

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 & MOEMOE

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 mantle 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).**

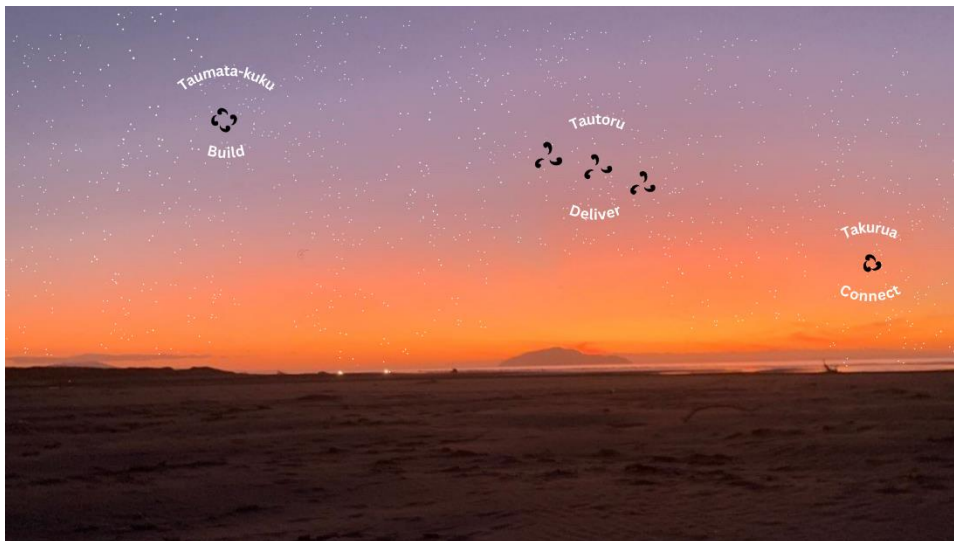


Image credit: Roisin Evison, Research Assistant

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	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.	Advice is adaptive and resilient – we reflect what Māori are saying.
3	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.	Kaitiaki nga kōrero – we protect the kōrero by operating in te ahuatanga o te ao Māori.
4	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.	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.
5	Being stretched for resources – our team is small and may not be able to reach all Māoridom.	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.
6	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.	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.
7	Being disorganised and disconnected, and iwi/Māori stop engaging – the messages may not resonate with Māori.	We build whanaungatanga – embed this as a behavior through understanding and collaborating with te ao Māori modalities.
8	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.	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.

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.

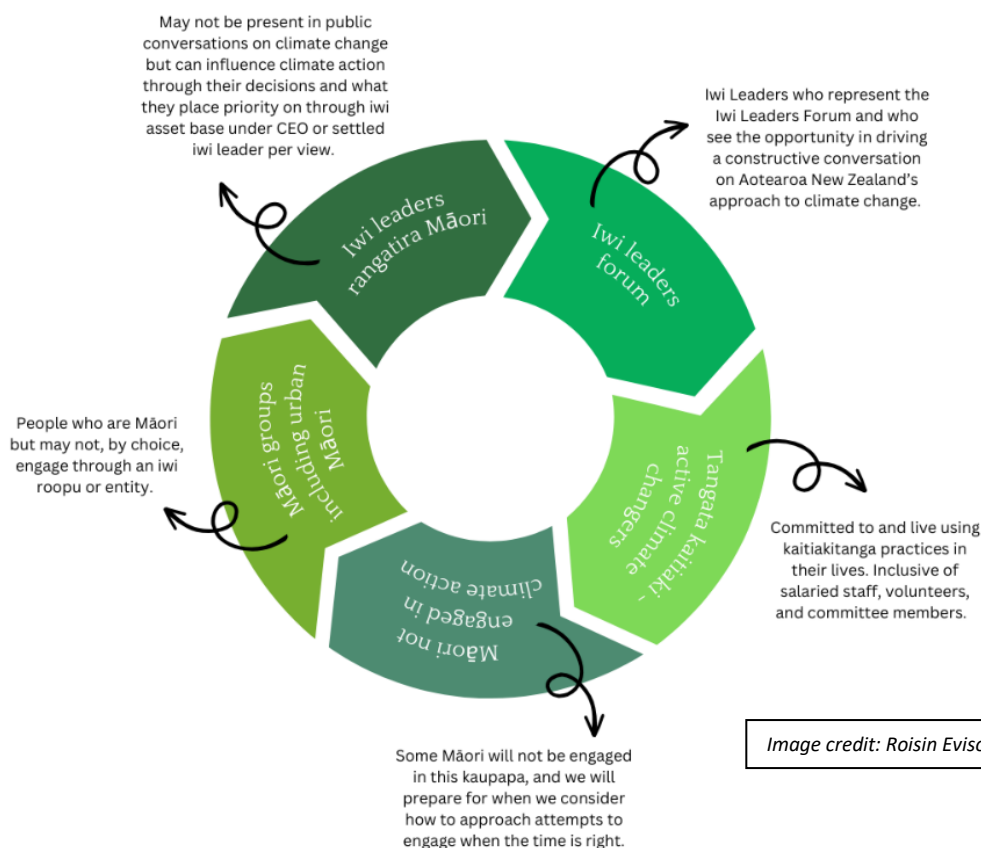


Image credit: Roisin Evison, Research Assistant

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.

<p>Pillar 1:</p> <p>Kaitiakitanga/Safety</p>	<ul style="list-style-type: none"> • 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 hapū. • 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:</p> <p>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

	<p>and feedback to generate insights about who our rights holders and audiences are, and their needs.</p> <ul style="list-style-type: none">• 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 Service
Lead



Ben Ritchie
DEPS Service Lead



Sally Hett
Analytics Lead



Stacey Dobbie
Senior Data
Scientist



Todd Nicholson
Data Science
Service Lead



**Manakore Hickus-
Graham**
Kaitiaki
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 labelled 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 SharePoint site 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 mōhi before the mahi. If the people are known consent could be sought before the hui otherwise consent should be obtained straight after whakawhānauatanga and before delving into the pōhaka.

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 mōhi 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



Information collection

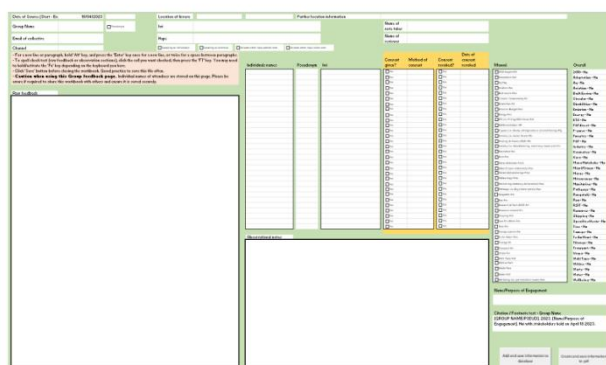
Consultation feedback tool

Consultation Feedback Tool



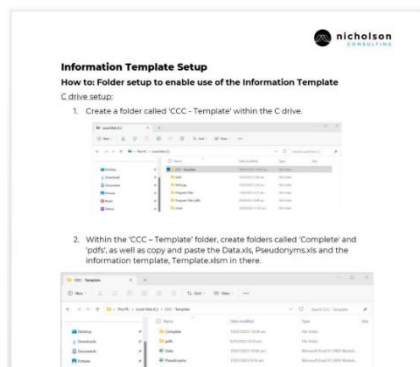
- Collecting and capturing feedback
- Māori data sovereignty elements:
 - Individuals / collectives
 - Consent
 - Pseudonyms
 - Metadata tags
 - PDF document

Consultation Feedback Tool

The screenshot shows the 'Consultation Feedback Tool' interface. It includes a header with 'Date of Entry/Exit No.' and 'Location of Entry/Exit'. Below this is a 'Group Name' field and a 'Date of collection' field. A 'Consent' section contains a checkbox and a text area for 'Consent'. A large 'Add feedback' text area is on the left. To the right is a table with columns: 'Added to system', 'Feedback', 'No.', 'Consent', 'Method of contact', 'Consent received', 'Date of contact', and 'Status'. The table contains several rows of data. At the bottom right, there is a 'Download Feedback' button and a 'Print Feedback' button.

Consultation Feedback Tool Guide



Analysis

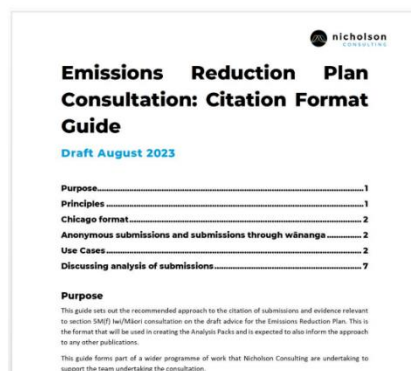
Citation and analysis template

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

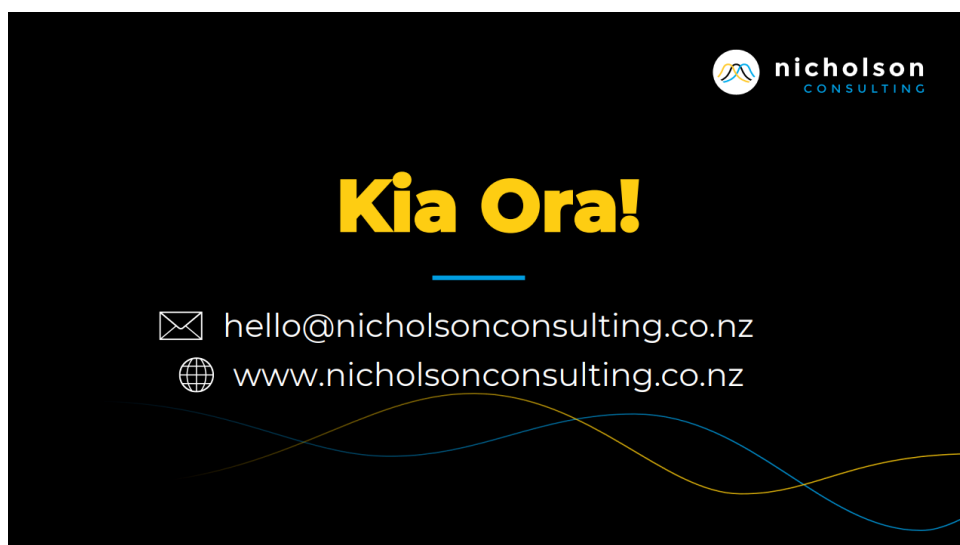


The spreadsheet also:

- 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

[illegible]

28



[Closing Mihi Placeholder]

[Closing Karakia Placeholder]