
Session 6 : THE EIGHT LAKES OF TARAWERA

SESSION CHAIR - Warren Webber, LakesWater Quality Society

I would like to begin this session by acknowledging the huge amount of work that Ian McLean has put into this Society. He was the Chair of the Society from 1999 when it changed its name from the Lakeweed Control Society to the LakesWater Quality Society when it recognised the issues were much wider than just weed. He drove the founding principle for these symposia which was the need to bring evidence based science to the water quality problem. We must not deal with folk lore and anecdote. If we are going to solve this, we need good evidence based information. I just want to thank you for that, Ian. Thank you.

Ian McLean

Thank you, Warren. Warren and I are the only two members of the original committee who are still on this committee. There are others here who made a big contribution early on, including Nick and Elizabeth Miller and Mary Stanton who has been supportive throughout the years. It started almost accidentally and has had great support from a lot of people and been a wonderful team effort, well worth doing. Thank you very much for your kind words.

THE CULTURAL PERSPECTIVE: LAKEWEED AND PEST ANIMALS

Nicki Douglas

Te Arawa Lakes Trust
nicki@tearawa.iwi.nz

Nicki Douglas is the Environmental Manager for the Te Arawa Lakes Trust. Her focus is to ensure that Te Arawa values are known and provided for in decision making as well as active participation by Te Arawa whanau, hapu and iwi. Nicki has spent the past 15 years working for the Department of Conservation in a variety of operational and strategic management roles.

TRANSCRIPT

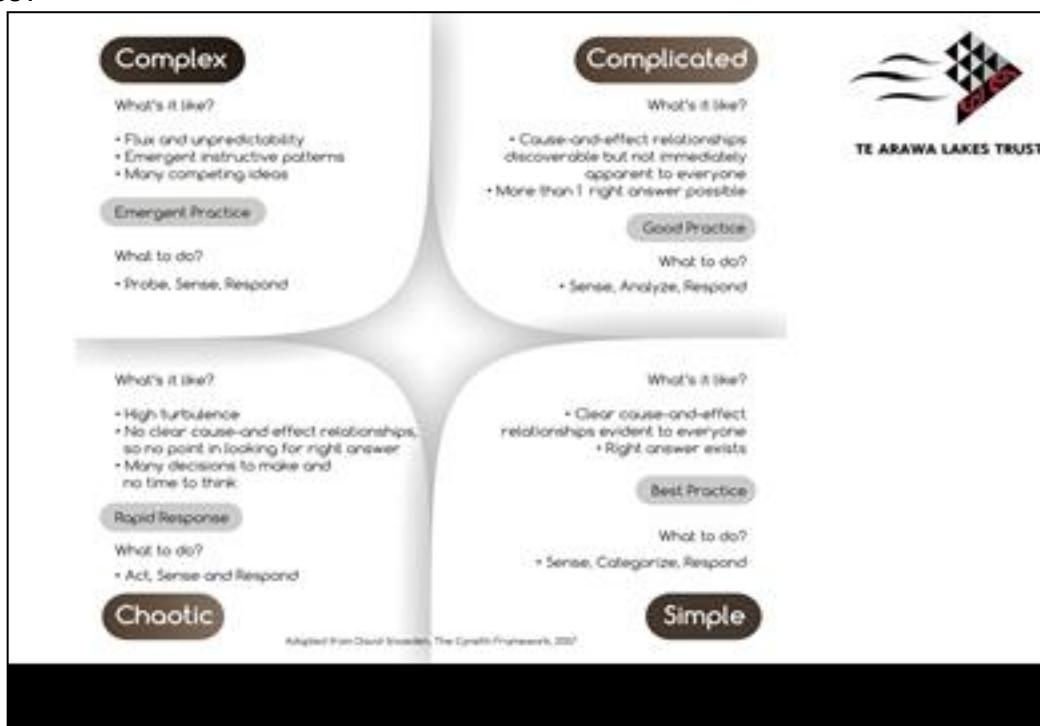
Kia ora, tena tatou

I have been with the Department of Conservation for about 15 years now and worked in Rotorua for 11 of those 15 years in various roles. I was lucky enough to be the Operations Manager for Lake Tarawera so I have a very strong association from a practitioner perspective. Practitioner is probably the key word for me. Most of my korero today will be based on experience and practice in working with communities and that is my area of expertise. I will talk about collective impact. It does say that I am talking about lake weeds and pests and I will mention them at least twice.

What is collective impact? It is a cool model developed by John Kania and Mark Kramer in the United States and describes groups of people coming together for a common cause, sorting a common agenda or goal and then putting things in place to achieve it. That well describes what we are doing here around these lakes. I want a wider discussion about some of the elements of collective impact that we might address in a different way. As a practitioner I often look for improvements from frameworks and then apply those in our work.

I want to acknowledge Ken Raureti. He was going to run this session today and asked me to step in for him, so it will be a different kind of conversation, but I will give you some insights into the cultural perspective. I also want to acknowledge Sir Toby Curtis, the Chair of the Te Arawa Lakes Trust, for being here this morning, Ken Kennedy for his mihi whakatau and Cr Tipene Marr, Rangitihī Tuhourangi. I speak about his papakainga so I want to acknowledge all of you in the room today. Kia ora.

Let's talk about complexity. The symposium theme is complex lakes and system restoration. This slide is the Cynefin Framework which is a decision making critical thinking model that helps us make decisions about where we might put our time, effort, and resources into issues that we deal with. What is the problem to solve? Is it a simple problem? Is it a complicated problem? Is it a complex problem or are we in complete chaos?



During this symposium I have heard a lot about science and evidence based decision making which is phenomenal. What we thought complex ten years ago when the Lakes Programme was set in place has changed. The strategy was developed and we moved from complex into complicated because of all the work being done. In saying that though, dealing with those problems, together with urgency and in the social, cultural, and economic environment, it brings us back into the complex.

Looking at the complexity, we have to be agile. It is an emergent space learning as we go, trying something, and if it fails we try again. We have to recognise that sometimes that is okay. When we can solve a problem quickly we should do that effectively. That is how I think about complexity. What type of problem am I trying to solve?

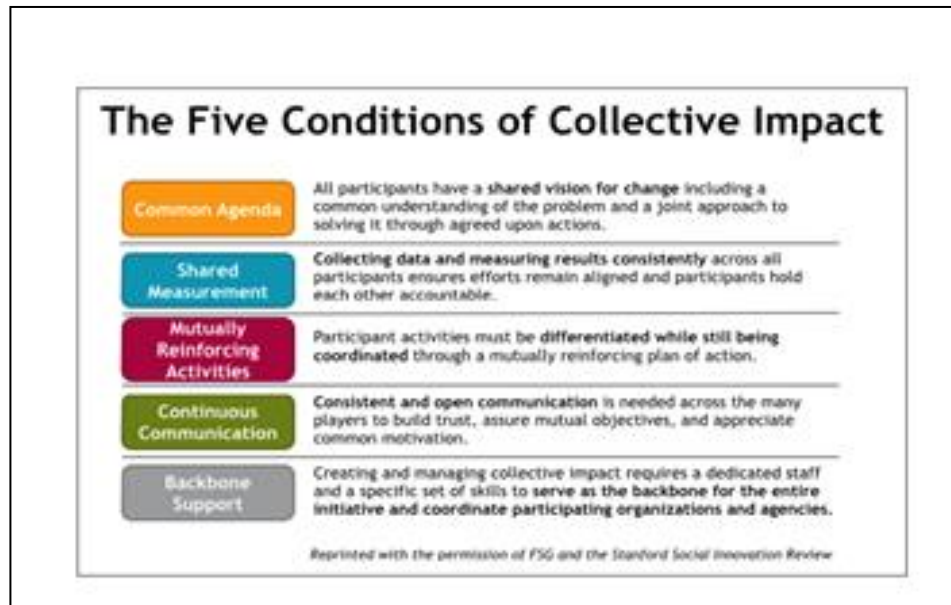
What is the role of Maturanga Maori and of Te Arawa to actively fulfil their role as kaitiaki in the collective impact model? Kaitiakitangi is a form of collective impact and Te Arawa see themselves as an integral part of the system of nature and people, as part of us, and we describe that in the context of 'Mauri'. The life force that exists in any living object also exists in us and we give and take mauri to each other.

The cause and effect of kaitiakitanga and mauri in the collective impact model is if I take something, I replace it. It must be protected for future generations. Mavis Mullins is Business Leader of the Year and talks about decisions made today must be right for our mokopuna in the future. It is about those ahead of me, and asking permission from our creator to take things, and that creator is within the context of our cultural framework.

Every single hapu, whanau and Iwi member sees themselves as part of their system and acts within the bounds of that tikanga, (culture) and therefore as a collective make a significant difference in a positive way to the environment by living by that tikanga, by those cultural practices. Individuals, groups, and collectives all have an impact on our environment.

The Lake Tarawera network is made up of 8 lakes and I thought we should show you them. This is Rotomahana.





These are the five conditions of collective impact:

The common agenda

From a cultural perspective the outcome, or the common agenda, that we ask for in the Lakes Restoration Programme can be expressed in our own whakatau.

*Te ma o te wai e rite ana kia kite nga tapuwae a te koura
The footsteps of the koura can be seen because the water is so clean*

That is a goal and if we attributed that to our broader goals of water quality and having clean lakes, those two things line up. It is about the common agenda expressed in a cultural framework.

Shared measurement

For collective impact to work we need to collect data from everybody who is involved, and that is happening. But what is the data missing from the cultural framework that can inform and give indicators towards those outcomes?

Te Arawa Lakes Trust has gone through a refreshed strategic planning process and developed a set of indicators that are meaningful to our people. An indicator would be that mauri is restored, the water is clean. Another indicator would be the abundance of kōura and other taonga fisheries that we collect for our cultural practices.

How do we measure our ability to move closer to those things? Can we have measurements in the programme that reflect Te Arawa values and demonstrate to Te Arawa whanau, hapu, and Iwi that we are moving closer to that goal?

Mutually reinforcing activities

Collective impact means that the goal is the centre and everybody's contribution matters as long as it contributes to the goal and that can be demonstrated and have a measurable difference. The centre is the goal and everybody being valued and seeing their role. For

Te Arawa what are the things associated with this Lakes Programme work that make a real difference to our outcome and the values we attribute to these taonga.

Continuous communication

It is clear to me just how much institutional knowledge and information is being shared among the parties in this programme. To get a collective impact model working well, those parties that are the coordinators must spend a lot of time together. Something that needs to be done better in the Te Arawa Lakes Trust role is to communicate with those undertaking active Kaitiaki roles.

What am I doing on the ground and how is it making a difference to the goal? How do we tell that story and communicate with the wider public? It is important to keep the flow of information between those who are active and those keeping the goal going so they know what their contribution is, how it might need to shift, how their measurements demonstrate the impact they are making and how they might change what they are doing to make a better difference. We probably do continuous communication well from the centre but doing more outside may need some attention.

Backbone support

This is about having an organisation, and the Lakes Programme is well supported by agencies that play a crucial role. It is about connecting to the wider network.

Tarawera and the Lakes Programme is a good example of a collective impact model. I seek the presence of Te Arawa values in that model and some improvement around how we could address that model and put our hands up to be party to that.

I want to congratulate the Rerewhakaaitu Farmers' Collective for their work around the Rerewhakaaitu Action Plan. When I left Rotorua in 2013 conversations had been going on for a couple of years. Coming back to see the commitment and dedication of that Collective is fantastic. Kia ora.

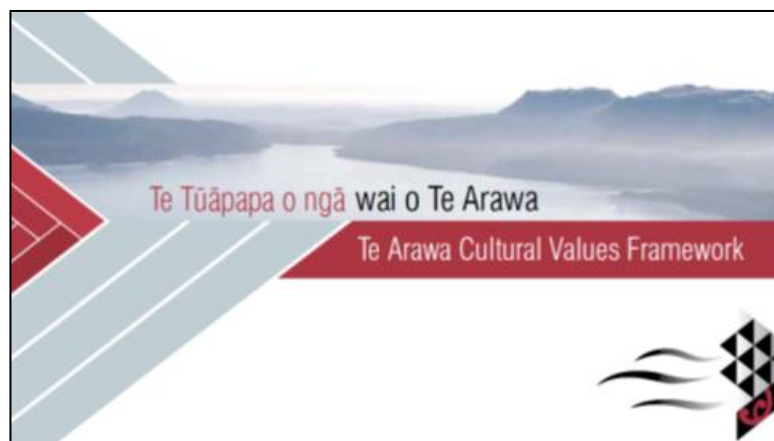


I was heavily involved with the Ruawahia 2B pine removal operation on Mount Tarawera which Ken would have talked about as he holds that project close to his heart. He talks about it being mana maunga mana tangata, bringing back the restoration of that maunga into its natural state being a representation of the return of their people to that maunga.



The terrestrial efforts, community pest control efforts, the conversations that our whanau at Okataina and Rotoiti have about pest control. We all know the pest control issues and the damage to the understorey. Possums, wallabies, deer, rats, mice and stoats, browsers at every level of the ecosystem, that forest needs some serious attention. I was inspired by our Rotoiti whanau taking on that challenge and having that conversation amongst themselves and with their people.

Aquatic pests. I went to an amazing workshop run by Shane Grayling and Lindsay Chadderton was there. I learnt so much. The last thing I want to see is catfish near the complex Tarawera system, what damage they could do. Ian Kusabs mentioned yesterday that kōura do not like Tarawera, they like other lakes. I want to ensure that while we are protecting the values in the other lakes, and if we can improve them, they will make a significant difference in Tarawera.



How does a cultural values framework work with collective impact? What is it?

It starts with water - wai, and is about the relationship of water coming from our gods. We call it waiariki. The tears of Ranginui come to Papatuenuku. Kingi, Sir Toby's poem, was not translated yesterday but he said in his tauparapara that we express our relationship with water through our activities. How it makes us feel, how clean we feel, our spiritual response to water, the way it feels on our skin and then how clean the water is itself.

Wairua is the spiritual connection the way we think about our relationship with the water, the species that live in it and what this means to us, that we eat them and that we also feed them by protecting them so we ensure that we only take them at certain times of the

year. We use cultural practices to keep the numbers in manageable lots and then Waiata. How do we actively express our role in those lakes? By restoring wetlands by doing our stream restoration. Those are the footprints of our people that made their way to the lakes using those streams and those pathways. For us it is about how would we express that?



Iwi management plans for the environment play a key role because they are somewhere to go. We can all look at them and see the values of those people in those places. It brings to life the stories and the attributes of the people associated with that place into the public domain and gives us some clues about how we might work with those people who hold that place so dearly to get the solution that we might be looking for.

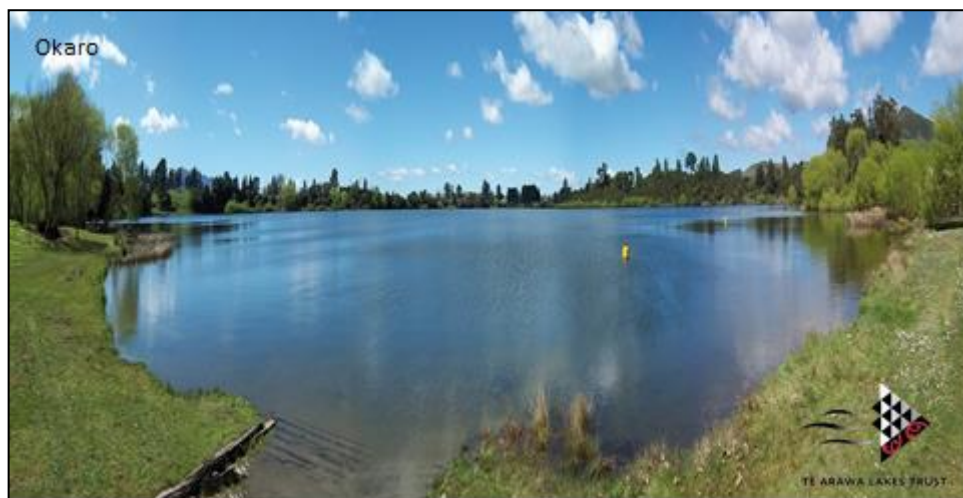
Capacity building - We have seen a lot of research. I had a conversation with Ian Kusabs yesterday evening about research that we might drive from the Te Arawa Lakes Trust perspective in terms of Maturanga Maori. I have been at the Trust for 4 months and have met ten graduates; science bachelors, masters or PhDs, who are Te Arawa living in Rotorua. That is a massive opportunity for us in tapping into their expertise and giving them the opportunity to flourish here in Rotorua. They can offer this programme something that may not have been done before, or in a new way.

Value Te Ao Maori is another principle of this framework. It is about managing the whole system, taking an holistic view. We talk about social, cultural, environmental and economic well beings. The approach that Maori take is to look at all those well beings and address them through their role as Kaitiaki, managing the whole system, land to lake, stream to sea and connecting them up.



A quick summary

- How close are we to a collective impact for Tarawera?
- Acknowledging the level of complexity and taking stock of what is complex?
- Are the outcomes expressing everyone's values and aspirations?
- Are there other ways we could express those outcomes?
- How are we measuring success?
- What story do we tell about this?
- Is it making a difference for whanau?
- How is each party making a contribution to the bigger picture?
- How are the parties connecting for effectiveness and wider benefit?
- Who is taking care of things?



He pena pena he roki roki he rakai whenua
To save to manage we will all be wealthy.

Kia ora

