

Poua Work Programme

Poua means to establish, erect and sustain. Poua is a verb derived from the kupu (word) Pou, and plays on the name of the Commission, He Pou a Rangi.

The Poua - Iwi/Māori Operational framework, therefore, is the manifestation of the Commission's purpose when it comes to Iwi/Māori.

RECEIVED

Waitangi Tribunal

29 Apr 26

Ministry of Justice
WELLINGTON

Overview and approach



Why?

What drives our approach to Iwi/Māori mahi?

What and who?

What are the organisational mechanisms at our disposal to embed Our imperatives?

How? and when?

How do we ensure this happens?

Operational qualifiers

| Statutory imperatives regarding Iwi/Māori | | | | |
|---|---|---|---|---|
| CCRA s5M(f) | | | CCRA s5N | |
| Crown-Māori relationship | | Te ao Māori | Specific effects on iwi and Māori | Engagement |
| Operational qualifiers | <ul style="list-style-type: none"> Partnership | <ul style="list-style-type: none"> Active protection Tikanga Kōrero tuku iho | <ul style="list-style-type: none"> Redress Kāinga Equity | <ul style="list-style-type: none"> The sliding scale operates from seeking Māori views, to intensive consultation and discussion, through to co-design, and Māori led and controlled processes Requires the engagement to occur before the function/power is performed not restrict its consultation with Māori to PSGEs |

It is important to highlight the following limitations of the operational qualifiers:

- No single output needs to meet all statutory requirements, and no single output can satisfy the Commission’s statutory obligations. Instead, the Commission needs to be satisfied that the suite of outputs collectively contributes to meeting the statutory obligations; and
- This is not designed to be used to assess the content or substance of each output itself. For instance, it is not sufficient as a criterion to assess the statutory deliverables against. It is a simple operational management tool to support the prioritisation of mahi.

Operational framework objectives and prioritisation

| Objectives | Prioritisation | | |
|---|---|---|---|
| | Effective | Efficient | Embedding |
| Effective service delivery. To maximise value and performance of operations. | Bottomline | Priority. This provides the circuit breaker to ensure we are not working in an adhoc way. | Futureproofing. This ensures a shared culture of working that is sustainable. |
| Efficient and sustainable resourcing, including operating within allocated resources. | Priority. This provides the circuit breaker to ensure we are not working in an adhoc way. | x | x |
| Systematic and principled approach to embedding across the organisation. Including, clarity around responsibilities and interdependences, and capability building. | Futureproofing. This ensures a shared culture of working that is sustainable. | x | X |

Notes:

- If a proposed new workstream doesn't contribute to the statutory imperatives (effective) – it should not be entertained. E.g. A foundational question should be, how does this contribute to our statutory imperatives? This will likely provide clarity around our role as a Commission versus the role of government entities with responsibilities around climate change.
- It is not expected that all outputs tick all boxes, or one output is the silver bullet. Instead, the suite of outputs should collectively contribute to the operationalisation of the statutory imperatives.

Poua - Embedding

There are three key pou or organisational areas and functions that support embedding our statutory imperatives:

| Pou | Areas | Description |
|--|---------------------------------------|--|
| Pou tuarongo – is the internal rare pou in a wharenuī | Organisational planning and reporting | Resource allocation and implementation monitoring of activities that will support the embedding of statutory deliverables |
| Pou kaiāwhā – this is the front external pou of a wharenuī and acts as a barrier to the elements | Organisational systems | Support mechanisms to efficiently and effectively embed statutory imperatives across the organisation. This ensures that there isn't an adhoc approach to our statutory deliverables |
| Pou tokomanawa – this is the centre pou that supports the ridge pole | Statutory deliverables | There must be evidence of the statutory imperatives in the development process and final statutory deliverables |

Poua - Operational framework

| Area | Outputs | Timeframes | Responsibility | Statutory imperatives regarding Iwi/Māori | | | |
|---|--|------------------------|--|---|-------------|-----------------------------------|------------|
| | | | | CCRA s5M(f) | | | CCRA s5N |
| | | | | Crown-Māori relationship | Te ao Māori | Specific effects on iwi and Māori | Engagement |
| Organisational planning and reporting (Deliver) | Statement of intent | 5years | Manager Strategy and performance with GM Māori consult | • | • | | |
| | Statement of performance expectation | Annual | | • | • | | |
| | Annual report | Annual | | • | • | | |
| Statutory deliverables (Deliver) | Emissions Reduction Plans | 5years | GM Sector analysis | • | • | • | • |
| | ETS unit limits and price control settings | Annual | GM Emission budgets, adaptation and markets | • | • | • | • |
| | 2050 Emissions Targets review | 5years | Chief Science advisor | • | • | • | • |
| | National Adaptation Plan review | 2years | GM Emission budgets, adaptation and markets | • | • | • | • |
| | Advice for Emission budgets | 5years | GM Emission budgets, adaptation and markets | • | • | • | • |
| | Monitoring and reporting: towards meeting emissions budgets, emissions reduction plans and the 2050 target | Annual & end of period | GM Emission budgets, adaptation and markets | • | • | • | • |
| | International Aviation & Shipping | One off | GM Sector Analysis | • | • | • | • |
| | 2026: National Climate Change Risk Assessment | 6yr cycle | | • | • | • | • |
| Organisational systems (Build) | Pou Herenga and secretariat | Bi-monthly | GM Māori with Corporate services manager consult | | • | • | |
| | Māori data sovereignty strategy, policy and framework | | | | • | • | |
| | Iwi/Māori Engagement strategy and implementational plan (Connect) | 3years | GM Māori | • | • | • | • |
| | Analytical approach | 3years | GM Sector analysis, with GM Māori consult | • | • | • | • |
| | Iwi/Māori cultural capability strategy and plan | 3years & annual | GM Māori with Corporate services manager consult | | • | • | |
| | Māori writing guide | 3years | GM Māori with Communications & Engagement Manage | | • | | |
| | Poua work programme | Annual | GM Māori team | • | • | • | • |
| | Ministerial services | Ongoing | General Manager, Strategy, Engagement and Corporate Services | • | | • | |

Resourcing of Work programme/structure

| Draft design principles | Success criteria |
|--|---|
| Alignment – the design enables the Commission to deliver on its statutory and strategic imperatives. | That the team has shared capability to deliver on the identified work programme |
| Sensible spans of control - leadership roles are structured with the right level of direct reports (not too many and not too few) to allow effective people leadership. | That the team has shared capacity to deliver on the identified work programme |
| Clarity – We define roles and responsibilities to ensure role clarity, avoid confusion and promote accountability. We define organisational responsibilities and interdependences. | Consider the organisational needs for thought leadership, service delivery, centralisation/decentralisation |
| <p>Flexibility - flexibility of roles to support and enable growth and to allow additional resourcing to the areas that need it most at different points in the Commission’s work cycle.</p> <p>Futureproofing – the design is sustainable, continuity and considerations around an internal pipeline to support a tuakana/teina development approach.</p> | Cognisant of futureproofing, continuity and considerations around an internal pipeline to support a tuakana/teina development dynamic |
| <p>Simplicity – the design should be as simple as possible to avoid complexity and increase efficiency so the Commission can deliver effectively against future strategic outcomes.</p> <p>Connected – we don’t design in isolation. We look across the commission and identify where consistency is needed, and avoid duplication of roles/function.</p> | Leverages off efficient use of shared services across the Commission |
| <p>Empowerment – job design empowers staff to take ownership of their work, right decisions are made in the right places, at the right level.</p> <p>Healthy work – We ensure jobs are designed and resourced in a way that maintains a safe and healthy working environment.</p> | Staffing levels/expenses which is sustainable and meets the requirements of the organisation, including operating within resource constraints |

Work programme analysis

| Area | Outputs | | | | | | | | |
|--|---|---|--------|-------------|---------|-----------------------|-----|--------------------|---|
| | | Kaiwhakaha ere Matua Māori Principal | Senior | Consultants | Analyst | Research assistant | PMO | Coordinato r/EA | |
| Organisational planning and reporting (Deliver)Key | Statement of intent | • | • | | | | | | • |
| | Statement of performance expectation | • | • | | | | | | • |
| | Annual report | • | • | | | | | | • |
| Statutory deliverables (Deliver) | Emissions Reduction Plans | • | • | • | • | • | • | • | • |
| | ETS unit limits and price control settings | • | • | • | • | • | • | • | • |
| | 2050 Emissions Targets review | • | • | • | • | • | • | • | • |
| | National Adaptation Plan review | • | • | • | • | • | • | • | • |
| | Advice for Emission budgets | • | • | • | • | • | • | • | • |
| | Monitoring and reporting: towards meeting emissions budgets, emissions reduction plans and the 2050 target | • | • | • | • | • | • | • | • |
| | International Aviation & Shipping | • | • | • | • | • | • | • | • |
| | 2026: National Climate Change Risk Assessment | • | • | • | • | • | • | • | • |
| Organisational systems (Build) | Pou Herenga and secretariat | • | • | | | | | • | • |
| | Māori data sovereignty strategy, policy and framework | • | • | | | | | | • |
| | Iwi/Māori Engagement strategy and implementational plan (Connect) | • | • | • | • | • | | | • |
| | Analytical approach | • | • | | | | | | • |
| | Literature review tool | • | • | | | | • | | • |
| | Engagement repository (Nicholson's based tool) | • | | • | | | | | • |
| | Interests matrix and register | • | • | | • | • | | | • |
| | Iwi/Māori cultural capability strategy and plan | • | • | | | | | | • |
| | Māori writing guide | • | 8 | • | | | | | • |
| | Poua work programme | • | • | | | | | | • |
| | Ministerial services and OIA | • | • | | • | • | | | • |

| | |
|--------------------------------|--|
| Org planning and capability | |
| Research and policy | |
| Reseach consultants | |
| Engagement | |

He karakia

Poua ki runga, Poua ki raro

Ruia, tuia, kokiritia

Kia mau ki a ū

Kia ora ai

He pikinga ki te rangi, kia tu i taiao

He pou e hora, He Pou a Rangi

Kia hora a papa

Hui e Taiki e-e!

Tiakina te kōrero, Tiakina te Tāngata

Iwi/Māori Engagement and Consultation Strategy

October 2023 – December 2025

*Tuia ki runga, tuia ki raro, tuia ki roto, tuia ki waho, tuia te here tangata, whakamaua kia tina,
Tina! Haumi e, hui e, taiki e!*

*Stitch, unite and combine the terrestrial energies within and without, bind the kinship strands of
humanity. Permanent, consistent are the fibers of light. Draw these matters to a single point and
give them substance. The wisdom is bound, it collects, it is held!*

SUMMARY & WHAT'S OUR WHY / WHAKAPAPA & MOEMOEA

The metaphors in this strategy are inspired by the journeys of the star navigators.

Kia whakatōmuri te haere whakamua.

I walk backwards into the future with my eyes fixed on the past.

1. Within te ao Māori, the starting point is whakapapa and relationships.
2. The whakapapa for this kaupapa can be thought of as drawing from the entity which prepared the pathway for the Climate Commission (**the Commission**), namely, the Interim Climate Change Commission (**Interim Commission**).

3. With respect to the focus within this kaupapa regarding iwi/Māori engagement and consultation, the Interim Commission conducted an initial scoping of approaches to support connecting with iwi/Māori in 2019. Once the Commission was established later that year, the Commission conducted hui with iwi/Māori under the initial Communications & Engagement Strategy leading to the first advice *Ināia tonui nei* published in 2021.
4. In 2022 the Commission committed to forming He Pou Herenga to advise the Commissioners on matters related to section 5M(f). With the establishment of He Pou Herenga in 2023, the Commission developed a draft iwi/Māori engagement and consultation strategy alongside the refresh of the Commission’s Communication and Engagement Strategy October 2023 – December 2025 (**Comms & Engagement Strategy**)
5. The Comms & Engagement Strategy was approved by the Board in October 2023. In support of this finalization process, guiding principles for the iwi/Māori engagement strategy were workshopped with He Pou Herenga members during the hui held in September 2023, to support the Commission in sharing the draft at the next hui of He Pou Herenga scheduled in November 2023, in order to submit to the Commission’s Board for consideration in time to support the consultation process for the 2024 statutory deliverables.
6. This strategy builds upon the Commission’s Comms & Engagement Strategy and will not duplicate the content of the Comms & Engagement Strategy. The two documents are intended to be read together. This draft iwi/Māori engagement and consultation strategy is an internal document to guide staff at an operational level.
7. The focus of this strategy is the intersection between section 5M(f) and section 5N in the Climate Change Response Act 2019 (**the Act**). The Act is the punga or anchor stone for the Commission. The legal provisions which require the mandatory consideration of te ao Māori are therefore the punga or anchor for this strategy.
8. Under section 5B of the Act, the Commission’s purposes are to provide independent, expert advice to the Government on mitigating climate change and adapting to the effects of climate change, as well as monitoring the Government’s progress. The actions of the Government are alongside the actions of iwi/Māori as tangata whenua who have held the mantel of kaitiakitanga since time immemorial. Kaitiakitanga is nuanced and encompasses centuries worth of place-based knowledge and expertise. There is powerful potential for collaborative thought-leadership.
9. Central to the notion of kaitiakitanga is tikanga, the tika/right way of action or best practice, which has evolved over time alongside changing contexts in Aotearoa New Zealand. It is such insights and methodologies which are founded upon relationship with te taiao that have the potential to inform the Commission’s advisory function through respectful kōrero with Māori.
10. As such, a key underlying reason for this strategy supporting Māori engagement and consultation is the principle of whakaute, or respect, in how the Commission shapes its advice. Legislative advice states the work must reflect Māori histories, realities, and futures with due respect to iwi, hapū and whānau who have long been kaitiaki of te taiao. The Commission is in the whakawhanaungatanga phase and is building on our reputation and

maturing as an organisation. Within te ao Māori, this means building trust is essential when engaging and consulting.

11. To best uplift this rationale for why the Commission is developing this strategy, it is critical to tether our motivating principles to the Commission’s cultural capability efforts. The Commission must build capability internally and externally to uplift and connect Māori and non-Māori in our journey together whilst acknowledging any unconscious biases and the different viewpoints everyone brings to the table. We do this to build our cultural capability, cultural growth kōrero and engagement.
12. The aspirations of this strategy are therefore to assist the Commission in meeting the obligations under the Act, and to provide longevity to the engagement and consultation aspects of our work program with iwi/Māori, by ensuring our engagement work is non-extractive, reciprocal, and relationship based.

CONTEXT / HE KĀPEHU WHETŪ

The context draws inspiration from the star compass which guides the way to achieving our aspirations.

Me mātau ki te whetū, i mua i te kōkiri o te haere.

Before you set forth on a journey, be sure you know the stars.

13. Within ao Māori, looking to contextual issues can also unearth essential guiding information, in the same manner that broadening ones view up towards the night sky can help guide navigation by following He Kāpehu Whetū, the star compass, through uncharted waters.
14. The overarching objective and guiding star of this strategy is the goal of articulating approaches to support the Commission’s engagement and consultation with iwi/Māori. Whilst the Act, mandating consideration of te ao Māori, sets the foundation there is also a broader constellation of stars guiding the path under He Kāpehu Whetū.
15. These contextual guiding constellations include core documents such as the Commission’s Strategic Framework, the Commission’s Statement of Intent, and the guiding principles shared by He Pou Herenga in its advisory function to the Commission’s Board.
16. Within these documents, the three constellation waypoints of He Kāpehu Whetū which aid the Commission’s navigation are “Connect”, “Deliver” and “Build”. These can be metaphorically thought of as the three star-navigation waypoints which enabled the original hononga or connections across the ocean to Aotearoa New Zealand, namely: **Takura (Connect), Tautoru (Deliver), and Taumata-kuku (Build).**

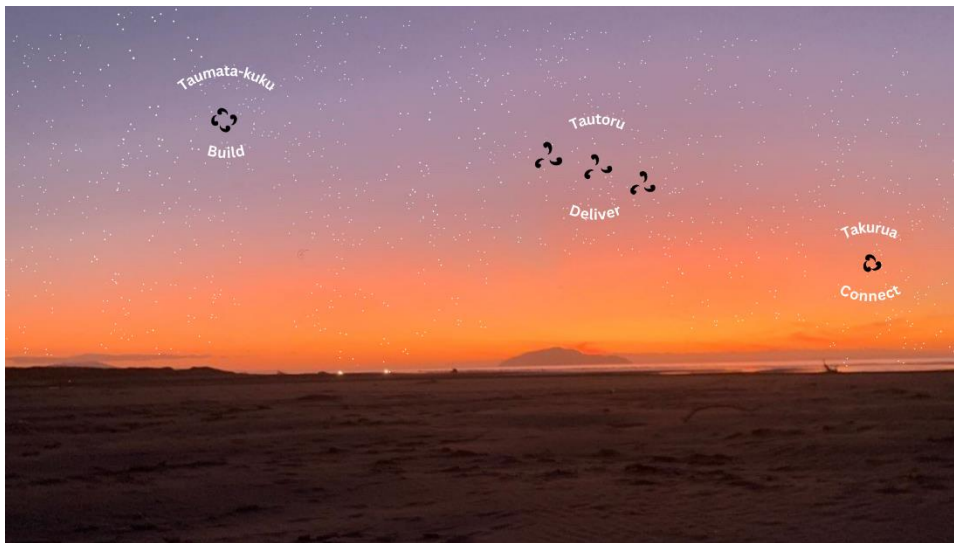


Image credit: Roisin Evison, Research Assistant

17. Takurua is the brightest star in the sky, Connect/Takura illuminates the scope of this strategy whilst also bringing light to understanding the broader mahi of the Commission when considering te ao Māori.
18. However, following an ao Māori approach, it is important to acknowledge that Connect/Takurua is relational and interconnected with Build and Deliver, just as Connect/Takurua is relational and interconnected with the adjacent constellation Deliver/Tautoru, leading on to the next adjacent star wayfinder, Build/Taumata-kuku. This quality of relational interconnectedness leads to two important contextual observations.
19. The first of these core contextual aspects relates to tikanga-Māori as grounded in oral traditions, and similarly, to mātauranga-Māori as encompassing oral-based methodologies. As such, Connect/Takurua is relational and interconnected with Deliver/Tautoru because an ao Māori approach recognizes that kōrero is both a **means of communication** and a **potential evidence base** shaping the Commission's advice under Deliver/Tautoru.
20. The second of these core contextual aspects within te ao Māori is the interconnectedness between Connect/Takurua and Build/Taumata-kuku insofar as our modalities of engagement and consultation need to be continuously built to reflect evolving ao Māori. In **building the Commission's cultural capability** and understandings of te ao Māori, it follows that working with oral traditions and within te ao Māori may require engagement and consultation methodologies which involve **proactive outreach** (in addition to approaches such as online open calls for written submissions).
21. The emerging understandings regarding **Māori data sovereignty** are another example wherein the broader context of te ao Māori requires close collaborations across the three guiding stars of Connect/Takurua, Deliver/Tautoru, and Build/Taumata-kuku. Tikanga is a living law and living lore, it is people and place specific. It is adaptable and continuously evolves, it is localized being iwi and hapu centric and as such, Māori expertise continuously evolves alongside developments within local, national, and international communities of practice. Under this example, the extent to which Connect/Takura involves digital modalities, means that efforts under Built/Taumata-kuku requires the Commission to

upskill and collaborate regarding new developments in Māori data sovereignty, in order to activate *Kaitiakitanga te Kōrero, Kaitiaki te Tangata* within the scope of Deliver/Tautoru in the Commission’s advice.

22. These contextual aspects demonstrate how He Kāpehu Whetū across Connect, Deliver, and Build necessitates developing and implementing this strategy in a manner **deeply informed by, and coming from, an ao Māori perspective**, in order to best support iwi/Māori engagement and consultation alongside the Commission’s Comms & Engagement Strategy.

TERMINOLOGY / TE URUNGI

Inspiration for the mindful use of terminology is drawn from the precision to the journey provided by the blade of the steering paddle.

Kātahi ka whakamātau te urungi ki te pupuri i te waka i runga i tētahi huarahi.

Steering through the rudder will keep the journey on the right path.

23. Within te ao Māori, language and terminology holds a heightened function within an oral tradition and within a historical context wherein language was not able to flourish. Kupu Māori operates on many levels beyond a plain reading and hold power beyond the kupu themselves.
24. This strategy deploys the framework developed by the Commission through Board approval and discussion with He Pou Herenga, as set out in Aratou Tikanga Tuhi (the Commission’s Writing Style Guide). This framework includes referring to Māori groups through a range of terminology, including “iwi/Māori” as aligned with the Act and the writing practice since the Interim Commission.
25. The definition of key terms for the purposes of this strategy are therefore determined in accordance with the practice of the Commission, namely, **engagement** is an on-going iterative process of connecting and kōrero regarding kaupapa under the Act, and **consultation** involves a formal notice to the public within a fixed time period regarding drafts of the Commission’s advice with a view to shaping the evidence base through public dialogue. This work includes multiple deliverables year on year until 2050 over that time engagement and consultation will occur with iwi/ Māori with each deliverable. This process is ongoing and iterative, and as such, requires that relationships are built in a sustainable manner on a reciprocal basis.
26. Regarding these key terms and definitions in this strategy, it is important to note that ao Māori approaches can involve concepts which may appear overlapping and interconnected in a manner which is not amendable to sharp demarcation.
27. For example, as increasingly recognised in the caselaw of Aotearoa New Zealand (see for example <https://www.courtsofnz.govt.nz/assets/cases/2022/2022-NZHC-843.pdf>). Therefore, at times this strategy may appear to blend the why/what/how approaches, however, the essential elements include matters such as the guiding principles and respecting te ao Māori approaches, as defined and understood within te ao Māori, including the diversity of indigenous knowledges which connect such approaches as relational or relative to time and space.

28. It is therefore important to acknowledge that the key terms within this strategy contain a range of potential interpretations. Following an ao Māori approach, there is often understood to be a range of nuances which are relevant to the interpretation of the key terms within this strategy and the Comms & Engagement Strategy. The Commission does not own nor advocate any singular nor any specific understanding of ao Māori, including mātauranga Māori, but instead will endeavour to faithfully reflect kōrero shared and heard through the Commission’s engagement and consultation.
29. For example, the term **engagement** can include a nuance which centres open kōrero involving the mutual exchange of whakaaro to kōrero, listen, and reflect the idea or kaupapa of the discussion. The term **consultation** can include a nuance centred on a kōrero wherein one or more of the participants come prepared with a take or a particular subject, such that the kōrero includes presenting ideas and gathering feedback and responses to that idea. It is worth noting that caselaw (such as <https://www.courtsofnz.govt.nz/assets/cases/2022/2022-NZHC-843.pdf>) is increasingly considering the scope of the Treaty principles such that **co-design** may require greater and earlier involvement than might be suggested by a plain reading of the term consultation, and as such, the term consultation can be perceived with this more restricted scope, with a potential corresponding impact on a whakawhanaungatanga process. Although the Commission is not a Treaty-partner mandated with co-design obligations to the same extent as the Crown, it is necessary to be mindful of the perceptions, understandings, and expectations within ao Māori (including how the Commission may be perceived externally with the Crown as an Independent Crown Entity). Similarly, the term **communication** can sometimes be understood as somewhat distant from a dialogue-approach given that it can be understood as conveying approved messages to our audience through different platforms and channels.
30. Such contextual information regarding key terms relevant to this strategy and the Comms & Engagement Strategy is useful to consider when approaching connecting with iwi/Māori.

BEST PRACTICES / HE KAIWHAKATERE

Look to the ocean navigators who hold the wisdom to plot the path safely to the destination.

Haere ki te whakarongo ki ngā kōrero a te moana.

Go listen to the oceans.

31. Within an ao Māori approach, strategic direction emerges through the conduit of knowledge-holders such as **kaumatua, tohunga, pūkenga, and kaiwhakaterere**.
32. In some non-Māori approaches to strategy, such expertise might be included within footnotes or within appendix, but within an ao Māori approach, these sources of expertise may be foregrounded within the strategic document to both **whakamana and whakapono** the scope of the strategy.
33. In policy settings, such as engagement and consultation, there is a wealth of resources regarding legislative mandates and te ao Māori approaches. As such, this strategy seeks to

amplify best practices and set out a framework to support the development of enduring relationships which enable meaningful engagement and consultation with iwi/Māori.

34. The foundational key sources which have informed this work include core kaupapa Māori texts. It is important to acknowledge that these sources support and contribute to multiple areas of the Commission’s mandate. However, the following table presents these important sources according to the structure of the Commission’s punga or anchor in the Act (namely, the Crown-Māori relationship, te ao Māori, and the specific effects on iwi and Māori) as a matter of legal due diligence.

| The Crown-Māori relationship | Te ao Māori | The specific effects on iwi and Māori |
|---|--|--|
| <p>Te Tiriti o Waitangi/The Treaty of Waitangi</p> <p>Treaty principles</p> <p>Smith, Linda Tuhiwai. Decolonizing Methodologies: Research and Indigenous Peoples. 3rd ed. London: Zed Books, 2021.</p> <p><u>Nicholson's Consulting: Supporting Section 5Mf Māori Data Sovereignty, Information Management and Analysis</u></p> <p><u>'To honour the treaty, we must first settle colonisation' (Moana Jackson 2015): the long road from colonial devastation to balance, peace and harmony</u></p> <p><u>He Whetū Mārama</u></p> <p><u>Māori Crown Relationships. Working with iwi in ways that enhance capability</u></p> <p><u>He Waka Taurua – the double-hulled canoe' framework</u></p> <p><u>Kia Manawaroa Kia Puawai: Enduring Māori Livelihoods</u></p> <p>Webinar: <u>Kia Manawaroa Kia Puawai: Enduring Māori Livelihoods</u></p> <p><u>Haumanu Hauora: Refining Public Health Institution Policy to Include Māori and Climate Change</u></p> <p>Webinar: <u>Māori frameworks for disaster recovery and climate change</u></p> <p><u>Dreaming Together for Constitutional Transformation</u></p> | <p>Mead, Hirini Moko. Tikanga Māori: living by Māori values. Wellington, N.Z: Huia, 2003.</p> <p>Wakefield, Benita, Tai Stirling, and Miriama Kahu. "Haumanu taiao ihumanea." In MĀTAURANGA TAKETAKE: TRADITIONAL KNOWLEDGE CONFERENCE, p. 173. 2006.</p> <p><u>Amplifying the influence of Māori knowledge in environmental management</u></p> <p><u>Ko au ko te taiao, ko te taiao ko au – I am the environment and the environment is me: A Māori theology of the environment</u></p> <p>Burgess, Hana, and Te Kahuratai Moko-Painting. "Ōnamata, ānamata: A whakapapa perspective of Māori futurisms." Whose futures? (2020).</p> <p><u>Te mana Raraunga, 2018</u></p> <p><u>Kaitiakitanga: A Māori anthropological perspective of the Māori socio-environmental ethic of resource management</u></p> <p><u>Enhancing Mātauranga Māori and global Indigenous knowledge</u></p> | <p><u>Understanding the potential exposure of coastal marae and urupā in Aotearoa New Zealand to sea level rise</u></p> <p><u>A threat to our identity: The impact of climate change on Māori</u></p> <p><u>He Huringa Āhuarangi, He Huringa Ao: a Changing Climate, a Changing World</u></p> <p><u>Report on Māori Relationships to Urban Green Space: Report Prepared for the Parliamentary Commissioner for the Environment</u></p> <p><u>Ko Au Te Whenua, Ko Te Whenua Ko Au: I Am the Land, and the Land Is Me': Healer/Patient Views on the Role of Rongoa Māori (Traditional Māori Healing) in Healing the Land</u></p> <p><u>Pūrākau o Te Ngahere': Indigenous Māori Interpretations, Expressions and Connection to Taonga Species and Biosecurity Issues</u></p> <p><u>Indigenous Knowledge Revitalisation: Indigenous Māori Gardening and Its Wider Implications for the People of Tūhoe</u></p> <p><u>Report on the incorporation of traditional values/tikanga into contemporary Māori business organisation and process</u></p> |

GUIDING PRINCIPLES / NGĀ HAU E WHĀ

The guiding principles can be thought of as the four winds that guide the journey of this strategy.

He iti hau marangai, e tū te pāhokahoka.

Strong winds enable the rainbow.

35. Within an ao Māori approach, the wisdom bestowed from knowledge holders is a taonga that oftentimes can be distilled into axioms or guiding principles which support strategic planning.
36. Such approaches underlie the importance of **whakataukī and whakatauāki**, hence the importance of sharing this strategy under organizing principles or metaphors and identifying waypoints or strategic whakataukī for each section of this strategy. Similar thinking underlies the sharing of core identifying information within any context, from personal introductions, to articulating the rationale of a kaupapa. It is for these reasons that pepeha are so important and **ngā mātāpono** or guiding principles are essential within strategic kaupapa.
37. He Pou Herenga noted and discussed factors that might inform this strategy, including kōrero regarding who might be engaged with, how people and roopu might be engaged with, the importance of ongoing engagement, and assessing the wider context that the Commission is working within. Guiding principles discussed included:
 - encompassing communities within the full range of potential impacts from climate change;
 - maximising efficiencies which recognise the circumstances of communities and roopu, such as limited resources, limited time, and on-going cycles of engagement across a range of kaupapa.
 - maximising accessibility through understanding the existing meeting points and the preferred modalities for engagement currently taking place.
 - developing and tailoring content specific to the communities and context.
38. In developing an analytical approach, the Commission received advice from Dr Acushla Sciascia at Māpuna Consultants who set out her guiding principles under three pou as the basis and lens which underscored her understanding of the philosophies, values, and practices of te ao Māori:
 - **Pou 1:** Te Tiriti o Waitangi – recognition of the importance of Te Tiriti o Waitangi/Treaty of Waitangi and the Treaty principles, including partnership, protection of Māori interests, cultural values, active participation in a mutual, mana-enhancing relationship and mana-enhancing processes.
 - **Pou 2:** Mātāpono – provides a basis of knowledge, worldview and understanding that includes te ao Māori, taiao ora, mātauranga ake, and ki tua. It also focuses on to connection between people and the environment, intergenerational voice, future generations, and whānau and community well-being.
 - **Pou 3:** Tikanga – representing protocol for consideration when interpreting, understanding, and utilizing knowledge and advice.
39. These guiding principles are the prevailing winds driving the direction of this strategy and have been integrated into the content under the next sections of this strategy set out

below. These next sections follow the same structure as the Comms & Engagement Strategy and are intentionally in synch to best facilitate coordination and collaboration across teams within the Commission.

WHAT ARE OUR ENGAGEMENT & CONSULTATION OBJECTIVES WITH IWI/MĀORI? / HE POU HERENGA POUA

As the journey across the ocean ends, it is necessary to establish tethering posts/objectives for this strategy.

Whāia e koe te iti kahurangi ki te tūohu koe, me he maunga teitei.

Aspire to excellence as seen in the lofty mountain peaks.

40. Objective 1: Ahuatanga

Text from Board-Approved Comms & Engagement Strategy: “Maintain an enabling environment where we are supported to do our work.”

- Ahuatanga creates space for the form and character of being Māori throughout the engagement and consultation processes, as necessitated under section 5M(f).
- This encompasses concepts such as tuturu, which allows for genuine kōrero and mutual sharing of knowledge, and mana ake, which grounds the Commission’s approach with respect for te ao Māori and the Treaty principles.
- This is an important part of the foundations to build whakawhanaugatanga and trusted enduring relationships with iwi/Māori which in turn enables te ao Māori-social license and help manage reputational risk (as per the Objective 1 as set out under the Commission’s Comms & Engagement Strategy).
- This objective holds implications for implementation such as enabling sufficient time and resources to support cultural capability and due diligence, including ensuring sufficient time for advance planning and extending timeframes as necessary and appropriate to the context.

41. Objective 2: Kaitiakitanga te kōrero, kaitiaki te tangata

Text from Board-Approved Comms & Engagement Strategy: “Gather actionable information and insights to ensure our work is practical, accurate and ambitious.”

- Evidence flows from information, information flows from kōrero, kōrero flows from relationships, relationships flow from trust, trust flows from safety, safety flows from kaitiakitanga.
- By activating kaitiakitanga of kōrero, the Commission upholds the legislative mandate of serving the people of Aotearoa New Zealand i.e. kaitiaki of tangata.
- The role of kaitiaki is one of the central operating principles within te ao Māori and the special importance of mana whenua relationships with te taiao. The Commission’s kaitiakitanga of kōrero therefore is a pathway into potential collaborations regarding Māori expertise in kaitiaki of tangata through te taiao, to ensure that the Commission’s advice is practical, accurate, and ambitious (as per the Objective 2 as set out under the Commission’s Comms & Engagement Strategy).
- This objective holds implications for implementation related to tino rangatiratanga, mana motuhake, free prior and informed consent, Māori data sovereignty, and Māori-led determinations of appropriate sharing of mātauranga Māori.

42. Objective 3: Mahingatahi

Text from Board-Approved Comms & Engagement Strategy: “Connect with New Zealanders and contribute to the public conversation on climate change.”

- When considering perspectives of Iwi/Māori New Zealanders, it is important for the Commission to work with iwi/Māori to understand the tikanga of different hapori Māori and the range of kaitiakitanga approaches which thereby closely align with the legislative mandate of the Commission, given the central role in te ao Māori of kaitiakitanga of te taiao across socio-economic organising principles.
- Māori knowledges and mātauranga methodologies have continuously developed since the inception of Aotearoa New Zealand and uplifting Māori-led kōrero enables a worldview which would enrich the public conversation on climate change.
- This approach is also essential to ensuring equity across the Commission’s approach to the legislative mandate and activating the Treaty principles such that people can contribute to the work of the Commission in a manner that reflects their experience, expertise and vision for Aotearoa, New Zealand (as per the Objective 3 as set out under the Commission’s Comms & Engagement Strategy).
- This objective holds implications for implementation, such as acknowledging, embracing, and uplifting diversity expressed within iwi and Māori communities, and thereby building protections against reductive or extractive modalities which would otherwise essentialize complexity of views.

BARRIERS AND ENABLERS / ĀRAI, ĀHEI

Moving into the details, it is necessary to anticipate what is ahead.

Tē tōia, tē haumati.

Nothing can be achieved without a plan, workforce and way of doing things

43. The Commission’s Comms & Engagement Strategy sets out factors that could stop us from achieving our objectives and corresponding opportunities for strategic approaches. These have been considered according to the same framework below, considering an ao Māori approach.

| | Barriers – what could stop us? | Enablers – what could help us? |
|----------|---|--|
| 1 | Changing government priorities – results in less priority given to te ao Māori and Māoridom. | Know the history of the relationship – between Iwi and the Crown including any relevant documents such as settlement legislation. |

| | | |
|---|---|---|
| 2 | <p>Lack of foresight including regarding tikanga – we cannot always see in advance what may change in our operating environment. Tikanga reflects the rich heritage of te ao Māori, but under Māori leadership, evolves to our changing world for future generations. Tikanga is no longer bound geographically. Māori take tikanga wherever they go and adapt it as is necessary.</p> | <p>Advice is adaptive and resilient – we reflect what Māori are saying.</p> |
| 3 | <p>Questions about our credibility / evidence including misinterpretation of te reo meaning and ao Māori contexts (including via misinformation) – people who may not know or understand te reo may misinterpret this approach.</p> | <p>Kaitiaki nga kōrero – we protect the kōrero by operating in te ahuatanga o te ao Māori.</p> |
| 4 | <p>Manaakitanga may be ignored by others – Manaakitanga is always important regardless of the operating context. Some may act against this principle during the consultation process.</p> | <p>Advice is mitigating – we will act as kaitiaki and will be guided by Kaupapa Māori principles and values. We follow Māori leadership regarding any sharing of mātauranga Māori or other expressions of living grounded truth.</p> |
| 5 | <p>Being stretched for resources – our team is small and may not be able to reach all Māoridom.</p> | <p>Engagement will embrace efficiencies such as aligning with forums where Māori meet – marae, kokiri centres, and wānanga are some places Māori are likely to meet.</p> |
| 6 | <p>Mana of He Pou a Rangi Climate Change Commission may be confused with that of the Crown – Māori may confuse us as an organisation that represents the views of the government of the day. The mana of He Pou a Rangi Climate Change Commission is evidenced by its influence through its advice to government.</p> | <p>By Māori for Māori – at every opportunity, remind people who we are and how we operate, and why it is important. Develop a foundational narrative that demonstrates this for all comms and update web copy and imagery.</p> |
| 7 | <p>Being disorganised and disconnected, and iwi/Māori stop engaging – the messages may not resonate with Māori.</p> | <p>We build whanaungatanga – embed this as a behavior through understanding and collaborating with te ao Māori modalities.</p> |
| 8 | <p>Attacks on our people rather than the issue as a result of lack of kaupapa driven kōrero – if the context is not values driven from an understanding of an ao Māori perspective, it may turn personal.</p> | <p>Whanaungatanga – we all carry the reputation of our whānau, hapū, and iwi. This is a cultural norm in Māoridom. This collective understanding will provide protection for the kaea or Commission kaiarahi and contributors.</p> |

| | | |
|---|--|---|
| 9 | <p>The complex media landscape, including that kōrero may be seen by Māori as a political stick – historic experiences may inform expectations of some Māori.</p> | <p>We advise our engagement and consultation plan early – proactively connect with Māori and look for opportunities to utilise other events in the Māori calendar such as Matatini to help reinforce our whanaungatanga and share messages and shared values from a te ao Māori perspective.</p> |
|---|--|---|

PEOPLE / HE TĀNGATA, HE TĀNGATA, HE TĀNGATA.

The building of connections with people is an on-going journey.

Nāu te rourou, nāku te rourou, ka ora ai te iwi.

People thrive through collaboration.

44. Self-definition is the innate right of all persons. Through considering tino rangatiratanga and mana motuhake, the definition of terms or groupings of any roopu Māori is beyond the mandate of the Commission. In settings wherein **self-definition is shared with the Commission or on the public record** by roopu Māori, such identifications can be adhered to within the scope of the Commission’s work.
45. This involves a close understanding of common characteristics and unique characteristics of roopu Māori. For example, the Commission can access public information to upskill cultural capability regarding historic contexts such as those related to Iwi Authorities, Post-Settlement Governance Entities, and hapū and iwi who have not completed negotiations with the Crown regarding historical grievances. In some settings, roopu Māori may have self-identified in a manner which aligns with the predominant sector-based methodology under the Commission’s work relating to emissions reductions, whereby the Māori economy or economic sectors may be organized under Māori industry-related roopu.
46. However, it is important to acknowledge the legal and cultural context in Aotearoa New Zealand under Te Tiriti o Waitangi/Treaty of Waitangi whereby iwi/Māori are **rights-holders not stakeholders** under the Crown-Māori relationship. By adopting an approach mindful of self-definition, the Commission actualizes Object 1 in this strategy cited above regarding ahuatanga and builds upon the guiding principles related to understanding tikanga and community-specific approaches.
47. Similarly, it is beyond the mandate of the Commission to implement anything other than its legislative mandate of independence with respect to the diversity across roopu Māori and the corresponding potential for diversity, and even strong contradictions or opposing views, between roopu or within roopu. In settings wherein the Commission is presented with opposing views or contradictory evidence-base within an ao Māori context, the **Commission can highlight this within its advice to the government regarding the Crown’s responsibilities under Crown-Māori relationship** under Te Tiriti o Waitangi/The Treaty of Waitangi and the Treaty principles. Such an approach actualises Objective 2 in this strategy cited above regarding kaitiakitanga te kōrero and builds upon the guiding principles related

to Te Tiriti and encompassing communities within the full range of potential worldviews and experiences.

48. However, the Commission must balance a range of considerations to chart the most mana enhancing pathway in building whanaungatanga within the diversity of roopu Māori. Within the bounds of reasonableness, the Commission must interpret its mandatory considerations under the punga, anchor stone, of **the Act in a reasonable manner consistent with limited resourcing and tight timeframes**. Several factors feed into this analysis, including the number of statutory deliverables mandated by the legislation within a given year, and the extent of resourcing through Treasury in the budget bid process. With such variables in mind, the Commission must also be mindful to share the scope and relevant constraints regarding engagement and consultation, to not damage whakawhanaungatanga through misaligned expectations. Given the role of whakapapa and whanangatanga through whānau, hapū, iwi and personal connections in te ao Māori, the Commission is also mindful of the particularities regarding engagement and consultation ā-rohe.
49. A potential pathway through these variables approaches engagement and consultation with a **long-view aiming to be iterative over time, building new hononga connections year on year, utilizing a range of mixed-method outreach** and communication mechanisms for example: hui kānohi kitea over kapu tī, zui, joining regional or national annual conferences. Such an approach actualizes Objective 3 in this strategy cited above regarding mahingatahi wherein the Commission approaches engagement and consultation in an equitable and collaborative manner. This builds upon the guiding principles related to enabling mātāpono within the process by which the Commission crafts its advice, whilst maximizing efficiencies which recognize the circumstances of communities and roopu, such as limited resources, limited time, and on-going cycles of engagement across a range of kaupapa.

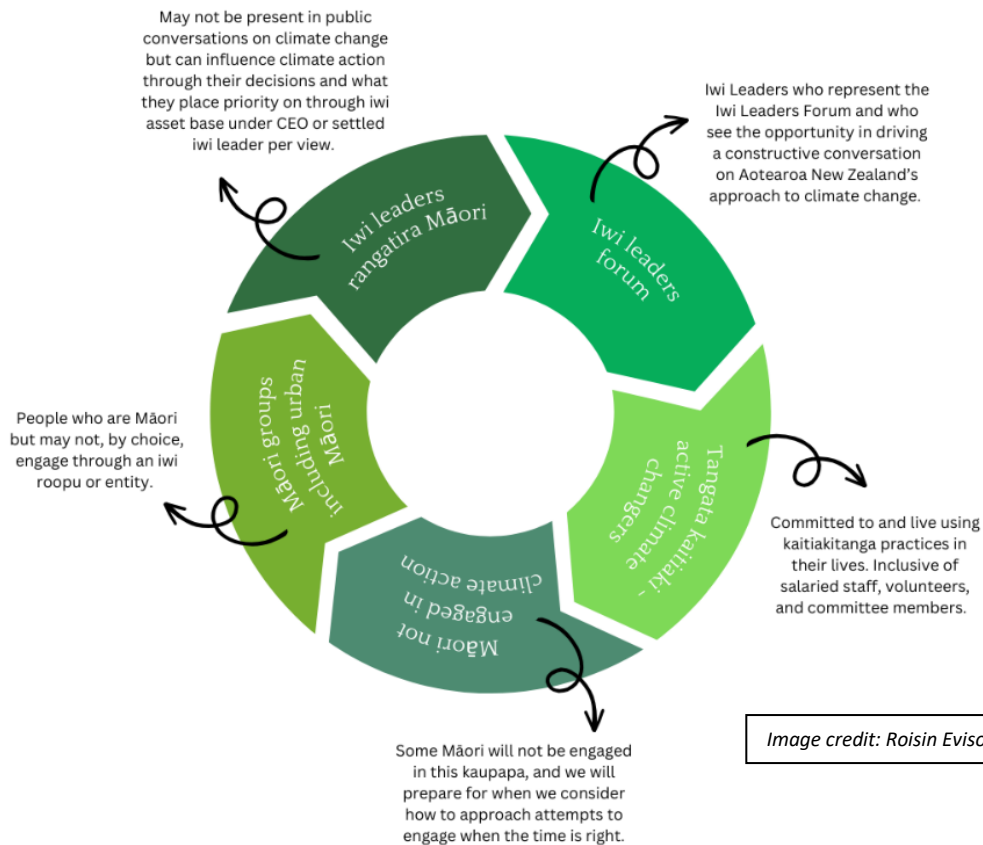


Image credit: Roisin Evison, Research Assistant

WHAT'S OUR STRATEGIC FRAMEWORK?

The conclusion of this journey is the strategic framework which charts our way forward.

Whatungarongaro te tangata, toitū te whenua.

As people disappear from sight, the land remains.

50. The strategic framework is designed to work alongside the framework set out in the Commission's Comms & Engagement Strategy and implement that Commission's strategic intentions comprised of the three star-navigation waypoints which enabled the original hononga or connections across oceans to Aotearoa New Zealand, namely: Takura/Connect, Tautoru/Deliver, and Taumata-kuku/Build.
51. The Commission's Comms & Engagement Strategy has three key behavioural themes that provide the focus for the Commission's engagement and consultation:

- **We put engagement at the core of what we do.**
- **We meet people where they are.**

- **We share our insights.**

52. Through the strength of the punga, anchor stone, of the mandatory consideration of te ao Māori in the Act, these three key behaviour themes are supplemented with three tikanga-informed approaches:

- **Kaitiakitanga/Safety. We draw on our cultural capability to assess ahuatanga across our mahi.**
- **Rongo/Equity. We are mindful of historical and cultural contexts to advance the meaningful contribution of our mahi.**
- **Poutumaro/Excellence. We collaborate and celebrate Māori excellence and the leadership of indigenous worldviews in building enduring climate solutions.**

Pillar 1:

Kaitiakitanga/Safety

- We place hauora wellbeing at the centre of all we do.
- We embrace “do no harm” principles.
- We aim to build deep, reciprocal relationships that generate ongoing kōrero in a mutually culturally safe manner. This may include engaging in kanohi ki te kanohi kōrero where appropriate.
- We ensure Māori engagement staff are safe in engagement settings and hui with minimum two staff members, so our people are not alone and unsupported.
- We are particularly cautious when staff have their personal relationships on the line and defer to their insights.
- We encourage project team staff to be proactive in furthering in their own cultural capability, such that they hold the necessary understandings of te ao Māori, and what engagement can and cannot do, and are supported in any additional expertise project teams may require.
- We acknowledge that support staff teams require the allocation of sufficient resources/funding.
- We acknowledge that support staff teams require sufficient time. This includes giving the iwi or hapū the authority over which times work best for them and allowing staff teams the time in which iwi or hapū are willing to give the Commission.
- We understand the need to connect and engage internally, and that our staff have differing needs and preferences for receiving information.
- We seek to scope limitations in advance so we can maintain ensure transparency and manage expectations as may be necessary. We are mindful of the damage that comes with over promising or leaving people hanging.
- We respect Māori data sovereignty. This means the Commission upholds rangatiratanga, whakapapa, whanaungatanga, manaakitanga, kotahitanga, and kaitiakitanga to ensure Māori

| | |
|---|---|
| | <p>rights and interests in relation to the collection, ownership, and application of Māori data.</p> <ul style="list-style-type: none"> • We will be prepared with customised messages to each audience we engage with. This means doing prior research into what kōrero the iwi or hapū may already be engaged in, and research into previous kōrero the iwi or hapū have engaged in, to tailor content specific to the communities and context. • All whakaaro is important, essential to hear from all levels and sizes of iwi and hapu. • Our engagements are not solely driven by internal timeframes but are instead driven by a desire to ensure our advice genuinely accounts for, and where appropriate, amplifies the whakaaro of those we engage with. As a Commission, this is one of the ways we ensure our advice is fit for purpose and gives Aotearoa New Zealand the best opportunity to mitigate climate change impacts and meet its 2050 targets. |
| <p>Pillar 2: Rongo/Equity</p> | <ul style="list-style-type: none"> • We meet people where they are in an equitable manner where our outreach is even handed and accessible. • We moderate our outreach to reflect any blocks to accessibility, acknowledging in particular the burden that consistent engagement requests from central government can place on Māori, competing priorities for iwi, hapū and individuals; and that for many, engagement with the Commission is done on a voluntary basis. • We think of communities broadly and as comprehensively as possible. • We seek width and breadth of representation. • We invest strategically in high impact touchpoints and channels based on how our rights holders tell us they want us to engage with them. Where appropriate, we connect with “peak bodies” of communities. • We will carry out due diligence of iwi and hapū history and the burden they carry. • We do not expect people to come to us or to know who we are. • We nurture relationships with rights holders and audiences – not just sharing project-based information when it suits us. We take a nationwide view and seek a variety of voices, going to where it is easy for people to engage with us – both in the ‘real world’ and in online spaces such as social media. This recognises that our work is for the whole of Aotearoa New Zealand, and we can be different to other areas of government. • We respect the time we are asking from people and be clear on why we are there, and what we have to offer. Ensuring we are mindful of ongoing cycles of engagement our rights holders may already be involved in. Recognising it is a big job, we involve the |

| | |
|---|---|
| | <p>whole Commission, and ensure staff have a framework for effective engagement.</p> <ul style="list-style-type: none"> • We are deliberate about when the right time is to share our thinking, accounting for where we are in the development of our evidence-base and decision-making. Commissioners and staff have a consistent understanding of this. • Before we gather insights, we also need to share what our work is and why we are doing it. For example, communicating with rights holders about why we are embarking on a public consultation well before consultation opens. • We respect rights holders time by sharing their information and insights across our organisation, feeding this back to teams so we can act or incorporate those views into our work. This means developing processes for feeding back – and making it part of our everyday practice. • We think about our rights holders and audiences before we communicate and engage with them. This again means doing prior research into what kōrero the iwi or hapū may already be engaged in, and research into previous kōrero the iwi or hapū have engaged in, to tailor content specific to the communities and context. |
| <p>Pillar 3: Poutumaro/Excellence</p> | <ul style="list-style-type: none"> • We will seek to achieve the highest possible goals and outcomes to provide excellence in our approach toward Māoridom. • We recognise Māori excellence as rangatiratanga leadership, weavers of people, fishing net, bringing people together at the right time with the right people. • We recognise mana ake to weave in through the different kaupapa where necessary when convening with communities. • We acknowledge the value-add and excellence te ao Māori brings to the Commission’s kaupapa, noting the principles and values used are derived and owned by Māoridom. • We work hard to include rights holders in our approach to our work, recognising it is hard to support an idea, or give constructive feedback, or see the embedded excellence within whakaaro, without the proper approach to understanding it. • We support the Commission’s whare wānanga as an on-going capability building process of excellence through life of Commission. • We acknowledge the Commission as a leadership academy for future policy makers given the increasing role of climate change across policy areas. • We think about our rights holders and audiences before we communicate and engage with them. This means understanding not every iwi or hapū is settled and understanding their point of view, level of knowledge and the impact our work could have on them, using this to tailor our messages. It means using analytics |

and feedback to generate insights about who our rights holders and audiences are, and their needs.

- We are mindful in building accessible messaging. We will continue to explain our work, our role and our position in a way that is understandable, measured, and respectful. This will allow people space and time to digest the information and recognise the neutral ground to which we are committed.
- We use our channels and tools to share insights into our work. We are a group of diverse experts and demonstrating this will demonstrate in-house excellence and our credibility.

Appendix 1: Commission’s Māori data sovereignty process for information management during engagement/consultation



The Team



Ernestynne Walsh
Māori Data Services
Lead



Ben Ritchie
RPO/Service Lead



Sally Hett
Analytics Lead



Stacey Dobbie
Senior Data
Scientist



Todd Nicholson
Data Science
Service Lead



Manekore Hickus-Graham
Kaitiakiwai
Rāwanga Māori

Agenda

- **Context**
What we did and why
- **Māori Data Sovereignty**
The principles and the importance of them
- **Info Management System**
Consent, Consultation Feedback & Analysis
- **What next?**
Bigger picture opportunities

Context

Support the Commission's ERP2 consultation process

- Māori Data Sovereignty principles
- Creating a meaningful and trustworthy system that is mutually beneficial
- Co-design with the Commission a Data Management System

To ensure...

- Māori and iwi are comfortable and motivated to contribute to the kōrero
- Māori voices, data and mātauranga Māori are appropriately included in the official advice on climate action
- Statutory considerations are included (section 5Mf and 5N)
- The privacy of individuals and collectives

**Māori Data
Sovereignty**

Māori Data Sovereignty (MDS)

“Māori Data Sovereignty refers to the inherent rights and interests that Māori have in relation to the collection, ownership, and application of Māori data.” ([Te Mana Raraunga, 2018](#))

Data Sovereignty Principles



Rangatiratanga



Whakapapa



Whanaungatanga



Manaakitanga




Kotahitanga



Kaitiakitanga

Giving effect to MDS



Māori data sovereignty

Demonstrating implementation of Māori data sovereignty principles for the Climate Change Commission during the Emissions Reduction Plan Consultation

The importance of Māori data sovereignty

Nicholson Consulting has been asked to support the Emissions Reduction Plan consultation because they have a team of Māori data scientists who are experts in culturally safe use of data. Nicholson Consulting and the Commission are co-designing a full suite of tools to support the Commission to support the collection of data during the Emissions Reduction Plan consultation process. The tools include a consent form, a data template to capture kōrero during the consultation, a citation format, and, analysis packets which collate all the kōrero against various themes. This document summarises what was done to give effect to Māori data sovereignty within these tools using the six [Māori data sovereignty principles](#) from Te Mana Raraunga.¹ However, because this is a consultation there is a strong emphasis on manaakitanga through consent, whanaungatanga through accountability and whakapapa.

Info Management System

Info Management System



Consent

Development of the consent form



Consultation Feedback

Information collection tool



Analysis

Citation and analysis template



Consent

Consent form



Māori data sovereignty elements

- Collective considerations
- Free informed prior consent
- Communicating the benefit of the mahi

Consent form



Consent Form for Emissions Reduction Plan Consultation

I/We understand

- The information you provide will be used by the Climate Change Commission to inform their advice to Government on the second emissions reduction plan.
- The information you provide will be categorised to identify themes such as forestry or wāhi tapu.
- The information you provide may also be shared based on its provenance (whakapapa) and/or cultural protocols or tikanga - if these are mentioned during the interview.
- The information you provide will form a storehouse of data to be built over time. These may be reused to update advice.
- You are able to access and/or correct your information by emailing the Climate Change Commission's Rautaki Māori group at Rautaki.Maori@climatecommission.govt.nz
- The information you provide will be stored in Aotearoa - in the Climate Change Commission's local IT systems. The anonymised data will also be stored on the Climate Change Commission's servers (as based in Australia).
- The information you provide will be categorised as iwi, hapū or individual responses, depending on who you speak on behalf of.
- On request, your name or the name of your group can be anonymised.
- The report will be published online and others may reference the report.
- You are free to choose whether to take part or not, and you can stop or leave at any time without having to give a reason or being disadvantaged in any way.

| | |
|--------|--|
| Yes/No | I have read and understood the information sheet and consent form about this interview. |
| Yes/No | I have had the opportunity to discuss this interview with the interviewer and I am satisfied with the answers I have been given. |
| Yes/No | I agree to my feedback being included in any published reports or documents, as |

Guide on consent



Guidance on Consent

Type of consent

Informed consent should be explained to people and sought

Explanation: It is important to keep a record of consent so that there is a record showing that permission was obtained to use someone's kōrero. This could be in the form of a check box, signing a consent form, verbal consent during a zoom hui.

Timing of giving consent

Consent should be obtained prior to the kōrero

Explanation: The Māori data sovereignty principle of manaakitanga speaks to free, prior, informed consent. At the same time there are often sayings such as mahi before the mahi. If the people are known consent could be sought before the hui otherwise consent should be obtained straight after whakawhānaukatanga and before delving into the pōtake.

Obtaining consent later

If consent is not obtained prior to the kōrero it should be captured by the end of the hui

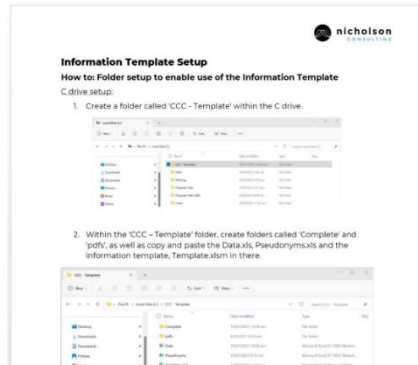
Explanation: If the kōrero has gone down a different pathway before consent can be obtained let the kōrero finish and then quickly have someone return the conversation back to consent. This could be done a couple of different ways through a mahi or a pao to the speaker so that there is an appropriate transition.

Consent in a group versus individual setting

Individual and collective consent may be required for kōrero that speaks to a collective

Explanation: Some issues may also require consent from iwi and/or Hapū especially where whakaro

Consultation Feedback Tool Guide



Analysis

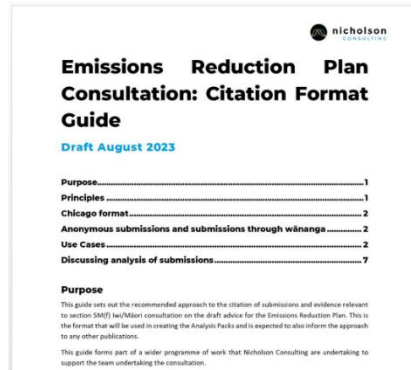
Citation and analysis template

Citation guide



- Chicago Manual of Style
- Internal accountability
- Appropriate level of confidentiality
- Demonstration of balanced and fair analysis
- Use cases

Citation format guide



Analysis Template



- Provides the information needed for Chapter Leads to edit their respective chapters informed by content from the Rautaki Māori consultation.
- Provides the Whāia ngā Tapuwae Chapter Lead in the Rautaki Māori team with analysis of the content

Analysis Template



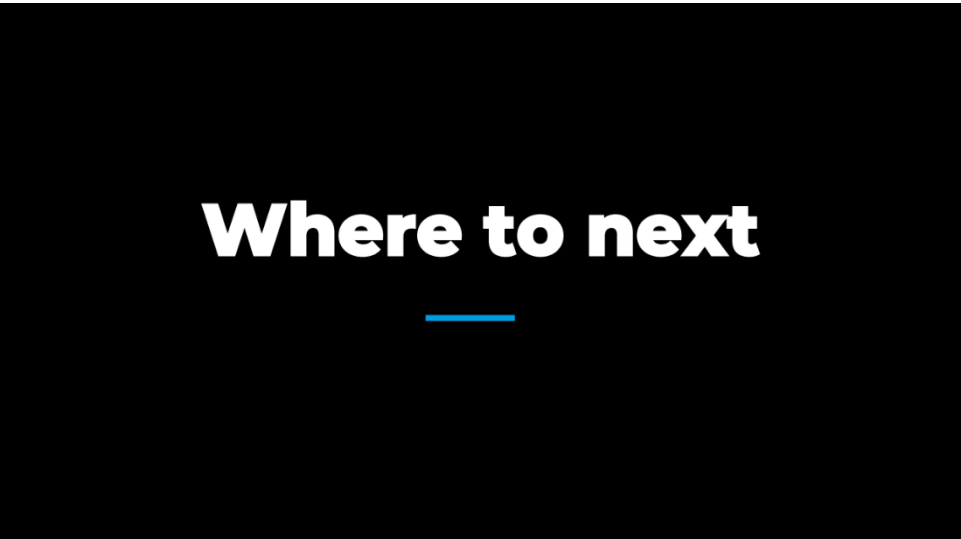
The spreadsheet also:

- informs work undertaken to streamline the information infrastructure for future consultations
- Retains content for transparency and usability by CCC staff
- Captures relevant citation information for each source to ensure traceability

Analysis Template



| Climate Change Commission - Rauaki Māori Consultation on the ERP2 draft advice - August 2023 | | C4 Emissions Pricing | |
|--|--|----------------------|--|
| 1 | Prepared by Nikulou Consulting | | |
| 2 | | | |
| 3 | | | |
| 4 | Purpose | | |
| 5 | This spreadsheet contains all the submission and consultation content as relates to the Rauaki Māori team on the draft ERP2 advice. | | |
| 6 | The purpose of this spreadsheet is twofold: | | |
| 7 | 1) To provide the information needed for Chapter Leads to edit their respective chapters if needed informed by content from the Rauaki Māori consultation. They sought to both learn | | |
| 8 | the quantity of submissions by chapter (sheet 1 - Summary) and the content of the submissions as relates their chapter (sheet 4-15). | | |
| 9 | 2) To provide the Whāia ngā Tapuwae Chapter Lead in the Rauaki Māori team with analysis of the content as relates to Whāia ngā Tapuwae (sheet 15). | | |
| 10 | This spreadsheet will also inform work undertaken to streamline the information infrastructure in the ERP2 website . | | |
| 11 | | | |
| 12 | How to navigate the spreadsheet | | |
| 13 | Below outlines the purpose of each sheet and the columns within the sheets. | | |
| 14 | Content of this spreadsheet comes from the following two sources: | | |
| 15 | 1) Content from the submissions received through Chapter Leads to edit their respective chapters if needed informed by content from the Rauaki Māori consultation. They sought to both learn | | |
| 16 | the quantity of submissions by chapter (sheet 1 - Summary) and the content of the submissions as relates their chapter (sheet 4-15). | | |
| 17 | 2) Content from submissions received through Citizens Square that are analysed as relevant content for these submissions, the relevant content has been attributed to | | |
| 18 | the relevant submission. This content was received by internal spreadsheet, hence the citation. | | |
| 19 | | | |
| 20 | This document currently has 15 sheets: | | |
| 21 | | | |
| 22 | Summary | | |
| 23 | This sheet contains the document history and the number of Rauaki Māori submissions | | |
| 24 | > Consultation content by chapter | | |
| 25 | This sheet contains a row for each of the 56 submissions / hu with the relevant chapter | | |
| 26 | > C4 Emissions Pricing | | |
| 27 | This sheet contains all consultation content relevant to Chapter 4 | | |
| 28 | > CS Whāia ngā Tapuwae | | |
| 29 | This sheet contains all consultation content relevant to Chapter 5 and an analysis of our | | |
| 30 | analysis. | | |
| 31 | > BEADME Summary | | |
| 32 | Consultation content by chapter | | |
| 33 | C4 Emissions Pricing | | |
| 34 | CS Whāia ngā Tapuwae | | |
| 35 | CS Wellbeing through transition | | |
| 36 | CS Agriculture | | |



Bigger picture opportunities

- MDS as a set of principles to inform CCC data management policies
- We have created an end-to-end process that can be reused, and the approach can be replicated for other mahi
- This could be incorporated at an enterprise-level for CCC



[Closing Mihi Placeholder]

[Closing Karakia Placeholder]

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Iwi/Māori

Mā te huruhuru, ka rere te manu

Feathers enable the bird to fly. Whakatauki on the strategic value of preparing the right tools to achieve. The focus of this chapter is the requirements under the Act in order to establish the foundations for the Commission's monitoring function in the context of iwi/Māori.

Introduction

This chapter of this first Emissions Reductions Monitoring report (ERM) is the Commission's opportunity to independently monitor the first Emissions Reduction Plan (ERP1) under section 5ZK(2)(b) assessing the adequacy of the ERP and progress in its implementation (including any new opportunities to reduce emissions) with regard to the aspects relating to iwi/ Māori.

The Commission's legal obligations relating to iwi/Māori are set out under section 5M(f) of the Climate Change Reduction Act 2002 (the Act). Under section 5M(f), in performing its functions and duties and exercising its powers, the Commission must consider where relevant, the Crown-Māori relationship, te ao Māori, and specific effects on iwi and Māori. The broader provisions of section 5M are also applicable to the understanding of these aspects, including likely economic effects; social, cultural, environmental, and ecological circumstances, including the differences between sectors and regions, and the distribution of benefits, costs, and risks between generations.

These mandatory considerations under section 5M, including section 5M(f), have been built within the analysis set out in the entirety of this report. The Commission has considered kaupapa Māori research and reviewed research, evidence, and participated in engagement to support the development of an analytical approach regarding section 5M(f) in the context of section 5Z(k). This mahi is constantly evolving alongside the evidence base and continued engagement, and the Commission will build upon this understanding year on year through the annual ERM reports.

However, the Act includes specific provisions relating to iwi/Māori communities and the Commission's responsibilities under our monitoring functions for the emissions reduction plan. It is these specific provisions which are the focus in this chapter.

Given that this is the first time the Commission is conducting this monitoring function, the focus of the following analysis is to ensure the foundations for monitoring are clearly set out. The Act requires specific elements within the emissions reduction plans with respect to iwi/Māori communities. In our analysis in this chapter, we will therefore apply our section 5M(f) obligations towards those specific elements which the Act requires within emissions reductions plans.

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Under the Commission's interpretation of the section 5ZK(2)(b) of the act, the monitoring function must "assess the adequacy of the emissions reduction plan and progress in its implementation" and the baseline foundation for assessing adequacy of the plan and section 5Mf requires monitoring of the Crown's setps towards the mandatory outcomes required under the Act.

Through this analysis of the requirements under the Act, the Commission aims to set out the foundation and starting point for how monitoring will be approached in future reports regarding the Act's requirements, whilst also signalling aspects for consideration under future monitoring once these foundational aspects are set out relating to the requirements of the Act.

For this chapter, the Commission has reviewed "Chapter 2: Empowering Māori" of the governments ERP1 alongside the government's "table of actions". The Commission has also reviewed related ERP1 information such as the documents setting out government's response to the Commission's recommendations and the summary of submissions from the public during consultation. The Commission has also considered the scope of progress towards implementation under the rubric of section 5Mf as relative to setting out the foundations for our analytical approach to inform future monitoring reports and provide indications on forward directions of our work related to monitoring of the government's emissions reductions plans, to support beneficial outcomes for all New Zealanders.

Iwi/Māori & the Commission

Te Tiriti/The Treaty

The purposes of the Commission are set out under section 5B of the Act, namely, to provide independent expert advice to Government and to monitor the Governments progress towards its emissions reduction and adaptation goals.

Regarding the Commission's relationship with iwi/Māori, it is very important to note that, as a consequence of section 5B, the Commission is not itself part of the Crown per se, and therefore, the Commission is not a party to Te Tiriti o Waitangi/Treaty of Waitangi.

The Commission is established as an independent Crown entity but is not a "Treaty partner" (under the common understanding of that phrase) and therefore, the "Treaty provisions" (as commonly understood) under section 3A of the Act do not apply to the Commission, but instead apply to the Minister made responsible for the Act by the Prime Minister under section 4 of the Act (currently the Minister of Climate Change).

Instead, aspects of these matters are within the scope of the Commission's advisory function in its independent role, under section 5M(f).

Crown-Māori Relationship

As stated above, the goal for this report is to set out the foundation and starting point for how monitoring will be approached in future reports regarding the Act's requirements, whilst also signalling aspects for consideration under future monitoring.

The following analysis addresses foundational aspects which will better assist the Commission's monitoring function, in particular through the provision of sufficient information to better understanding of the

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government's role in the context of the Crown-Māori relationship supporting both sides of the relationship, as applies within this specific context of the emissions reduction monitoring.

Iwi/Māori and the Crown-Māori relationship

For understanding the Commission's obligations under the Act, it is important to note that the Commission must consider the Crown-Māori relationship (under section 5Mf) whilst assessing the adequacy of the **governments** emissions reduction plan (ERP) and progress in its implementation (under section 5KZ2b). In other words, the monitoring focus is regarding the government's actions related to ERP the within the Crown-Māori relationship.

To be clear, the Commission therefore is not monitoring iwi/Māori related to the ERP, but rather, the Commission is monitoring the Crown and is considering the government's contributions towards supporting the Crown-Māori relationship within the ERP context. In addition, the Commission is particularly mindful that there is nothing under a plain reading of the Act which suggests monitoring negotiations and settlements under Te Tiriti o Waitangi/The Treaty of Waitangi.

To best support good future outcomes within the annual monitoring cycle, the Commission has considered iwi/Māori aspects within the section 5KZ monitoring obligations and finds that there are two foundational aspects to support the government's contributions to strengthening iwi/Māori under the Crown-Māori relationship: (1) uplifting diversity, (2) adequate resourcing, Māori procurement, and direct funding of roopu Māori.

(1) Uplifting diversity

The Commission is mindful that there is no singular "Māori voice" and the consideration of the government's support of Māori aspects within the Crown-Māori relationship will require approaches which include an ao Māori approach (as also mandated under section 5Mf). The Commission therefore considers, at a minimum, the foundational relationship-enabling aspects are necessary, such as:

- Frameworks of engagement and analysis which are co-designed and implemented alongside leadership across the diversity of Māori communities, on the understanding that non-Māori (by definition) cannot define the Māori experience of the Crown-Māori relationship.
- Approaches of engagement and analysis which research, understand, and uplift diversity in Māori voices and lived experiences in a manner which is not reductive or essentializing of the Māori community.
- Recognizing that this diversity therefore requires approaches to engagement and analysis which encompasses discussion within the diversity of Māori communities regarding how decisions will be made to plot policy pathways through such diversity within the Crown-Māori relationship, including when communities contributions differ.

(2) Adequate resourcing, Māori procurement, and direct funding of roopu Māori

The Commission is mindful that processes which help uplift the diversity of Māori input are resource and time intensive for both Māori and Crown public servants. The following bullet points set out examples of initial inputs which are essential for achieving these outcomes. These examples would help provide the necessary transparency for the Commission's monitoring function regarding designing and implementing the emissions reduction plan in a manner informed by Māori experiences of the Crown-Māori relationship (which can only be done through tangata whenua resourced to conduct the relevant work):

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- Adequate resourcing to conduct research on existing mahi/work and public information released by both parties to the Crown-Māori relationship, in a manner which enables the identification of the diverse aspects within each side of the relationship. For example, in the same way that Crown Ministries have different approaches to implementing response to climate change, there are diverse responses within iwi/Māori for which adequate time and resources must be allocated by the Crown to research, understand, and action, e.g. some iwi post-settlement governance entities (PSGE) have issued responses to the Cabinet Circulate regarding Te Tiriti o Waitangi/Treaty of Waitangi Guidance (CO[19]5 22 October 2019), and some roopu have issued their own strategies responding to climate change, such as hapū, Māori incorporations and Ahu Whenua Trusts.
- Adequate resourcing of Māori staff within mainstreamed business units within the Crown, and appropriate support to ensure culture safety within mainstreamed approaches.
- Adequate resourcing of Māori staff within specialist iwi/Māori business units within the Crown.
- Appropriate and accountable procurement pathways to support analysis and engagement within mainstream and specialist business units, including aspects such as implementing the Progressive Procurement Policy target of 8% of annual government contracts awarded to Māori businesses, with transparency to the public on selection criteria and disbursements.

The Crown and the Crown-Māori relationship

Similar to the analysis set out above, the starting point for considering the context of the Crown within the Crown-Māori relationship, it is necessary to first identify the scope of the requirements under the Act.

The Act, like all legislation in Aotearoa New Zealand, is an act of the Crown. It follows that, in considering the Crown within the Crown-Māori relationship, it is even more important that the starting point for the Commission's monitoring function must be the terms of the Act as applicable to the Crown, since the Act was itself constituted by the Crown.

The Commission's monitoring function in considering section 5M(f) must therefore be built on the foundation of what the Crown has set out in the Crown's own Act regarding the Crown's contribution to the Crown-Māori relationship, as pertinent to the government's emissions reduction plan.

In this regard, we have identified three mandatory outcomes under the terms of the Act which are necessary to establish a foundation for monitoring future outcomes within the annual monitoring cycle, considering the application of section 5Mf and iwi/Māori within the context of section 5KZ monitoring obligations:

- (1) a strategy to recognise and mitigate the impacts on iwi and Māori;
- (2) adequate consultation with iwi/Māori.
- (3) considering the Commission's advice.

To demonstrate these three aspects, the relevant provisions of the Act will be set out below, followed by an assessment each of the three mandatory outcomes under the Commission's monitoring function.

(1) Provisions of the Act

Under the Act, there are two main provisions which set out mandatory outcomes regarding the Crown's contribution to the Crown-Māori relationship which are relevant for the Commission's monitoring function of the government's emissions reduction plan.

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The first of the two main provisions originate in the "Treaty clause" and the second are within the specific provisions which set out the Act's requirements related to the government's emissions reduction plan itself.

Although the following analysis may appear complicated, in sum, it amounts to three relatively straightforward requirements (a strategy, consultation, and consideration of the Commission's advice) which are reinforced consistently across the two main provisions of the Act related to this topic.

The "Treaty" Clause

The "Treaty clause" under section 3A(ad) has very clear direction for the Crown regarding specific concrete actions required regarding Te Tiriti/The Treaty and the emission reduction plan.

The terms of section 3A(ad) are as follows: "with respect to sections 5ZG and 5ZI (which require the Minister to prepare and publish an emissions reduction plan), the Minister **must include in a emissions reduction plan a strategy** to recognise and mitigate the impacts on iwi and Māori of reducing emissions and **must ensure that iwi and Māori have been adequately consulted** on the plan" [emphasis added].

The terms of section 3A(ad) are notable because of the strength of the language used, insofar as the terms go beyond a mandatory consideration, and instead set a mandatory outcome. The "Treaty clause" sets out two separate and distinct mandatory outcomes, which are drafted conjunctively i.e. both are required (they are not either/or alternatives):

- (1) a strategy to recognise and mitigate the impacts on iwi and Māori;
- (2) adequate consultation with iwi/Māori.

Emissions Reduction Plan Clauses

Section 5ZG(3)(c) reiterates the requirement that the government's emissions reduction plan "**must include... a strategy** to mitigate the impacts that reduce emissions and increasing removals will have on...iwi and Māori" and refers to section 5ZI which sets the deadline for doing so as **no later than 31 May 2022**.

Section 5ZI(1)(b) governs the obligation on the Crown to make the emissions reduction plan public and reiterates that the Crown "**must ensure that consultation has been adequate, including with... iwi and Māori**, and undertake further consultation as the Minister thinks necessary."

In addition, section 5ZI(1)(a) requires that "the Minister **must consider the advice** received from the Commission" relating to emissions reduction plans issued under section 5ZH for meeting the relevant emissions budget period.

These provisions within the emissions reduction plan clauses therefore repeats the two mandatory outcomes set out under the "Treaty clause" as per the analysis above, then adds the third requirement to consider the advice of the Commission:

- (1) the strategy must be within the emissions reduction plan and released to the public no later than 31 May 2022;
- (2) adequate consultation with iwi/Māori;
- (3) considering the Commission's advice.

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(2) Monitoring Adequacy via Provisions of the Act

In order to conduct a the baseline monitoring assessment on adequacy of the plan and implementation according to the provisions of the Act, the Crown's actions must be assessed under each of the three mandatory outcomes.

Mandatory outcome #1: Strategy to mitigate impacts on iwi/Māori

Regarding the first mandatory outcome, the Commission has reviewed Chapter 2 of the ERP1 "Empowering Māori." The chapter includes information addressing the "[r]ole of Māori and equitable transition for Māori" and enabling "partnership, participation, protection and equity for Māori." The analysis recognises that Māori "have an important role in our transition" with particular recognition of mātauranga and will be "uniquely affected by climate change." There are four specific actions listed and eleven actions highlighted from across other chapters of ERP1 which relate to the "equitable transition for Māori." It is unclear if this content is intended as the "strategy". It is particularly unclear because the only reference to a strategy defers the matter wherein "the Government is developing proposals..." to "[s]upport development of a Māori climate strategy." The terms of the Act are clear and timebound, requiring that the strategy itself be included in the plan and released by 31 May 2022 at the latest.

Chapter xx Finding #1: The Commission finds that the iwi/Māori strategy which addresses all the requirements of the Act, such as setting out how the Crown recognises and will mitigate the impacts on iwi and Māori, is a mandatory outcome which must be included within future emissions reduction plans within the mandatory time period. By definition, impacts on iwi and Māori can only be assessed by lived experience of iwi and Māori, therefore it is necessary to conduct appropriate prior planning and resource allocation for Māori staff to ensure this requirement can be met, or otherwise provide information regarding any reasonable decision-making regarding restraints in the operating context.

Mandatory Outcome #2: Adequate consultation

Regarding the second mandatory outcome, the Commission has reviewed the Crown's "Appendix 4" to ERP1 which records that the held "seven sessions specifically with iwi/Māori on a variety of topics." The document provides a range of very useful details regarding the broader consultation process such as social media efforts etc, but does not indicate which aspects within the broader consultation process were tailored to iwi/Māori communities nor the outreach mechanisms within the broader consultation process of seeking written submissions which supported oral traditions or accessibility challenges within iwi/Māori communities. The Commission notes that adequacy is not defined in the Act and is subject to reasonable interpretation as can be afforded to a mandatory outcome.

Chapter xx Finding #2: The Commission finds that there must be sufficient information regarding consultation within an ao Māori perspective (including an approach which uplifts diversity and does not essentialise Māori or adopt a reductive position) in order to facilitate the Commission's monitoring of the "adequacy" of consultation. Examples of relevant information includes documentation of a pre-defined consultation strategy setting out guiding principles for engagement (in particular, referencing steps to address existing Crown guidance related to engagement and how the strategy will approach diverse groups within iwi/Māori and overcome any barriers to access through meaningful outreach, including engagement fatigue or lack of resources) and an implementation plan which sets out due diligence aspects such as research regarding existing preferences on engagement, existing climate plans, and how the width and breadth of iwi/Māori across the motu will be meaningfully and respectfully engaged in consultation, including with a meaningful involvement in the definition of the content.

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(i) Consideration of advice

Regarding the third mandatory outcome, the Commission has reviewed the government's response to the Commission's recommendations in its advice prior to the government's release of ERP1. The methodology of this approach is very helpful for sharing the necessary information and transparency for enabling the Commission's monitoring obligations with respect to the mandatory consideration that the government have regard to the Commission's advice in defining its emission reduction plan.

Chapter xx Finding #3: The Commission finds the approach in ERP1 facilitates the Commission's monitoring function regarding the consideration of the Commission's advice through tracking the governments agreement or otherwise regarding the Commission's recommendation, paired with directing the Commission to the responsible Minister, the timeline, and the relevant actions within the emissions reduction plan. More specificity is required wherein the Commission's recommendations a specific or time-bound, such that it is possible to monitor whether the advice has indeed been considered. Silence on the matter cannot reasonably be interpreted as consideration. For example, Recommendation #6 referred to factors and timeframes for implementing consultation which, if directly responded to, would have assisted in the Commissions monitoring of both the adequacy of consultation and the consideration of the Commission's advice. In comparison, the detailed response to the specificity in Recommendation #27 (regarding building takiwā-based emissions profiles by 30 June 2022) provides sufficient information to enable the Commission's monitoring function regarding adequacy (namely, that "budget and engagement dependencies" meant that this indicator was "not feasible" but could be considered under the Māori climate platform).

Te Ao Māori & Specific Effects

The analysis above addresses the scope of the first of the three mandatory considerations under section 5Mf, namely, the Crown-Māori relationship. The remaining two mandatory considerations concern te ao Māori and specific effects on iwi and Māori. The definition of "ao Māori" is set out in section 5H(2) and includes mātauranga Māori, te reo Māori, tikanga Māori, and the Māori world. Specific effects is written broadly under the Act and could encompass the effects of the dynamics of climate change and the policy response, including from the Commission's own advice.

Consideration of "te ao Māori" within any Crown legislation poses unique challenges given ao Māori is in essence governed by laws and tikanga which are not sourced from the Crown. An example of such challenges is considering the application of tikanga, which encompasses both process and procedure aspects, as well as outcomes and substantive matters. The common law of Aotearoa New Zealand is increasingly upholding tikanga as a source of law and expressly recognises this quality of encompassing both procedural and substantive law.

This is dual quality of tikanga has important consequences in the context of the Commissions's mandate on monitoring emissions reduction plan under the analysis set out above. Under the Commission's best understanding of tikanga, a common aspect of across hapū/iwi, is the notion that if the process is not tika, then the outcome (no matter its merits), cannot stand. It is this aspect of the mandatory considerations of te ao Māori which gives the Commission pause, until the findings set out under analysis above are addressed.

Chapter xx Finding #4: The Commission finds that ao Māori and specific effects (as mandatory for the Commission's functions as per section 5Mf) are best practice considerations in developing policy and are

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able to be understood as part of the obligations on the Crown under the Act regarding the development and implementation of the emissions reduction plan.

To this end, as an indication of the mātaḗpono (guiding principles) which the Commission applies in understanding te ao Māori and specific effects with respect to monitoring following mātaḗpono (guiding principles) have been considered by the Commission through expert advice and engagement with iwi/Māori:

- Taiao ora – The collective belief that tangata and taiao are inextricable and connected. If our taiao thrives, our people thrive
- Mātauranga ake – Recognition of iwi, hapū and whānau knowledge systems and practices that have always protected our taiao
- Ki tua – A firm focus on the future to ensure our taiao remains thriving for generations to come

In addition, the following tikanga (protocols) have been considered by the Commission through expert advice and engagement with iwi/Māori:

- Whakaute – Respect in how advice is framed should reflect Māori histories, realities and futures with due respect to those iwi, hapū and whānau who have long been kaitiaki of our taiao
- Whakamahi – Advice is geared towards tangible actions that supports the above principles and mātaḗpono
- Whakamana – Advice should reflect iwi, hapū and whānau interests and prioritises and elevates these interests
- Whakaiti – Humility is expressed towards the taiao and tangata as inextricably connected and at balance with each other³

END