family as a whole was involved in:

252. recreational activities like swimming;

253. daily activities like washing, gathering drinking water for plants and people;

254. spiritual activities including pure ceremonies, tohi rituals and as a close to fasting rituals;

255. seasonal activities associated with mahinga kai, celebration of seasonal events like Matariki

Ako Maori Principle – Water that marks the place

256. The classing of water traditionally showed a methodology in defining the quality of water

Raruraru Kainga Principle – Access to place to supplement the income

257. A way of relating to place traditionally has been through mahinga kai. In order to supplement household income, appreciating the traditional values associated with mahinga kai can help Whanau understand what it takes to make an environment productive.

KAITIAKITANGA

258. The acknowledgement of kaitiaki responsibilities by the legal framework, specifically the Resource Management Act, is important for Maori because it shows a willingness to be involved in a partnership relationship.

259. This partnership can be realized in two levels, governance and operations.

260. In the governance area kaitiaki roles are in giving direction from a Maori worldview to the activity that is being overseen and in this case the discharge of treated effluent to water.

261. In the operations area kaitiaki roles are operating activities that have a Maori worldview basis behind the reason why activities occur.

262. An example of this, Cultural Health Indexing which allows for monitoring and other forms of observation to occur where cultural values underpin what is being observed.

263. With respect to current monitoring methods and requirements, Maori have noted holes in the ultimate outcomes including indigenous fish and groundwater quality.

264. [Section 7\(a\) - having particular regard to kaitiakitanga \(i.e. the exercise of guardianship\);](#)

Taonga Tuku Iho Principle –Valuing Inheritance

265. As Kaitiaki, or stewards for waterways in our region, Wairarapa Maori are concerned about two specific water entities in the discharge area and they are a spring fed stream and Lake Wairarapa.

266. Wairarapa Maori feel honoured to inherit the many natural resources including these two waterways, so being kaitiaki is an important responsibility.
267. The Wairarapa Maori worldview recognizes that both of these waterways has a mauri and mauri is also acknowledged by the Proposed Greater Wellington Regional Policy Statement 15 where it comments on discharges to land and states “*Regional plans shall include policies, rules and/or methods that promote discharges of human and/or animal waste to land rather than water, particularly discharges of sewage.*”
268. This policy is explained with “*Well managed land-based discharges can avoid adverse effects on water bodies, including degradation of the mauri of water bodies*”
269. Recognising mauri is a way Wairarapa Maori can be kaitiaki for the waterways
- Rangatiratanga Principle – Leading Cultural Health Indexing**
270. The opportunity for transformation can occur at the discharge point with cultural health indexing because whanau are laying down a baseline related to Wairarapa Maori values.
271. Setting a baseline is a practical application for kaitiaki and this can help whanau to be a part of the waterways, monitor success or be in a position to bring attention to declining conditions.
- Kaupapa Principle – Understanding our Waters**
272. While a baseline on the places associated with the wastewater treatment plant at Featherston is the focus it will fit into a wider perspective with other waterways in the catchment.
273. As waters, especially here have such a great influence on Wairarapa Maori, understanding them in the way proposed in this section will give our people a greater appreciation of their identity
- Whanau Maori Principle – Building Kaitiaki**
274. Participation as Kaitiaki can involve all members of the Whanau. The physical monitoring at seasonal intervals can also be an educational opportunity with respect to the life cycle of tuna, seasonal conditions of our water ways, Maori methodology in wider interactions with tuna than catching tuna and seasonal conditions of tuna habitat including wetlands.
- Ako Maori Principle – Integrating Cultural Health Monitoring**
275. Kaitiakitanga overview should be grounded in Maori learning styles so it can be passed on to the next generation; should be grounded in Maori methodology so the processes are in line with Maori thinking; and most importantly grounded in Maori objectives so Maori outcomes are achieved.
- Raruraru Kainga Principle – Supplementing the Income Responsibly**
276. One important Maori objective in kaitiakitanga is that all Whanau can benefit from the outcomes of caring for the environment. Respecting the mauri of the environment can encourage the respect of other aspects of the community. Whanau who face a range of difficulties can benefit by this responsibility.

TREATY OF WAITANGI PRINCIPLES

277. The principles of the Treaty of Waitangi are crudely broken up into three areas, protection, partnership and participation.
278. Only the first two are defined by case law as being the principles of the Treaty.

279. The third though appears as a part of many Acts of Parliament like section 81 of the Local Government Act.
280. The difficulty Wairarapa Maori have with many statutes about the Treaty, especially those Local Government are required to act under, is there is no requirement to meet any levels of accountability.
281. The difficulty here in sewage schemes is that a Maori worldview is considered, but there is no requirement to respond to Maori about what became of those considerations.
282. While Maori throughout the Wairarapa sewage processes have had better results recently, there has been a frustration with our readiness to participate in consultation and then not being a part of the results of this consultation.
283. Maori are then left wondering whether their significant areas are receiving the level of protection they think is warranted; left wondering whether the partnership with local government only extends to data gathering; and left wondering whether participation is a tick box exercise.

Section 8 - taking into account the principles of the Treaty of Waitangi.

Treaty Principle 1: Active Protection of Lake Wairarapa and Springs

284. Active protection is for Maori having significant places, significant practices and significant Maori entities like iwi, hapu, marae, Whanau and individuals protected from the negative effects of development that are more than minor.
285. The most tangible outcome for Wairarapa Maori of this aspiration is to protect Lake Wairarapa.
286. A single response from the development of Featherston Waste Water Treatment Plant is not the final solution, but it can be a part of the wider community's direction

Taonga Tuku Iho Principle – Active Protection of Cultural Heritage

287. The most important cultural heritage aspect that Maori wish to protect is places of mauri.
288. Traditionally water ways were seen as places of mauri or life giving places, but even amongst the freshwater infrastructure there are degrees of importance.
289. Large places with wide life supporting characteristics like Wairarapa were seen as significant to the point of being a place where hapu came together across boundaries to share in the bounty of life.
290. Other places with a higher degree of importance for Maori with respect to mauri are spings or puna, because they are the bearers of new life including the spring upstream from the Featherston Waste Water Treatment Plant
291. On the lake bed of Lake Wairarapa are another series of springs, again adding to the importance of the lake.
292. The Featherston Waste Water Treatment Plant's effects can affect other sites of cultural heritage for Wairarapa Maori including battle sites around Lake Wairarapa, places where people were buried in wetlands close to the lake, the prime mahinga kai site for this area within the lake and the specific place that names the province.
293. The cumulative effects in Lake Wairarapa highlights the difficulty with discharging treated effluent that will end up in this area

Rangatiratanga Principle – Active Protection of Opportunities for Independence

294. Having Lake Wairarapa recognized as significant not only for its cultural heritage, but its natural significance, would give place for Wairarapa Maori to understand their place in the province is being appreciated.
295. Building towards having better quality discharges into water and/or having discharges to land is a signal that places of significance are a consideration in the upgrading of the Featherston Waste Water Treatment Plant
296. Kaupapa Principle – Active Protection of Wairarapa Maori Aspirations
297. For some Wairarapa Maori working on the rejuvenating of Wairarapa Moana there is a vision of the modern Whanau repeating the coming together in our traditional waters to work shoulder to shoulder

Whanau Maori Principle – Active Protection of All Sections of Whanau

298. The activities immediately below can be Whanau based learning across the generations so Wairarapa Maori's rising generation can appreciate the need to protect our place.
299. The flow on effect of having a place to rekindle Wairarapa Maori's ritual associated with the lake is strengthening Whanau ties.

Ako Maori Principle – Active Protection of Maori Learning Methods about Environment

300. Having a place to rekindle rituals that allow learning to happen about Maori methods in the environment, within the fishery, with understanding indigenous birds, with understanding the worth of our plants, with harvesting indigenous plants are all activities that make the right place important.
301. Lake Wairarapa is the right place.

Raruraru Kainga Principle – Active Protection of Opportunities to Overcome Difficulties

302. Many of the activities in the Ako Maori section can lead to opportunities to supplement income like weaving after harvesting raupo or kuta; storing food after gathering it; even understanding sustainable practice

Treaty Principle 2: Partnership

303. While Maori want Protection they do realize that this able to happen in a partnership and the opportunity here is with local government.
304. The Partnership involved in a community sharing a vision and making that vision come alive is important for both Maori and the developers of the Featherston Waste Water Treatment Plant because having the community behind what we both do will make improvements in treatment happen.
305. The purpose of the Local Government act points to where those areas for partnership might be
306. Local Government Act Section 10 Purpose of local government is *(a) to enable democratic local decision-making and action by, and on behalf of, communities; and (b) to promote the social, economic, environmental, and cultural well-being of communities, in the present and for the future.*
307. An informed community can make better decisions especially when considering the partnership Maori have with the wider community because there are opinions held by people that have come from poor information and hinder the progress of Maori and the wider community.
308. This is also the case for the Featherston Waste Water Treatment Plant where better information can benefit its development with Maori and the wider community.

309. Promoting partnership including Maori worldviews can widen the way social, environmental, economic and cultural wellbeing might occur.

310. Education then is a vital ingredient of a partnership going forward.

Taonga Tuku Iho Principle – Partnership in Cultural Heritage

311. The realization by the wider community that the Maori story of place is also their story of place can mean that the wider community will support the need for better treatment of effluent.

312. Educating the wider community to why Lake Wairarapa is so important and how it can be turned into a better functioning lake can mean there are other initiatives alongside better effluent treatment to bring the momentum needed for a healthier lake.

313. To SWDC's credit they are a part of this.

Rangatiratanga Principle – Partnership in Opportunities for Independence

314. Leading the way in educating the community about the treatment of effluent can focus the attention on why it is needed.

315. This will allow Wairarapa Maori to be seen in a leadership role, leading to aspirations connected with section 33 discussed below.

Kaupapa Principle – Partnership in Wairarapa Maori Aspirations

316. The education of the wider community about Maori Aspirations and how they fit with the Featherston Waste Water Treatment Plant can highlight the significance of the District's cultural assets and what SWDC is doing in this area

Whanau Maori Principle – Partnership in Opportunities for all Sections of the Whanau

317. The education process for Maori and SWDC should include information in all its parts and the Whanau as a whole in kaitiakitanga broadly.

Ako Maori Principle – Partnership in Promoting Maori Methodology

318. Educating the wider community about Maori ideals in the sewage treatment area like Cultural Health Indexing, Cultural Health Monitoring, indigenous plant functions, health of indigenous fish and mauri development.

Raruraru Kainga Principle – Partnership in Promoting Opportunities to Overcome Difficulties

319. Educating the Whanau about being more environmentally aware and supporting wider community initiatives to construct an operational partnership.

Treaty Principle 3: Participation

320. Local Government Act Section 81 Contributions to decision-making processes by Maori

(1) *A local authority must---*

(a) *establish and maintain processes to provide opportunities for Maori to contribute to the decision-making processes of the local authority; and*

(b) *consider ways in which it may foster the development of Maori capacity to contribute to the decision-making processes of the local authority;*

(c) *provide relevant information to Maori for the purposes of paragraphs (a) and (b).*

(2) *A local authority, in exercising its responsibility to make judgments about the manner in which subsection (1) is to be complied with, must have regard to---*

(a) *the role of the local authority, as set out in section 11;*

321. Local Government Act Section 11 Role of local authority *The role of a local authority is to give effect, in relation to its district or region, to the purpose of local government stated in section 10; and perform the duties, and exercise the rights, conferred on it by or under this Act and any other enactment*

322. *(b) such other matters as the local authority considers on reasonable grounds to be relevant to those judgments.*

323. A Kaupapa Maori decision making can build to the transfer of powers as allowed in RMA section 33 through the process of Integrated Catchment Management as outlined in the NPS for Freshwater Management. These sections are commented in detail in sections below.

324.

325. There will need to be a greater level of confidence in Maori thinking before these things can happen, but working with people in Featherston's Waste Water Treatment Plant is this type of opportunity.

POST TREATY SETTLEMENT ENTITY

326. While the RMA sections that are seen as Maori-centred, sections 6, 7 and 8 are important they are not the only sections that Maori are concerned about and nit the only law Maori are concerned about, especially when a local government entity is the applicant for resource consent.

327. The most important piece of legal engagement Wairarapa Maori are involved in at the moment is the hearings in front of the Waitangi Tribunal which has been an opportunity for Wairarapa Maori to address many grievances they have with statutes, local government structures and how Maori can return to their rightful place, in this specific case as owners of Lake Wairarapa lake bed and land owners around the lake.

328. Below is a legal avenue to consider the Waitangi Tribunal Report for the affected area from the proposed development.

Waitangi Tribunal Report for Wairarapa

329. The section of importance to Wairarapa Maori is their Waitangi Tribunal Report. It should be included in a cultural impact assessment for this resource consent application through observing the Resource Management Act section 55 that directs to the Proposed Regional Policy Statement 47 for Greater Wellington Regional Council as outlined below.

330. RMA Section 55 Local authority recognition of national policy statements *In subsections (2) and (2A), document means, a proposed regional policy statement*

331. Policy 47: Principles of the Treaty of Waitangi – consideration - *When considering an application for a resource consent, notice of requirement, or a change, variation or replacement to review of a district or regional plan, particular regard shall be given to the Waitangi Tribunal Report for Wairarapa recommends engagement by all local authorities with the Maori communities they serve.*

332. The Waitangi Tribunal Report states:

333. *We recommend that, in addition to general redress that responds to the serious Treaty breaches identified, the Crown should :*

334. *Return to Wairarapa Māori ownership of the bed of Wairarapa Moana.*

335. *Gift to tangata whenua any land in Crown ownership adjacent to either of the two lakes, Wairarapa and Ōnoke, or anywhere in their vicinity, as a reserve or reserves.*

336. *Work with tangata whenua to design a special arrangement for management and control of Wairarapa Moana (including Lake Wairarapa, Lake Ōnoke, and such of their surrounds that are not in private ownership) that recognises and gives effect to the status of Wairarapa Māori as its rightful owners and kaitiaki (guardians). This arrangement should: (a) fully reflect the special relationship between tangata whenua and their customary fishery in the lakes ; and (b) go well beyond the existing wetland plan in providing for the primacy of tangata whenua interests in the lake.*
337. This means that the status of Wairarapa Maori is direct as an affected neighbour in the future. Any nutrient not removed from the treated effluent is more than likely to end up in the lake.
338. The management of Lake Wairarapa's catchment will include the Featherston Wastewater Treatment Plant and should be aimed at Integrated Catchment Management as soon as possible.
- Taonga Tuku Iho Principle – Participation as a Post Treaty Settlement Entity**
339. A management arrangement that fully reflects the special relationship between tangata whenua and their customary fishery would appreciate the treasures inherited by Maori that make up Wairarapa Moana.
340. In Featherston's Waste Water Treatment Plant this management arrangement would mean that discharge to water would be free of human element because of the degrading effect human elements in this state has on the mauri of Wairarapa Maoana
- Rangatiratanga Principle – Participation as a Post Treaty Settlement Entity**
341. Being a part of the management will have leadership possibilities as outlined below in the section on ICM
- Kaupapa Principle – Participation as a Post Treaty Settlement Entity**
342. The underlying reason why the recommendations above are in front of the wider community will need to be understood by them and specifically SWDC in all its forms.
343. In Featherston's Waste Water Treatment Plant this will mean that planning will take these recommendations into account.
- Whanau Maori Principle – Participation as a Post Treaty Settlement Entity**
344. Whanau can derive much pleasure from these recommendations becoming reality. In sectors like recreation in water activities, education in wetland properties, supplementing incomes, water purification and kaitiakitanga families can return to greater contact with the whenua.
345. In Featherston's Waste Water Treatment Plant the effect discharge to water has on these Whanau opportunities should be considered in the progressing of treatment options.
- Ako Maori Principle – Participation as a Post Treaty Settlement Entity**
346. A post Treaty Settlement Entity will look to assert methodologies and research that is rooted in Wairarapa Maori traditions so this entity can involve more of its people with Wairarapa Moana's development.
- Raruraru Kainga Principle – Participation as a Post Treaty Settlement Entity**
347. The empowering of Maori to participate in the economy through settlement legislation can be realized through the recommendations above because there is opportunity for problems like self loathing and economic productivity to be addressed in group ownership models.

NATIONAL POLICY FOR FRESHWATER MANAGEMENT

348. Maori had some consultation with The Land and Water Forum and have looked forward to the National Policy Statement on Freshwater Management because of the taonga that freshwater is and the defining of the use of water
349. There were other opportunities for Maori too including replacing the allocation of water model from a first come first served to a collaborative approach that takes a catchment view of water.
350. This collaborative approach in other central government initiatives like those advocated by the Ministry for the Environment has in the past been a Finnish model championed by Guy Salmon and Richard Thompson rather than Maori models like one from Wairarapa championed by Tamahau Mahupuku for the Maori Parliament.
351. At the very least the opportunity to decide water standards for quality, quantity and allocation would be done collectively rather than discreetly with the highest bidder or the best connected.
352. As a consequence of RMA Section 55 Local authority recognition of national policy statements
353. The National Policy Statement for Freshwater Management including the appropriate sections Sections C and D should be considered for this application
354. C. Integrated management - *By every regional council managing fresh water and land use and development in catchments in an integrated and sustainable way, so as to avoid, remedy or mitigate adverse effects, including cumulative effects*
355. D. Tangata whenua roles and interests - *To provide for the involvement of iwi and hapu, and to ensure that tangata whenua values and interests are identified and reflected in the management of fresh water including associated ecosystems, and decision-making regarding freshwater planning, including on how all other objectives of this national policy statement are given effect to.*

Taonga Tuku Iho Principle – Participation in Integrated Catchment Management

356. Where decisions for Freshwater management are made at an open table there is an opportunity to engage and educate all water users including SWDC and more importantly the wider community about the inherited treasures with respect to the whenua from a Maori perspective.

Rangatiratanga Principle - Participation in Integrated Catchment Management

357. At this open table Maori can take a leadership role as collaboration the method of integration could have a Maori basis like including principles from a powhiri context.
358. The food of chiefs, oratory can be refined to the point where productive discussion can spread to other parts of decision making including consenting Featherston's Waste Water Treatment Plant.

Kaupapa Principle - Participation in Integrated Catchment Management

359. While a shared vision of the catchment is not specifically Maori, the opportunity for widening the Maori vision exists in this approach.
360. What then is needed for Featherston's Waste Water Treatment Plant would have more community ownership, part of which will be Maori

Whanau Maori Principle - Participation in Integrated Catchment Management

361. Integrating demographic viewpoints and demographic interests is a basis for whole community involvement, including Whanau Maori involvement.

Ako Maori Principle - Participation in Integrated Catchment Management

362. ICM fits more readily with a Maori context for learning; integrated is more like the group dynamic that enthuses Maori; a catchment perspective is valuing water from the mountain to the sea; management is moving Maori perspective from the margin to overseeing the operation.

Raruraru Kainga Principle - Participation in Integrated Catchment Management

363. Having Maori involved in a ICM system would at least be one voice that would acknowledge the troubles Whanau face and we would expect that other participants in ICM would try to improve the living conditions for everyone in the community.

MATTERS OF NATIONAL IMPORTANCE AND OTHER MATTERS

364. While each of the matters below could be analyzed against the Kaupapa Maori framework, I have chosen to link each aspect of the framework with the aspect it best fits with these subsections of RMA section 6 and 7.

Other Subsections of RMA Section 6: Matters of National Importance

365. *the preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development:*

366. *the protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development:*

367. *the protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna:*

368. *the protection of historic heritage from inappropriate subdivision, use, and development:*

369. *the protection of recognised customary activities*

Other Subsections of RMA Section 7 -

370. *the efficient use and development of natural and physical resources:*

371. *intrinsic values of ecosystems:*

372. *maintenance and enhancement of the quality of the environment:*

Taonga Tuku Iho Principle – Protection in Matters of National and Other Importance

Intrinsic values and the protection of historic heritage are aspects of our inheritance as Maori and New Zealanders that is valued. Devaluing Wairarapa Moana has occurred over a long period of time as its collected polluted water and sediment, but for Wairarapa Maori taking in treated effluent in a collection area like Lake Wairarapa is objectionable because it leaves human element degrading mauri at a worse level than other pollutants.

Rangatiratanga Principle – Protection in Matters of National and Other Importance

374. The protection of outstanding natural features is a matter of chiefly importance because in a Maori worldview outstanding natural features are the chiefs of the landscapes and are acknowledged as such in the identifying pepeha of Maori.

375. In a recent Landscape Consultation undertaken by Boffer Miskill on behalf of the local government entities in the Wairarapa, Lake Wairarapa was consistently chosen as our province's most outstanding landscape.

376. Another of the many reasons why we are weary about what is discharged into rivers and creeks that end up in this outstanding landscape.

Kaupapa Principle – Protection in Matters of National and Other Importance

377. Maintenance and enhancement of the quality of the environment is an issue Maori are very interested in and something they share with the wider community.

378. Each group understands that their quality of life is tied to the enjoyment of the environment and there is a widening appreciation of the place New Zealand's environment plays in wealth generation.

379. The expected quality of New Zealand's exports, specifically primary agricultural products built off the back of New Zealand's environment means we need to be vigilant in maintaining and enhancing this environment.

380. The human element degrades the environment in a cultural context and as a matter of perception for many cultures, especially Western cultures.

Whanau Maori Principle – Protection in Matters of National and Other Importance

381. The protection of areas of significant habitat for indigenous fauna is a problem discussed in connection with section 107 below

Ako Maori Principle – Protection in Matters of National and Other Importance

382. The protection of recognized customary activities can help Whanau better understand

Raruraru Kainga Principle – Protection in Matters of National and Other Importance

The protection of recognized customary activities can help Whanau better understand what ways the might better work with the environment and some of the stresses can be relieved by working for the common good.

Some work associated with the Featherston Waste Water Treatment Plant could enable Whanau to do this.

THE BASELINE EXPECTATION SECTION 107

383. Bottom lines are a part of setting standards and while the law sometimes starts from undefined positions it progresses to positions of definition as section 107 of the RMA does.

*384. 107 Restriction on grant of certain discharge permits - (1) Except as provided in subsection (2), a consent authority shall not grant a discharge permit or a coastal permit to do something that would otherwise contravene section 15 or section 15A allowing--
the discharge of a contaminant or water into water; or
a discharge of a contaminant onto or into land in circumstances which may result in that contaminant (or any other contaminant emanating as a result of natural processes from that contaminant) entering water; or if, after reasonable mixing, the contaminant or water discharged (either by itself or in combination with the same, similar, or other contaminants or water), is likely to give rise to all or any of the following effects in the receiving waters:
(g) any significant adverse effects on aquatic life*

There might be a significant adverse effect on aquatic life because of the Featherston Waste Water Treatment Plant development discharging treated effluent into a spring fed stream where upstream the existence of mud fish has been observed.

385. Maori fully expect that fish, an aquatic life form, when moving from water that has the quality of spring fed conditions to waters that have the quality of treated effluent will have adverse effects even after a period of mixing.

The possibility of aquatic life being affected by the Featherston Waste Water Treatment Plant development rather than the build-up of infected sediment over a long period of time in Lake Wairarapa is too hard to distinguish.

TRANSFER OF POWERS

386. The transfer of powers gives Maori the opportunity of extending past relative autonomy to unencumbered autonomy, but in order for that to occur there has to be a level of confidence from the community to allow this to happen.

387. Wairarapa Maori have learnt by sad experience that they are required

388. 33 Transfer of powers - *A local authority may transfer any 1 or more of its functions, powers, or duties under this Act, except this power of transfer, to another public authority in accordance with this section.*

Taonga Tuku Iho Principle in Participating as a Result of Transfer of Powers

389. The transfer of powers in whatever aspect like cultural heritage associated with waste water treatment plants, would put Maori back in a decision making process like their tipuna.

390. The inherited kaitiaki role over Maori cultural heritage would then be realized rather than compromised.

391. In Featherston's Waste Water Treatment Plant an education initiative so people understand the value of what they have inherited would need to be undertaken so the wider community would understand the context of this principle.

Rangatiratanga Principle in Participating as a Result of Transfer of Powers

392. Rangatiratanga or leadership roles are important at many levels like self determination in the context of Whanau and here, determining the interests of a larger group interested in specific cultural heritages at a hapu level.

393. The transfer of powers then would acknowledge the hapu leadership in a specific area and in this specific case for the district.

Kaupapa Principle in Participating as a Result of Transfer of Powers

394. The vision for Wairarapa Maori to have greater responsibility and leadership of many aspects they are involved in ensures a leadership voice and an example in this specific area could be indigenous fish and the effects discharge to water has on indigenous fish.

395. In Featherston's Waste Water Treatment Plant, kaupapa would mean including the wider community in understanding the vision Maori have for indigenous fish.

Whanau Maori Principle in Participating as a Result of Transfer of Powers

396. While the transfer of powers to a person representing a group operating in a Kaupapa Maori manner might not be directly effective for Whanau, the Whanau focus can realize indirect Whanau benefits like tohi rites, traditional baptism, being performed in traditional tohi performance sites.

Ako Maori Principle in Participating as a Result of Transfer of Powers

397. The learning style of Maori, especially content, but also methodology, will have relevance when transfer of powers happens because understanding Ako Maori can input to decision making in a Maori context.

Raruraru Kainga Principle in Participating as a Result of Transfer of Powers

398. The transfer of powers to a hapu authority over aspects operating in a Kaupapa Maori context like indigenous fish habitat would mean that parameters like affordability would be set in decision making. In Featherston's Waste Water Treatment Plant, proposed innovation would be defined by frugal innovation concepts if it took on this principle.

CONCLUSION AND RECOMMENDATIONS

399. The iconic nature of the waterways in South Wairarapa makes this are very significant to Wairarapa Maori because how the waterways are coping, especially Wairarapa Moana is a parallel to how Wairarapa Maori are coping.

400. The aspirations for many Wairarapa Maori are linked to results in the lake because when these are realized the significance of Wairarapa Maori will be in their rightful place

401. Such ideas as re-establishing major recreational activities like celebratory picnics; re-establishing an indigenous fishery; working shoulder to shoulder in re-planting native flora; having the wider community recognizing the iconic nature of SWDC waterways.

The following recommendations are not solely focused on a wastewater perspective but a wider water perspective:

402. I recommend that a study be carried out to better understand the cumulative effects that will occur as a result of Featherston Waste Water Treatment Plant's effects as a part of wider water indicators

403. I recommend that a fish survey be undertaken of the mudfish to track the effects on them of being upstream from the Featherston Waste Water Treatment Plant

404. I recommend that the lessening effect of effluent being discharged from the Featherston Waste Water Treatment Plant on waterways be reported on for the community and the reasons for this lessening effect in terms of desired outcome be reported too.

405. I recommend that Cultural Health Indexing occurs from the Featherston Waste Water Treatment Plant to Lake Wairarapa, as a part of wider water indicators

406. I recommend that Cultural Health Monitoring occurs from the Featherston Waste Water Treatment Plant to Lake Wairarapa, as a part of wider water indicators

407. I recommend a state of the environment reporting for SWDC for the wider water infrastructure throughout the district

408. I recommend a shared education programme between Wairarapa Maori and SWDC about Lake Wairarapa and the Featherston Waste Water Treatment Plant as a part of the wider water infrastructure be undertaken