



PEOPLE

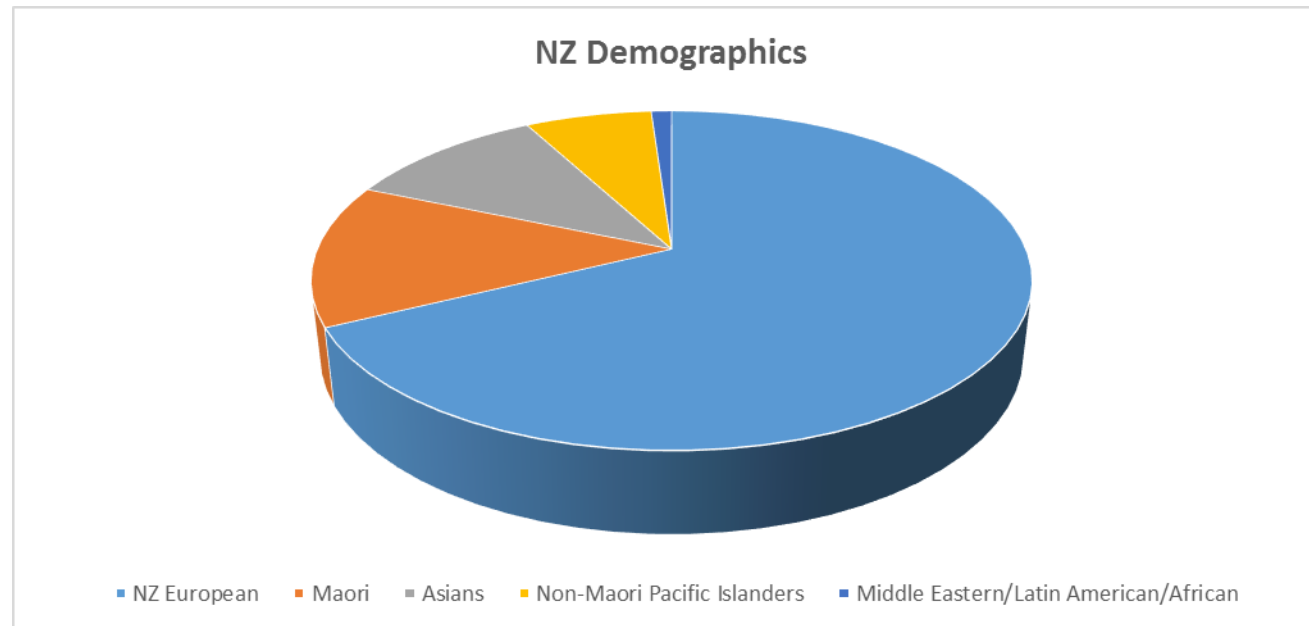
People of NZ

- ▶ Diverse in culture, race and lifestyle
- ▶ Effects on people are various and complex
- ▶ All of mans activities affect 'man'
- ▶ Assessment tools require a fundamental understanding social fabric
- ▶ Impact assessment is not always straight forward and often involves experts
- ▶ How those affected will be considered is a key point



NZ Demographics

There are 4.8 million people living in New Zealand.



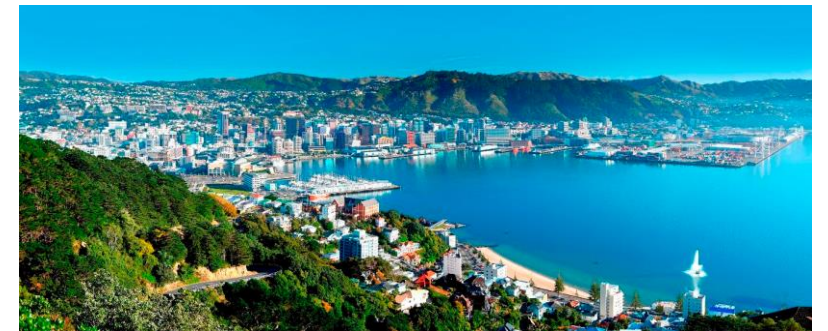
Location

- ▶ Over three-quarters of New Zealand's population live in the North Island (76%) with one-third of the total population living in the Auckland region.
- ▶ This region is also the fastest growing, accounting for 46% of New Zealand's total population growth.
- ▶ Most Māori live in the North Island (87%), although less than a quarter (24%) live in Auckland.



Urban or Rural ?

- ▶ NZ is a predominantly urban country, with 86% of the population living in an urban area.
- ▶ About 72% of the population live in 16 main urban areas (population of 30,000 or more)
- ▶ 53% live in the four largest cities of Auckland, Christchurch, Wellington, and Hamilton.

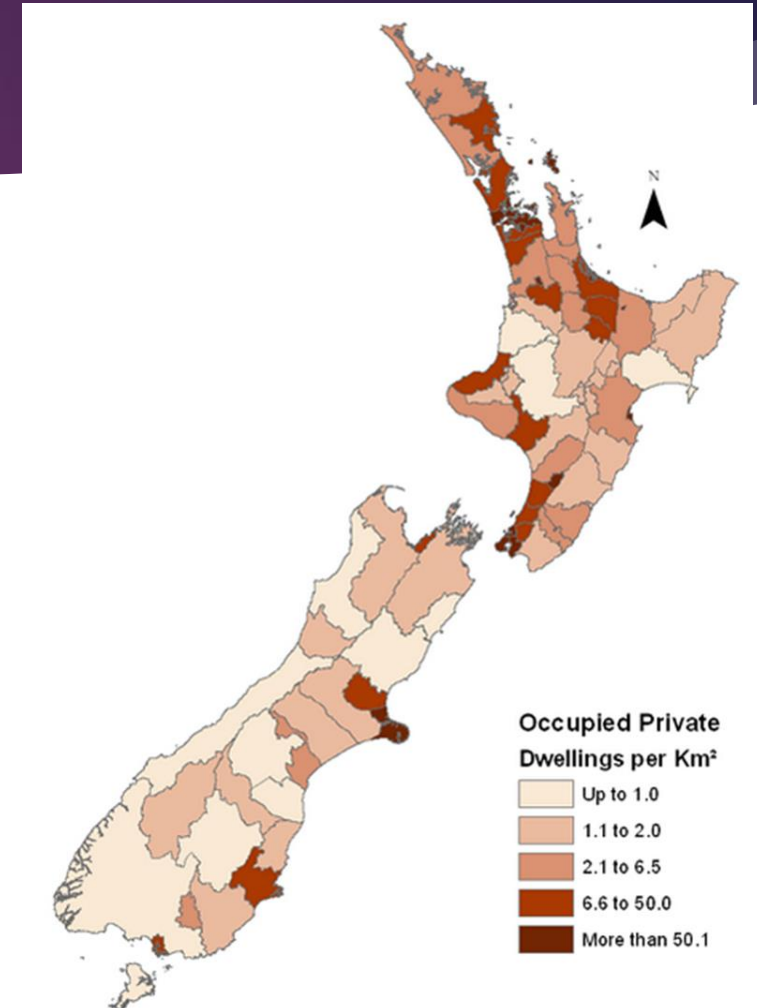


Population Intensity

No of occupied dwellings (approx.):

- Auckland = 474 000
- Dunedin = 47 000
- Christchurch = 131 000
- Hamilton = 50 800
- Wellington = 71 800

(Most recent Census data, 2013 from www.stats.govt.nz)



Places

There are:

- ▶ Small towns
- ▶ Big cities
- ▶ Rural settlements
- ▶ Coastal towns
- ▶ Riverside settlements
- ▶ Large urban areas



Activities and affects on People

- ▶ **Roads / Transport (Fragmentation / Safety)**
- ▶ Developments (Hydrology)
- ▶ Coastal infrastructure (Harbours)
- ▶ Water infrastructure (Abstraction / Discharges)
- ▶ Agriculture / Farming (Nutrients)
- ▶ Power infrastructure (Damming)
- ▶ Mining (Tailings- Acid)
- ▶ Discharges (from all sources e.g. spills)



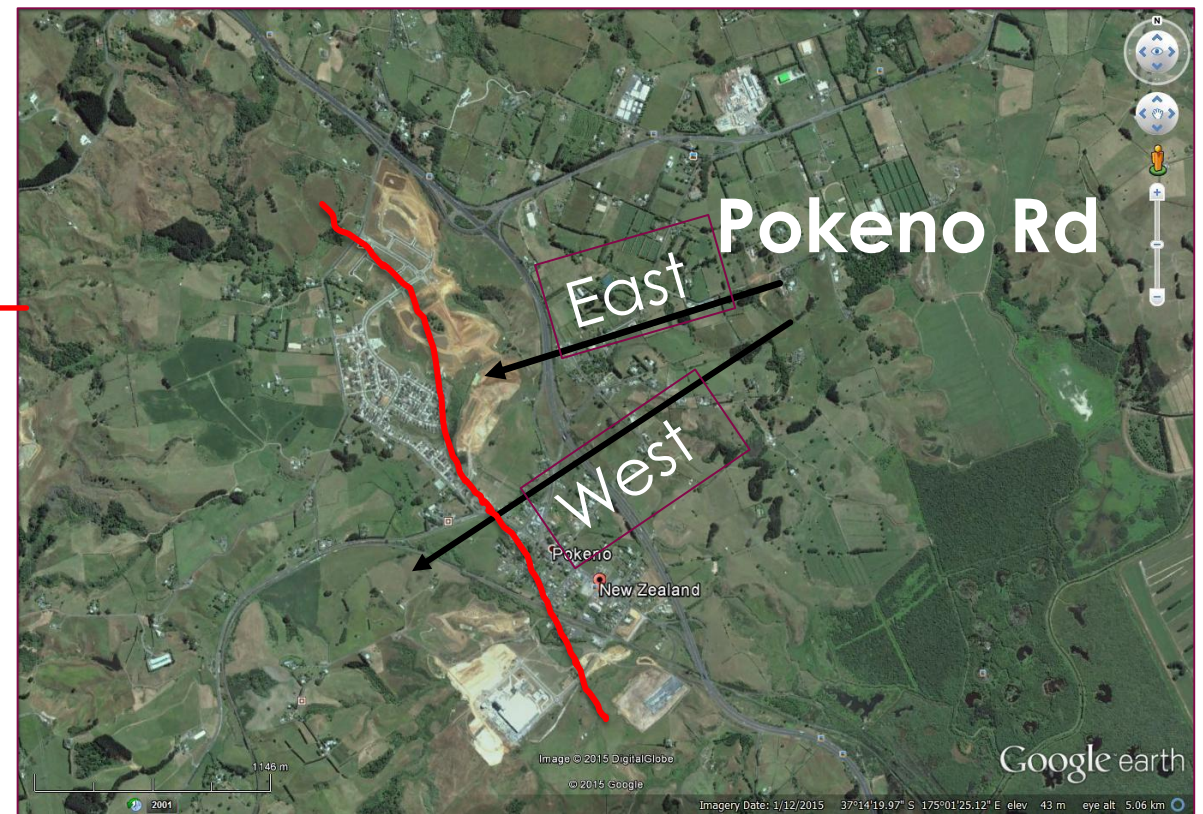
Roads / Transport (Fragmentation / Safety)

- ▶ Separation of communities from new roads through the physical barrier they represent
- ▶ Change of nature of the aesthetic environment – landscape impacts
- ▶ Increases in pedestrian or road traffic resulting in safety effects including stranger danger



Fragmentation Example

Waikato expressway – how does this affect people living either side of the road?



Assessment Tools & Considerations

- ▶ Social Impact Assessments
- ▶ CPTED
- ▶ Historic Places
- ▶ Landscape Assessment
- ▶ Noise Management Plan
- ▶ Collaboration



Social Impact Assessment

- ▶ **Social impact assessment** (SIA) is a methodology to review the social effects of infrastructure projects and other development interventions
- ▶ The origin of SIA comes from the environmental impact assessment (EIA) model (1970's)
- ▶ Assesses impacts on society of certain development schemes and projects before they go ahead - for example, new roads, industrial facilities, mines, dams, ports, airports, and other infrastructure projects.

Case Study – Ruataniwha Water Storage

- ▶ Hawke's Bay Regional Council is investigating the potential for water storage for the Ruataniwha Plains for irrigation.
- ▶ To supply water for irrigation during summer months by capturing water over wetter months and storage.
- ▶ For use by horticultural industries, e.g. orchards.
- ▶ Pre-feasibility studies & analysis of 8 possible sites
- ▶ Final choice, dam site at Makaroro river



Objectives & Scope of the SIA

To report on relevant social and socio-economic effects associated with the proposed scheme (as part of AEE)

The scope = potential social effects of the scheme associated with:

- Changes in farming practices
- Changes in land ownership
- Demographic changes
- Strengthening rural communities (education, health, clubs etc.)
- Value conflicts associated with new/intensified land uses versus traditional dryland farming practices

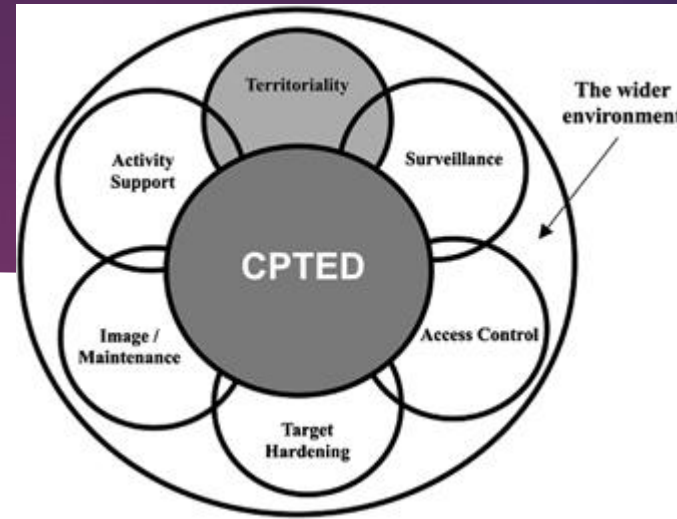
Crime Prevention Through Environmental Design

CPTED outlines **how physical environments can be designed** in order to lessen the opportunity for crime.

By creating environmental and social conditions that:

- ▶ **maximise risk** to offenders (increasing the likelihood of detection, challenge and apprehension)
- ▶ **maximise the effort** required to commit crime (increasing the time, energy and resources required to commit crime)
- ▶ **minimise the actual and perceived benefits** of crime (removing, minimising or concealing crime attractors and rewards)
- ▶ **minimise excuse making opportunities** (removing conditions that encourage/facilitate rationalisation of inappropriate behaviour).

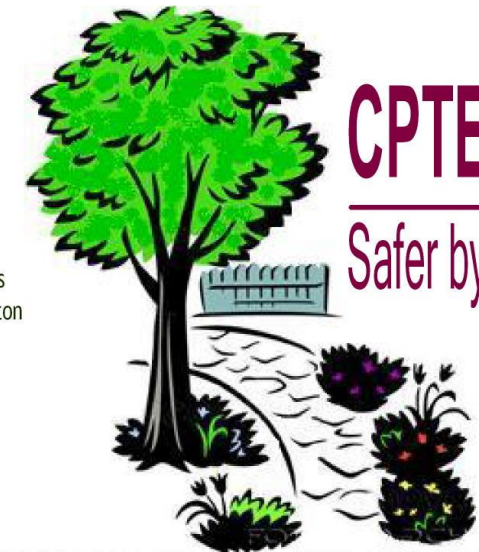
CPTED



CPTED guidelines:

- ▶ considers design and use
- ▶ identifies which aspects of the physical environment affect the behaviour of people
- ▶ uses these factors to allow for the most productive use of space while reducing the opportunity of crime

Sylvester
ProScape
Landscape
Garden
Technologies
Sarnia / Lambton



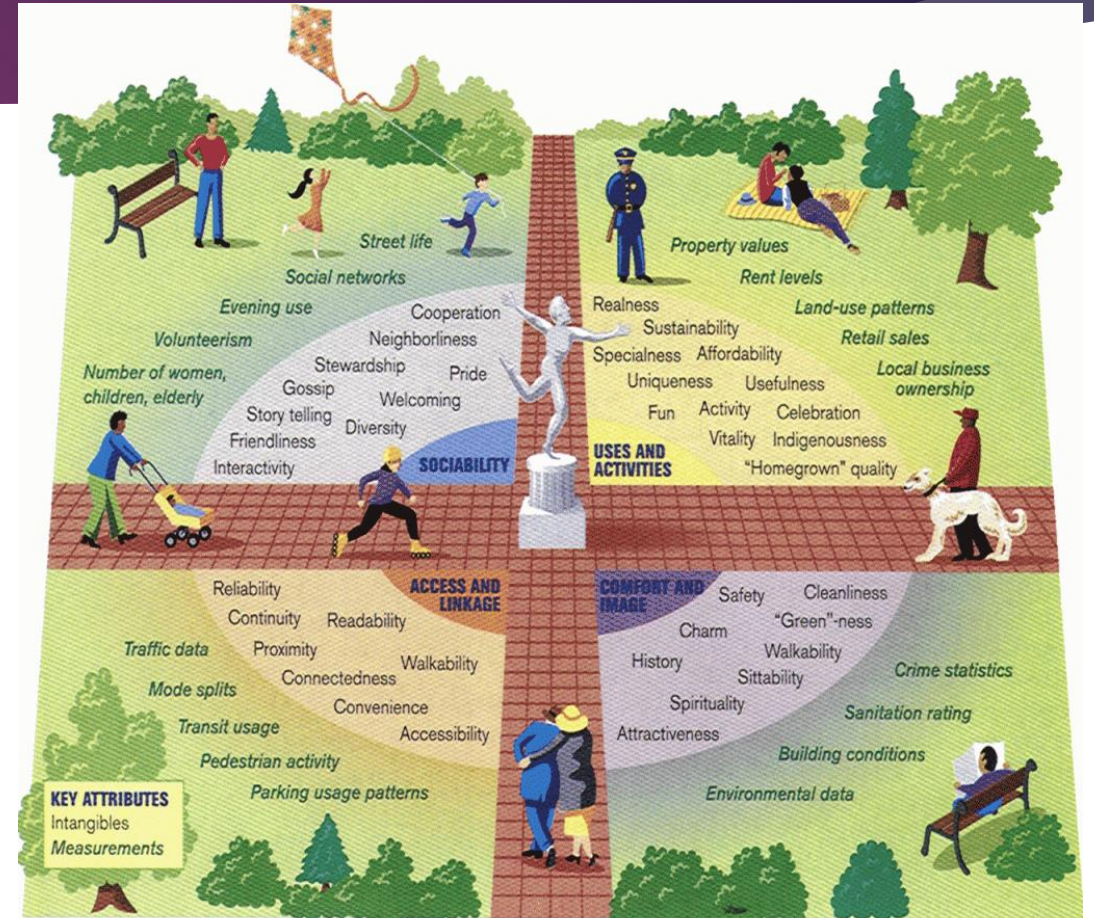
CPTED

Safer by Design

CRIME PREVENTION THROUGH ENVIRONMENTAL DESIGN

CPTED Guidelines

CPTED concepts and principles are ideally incorporated at the design stage of a development, but can also be applied to existing developments and areas where crime and safety are a concern.



Historic Heritage

Places which may have significant aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, technological or traditional value, and be appreciated by the public for their contribution to New Zealand's heritage environment.



Historic Heritage Places

As defined in the RMA (s2), includes:

- ▶ historic buildings and structures
- ▶ archaeological sites
- ▶ places of significance to Māori including waahi tapu (sacred places)

Places of significance may include natural features such as trees, springs, rivers or mountains which were associated with historical or cultural activities or events **but which have no known physical remains of those activities.**



When do you need to address cultural heritage?

You will need to address cultural heritage in your resource consent application if applicable to your activity:

- ▶ If your activity affects a Registered or scheduled historic place, historic area, wāhi tapu or wāhi tapu area.
- ▶ If your activity affects an archaeological site.
- ▶ If your activity affects a place of significance to tāngata whenua.
- ▶ If your development area has been occupied by people for more than 100 years.
- ▶ If your development area is located within 2km of the coast.
- ▶ If your consent involves any earthworks or ground disturbance.
- ▶ If you are applying for a consent to subdivide your property.

Who can help you identify a cultural Heritage site or area?

The New Zealand Historic Places Trust ([NZHPT](#)) - for the Register of historic places, historic areas, wāhi tapu and wāhi tapu areas.



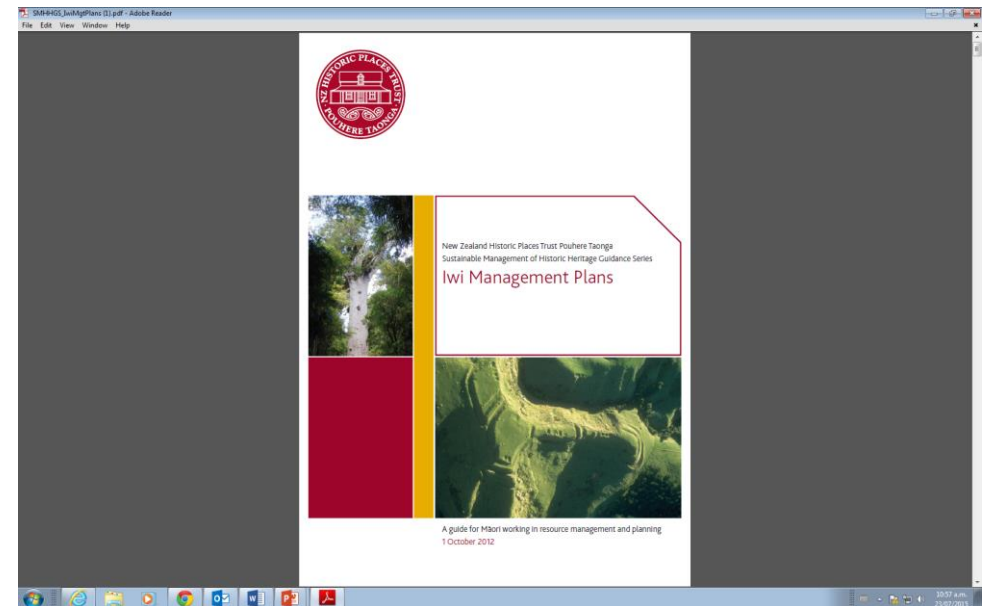
The AUC - for the Regional Plan: [Coastal 2004](#) schedules of protected and preserved historic and cultural heritage sites.



Other info sources

District and city councils (territorial authorities) – for plan schedules of protected cultural heritage resources, related rules and provisions, and whether you require any additional consents.

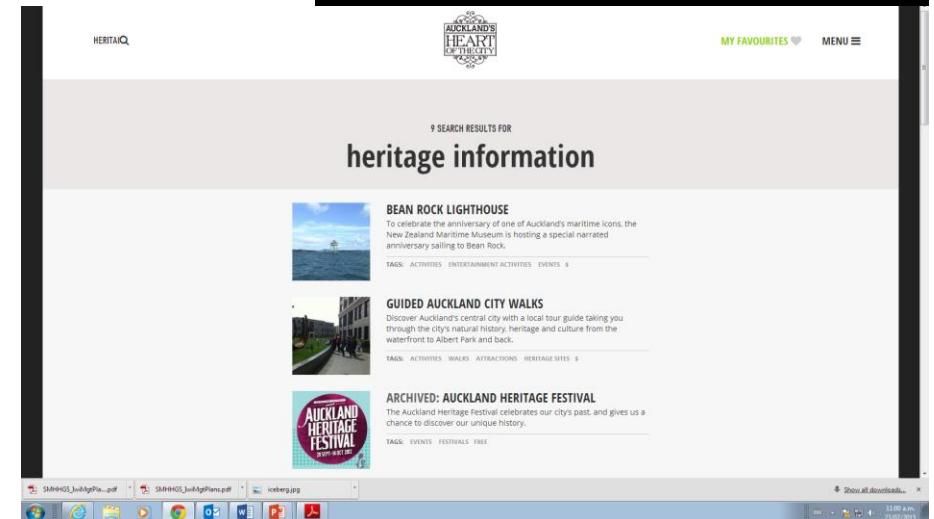
Iwi agencies - for taonga and wāhi tapu.



More info sources

The New Zealand Archaeological Association -for archaeological sites in the Site Record File.

Other agencies and sources of information include local museums, historical societies and heritage protection authorities (under the RMA).



Consulation & Collaboration

In the context of seeking a resource consent:

Consultation is the process of communicating with people or groups who may be interested in or affected by your proposal. Collaboration implies a two-way exchange of ideas.

Early collaboration can help avoid or ease opposition to your proposal later in the process



Reasons for collaboration

- ▶ Public participation is one of the key principles underlying the RMA. !
- ▶ The RMA does not require you, as an applicant, to consult anyone about your application for resource consent, but sometimes there's a duty under another Act to consult; these duties must still be complied with.
- ▶ The RMA does require people applying for resource consent to submit a record of any collaboration undertaken and the responses received. This can give decision-makers the information they need to make well-founded decisions.
- ▶ There are benefits for an applicant where consultation is concerned.

Collaboration Principles

A number of principles that help define the meaning of good collaboration have emerged from case law under the RMA:

- ▶ Early
- ▶ Transparency
- ▶ Open mindedness
- ▶ Two-way process
- ▶ Not a means to an end
- ▶ Ongoing
- ▶ Agreement not necessary



Early

Consult as soon as possible when the details of your proposal are less 'set in concrete' and you have more flexibility to make changes to address issues raised by interested and affected persons.

SEEK EARLY CONSULTATION

- If with fever of 2 days duration and rashes on the skin, consult your physician or go to the nearest health center
 - Early consultation can mean a life saved!

Good advice for Dengue fever !!!

Transparency

Be open about what you want to achieve, what scope you may have to change certain aspects of your proposal, and why there might be elements that you may not be able to change.



Downey Office Building Design, 2009 –
never built

Open mind

Keep your views open to people's responses and to the benefits that might arise from collaboration.



Can you see it now?



What is this made of?????

Two-Way Process

Collaboration is intended as an exchange of information and requires both you and those consulted to put forward their points of view, and to listen to and consider other perspectives.



Not a means to an end

While collaboration is not an open-ended, never-ending process, it should not be seen merely as an item on a list of things to do that should be crossed off as soon as possible.



Akashi Kaikyo Bridge - Japan

Ongoing

It may be that collaboration, or at least ongoing communication, will continue after your application has been lodged or even after a decision has been made.



Agreement not necessary

Collaboration does not mean that all parties have to agree to a proposal, although it is expected that all parties will make a genuine effort. While agreement may not be reached on all issues, points of difference will become clearer or more specific.



MY GIRLFRIEND WANTED A CAT.

**I DIDN'T WANT A CAT. SO WE
COMPROMISED AND GOT A CAT.**

Benefits of Collaboration

- ▶ **Improving outcomes**
- ▶ **Gaining local knowledge** – consultation may reveal information on a range of issues that you might not otherwise be aware of.
- ▶ **Incorporating tāngata whenua values and interests** there may be matters of significance to Māori, such as traditional burial sites, that can be accommodated into your proposal.



The Giant's Chair, Minnehaha Beach

Benefits (cont.)

- ▶ **Enhanced proposals and improved environmental outcomes** – *consultation may provide input that will improve your project or idea and reduce its impact on the natural, physical, cultural and social environment.*
- ▶ **Making the consent process easier** – collaboration may lessen any concern, doubt or confusion people may have about your proposal. This can reduce potential opposition, and improve the chances of consent being non-notified and granted



Collaborating with Tāngata Whenua

- ▶ **Benefit by understanding the Māori world view** – tāngata whenua (iwi, hapū, whānau) have a long-standing association with the natural environment. Understanding these cultural values and interests can result in improved proposals.
- ▶ **Unique to New Zealand and our national identity** – tāngata whenua participation in the resource consent process can foster *kaitiakitanga* (the exercise of guardianship expressed in part through an ethic of stewardship) and other Māori concepts that are unique to our country. These may be used to enhance your proposal.
- ▶ **Helping council assess RMA obligations** – ensure the council can see how your proposal has addressed RMA requirements relating to Māori and the Treaty of Waitangi, and strengthen relationships.

Working in a bicultural environment

“Our world was our elder, our teacher, provider and protector, we were at one with nature, the heavens and earth and all their many descendants, mentally physically and spiritually.”

“Kotahi tonu te wairua o ngā
mea katoa”
(Te Mātorohanga)

- Acknowledging cultural differences
- Showing awareness of variations between hapū/Iwi
- Developing trust
- Developing friendship and respect (and eventually **mana**)

Where **mana** is a supernatural force in a person, place or object.

Kaitiakitanga

Noun- meaning

- guardianship
- stewardship
- trusteeship
- trustee



Te Pū, Te Kē, Te Hā (our life cycle)



Three Interlocking Ecological Cycles

- ▶ Earth's Rotation
- ▶ Cycle of Moon around the Earth
- ▶ Cycle of Earth around the Sun

Te Pū (Earth's Rotation)



Rising and Setting of Sun

12pm	Te Poutūtanga o te Rā	12am	Te Poutūtanga o te Pō
1pm	Pou Tahī	1am	Te Tō Ata
2pm	Pou Rua	2am	Te Ata mai
3pm	Pou Roa	3am	Te Hau Ata
4pm	Pou Taha	4am	Te Ata Tū (Day Break)
5pm	Pou Ahi	5am	Te Rū Ata
6pm	Pou Uru	6am	Te Pūaotanga o Te Atatū
7pm	Pou Tāhei (games)	7am	Te Whai Ata
8pm	Pou Kohi (teachings began)	8am	Te Aru Ata
9pm	Pou Rongo	9am	Te Rau Ata
10pm	Pou Taki	10am	Te Hina Ata
11pm	Pou Maha	11am	Te Pou Mata

Te Kē



Cycle of Moon around the Earth

MOON PHASE

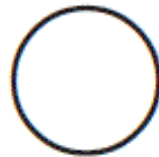
NEW MOON



FIRST QUARTER



FULL MOON



LAST QUARTER



PLANTING

- 1 Whiro: Bad planting
- 2 Tirea: Bad planting
- 3 Hoata: Good in morning
- 4 Oue: Good in morning
- 5 Okoro: Good in p.m.
- 6 Tamatea: Bad planting
- 7 Tamatea-Ngana: Unfavourable
- 8 Tamatea-Ajo: Good planting
- 9 Tamatea-Whakapau: Sow melons
- 10 Huna: Bad for everything
- 11 An: Start planting
- 12 Mawharu: Good planting
- 13 Maure: Fair planting
- 14 Ohua: Seeds and seedlings in
- 15 Atua: Gourds in season
- 16 Hotu: Fair planting
- 17 Turu: Seeds in
- 18 Rakanui: Seeds and kumara in
- 19 Takirau: Plant kumara, potato
- 20 Oike: Fair planting
- 21 Korekore: Don't plant
- 22 Korekore-Turua: No planting
- 23 Korekore-Piri: Don't plant
- 24 Tangaroa-Amua: Fair Day
- 25 Tangaroa-Aroto: Fair
- 26 Tangaroa-Kiokio: Fair
- 27 Otane: Bad day
- 28 Orongonui: Awful except kumara
- 29
- 30

FISHING and GENERAL (Ngati Kahungunu)

- Whiro: an unpleasant day, the new moon appears.
 Tirea: the moon is very small.
 Hoata: a pleasing day, the moon is still small.
 Ouenuku: get to work! A good night for eeling.
 Okoro: a pleasing day in the afternoon, good for eeling at night.
 Tamat(e)a-ngana: unpleasant weather, the sea is rough.
 Tamatea-kai-ariki: the weather improves.
 Huna: bad weather, food products suffer.
 Ari-roa: favourable for spearing eels.
 Maure: a fine, desirable day.
 Mawharu: crayfish are taken on this day.
 Ohua: a good day for working.
 Hotu: an unpleasant day, the sea is rough.
 Atua: an abominable day.
 Turu: a day to collect food from the sea.
 Rakau-nui: the moon is filled out, produce from the sea is the staple food.
 Rakau-matohi: a fine day, the moon now wanes.
 Takirau: fine weather during the morning.
 Oike: the afternoon is favourable.
 Korekore-te-whiwhia: a bad day.
 Korekore-te-rawea: a bad day.
 Korekore-hahani: a fairly good day.
 Tangaroa-a-mua: a good day for fishing.
 Tangaroa-a-roto: a good day for fishing.
 Tangaroa-kiokio: an excellent day for fishing, a misty aspect prevails on land.
 Otane: a good day, and a good night for eeling.
 Orongonui: a desirable day, the inanga (whitebait) migrate.
 Mauri: the morning is fine, the moon has now darkened.
 Omutu: a bad day.
 Mutuwhenua: an exceedingly bad day, the moon has expired.



Te Hā



Cycle of Earth around the Sun

The Seasons

- **Takurua** – Winter (Takurua = star Sirius)
- **Kōanga** – Spring (digging or planting season)
- **Raumati** – Summer (time of scarcity & hard work)
- **Ngāhuru** – Autumn (abundance)

The Seasonal Markers

- **Te Māruaroa o Takurua** – Winter sol. (Shortest Day)
- **Te Ineine o Kōanga** - Spring eq. (Equal Day/Night)
- **Te Māruaroa o Raumati** Summer sol. (Longest Day)
- **Te Ineine o Ngāhuru** - Autumn eq. (Equal Day/Night)

Terrestrial Observations



Regularly recurring terrestrial phenomena, etc., such as tides and marine life, the fruiting and blooming of trees, the songs and migrations of birds and whales etc, in order to indicate specific time for seasonal activities.



Neil Fitzgerald

Riroriro

When the Riroriro sang in the spring it is said to be calling upon people to ready themselves for their seasonal tasks, the preparation of ground, and the planting of crops.

Celestial Observations



The movements of constellations, the heliacal rising of stars, the arrival of comets, and many other astronomical phenomena were noted and examined. This detailed astronomical knowledge resulted in Māori having a precise understanding of the seasons.

Example – celestial observations

Matariki signals the **Māori New Year** and occurs in the night sky during mid-winter.

It is a time of renewal and celebration that begins with the rising of the Matariki star cluster (the Pleiades or Seven Sisters).

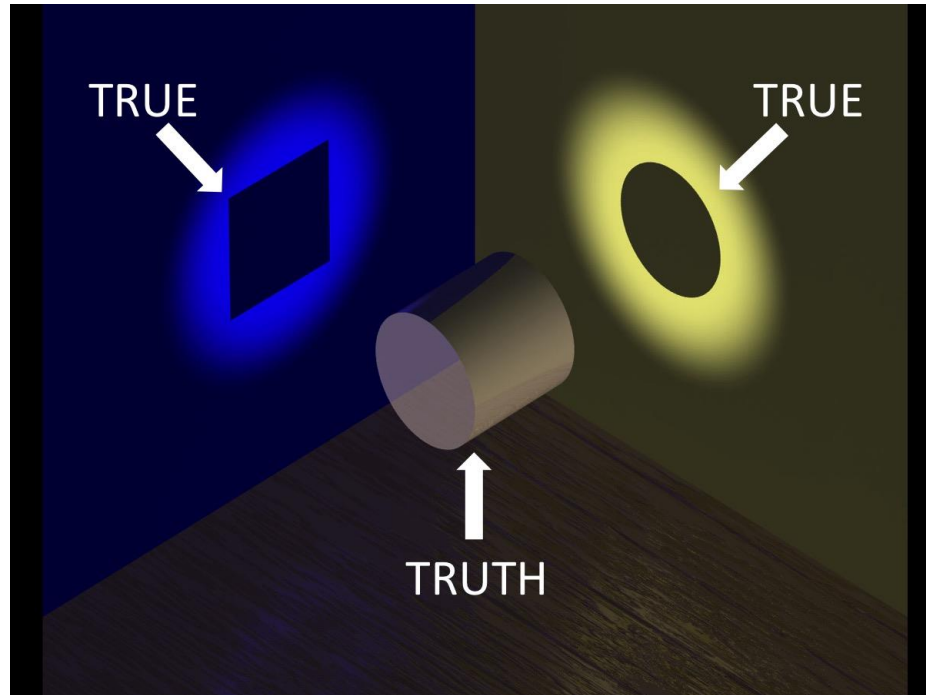


Te Huihui o Matariki



Matariki Star Cluster

Cultural perceptions



The first steps?

Before you start communication

Consider **nature, extent and size** of potential effects:

- ▶ What kind of effects will your proposed activity create – visual effects, traffic, noise, dust?
- ▶ How far will they extend – to adjoining properties, to the whole neighbourhood, to a stream catchment?
- ▶ How large are those effects in the context of the environment – minor, moderate, significant?



Who to contact?

Include:

- ▶ owners, occupiers and users of adjacent and nearby land
- ▶ downstream water users
- ▶ users of the same groundwater resource
- ▶ occupiers of land living down-wind of a proposed discharge to air
- ▶ People/groups with specific interest in site/area (e.g. guardians of an estuary)
- ▶ tāngata whenua (iwi, hapū, whānau)
- ▶ statutory, infrastructure and utility organisations (such as government departments, councils, and roading and rail authorities).



What do I do next?

- ▶ Discuss with council who may be able to help you list the parties to consult.
- ▶ Prepare consultation material such as:
 - ▶ a brief written description and plans of your idea/proposal
 - ▶ a tentative assessment of environmental effects
 - ▶ measures you would propose to reduce the extent or impact of those effects.
- ▶ Consult with identified persons and groups:
 - ▶ by letter (usually) & offer to follow-up contact to discuss in the following days
 - ▶ by telephone (where possible) to confirm that they've received the information you sent, and to arrange further communication -preferably face-to-face
 - ▶ on-site meeting, where you explain your proposal.

Consultation Summary

- ▶ listen to what others have to say and consider the responses
- ▶ allow sufficient time for consultation
- ▶ make a genuine effort to consult
- ▶ conduct the process in mutual good faith
- ▶ provide enough information to encourage intelligent and useful responses
- ▶ keep an open mind and being ready to change the proposal
- ▶ hold meetings, providing relevant and further information on request
- ▶ wait until those being consulted have had a say before making a decision
- ▶ re-open the consultation process if necessary

References

- ▶ http://en.wikipedia.org/wiki/Demographics_of_New_Zealand
- ▶ <https://www.mfe.govt.nz/rma/call-in-transpower/board-of-inquiry/submitter-evidence/downloads/catherine-tuck.pdf>
- ▶ <http://www.nzta.govt.nz/consultation/cultural-heritage-effects/docs/guide-to-assessing-cultural-heritage-effects-draft.pdf>
- ▶ https://chi.net.nz/Documents/CH4_ASSESSING_EFFECTS_WEB.pdf
- ▶ http://www.peel.co.uk/media/Peel%20Environmental/Bilsthorpe/Planning%20Application%20Nov%202013/ES/Volume%202/Appendix_7-1_Landscape_and_Visual_Impact_Assessment_Methodology.pdf (page 24)
- ▶ <http://ecan.govt.nz/get-involved/consent-projects/past-notifications/central-plains-water/Pages/Default.aspx>