

**Joint Climate Change Adaptation
Committee**

Monday 30 May 2022 at 1.00pm

AGENDA

Joint Climate Change Adaptation Committee Agenda

Meeting to be held remotely via zoom link
on Monday 30 May 2022, commencing at 1.00pm

Recommendations contained in the agenda are NOT decisions of the meeting. Please refer to minutes for resolutions.

MEMBERSHIP OF THE JOINT CLIMATE CHANGE ADAPTATION COMMITTEE

Chairperson, NRC Councillor, Councillor Amy Macdonald

Deputy Chairperson, FNDC Councillor David Clendon Te Uri o Hau and Te Roroa
Whangārei and Te Karearea Representative Fiona Kemp
Representative Delaraine
Armstrong

WDC Councillor Anna Murphy KDC Mayor Jason Smith Far North and TKOT
Representative Antony
Thompson

Northland and TTMAC
Representative Rihari
Dargaville

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TITLE: Confirmation of Minutes - 7 March 2022

From: Nicky Hansen, PA to GM Community Resilience

Authorised by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience, on 23 May
Group Manager/s: 2022

Ngā mahi tūtohutia / Recommendation

That the minutes of the Joint Climate Change Adaptation Committee meeting held on Monday 7 March 2022, be confirmed as a true and correct record.

Attachments/Ngā tapirihanga

Attachment 1: Minutes 2022 03 07 [↓](#) 

Joint Climate Change Adaptation Committee
7 March 2022

Joint Climate Change Adaptation Committee Minutes

Meeting held in the Remotely via Zoom link
on Monday 7 March 2022, commencing at 1.00pm

Tuhinga/Present:

Chairperson, NRC Councillor, Councillor Amy Macdonald
Deputy Chairperson, Whangārei and Te Karearea Representative,
Delaraine Armstrong
FNDC Councillor David Clendon
Te Uri o Hau and Te Roroa Representative Fiona Kemp
WDC Councillor Anna Murphy
KDC Mayor Jason Smith

I Tae Mai/In Attendance:

Full Meeting

NRC Natural Hazards Advisor, Jan van der Vliet
NRC Group Manager - Community Resilience, Victoria Harwood
NRC Strategic Policy Specialist, Justin Murfitt
NRC Climate Change Manager, Tom FitzGerald
NRC PA to Group Manager – Community Resilience, Nicky Hansen
NRC Committee Secretariat, Erica Wade
FNDC Donald Sheppard
KDC CEO, Louise Millar
KDC Climate Change Advisor, Katy Simon
WDC Senior Strategic Planner, Bernadette Aperahama
WDC Manager - Infrastructure Planning, Sarah Irwin
Tangata whenua representative, Rose Tana
Te Kahu o Taonui, Kiri Sloane-Hobson
NorthTec Principal Academic, Peter Bruce-Iri

Part Meeting

Te Roroa KDC representative, Snow Tane – joined 1.23pm
Te Uri o Hau and Te Roroa representative, Fiona Kemp – departed
2.07pm with apologies
KDC Mayor Jason Smith – departed 2.38pm with apologies
NRC Communications Specialist, Mary de Ruyter – joined 2.43pm
WDC, Emma Jelsma – joined 2.43pm

The Chair declared the meeting open with a karakia at 1.08pm.

Joint Climate Change Adaptation Committee
7 March 2022

Ngā Mahi Whakapai/Housekeeping (Item 1.0)

The Joint Climate Change Adaptation Committee meeting was held via audiovisual link due to COVID-19 Alert Levels and protocols. Members were advised that to ensure public access to the meeting, it was being livestreamed on the NRC YouTube Channel.

Ngā whakapahā/Apologies (Item 2.0)

Moved (Armstrong/Macdonald)

That the apologies from NRC CEO Malcolm Nicholson and NRC tangata whenua representative Thomas Hohaia, for non-attendance be received.

Carried

Ngā whakapuakanga/Declarations of conflicts of interest (item 3.0)

There were no declarations of conflicts of interest

Supplementary/Tabled Item(s) for [7 March 2022] (Item 6.6)

Report from Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience

Ngā mahi tūtohutia / Recommendation

Moved (Kemp/Armstrong)

That as permitted under section 46A(7) of the Local Government Official Information and Meetings Act 1987 the following supplementary/tabled report be received:

- Additional Amendments to the Joint Climate Change Adaptation Committee Terms of Reference.

4 in favour 2 against

Carried

***Secretarial note:** Due to the lateness of this supplementary / tabled item those against would like it deferred to the next meetings in May.*

Confirmation of Minutes - 29 November 2021 (Item 4.1)

Report from Erica Wade, Personal Assistant - Environmental Services

Ngā mahi tūtohutia / Recommendation

Moved (Armstrong/Macdonald)

That the minutes of the Joint Climate Change Adaptation Committee meeting held on 29 November 2021, be confirmed as a true and correct record.

Carried

Joint Climate Change Adaptation Committee
7 March 2022

Receipt of Action Sheet (Item 5.1)

Report from Erica Wade, Personal Assistant - Environmental Services

Nga mahi tutohutia / Recommendation

Moved (Smith/Kemp)

That the action sheet be received.

Carried

Secretarial note: Confirmation the next Joint Climate Change Adaptation Committee meeting will be held on 30 May 1pm.

Adopting Terms of Reference (Item 6.1)

Report from Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience

Moved (Armstrong/Murphy)

Recommendation(s)

1. That the report 'Adopting Terms of Reference' by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience and dated 17 February 2022, be received.
2. That the attached Joint Climate Change Adaptation Committee Terms of Reference are endorsed.
3. That the Joint Committee recommend the revised Terms of Reference be adopted by each member council.

Carried

Secretarial note: The typo on page 11 should read 'inconsistent', not 'consistent'. This will be amended.

Secretarial Note: As per standing order 23.4 the mover and seconder agreed to substitute the motion with the following amendment:

Moved (Armstrong/Murphy)

1. Recommendation number 3 to be written as; That the Joint Committee recommend the revised Terms of Reference be put to each member of council for consideration and adoption.

Carried

Joint Climate Change Adaptation Committee
7 March 2022

Joint Strategy update (Item 6.2)

Report from Jan van der Vliet, Natural Hazards Advisor and Justin Murfitt, Strategic Policy Specialist

Moved (Kemp/Smith)

Ngā mahi tūtohutia / Recommendation

- That the report 'Joint Strategy update' by Jan van der Vliet, Natural Hazards Advisor and Justin Murfitt, Strategic Policy Specialist and dated 9 February 2022, be received.
- That the included Foreword to the Te Tai Tokerau Climate Change Adaptation Strategy be endorsed by the Committee.

Carried

***Secretarial note:** That the following minor changes are made to the adaptation strategy before being considered by each council:*

Moved (Kemp/Smith)

- The foreword be relocated to precede the Executive Summary*
 - On the signatory page amend the text so it refers to Kaipara District hapu / iwi representatives; Whangarei District hapu / iwi representatives; Far North District hapu / iwi representatives; Northland Regional Council Tai Tokerau Maori and Council (TTMAC) representatives*
 - In the Author section, add commentary on the process to select tangata whenua representatives*
- That the committee endorse the text relating to 1(iii) being approved by the Chair and Deputy Chair before being included*
 - That the committee recommends the adaptation strategy with amendments outlined above be adopted by all member councils*

Carried

Peer review of the Joint Strategy (Item 6.3)

Report from Justin Murfitt, Strategic Policy Specialist

Ngā mahi tūtohutia / Recommendation

Moved (Murphy / Macdonald)

1. That the report 'Peer review of the Joint Strategy' by Justin Murfitt, Strategic Policy Specialist and dated 9 February 2022, be received.

Carried

Moved (Macdonald/Clendon)

2. The Committee agree to incorporating the findings of the peer review into a wider review of the strategy later this year once pending central government initiatives are available (such as the National Adaptation and Emissions Reduction plans).

Carried

Joint Climate Change Adaptation Committee
7 March 2022

Action: Delaraine to speak with hapu/iwi to identify who can review the strategy against mātauranga maori content and strategic direction. Staff to contact Delaraine for clarity.

Action: CATT will review options for the Matauranga Maori Review and the process and report back to the JCCAC.

Secretarial note: Secretariat will record actions on the action sheet for future reference.

Update on branding and identity process, including snapshot (Item 6.4)

Report from Mary De Ruyter, Communications Specialist

Moved (Armstrong / Murphy)

Ngā mahi tūtohutia / Recommendation

That the report 'Update on branding and identity process, including snapshot' by Mary De Ruyter, Communications Specialist and dated 9 February 2022, be received.

Carried

Secretarial note: The branding and identity process will feed into the mātauranga perspective to climate change.

Additional Amendment to Joint Climate Change Adaptation Committee Terms of Reference (Item 6.6)

Report from Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience

Recommendation(s)

Moved (Snow/Murphy)

1. That the report 'Additional Amendment to Joint Climate Change Adaptation Committee Terms of Reference' by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience and dated 4 March 2022, be received.

Carried

Moved (Snow/Macdonald)

2. That the Committee endorse the addition of the 'Joint Committee not discharged at triennial elections' for inclusion in the committee Terms of Reference.

Carried

Moved (Clendon/Macdonald)

3. That the committee endorses member councils to have the committee Terms of Reference adopted by their councils at the next council meetings.

Secretarial note: Recommendation 3, to be removed as it has been already agreed to in item 6.1

Carried

Whakamutunga (Conclusion)

The meeting concluded with a karakia at 3.10pm.

TITLE: **Receipt of Action Sheet**

From: Nicky Hansen, PA to GM Community Resilience

Authorised by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience, on 23 May
Group Manager/s: 2022

Whakarāpopototanga / Executive summary

The purpose of this report is to enable the meeting to receive the current action sheet.

Nga mahi tutohutia / Recommendation

That the action sheet be received.

Attachments/Ngā tapirihanga

Attachment 1: Action Sheet 2022 05 13 [!\[\]\(6bb0e4f14c4133b37d2887cb37e67ddd_img.jpg\)](#) 

Joint Climate Change Adaptation Committee Action Sheet								
Action #	Meeting date	Agenda Item	Action	Person(s) responsible	Milestones	Status	Completed date	Notes
4	12-Apr-21	Terms of Reference Review (Item 4.2)	That staff investigate options to retain the Joint Committee during the Local Government election period and provide advice back to the Joint Committee.	TBC	22/11/2021 - this will be addressed in early 2022. 07/03/2022 - the TOR will have a statement added which will allow the Committee to remain in place during the triennial election periods and the Joint Committee TOR was endorsed by the committee and requested that each member council considers and adopts the JCCAC TOR at their next council meeting. 23/03/2022 Joint Committee TOR was adopted by NRC	In Progress		
10	7-Mar-22	Peer review of the Joint Strategy (Item 6.3)	Delaraine to speak with hapu/iwi to identify who can review the strategy against mātauranga maori content and strategic direction. Staff to contact Delaraine for clarity.	Delaraine Armstrong / CATT working group		Not Started		
11	7-Mar-22	Peer review of the Joint Strategy (Item 6.3)	CATT will review options for the Maturanga Maori Review and the process and report back to the JCCAC.	CATT working group		Not Started		
12	7-Mar-22	Adopting Terms of Reference (Item 6.1)	Recommendation number 3 to be written as; That the Joint Committee recommend the revised Terms of Reference to put to each member council for consideration and adoption.	CATT Working group	23/03/2022 Joint Committee TOR was adopted by NRC	In Progress		

TITLE: **Councils Adoption of Joint Climate Adaptation Strategy**

From: Tom FitzGerald, Climate Change Manager

Authorised by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience, on 23 May
Group Manager/s: 2022

Whakarāpopototanga / Executive summary

All four (4) councils that form part of the Joint Climate Change Adaptation Committee have formally adopted the Te Tai Tokerau Climate Adaptation Strategy.

- Far North District Council – adopted 22 March 2022
- Northland Regional Council – adopted 26 April 2022
- Kaipara District Council – adopted 27 April 2022
- Whangarei District Council – adopted 28 April 2022

Ngā mahi tūtohutia / Recommendation

That the report 'Councils Adoption of Joint Climate Adaptation Strategy' by Tom FitzGerald, Climate Change Manager and dated 10 May 2022, be received.

Background/Tuhinga

Not applicable

Attachments/Ngā tapirihanga

Nil

TITLE: **Te Ao Māori Decision Making Framework Update**

From: Bernadette Aperahama, WDC - Strategic Planning & Urban Design Manager

Authorised by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience, on 23 May
Group Manager/s: 2022

Whakarāpopototanga / Executive summary

The purpose of this agenda item is to present an update on Councils Te Ao Māori Decision Making Framework by way of the attached report from Bernadette Aperahama, of Whangarei District Council, Manager Strategic Planning & Urban Design. Ms Aperahama will be present at the meeting to answer any questions.

Ngā mahi tūtohutia / Recommendation

That the report 'Te Ao Māori Decision Making Framework Update' by Bernadette Aperahama, WDC - Strategic Planning & Urban Design Manager and dated 20 May 2022, be received.

Background/Tuhinga

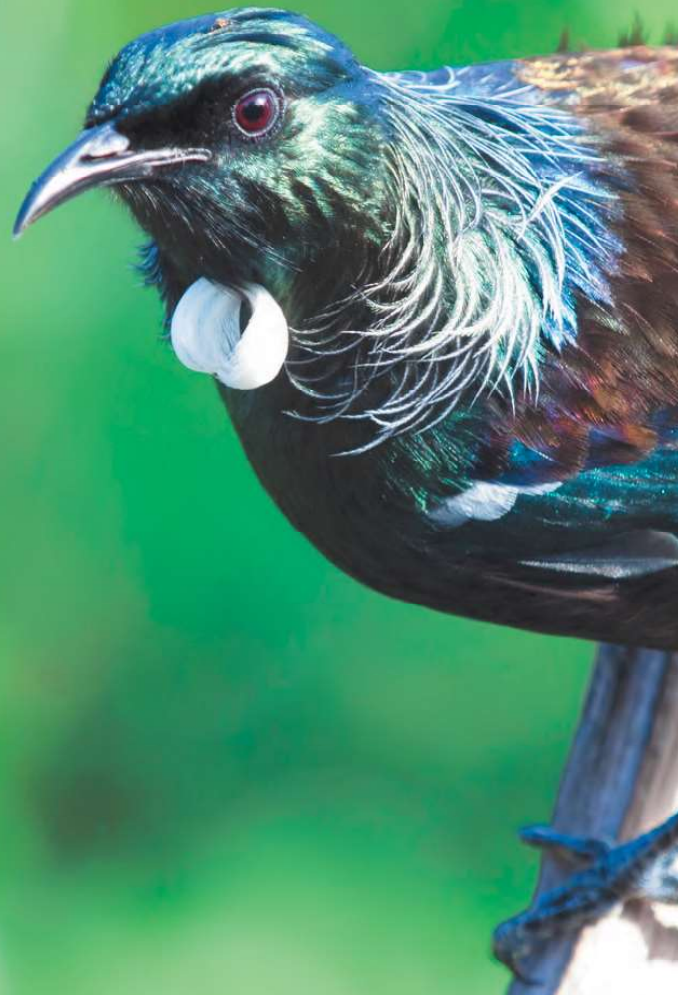
Whangārei District Council, on behalf of the Northern Councils is investigating the development of a Te Ao Māori Decision-Making Framework for local government (the Framework). It is intended to respond directly to the way decisions are currently being made by local authorities. It is intended that the Framework is considered when making decisions at all stages on projects, policy or plans that may impact on the cultural values of Iwi and hapū. The project also seeks to understand what 'Climate Change' means from a Te Ao Māori perspective in Te Tai Tokerau. The Framework is Priority Action # 2 within the Te Tai Tokerau Climate Change Adaptation Strategy.

Attachments/Ngā tapirihanga

Attachment 1: Te Ao Maori Framework and Climate Change Consultation Summary Report [!\[\]\(e1c624d4757f08486e89482c18364c17_img.jpg\)](#) 

Te Ao Māori Decision Making Framework

Responding to climate change in Te Tai Tokerau



Consultation Summary Report

March 2022

We thank you for your ongoing tautoko and support

Nga Mihi Tautoko Acknowledgements

The project team was made up of Puawai Kake, Ripeka Read, Bernadette Aperahama, and Shelley Wharton.

We wish to thank all of the participants who have been involved in this project to date.

Council tangata whenua forums: Te Karearea, Te Huinga, Kaipara Mana Whenua Forum (Te Uri o Hau, Te Roroa, Ngati Whatua), Tai Tokerau Maori Advisory Committee (TTMAC) and Māori Technical Advisory Group (MTAG).

Department of Internal Affairs (sponsor)
Whangarei District Council (Lead)
Kaipara District Council
Far North District Council
Northland Regional Council.

And the many iwi, hapū, whānau and marae representatives who provided us with insightful and meaningful korero throughout Phase 1 of our engagement.

Mā te whititahi, ka whakatutuki ai ngā pūmanawa ā tāngata: Weaving the realisation of potential together.



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Glossary

Kupu Word	Definition ¹
Awa	River, stream, creek, canal
Awaawa	Valley, gully, gorge
Iwi	Collective group of hapū with ancestral links
Haukāinga	Local people of a marae, home people
Hapū	Collective group of whānau with ancestral links to an eponymous ancestor
Kāinga	Home
Kaitiaki	Custodian, guardian, steward
Kaitiakitanga	Custodianship, guardianaship, stewardship. The practice of being a kaitiaki
Kanae	Mullet
Kararehe	Animals
Korero tuku iho	History, traditions, oral tradition, knoweledge passed down through generations
Mahinga Kai	Garden, cultivation place, food-gathering place
Māra kai	Garden
Mātauranga	Knowledge, wisdom, education, understanding, skill
Moana	Sea, ocean
Papakāinga	Ancestral home
Pūrākau	Narratives and stories based on traditional knowledge
Rāhui	To put in place a temporary ritual prohibition, closed season, ban, reserve - traditionally a rāhui was placed on an area, resource or stretch of water as a conservation measure or as a means of social and political control for a variety of reasons. A rāhui is a device for separating people from tapu things. After an agreed lapse of time, the rāhui is lifted. A rāhui is marked by a visible sign, such as the erection of a pou rāhui, a post. It is initiated by someone of rank and placed and lifted with appropriate karakia by a tohunga
Rangatiratanga	Self-determination, authority, chieftainship
Tangata whenua	People of the land
Te Taiao	The environment
Te Ao Hurihuri	The turning world
Tēina	Younger brother (of a male), younger sister (of a female), cousins (of the same gender) a junior line or relative
Tuākana	Elder brothers (of a male), elder sisters (of a female), cousins (of the same gender from a more senior branch of the family)
Tūpāpaku	Corpse, deceased, deceased person's body
Urupā	Burial ground, cemetary, graveyard
Whānau	Family

[1] Definitions for these kupu/words have been retrieved from maoridictionary.co.nz and other terms that the authors are familiar with. There may however be different interpretations for these kupu according to iwi, hapū and whānau.

Mihimihi

Tuia ki te rangi
Tuia ki te whenua
Tuia ki te moana
Tuia te here tangata
E rongo te pō
e rongo te ao
Tihei mauri ora

Bind the domain of the sky and upper realm

Bind the domain of the land

Bind the domain of the seas

Bind the tapestry of life which affirms humanity's connection to the natural world. To the celestial realm, to the earthly realm, to water – the sustenance for all life forms. Balance the night and day, male and female. Let there be life!

Kahore he aha i hangaatia i ahu noa mai ranei kia noho wehe i tenei ao. Ahakoa matangaro ka mohiotia te mauri. Nothing was ever created or emerged in this world to live in isolation. Even a hidden face (matangaro) can be detected by its impact on something.



Foreforward

These whakatauki and korero tuku iho reminds us that everything is connected in this world. Through Ranginui to Papatuanuku, from the lands to the sea, through people, and the balance required between these things. Each of these elements should exist in harmony. However this is not the case with increasing environmental degradation and more catastrophic events occurring as a result of climate change.

According to Māori and a te ao Māori world view, weather conditions are always changing. The dynamic rhythmic patterns of te taiao causes continuous change. It is the role of tangata (people) to ensure these changes are happening as intended.

Due to the inappropriate use and extensive development and pollution of land and waterways over the past century, significant areas have been destroyed. Wetlands have been drained, waterways have been diverted and fresh water springs have dried up or polluted. As a result of these decisions the environment is not able to function as it should. The dynamic shifts in the weather are now shifts in the climate with severe long term consequences such as river flooding, coastal erosion, polluted waterways, loss of biodiversity and ecosystems. These in short lead to a decrease in customary resources, food and water.

Climate change and local government decisions are very closely linked. Structures, systems and processes have been put in place through legislation. These have removed tangata whenua voices and limited their ability to influence decisions over natural resources. Previous decisions around land use and resource management could be reversed and could be minimised. This will take years of undoing and an agreed approach with authorities, stakeholders and tangata whenua required.

It is not expected that this project will address all the issues identified. But it is hoped to bring solutions and more informed discussions on climate change and resource management in Te Tai Tokerau.

Te Tai Tokerau & Climate Change

Purpose

The purpose of this report is to provide a summary of the consultation and engagement that took place to develop a decision making framework for local government based on te ao Māori values around the climate. The purpose of the framework is to assist Council staff with how to consider recommendations, principles and values put forward by tangata whenua when understanding, responding to and planning for climate change, infrastructure strategy, 3 waters planning, new policy and plans, resource consents, and plan changes.

The intent of the framework is not to override the mana motuhake of tangata whenua, create new legislative obligations or override existing duties. Rather it is hoped the framework will guide and support council staff and decision makers to understand the context of an issue while using the framework as a guide. It should support best practice and the implementation of legislative and relationship based commitments.



Background

Whangārei District Council, on behalf of the Northern Councils is investigating the development of a decision making framework for local government based on te ao Māori values for Te Tai Tokerau.² This project is a direct response to several strategic drivers including:

- a direct action in the Whangārei District Council Draft Climate Action Plan to develop a te ao Māori decision-making framework
- Terms of Reference in Te Karearea Strategic Partnership Forum Standing Committee of Whangārei District Council
- actions in the region-wide Te Tai Tokerau Climate Adaptation Strategy driven by the Climate Adaptation Tai Tokerau working group (CATT)³
- the 'whole-of-government' approach to respond to the recommendations from the Waitangi Tribunal report, Ko Aotearoa Tēnei for the Wai 262 claim
- *Tane Whakapiripiri* report prepared by hapū representatives within Whangārei which has clear recommendations that discuss enhancing the capacity and capability of Māori to be involved in resource management decision making processes
- National Policy Statement on Freshwater Management 2020 includes a requirement for local authorities to give effect to Te Mana o te Wai. This includes involving tangata whenua in policy, planning, decision making and monitoring in freshwater management
- aspirations relating to care for the taiao and relationships with local government articulated in hapū and iwi planning documents.

[2] Whangārei District Council has obtained funding from the Department of Internal Affairs (DIA) to develop the framework.

[3] CATT is a regional working group made up of staff from each of the four councils in Northland and tangata whenua representatives from iwi and hapū groups.



Background

Participation of iwi and hapū in resource management and local government decision making processes is a direct way for tangata whenua to uphold, practice and exercise their rangatiranga and role as kaitiaki. The Council has a key role under legislation to provide good environmental, social, cultural and economic outcomes for communities. There is also a role that iwi and hapū have in these decision-making processes which is often neglected.

As part of the project He Whakaputanga has also been used to inform the draft framework and guidance, as well as Te Paparahi o Te Raki and recommendations by the Waitangi Tribunal in that report.

Concepts derived by mātauranga Māori are often based on cultural values, principles and attributes that are determined by the tikanga and kawa of whānau, hapū and iwi. Combining mātauranga Māori with western philosophy and systems of decision-making is complex. New guidance, tools, systems and processes are needed to assist Council, iwi and hapū representatives to acknowledge, understand and apply a different worldview when making decisions.

Developing the decision-making framework is guided by a te ao Māori engagement and research methodology and based on the perspectives of iwi, hapū, whānau and haukāinga from across Te Tai Tokerau. This is discussed further below.

Documents prepared by hapū and iwi, set out the aspirations and expectations regarding care of the environment and relationships with local government. They also recommend enhancing the capacity and capability of Māori to be involved in council decision-making processes.

Overall it is hoped that the framework will assist council to understand mātauranga Māori and te ao Māori concepts and values that should be part of Te Tiriti based partnership when making decisions on projects, policy or plans that impact Māori and te taiao.

Project Objectives

1

Enable tangata whenua, haukāinga, hapū and iwi from Te Tai Tokerau, along with relevant stakeholders to guide the development of a framework.

2

Enable mātauranga Māori knowledge of te taiao inform the framework design.

3

Develop new tools, systems and processes to allow decision makers to determine best options for topics.

4

Ensure iwi, hapū, councils and environmental groups are aware of the project and ability to participate.

5

Develop a user friendly framework that is easy to understand for both hapū, iwi and council to inform and guide decisions based on mātauranga Māori that respond to climate change with the potential to apply to local government operations and decision making.

Regulatory and non-regulatory context

The regulatory context for making decisions in local government is changing. Currently the Resource Management Act (RMA) and the Local Government Act (LGA) both have reference to the way views of Māori should be considered.

The Local Electoral Act (LEA) also provides an opportunity for Māori to be elected via Māori wards. This has been enhanced recently through changes to the LEA. The interim report released by the Department of Internal Affairs (DIA) 'Arewa Ake Te Kaupapa: Raising the Platform', highlights potential change to local authorities.⁴ Arewa Ake Te Kaupapa' states the review provides an opportunity to rethink local governance for the future.⁵ And that there is an opportunity to:

look beyond fixed structures and roles, design a system of local governance that is built on relationships; is agile, flexible and sustainable enough to meet future challenges, even those that are large and unpredictable; has the right mix of scale and community voice; harnesses the collective strength of government, iwi, business, communities and others; maximises common benefit and wellbeing; and creates the conditions in which communities can thrive into future generations.⁶

It also highlights that over the next 30 years New Zealand will change a great deal:

The country will have a larger, more diverse population. Technology will change the way people live, work, move around, do business, and relate to each other. Climate change will require us to adapt and reshape our economy and lives. The Treaty of Waitangi partnership will move into a new phase with increasing focus on enduring, mutually beneficial relationships.⁷

Engagement into the review of local government is ongoing until early 2023.

[4] Department of Internal Affairs, 'Arewa Ake Te Kaupapa: Raising the platform' Te Arotake I te Anamata mo Nga Kaunihera: Review into the Future for Local Government, Interim Report: September 2021.

[5] Ibid, p.2.

[6] Ibid.

[7] Ibid, p.2.



Regulatory and non-regulatory context



The new proposed Natural Built and Environment Act (NBEA) which will replace the RMA, proposes to strengthen obligations and the role tangata whenua have when participating in decision making processes for resource management. The objectives of the reform are to:⁸

- protect and restore the environment and its capacity to provide for the wellbeing of present and future generations
- better enable development within natural environmental limits
- give proper recognition to the principles of Te Tiriti o Waitangi and provide greater recognition of te ao Māori including mātauranga Māori
- better prepare for adapting to climate change and risks from natural hazards, and better mitigate emissions contributing to climate change
- improve system efficiency and effectiveness and reduce complexity while retaining appropriate local democratic input.

The proposed Strategic Planning Act and Climate Adaptation Act also propose that local government further plan, adapt and mitigate environmental effects in partnership with tangata whenua.

The National Policy Statement on Freshwater Management also requires local government to include tangata whenua and communities in developing long term visions for waterbodies. It also states tangata whenua should be included in freshwater management through decision making processes, policy development, and monitoring.⁹

There is also a 'whole of government' approach underway to respond to the recommendations from the Waitangi Tribunal report, Ko Aotearoa Tēnei, for the vast WAI262 claim.

Currently non-statutory approaches are also being used by local government to discuss key issues and aspirations of tangata whenua in Te Tai Tokerau. Such as through place making plans, engagement with tangata whenua on regional and district plans, undertaking Treaty of Waitangi Audits and establishing iwi and hapū forums such as Te Karearea, Te Huinga, the Kaipara District Council Mana Whenua Forum and Te Kahu o Taonui.

[8] RMA reform presentation, December 2021, Ministry for the Environment.

[9] National Policy Statement for Freshwater Management 2020 (environment.govt.nz)

He Kōrero Rapunga

In order to understand how to develop a Māori decision making framework, a kaupapa Māori research methodology for the project has been applied. Overall this informs and guides the design of the framework and ensures it is grounded in kaupapa Māori principles and values. A brief definition of kaupapa Māori theory is provided by Russell Bishop to help describe kaupapa Māori research:¹⁰

Kaupapa Māori theory was designed for the empowerment of Māori while affirming the right to be Māori and constructing critique societal structures that deconstruct western hegemonies which have disempowered Māori from controlling and defining their own knowledge within the context of unequal power relations in New Zealand.

Kaupapa Māori theory is complex, and it is not the intention of this report to describe further these approaches. Though it is worth noting how this theory has informed the development of the project and the draft framework.

At the outset of the project, the technical working group were fortunate to have 'He Korero Rapunga' gifted to them by Ngāpuhi tohunga Rereata Makiha. It was considered important and necessary to apply this methodology to the project.

He Kōrero Rapunga is an ancient research methodology that was utilised to solve challenging issues within the natural environment by tupuna Māori.

There are five phases of the methodology that were worked through to acquire an understanding, while developing a plan that addressed the challenges identified (see Figure 1).

Figure 1. Overview of He Korero Rapunga



The key phases of He Korero Rapunga are:

1. **Te Rapunga: The Search**
2. **Te Kitenga: The Vision**
3. **Te Whāinga: The Pursuit**
4. **Te Whiwhinga: The Acquisition**
5. **Te Rawenga: The Celebration**

He Korero Rapunga was further presented to kaumatua, kuia, kaitiaki and rangatira throughout Te Tai Tokerau. The project team explained the engagement approach for co-design hui and developing the framework. Those whom we spoke with were encouraging and supportive of this approach, and further feedback was taken on board as we workshopped different questions and scenarios with tangata whenua.

[10] Bishop, Russell (1996), p.13. 'Addressing Issues of Self-determination and Legitimation in Kaupapa Māori Research', in Beverly Webber (comp.) He paepae korero. Wellington: New Zealand Council for Education Research.

Who, how and when we engaged

In 2021 the project team sought direction from tangata whenua on who, how, and the best way to engage on this topic. Guidance was sought by council tangata whenua forums on the method and approach. This included:

- Northland Regional Council (NRC) Tai Tokerau Māori Advisory Committee (TTMAC), and Māori Technical Advisory Group (MTAG),
- Whangarei District Council hapū forum Te Huinga and Te Karearea the Strategic Partnership Committee, and
- Kaipara District Council Mana Whenua Forum.

Relevant strategic documents were also used to shape the focus areas and key questions. One key document included the Strategic Intent 2021-2040 of Te Taitokerau Māori and Council Working Party.¹¹ The Working Party is made up of councillors, and appointed iwi and hapū representatives from Te Tai Tokerau. The Strategic Intent sets out the Te Pae Tawhiti: the Vision, Te Kaupapa: Mission, Desired Goals for 5 pou (domains); and the Tikanga or Values for the Working Group.¹²

A number of invites were sent to iwi, hapū and marae representatives, as well as Māori environmental organisations.

Due to Covid-19, the position of some marae to close and active cases in the community, the project team was cautious with any face to face hui. A mixed method approach was applied due to the risk of catching Covid-19 while meeting face to face. Some hui were held on marae, some hui took place online, and others occurred in council buildings and venues where it was considered safe to meet.

Two meetings were cancelled as a result of conflicting meetings and Covid-19 responses being led by iwi, hapū and marae entities.



[11] Available on the Northland Regional Council website at: [te-taitokerau-māori-and-council-working-party-strategic-intent-framework-2021-2040.pdf](https://www.nrc.govt.nz/te-taitokerau-maori-and-council-working-party-strategic-intent-framework-2021-2040.pdf) (nrc.govt.nz)

[12] The five pou for the Working Group includes: Capacity and Capability, Māori representation, Water/marine, Climate crisis, and Economic development.

Table 2 below summarises the engagement approach taken in 2021 during Te Whāinga and to co-design a framework with iwi, hapū and council staff.

Table 2. Summary of phase 1 co-design hui

Where	When	Who
Hui 1 – online	11 November 2021	Council staff and tangata whenua representatives.
Hui 2 – online	18 November 2021	Council staff and tangata whenua representatives.
Hui 3 – Te Ahu, Kaitaia	19 November 2021	Council staff and tangata whenua representatives.
Hui 4 – Te Renga Paraoa Marae Whangarei and online	25 November 2021	Council staff and tangata whenua representatives.
Hui 5 – Online	26 November 2021	Council staff and tangata whenua representatives.
Hui 6 – Hokianga and online	3 December 2021	Council staff and tangata whenua representatives.

During phase 2 of engagement it is expected a similar approach will be taken to discuss the draft framework with tangata whenua, council staff and elected members.



Limitations

The majority of hui were held online. This was useful in particular for those who could not travel and meet in person and those with multiple kaupapa on the same day. We were limited in some cases by technology where participants did not have appropriate internet coverage, or appropriate devices.

There were also a number of other hui taking place at the end of 2021 in Te Tai Tokerau, reducing numbers to 3 or 4 people in some cases. However, the feedback from participants was relatively consistent and often reinforced kōrero previously shared and documented. And although there may have been few representatives, it was the quality of korero and essence of what was said that has helped inform the development of a framework.

Focus Areas for Co-design hui

Initial investigations and a literature review informed the framing of questions and focus areas for engagement and hui. Korero with hapū and iwi representatives further assisted with defining questions.¹³

The three focus areas that the Project Team workshopped with participants were:

- **Topic one: Climate change and Te Taiao**
- **Topic Two: Kaupapa Māori Governance and Decision-Making**
- **Topic Three: Scenarios – weaving topics together.**

Key questions and answers from co-design hui are summarised under each topic below with the full presentation material in Appendix Three.

[13] Literature review included: *Ngāpuhi Speaks*, (2012), An independent report commissioned by Kaumatua and Kuia of Ngāpuhi, edited by Te Kōwhiri and Network Waitangi Whangarei; *Climate Aotearoa: What's happening and what we can do about it*, edited by Helen Clarke, (2020); *He Puapua*, Working Group on Constitutional Transformation, (2021); Witi Ihimaera; *Navigating the Stars*, (2020) Rangī Matamua, *Matariki*, (2019), Hirini Moko Mead, *Tikanga Māori: Living by Māori Values* (2013), *The Woven Universe: Selected writings of Rev. Māori Marsden*, edited by Te Ahukaramū Charles Royal (2003); iwi and hapū environmental

Topic One: Climate Change and Te Taiao

The project team heard that from a kaupapa Māori perspective, pūrākau and korero tuku iho, as well as whakapapa and hononga should form the foundations of understanding changes in te taiao.

Kōrero in our creation stories and re-collection of pakanga between atua could inform the way we respond, adapt or plan for these changes. In particular, within the whakapapa of te taiao it is tangata (people) who are the teina (youngest) and ngā kararehe (animals and kaitiaki) who are the tuakana.

Korero tuku iho captures and holds valuable mātauranga of environmental observations over thousands of years. Including observations of key environmental tohu (indicators), events and kaupeka (seasons). These observations will be different to whānau, hapū and marae. Accordingly it is local knowledge of haukāinga which should inform responses.

Based on the information and research gathered questions for the co-design hui were categorised under three themes:

Climate change from a Te Ao Māori perspective

- Do you have a term for climate change in your rohe?
- Do you have any korero tuku iho or pūrākau about climate change in your whanau or hapū?
- What is the whakapapa of climate change in your rohe?
- What does it look like to practice “te noho teina”?

Hauora and Wellbeing

- What is your experience of climate change in your rohe or from your haukāinga?
- Are there tohu that indicate to you that things have changed or are changing?
- What is the effect of climate change on your hauora?
- Has climate change impacted your daily life?
- Do you and your whanau have a plan for climate change, if so what does it look like?

Actions

- How do we move forward in a climate crisis?
- What needs to be done in the climate change space?
- Are there any recommendations that you have for this focus area?



Summary of Feedback

It was difficult for some participants to respond completely to questions as further hui and korero with their own marae, hapū and iwi was required. Some responses we heard was consistent and common themes emerged. For further explanation and wider korero gathered see Appendix Four.

- Importance of te reo Māori and pūrākau to understand climate change from a te ao Māori perspective
- Pūrākau, korero tuku iho and tikanga Māori needs to inform environmental management responses (including using rahui) and climate change planning and responses
- Adapting to climate change has been part of history and changes that Māori have had to deal with in the past
- Climate change / Te Ao Hurihuri is common in te ao Māori as Māori have had to adapt to changes in the environment since the arrival of Kupe and other navigators to Aotearoa.
- Community/hapū must lead climate change planning as they know their areas best.
- Bespoke climate change planning and adaptation responses are required.
- The importance of western science and mātauranga Māori being aligned and complimentary.
- Tohu and cultural indicators should be used to inform monitoring and resource management in areas.
- Resourcing for iwi and hapū kaitiaki is vital to undertake environmental monitoring.
- More education and training needed for future and current generations on effects of climate change and adaptation planning.
- Those local to an area will be most familiar with changes in the climate
- There are flow on effects on an ecosystem if a taonga species or an endangered species or its environment is impacted or depleted. For example, loss of taonga species within mahinga kai sites will create flow on effects for tangata whenua to uphold their food sovereignty.
- Climate change, in particular coastal erosion and sea level rise is impacting traditional practices on where Maori live including their papakainga and other sites of significance such as mahinga kai sites, marae and urupa)
- Whānau have to learn to pivot to new a environment and the changes occurring
- Bottom lines for Māori differ with council and developers
- We need to uphold the tuakana and teina relationship between people and the environment. Need to acknowledge our role as teina in this place.
- Increased commercialisation and consumerism of products leading to environmental effects and increased waste.
- Need to support circular economies and local businesses in Northland to minimise carbon emissions and waste.



Summary of feedback

Some of the quotes below from participants have been captured here to provide more context to the summaries above:

1

"Cultural indicators are tohu that guide whanau, hapū and iwi. Such as tupuna planting a particular type of grass to allow tuna to live in the awaawa. This would be used to help whanau know where to gather kai."

2

"There is a lot of disturbance in our taiao, and pollution which has impacted on traditional food gathering practices."

3

"Fish species rare to an area used to be plentiful and whanau used to be able to gather kai in particular places where they knew where to catch them. For example, catching Kanae fish in Pakanae was a common traditional practice for our whanau and hapu."

4

"Iwi are having to consider where their people are going to live, where they can retreat to, and how they will survive financially/economically?"

Emerging Themes

Some themes emerging include:

- resource management practices should be led by iwi and hapū
- climate change is causing a loss of biodiversity, wāhi tapu and mahinga kai sites
- increase in development is causing unsustainable practices and producing negative environmental outcomes
- large industrial activities are causing significant environmental degradation
- iwi, hapū and whānau are not consulted appropriately or at all
- governance and decision making processes around resource management do not take in to account iwi, hapū and whānau views appropriately
- more capacity and resourcing required for Māori to participate in the system
- local authorities need to enhance and increase role of tanagata whenua and kaitiaki at operational and governance levels.

Summary of feedback

Feedback identifies how current council resource management practices are not favourable for iwi, hapū and whānau to participate in.

[Regional and district] Plan review processes are not ideal. Iwi and hapū are not resourced for their part. There should be links and inclusion of Māori provisions throughout other parts of the Plan. Don't just reserve Māori provisions to one chapter where it can't be enforced through rules in another.

[The] Court appeals process is taxing and time consuming. It is a costly process to go through court procedures. Iwi and hapū have to resource this themselves, unless legal aid is obtained. It is an adversarial process and those with the best lawyer usually come out better off.

There have to be some bottom lines where Māori can say not to resource consents. Tweaking consents and getting small piece meal wins via conditions can't be the normal practice.

Councils often only deal with mandated iwi authorities. Which means hapū, marae and haukainga don't get included in some of the korero, especially if they haven't gone through a Treaty Settlement.



Comments around environmental degradation were common. The impacts of development and large industrial activities were often discussed:

Housing and economic development is often prioritised over environmental protection.

Birds and other species are becoming extinct because of climate change. e.g. Hihi bird and Tara-iti.

Heavy industrial businesses are polluting our environment. Such as the oil refinery right on the coastal marine area and Takahiwai moana.

Taraire are struggling to survive next to awaawa. When these rakau are affected by flooding or heavy rain fall events, then the wider ecosystem that relies on them are also impacted and depleted.

The role of council and tangata whenua working together in partnership was also heavily discussed. In particular how monitoring officers and kaitiaki representatives could work alongside one another.

Councils don't have enough staff to undertake environmental monitoring. Iwi and hapū have data and understand the impacts and effects of climate change and the environment surrounding them. Council should resource these groups to undertake the monitoring.

Iwi and hapū also need western science to help monitor impacts of climate change. They could work complimentary to each other if there is agreement on how to do this.

Whānau know their ngahere and taiao best. They can gather their own data, they just need to be resourced.

Importance of hikoi whenua. Those who are 'in tune' and often walk on the whenua and observe te taiao will notice changes the most.

Topic Two: Kaupapa Māori Governance and Decision-Making

In order to understand kaupapa Māori perspectives on governance and decision-making relevant literature was reviewed and further korero took place with iwi and hapū representatives to test thinking.

It was highlighted that there are already examples across the country where te ao Māori decision making frameworks have been developed.¹⁴ Though a bespoke approach for Te Tai Tokerau was needed.

The National Policy Statement on Freshwater Management (NPSFM) was used as an example to highlight how te ao Māori perspectives and policy approaches could be intertwined to govern te taiao. Although a key difference between te ao Māori principles and values and the Westminster system of governance was made clear at the beginning.

It was also highlighted that trying to bring two different world views together is very difficult and should perhaps be dealt with separately. Potentially bringing two worldviews under one system of governance and decision-making could be confusing for users, and guidance would need to be provided on a case by case basis depending on the topic discussed.

This aligned with the following questions for the second focus area which were under three themes:

He Whakaputanga and Te Tiriti o Waitangi

- What does He Whakaputanga look like in practice and how does it influence local government?
- What does tino rangatiratanga and kawanatanga look like and mean in decision-making when working in partnership with local authorities?

Kaupapa Māori governance and decision-making

- What is kaupapa Māori governance and what does it look like?
- What values should inform kaupapa Māori governance?
- Do you have any traditional models or examples of decision making by your tupuna and rangatira?
- What does collective decision making look like in your whanau or hapū?

Implementation and Interpretation

- How would you like decisions to be made?
- What changes would you like to see being made to the decision making process?
- What are the restrictions to the way you are engaged?



[14] Environmental Protection Authority (EPA), 2019; Environment Bay of Plenty: Internal matauranga Māori framework, 2020; Te Arawhiti, Māori Crown Relations (MCR) Framework, Auckland Council, *Kia ora Tāmaki Mākaaurau*, Māori Outcomes Framework (2021).

Focus Area: Tino Rangatiratanga and Te Tiriti o Waitangi

On 14 November 2014, the Te Paparahi o Te Raki stage 1 report handover took place at Te Tii Marae, Waitangi.

The stage 1 report addressed the issues posed by the Waitangi Tribunal, which – uniquely in Tribunal inquiries – focused on Māori and Crown understandings of He Whakaputanga o te Rangatiratanga (the Declaration of Independence) 1835, and Te Tiriti o Waitangi/the Treaty of Waitangi 1840 and the nature of sovereignty and whether the Māori signatories to the Treaty of Waitangi intended to transfer sovereignty.

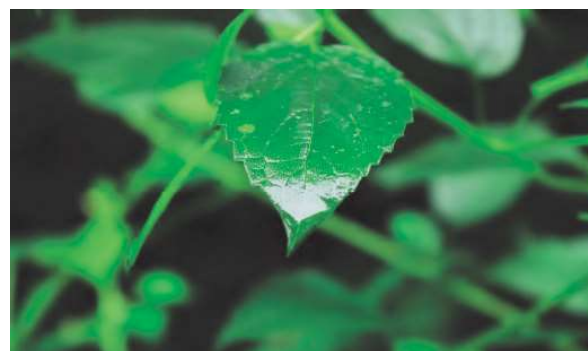
The report found that ‘rangatira who signed te Tiriti o Waitangi in February 1840 did not cede their sovereignty to Britain’.

Both these documents recognised the mana and tino rangatiratanga of Māori. In brief, the documents set out that the mana and rangatiratanga of hapū would be upheld and respected by the British Crown. In Te Tiriti it was agreed that the Crown could live with Māori on their lands and the Crown would take responsibility for lawless subjects who had already arrived in New Zealand. Thus, the chiefs' understanding of the agreement was they were only ceding the power for the Crown to control Pākehā and protect Māori.¹⁵

The finding made by the Waitangi Tribunal as part of the Te Paparahi o Te Raki stage 1 report was highlighted by multiple participant's at each hui in Te Tai Tokerau, along with the relevance of He Whakaputanga throughout rohe.

Throughout the Te Whāinga phase of this project, the team have referred to relevant Treaty claim evidence, literature such as Ko Aotearoa Tēnei and wider scholarly articles to address the topic of Kaupapa Māori governance and decision-making.

The team acknowledge that there will be variable differences between respective iwi, hapū, whanau and council organisations which the proposed framework does not intend to override.



[15] For further information see: Margaret Mutu (2011), *The State of Māori Rights*, Huia Publishers; *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, (2017), edited by Malcolm Mulholland and Veronica Tawhai; Mason Durie (2006), *Te Mana Te Kāwanatanga: The Politics of Māori Self-Determination*, Oxford University Press; Ranginui Walker, *Ka Whawhai*

Summary of Feedback

Some participants needed to refer back to iwi, hapū and marae to confirm their responses to questions above.

There were also common themes from those who were comfortable with responding. These responses are summarised below with further commentary provided in Appendix Four.

- Where possible, kaumatua and elders who have the mātauranga should be engaged to inform decisions. An alternate but not necessarily conflicting view raised was the need to keep the knowledge holders within te ao Māori safe from needing to engage within a western framework.
- Decisions need to be informed by haukāinga and marae who are dealing with effects and impacts on the ground.
- Use of rahui as a tool for environmental management and decision making.
- Tikanga Māori is a form of religion and belief for Māori.
- Māori customary values were traditionally practiced to make decisions.
- Rangatiratanga needs to be practiced for iwi and hapū.
- Along with the 'tangas' (i.e. rangatiratanga, wairuatanga, kaitiakitanga, manaakitanga) values in a framework should include whakapono, me aroha ki te tahi.
- There are different political and decision making systems and worldviews therefore it is hard to combine processes.
- Where possible, kaumatua and elders who have the mātauranga should be engaged to inform decisions
- Transfer of powers under the RMA can be provided as a tool.
- More Māori leadership in council governance roles is required with appropriate resourcing.
- Reciprocal learning should be provided between council officers and kaitiaki who monitor or teach on the ground.
- Resourcing needs to be provided for iwi, hapū and marae representatives to be involved.
- New methods and tools are needed to highlight the impact of climate change through Business As Usual (BAU) processes such as resource consents and council reports.
- Relationship agreements or Memorandums of Understanding (MOU) with between council and iwi, hapū groups. These are needed to set out the expectations of both parties, though some that exist already are not meeting the expectations of tangata whenua.
- Council policy and planning decisions should be informed by iwi and hapū plans that already exist. This should not substitute engagement though.
- Wording from legislation such as 'take in to account' still isn't enough. 'Must give effect to' needs to be the minimum at least.
- Data sovereignty needs to remain with iwi, hapū and whanau

Summary of Feedback

There was a strong focus of korero around the different worldviews and the struggle with bringing these paradigms together:

- *Tikanga was our first law in Aotearoa and Māori customary values were always practiced.*
- *[It is] difficult for Māori to operate under a western framework.*
- *Kaupapa Māori governance is the opposite to western governance structures and hierarchy. It is whānau, hapū, marae and members of a hāpori who put iwi leaders at the top because of their capability to deal with matters. As opposed to a person who might be self-appointed into a mainstream leadership role who determines what happens in a community.*

The expectation of what iwi and hapū leaders should do was also expressed, and it was clear that there might be different processes for iwi, hapū and marae groups.

- *Need to re-orientate the structure so that the focus of decisions is on the people on the ground at a hāpori level. A strategy for iwi starts at home (at the marae).*
- *Hapū and iwi leaders need to 'draw' korero from those dealing with issues on the ground*
- *What does iwi and hapū management look like? Developing and protecting assets for their people; protecting and securing whenua for whānau; and developing a biodiversity value funding stream.*

It is was further highlighted that while consensus decision making may be the preferred option between iwi, hapū and marae, sometimes executive decisions need to be made.

- *Consensus decision making is the norm, but often executive decisions need to be made by those in iwi and hapū leadership roles.*
- *Runanga should act as an umbrella to enable hapū and marae to operate and function. Runanga should give putea or resourcing to deal with mahi on the ground*

Comments around the current regulatory regime were also made. Many were dissatisfied with the status quo and wanted to see change.

- *..until He Whakaputanga, me Te Tiriti me Wai 1040 is recognised and constitutional change occurs to recognise the sovereign position of tangata whenua, we are very lop sided in all that we do.*
- *Whenua Māori and general title land have different legislative and consenting requirements. These are two different decision making systems that can be unequal at times because Māori have to provide more documentation on whakapapa to the whenua and upfront financial costs to develop their land.*
- *Mana Whakahono a Rohe are not great tools, as council had only included minimal requirements in to the Agreement and stripped out a lot of what we wanted.*

Summary of Feedback

- *Pou rahui often used in traditional processes. These will differ between iwi, hapū and marae and will depend on the situation for why a rahui is being implemented. Councils very rarely know how to consider this tikanga and won't implement it.*
- *Iwi and hapū need the ability and power to make decisions to stop things where we can and impacts are great. E.g. transfer of powers and saying no to resource consents.*

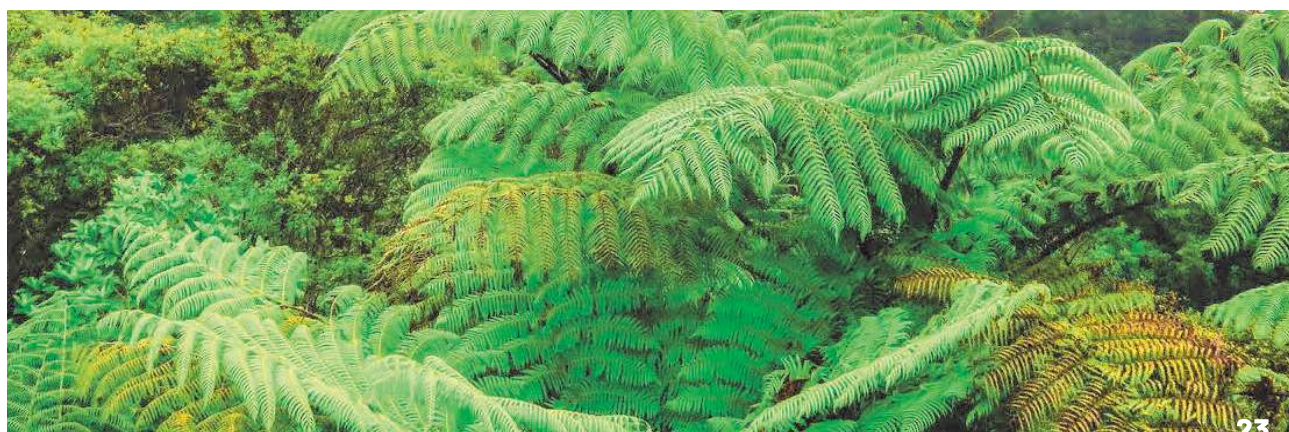
Overall there was strong support for the continued use and introduction of te ao Māori perspectives in local government decisions. How this is implemented would take further engagement with authorities and iwi and hapū.

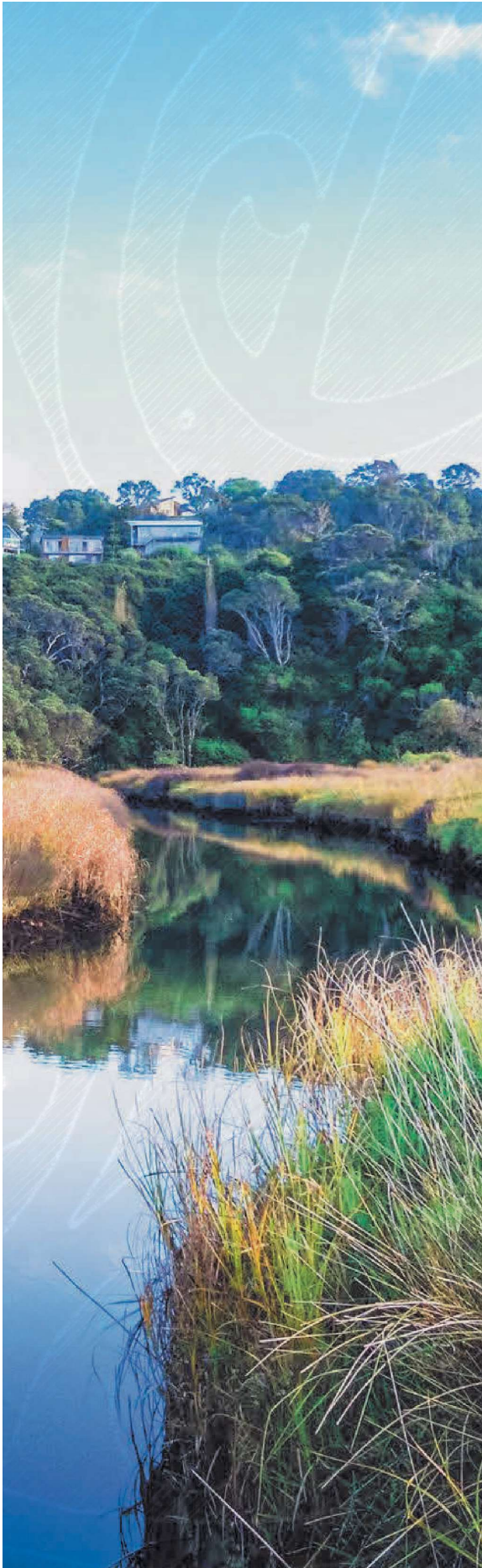
Some of the comments around processes that work well and should continue included:

- *Face to face decision making at marae should take place to discuss kaupapa (where possible).*
- *Empower and enable iwi and hapū representatives to be involved in decision making processes of council and government agencies.*
- *Have kaupapa Māori and decision making at the forefront of processes.*

However, some recommendations and solutions to current issues were also provided:

- *Forums that have no decision making powers are 'lip service' to Māori.*
- *There is still too much 'firefighting' going on. Central government reform is taking place and many of us kaitiaki are having to deal with day to day issues with problematic resource consents.*
- *Pūrākau and waiata could inform decisions. For example, listening to moteatea or other songs that discuss impacts on the environment and tino rangatiratanga can provide a lot of insight to current problems.*
- *Kaumatua, kuia, and tohunga from hapū and iwi can provide a lot of insight to traditional processes where they have time.*
- *Support hapū rangatiratanga. Council's must engage with hapū and let them decide what governance and decision making looks like to them.*





Topic Three: Implementation and Interpretation

Relevant scenarios were used to weave the topics of te taiao, climate change, governance and decision-making together. Feedback on these scenarios will help inform a draft framework and guidance material to assist with implementing te ao Māori worldviews in to local government processes.

The following scenarios were used in the co-design hui:

Scenario: *There is a proposal to drain a repo and redirect any connected awaawa to make way for new roading infrastructure and intensive farming.*

Wero: *How do you respond to this scenario and what are the next steps moving forward in a way that upholds the mana and mauri of the taiao and tino rangatiratanga?*

What are your recommendations for this scenario?

Scenarios

Four other scenarios in Table 3 were explained and workshopped with participants. In most cases, the participants remained together as one group as opposed to splitting up.

Table 3: Resource management scenarios for kaitiaki

Resource consents: Implementation	Influencing policy and plan making
<p>Group 1 scenarios:</p> <ul style="list-style-type: none"> • Moana: dredging, commercial fishing • Awaawa: diversion, discharge • Reporepo: Drainage, intensive farming 	<p>Group 3 scenarios: NPSFM policy and plan changes</p> <ul style="list-style-type: none"> • Council are going through a plan change process and need to include kaupapa Māori values and tikanga. How should the council include hapū and iwi whakaaro into the plan change?
<p>Group 2 scenarios:</p> <ul style="list-style-type: none"> • Ngahere: forestry • Maunga: quarrying, view shaft alteration • Wahi tapu: development, road infrastructure. 	<p>Group 4 scenarios: Land use and plan changes</p> <ul style="list-style-type: none"> • Zoning of land so intensification or development can occur • There is a developer who wants to intensify and build new homes and infrastructure in your rohe.
<p>Wero: How do you respond to these scenarios and what are the next steps moving forward? How would you practice kaitiakitanga and rangatiratanga to uphold the mana and mauri of te taiao for your whanau, hapū or iwi? What kind of changes would you like to see?</p> <p>What are your recommendations for these scenarios?</p>	

Summary of Feedback

There were a range of responses from participants to the scenarios above. Further korero on these scenarios would have been beneficial, but due to limited time of participants few responses were provided. Some common themes did emerge through feedback gathered:

- *It is always a no from us if a developer has not consulted. We will always request the developer or applicant speaks to us directly before lodging a resource consents.*
- *We don't think of things in a linear way. We think of things in the long-term.*
- *Hapū, marae and haukāinga often need resourcing to continue appealing and opposing applications. In some cases we are battling our own people.*
- *Saying no to consents when it impacts on our cultural values and tupuna. For example, not letting development on a tupuna maunga because it is sacred to us.*

The environmental impact that these scenarios were having in real life was discussed in detail:

- *Tangata have been putting themselves above our tuakana such as kararehe and ngā pou o te taiao. Pou-tahi (symbols) of te taiao aren't being observed appropriately. Tohora and mako are our tuakana and we (tangata) are not looking after them.*
- *Kaimoana and resources won't be able to replenish if depletion and over allocation occurs.*
- *Hapū need to have the power and ability to say no to resource consents and recommendations be implemented. Still seeing degradation on our whenua, moana, and taiao. Appropriate management and inclusion starts at the policy and plan making stages.*

- *The impact of colonial legislation on iwi and hapū governance is still evident. e.g. Public Works Act.*

It was highlighted that infrastructure and development was needed in some places. But that this should be balanced with environmental outcomes and te ao Māori views.

- *Subdivision consents can be problematic. Yes we need more houses, but should those houses be right next to the moana?*
- *Need to consider what the best use of land is, and the wider area or environment that land is connected to.*
- *In some cases infrastructure providers undermine and or ignore Treaty of Waitangi provisions in a council plan because they want the cheapest, simplest, easiest way of providing that infrastructure.*
- *There's a lack of infrastructure in the areas we live in already. But we need to be conscious of the type of infrastructure and development that is happening, and the wider impacts on the environment. E.g. untreated waste water discharge in the moana.*



Summary of Feedback

Recommendations and some solutions were also provided:

- *Use Mana Whakahono or other agreements as a starting point, then come and talk to us about the proposal so we can understand the proposal further.*
- *We would like to be involved in everything (e.g. consents) but we don't have the capacity. We're also having to deal with private developers, and overseas investors.*
- *Inputting in to plan making and policy is important, but iwi and hapū are not resourced to do this. We are doing the work for free to try and protect the environment.*
- *Iwi and hapū should have their own spatial plans that inform council's point of view and planning processes.*

Economic outcomes and the issues and opportunities development brings was also discussed in depth:

- *We need to think of whānau wellbeing. If some of our whānau can be employed through a proposal or activity then that is a positive outcome for our whānau.*
- *Economics, ecology and the four well beings need to be included in a framework.*
- *Economic greed is impacting on environmental protection.*
- *Need to move away from neo-liberal markets. Iwi could have sophisticated business financial models based around environmental outcomes.*



Next Steps

The next steps for the project will be consulting and engaging further with iwi, hapū and councils. Feedback gathered through the co-design hui will be used to develop a draft framework. It is proposed that the draft framework be tested on a pilot project to help inform future implementation and guidance for use.

The draft framework will be presented and workshopped further with iwi and hapū representatives and councillors prior to being finalised. We will then seek endorsement for the framework with each of the local authorities in Northland.

As part of the next phase it is also proposed that an implementation plan and guidance document is developed to assist with how it works in practice and monitoring the use of the framework.



Te Ao Māori Decision Making Framework

Responding to climate change in Te Tai Tokerau

Consultation Summary Report

March -2022

Appendix One: Co-design hui participants

Where	When	Participants
Hui 1 online	11 November 2021	<p>Puawai Kake – Project Team, WSP Ripeka Read – Project Team, Tapuwae Consulting Bernadette Aperahama – Project Team, WDC Shelley Wharton – Project Team, WDC Migel Estoque – Project Team, WDC Jack Rudolph – KDC Nicola (Missy) Hokai – KDC Katy Simon – KDC Abe Witana – Te Rarawa, Deputy Chair Taryn Shirkey – Patuharakeke Sheila Taylor - NRC Waimarie Kingi – Bruce – Te Waiariki, Ngati Taka Delaraine Armstrong – Te Orewai Juliane Chetham – Patuharakeke Mylie George – Whangaruru</p> <p>Apologies: George Riley - Te Rarawa, Haami Piripi - Te Rarawa, Mira Norris - Te Parawhau, Georgina Connelly, Pita Tipene - Ngati Hine, Mike Kake - Ngati Hau.</p>
Hui 2 - online	18 November 2021	<p>Nicki Wakefield – Ngāti Hau Juliane Chetham - Patuharakeke Wiki Walker - WDC Puawai Kake – Project Team, WSP Ripeka Read – Project Team, Tapuwae Consulting Bernadette Aperahama – Project Team, WDC Shelley Wharton – Project Team, WDC Migel Estoque – Project Team, WSP Delaraine Armstrong - Te Orewai Nicola Hokai - KDC Jack Rudolph - KDC Taryn Shirkey - Patuharakeke Catherine Langford - FNDC Waimarie Kingi – Bruce – Te Waiariki, Ngati Taka Justice Hetaraka - Rangatahi rep</p> <p>Apologies: Antony Thompson - Te Runanga o Ngati Whatua, Louise Mischewski - Te Rarawa, Matt De Boer - NRC, Anahera Herbert-Grace - Ngati Kahu.</p>

Where	When	Participants
Hui 3 Te Ahu, Kaitaia	18 November 2021	<p>Waikarere Gregory – Te Rarawa Paul Hansen – Te Rarawa George Riley – Te Rarawa Donald Shephard - FNDC Theresa Burkhardt – FNDC Puawai Kake – Project Team, WSP Ripeka Read – Project Team, Tapuwae Consulting Bernadette Aperahama – Project Team, WDC Shelley Wharton – Project Team, WDC</p> <p>Apologies: Anahera Herbert-Grace (Ngati Kahu), Rose Vazey-Roberts (Ngai Takoto), Ellen Graham.</p>
Hui 4 - Te Renga Paraoa	25 November 2021	<p>Raniera Kaiao – Ngāti Kahu ki Whaingaroa Nora Rameka - Ngāti Rehia – (online) Carmen Hetaraka - Ngati Manuhiri Robert Nathan – NRC Shane Hakaraia – NRC Sheila Taylor – NRC Simone Tongatule - FNDC Mori Rapana – FNDC (online) Llani Harding – FNDC (online) Simone Tongatule – FNDC Jack Rudolph – KDC Tim Conn - KDC Puawai Kake – Project Team, WSP Ripeka Read – Project Team, Tapuwae Consulting Bernadette Aperahama – Project Team, WDC Shelley Wharton – Project Team, WDC Migel Estoque - Project Team, WSP</p> <p>Apologies: Delaraine Armstrong, Nicki Wakefield, Janelle Beazley, Mira Norris, Mike Kake, Eden Wynne (WDC), Jan Van Der Vliet (NRC), Huhana Lyndon.</p>
Hui 5 - online	26 November 2021	<p>Juliane Chetham – Patuharakeke Carmen Hetaraka – Ngati Manuhiri Brigitte Hicks – WSP, observer Puawai Kake – Project Team, WSP Ripeka Read – Project Team, Tapuwae Consulting Bernadette Aperahama – Project Team, WDC Shelley Wharton – Project Team, WDC Migel Estoque - Project Team, WSP</p>

Where	When	Participants
Hui 6 - The Heads, Omapere	3 December 2021	<p>Catherine Langford – FNDC Carmen Hetaraka – Ngati Manuhiri Whānau from Whirinaki (unsure of name) Kata Tamaki (Ngati Wai)</p> <p>Apologies: Cheryl Turner (Pakane Marae), Nicole Anderson (Haukāinga), Teena Brown (Haukāinga), Alan Riwaka (Te Runanga o Ngati Whatua), Huhana Lyndon (Ngati Wai), Snow Tane (Te Roroa), Jack Rudolph (KDC), Llani Harding (FNDC), Ripeka Read (project team), Rereata Makiha (kaumatua), Katarina Tautuhi (Te Uri o Hau), Fiona Kemp (Te Uri o Hau), Simone Tongatule (FNDC), Antony Thompson (Te Runangao Ngati Whatua), Julia Vaka (haukāinga).</p>

Appendix Two: Co-design hui invite

Te Ao Māori Decision Making Framework

Responding to climate change in Te Tai Tokerau

Nau mai, piki mai, haere mai

Whangārei District Council, on behalf of the Northern Councils is investigating the development of a Te Ao Māori Decision-Making Framework for Te Tai Tokerau.

The Framework will assist Council staff on how to consider Te Ao Māori principles and values when responding to climate change, infrastructure strategy, 3 waters planning, policies and plans that respond to development and growth.

The decision-making framework will be guided by a Te Ao Māori engagement and research approach and based on the perspectives of iwi, hapū, whānau and haukāinga from across Te Tai Tokerau. The project team are seeking to understand the kōrero tuku iho regarding the taiao. In particular, how changes in the climate are understood and explained, how certain risks from environmental change can be known and how appropriate adaptation responses could be identified.

We invite you to participate in wānanga and kōrero to input your whakaaro and assist in guiding the development of the Te Ao Māori decision making framework. The hui is open to all tangata whenua, whānau, tamariki, haukāinga, hapū and iwi across Te Tai Tokerau.

Mā te whititahi, ka whakatutuki ai ngā pūmanawa ā tāngata – Weaving the realisation of potential together.

Contact

puawai.kake@wdc.govt.nz
027 259 2407

Project Summary

- **guided** by Te Ao Māori & Mātauranga Māori: The decision-making framework will be guided by a Te Ao Māori approach, Kōrero Tuku Iho and Kaupapa Māori Methodology.
- **co-designed:** Co-design with iwi, hapū and whānau representatives informed by Te Ao Māori concepts and values.
- **aiming** to understand 'Climate Change' to Māori: The project will seek to understand what "Climate Change" means from a Te Ao Māori World-View in Te Tai Tokerau. Its cause, its effects, the risks, the right responses for that context.
- **aligned** with related kaupapa
- **tested** and refined at a pilot scale. The framework will likely need to be applied and supported by different implementation tools. Through the pilot we'll also be able to test those tools.

Future steps:

- **endorsement:** The project team will then brief those engaged with, such as tangata whenua forums and will work with key Council staff to agree a process to seek formal adoption of the framework.
- **implementation** plan across Te Tai Tokerau will be developed.
- **monitoring** programme with roles and responsibilities will be developed to ensure there is accountability and monitoring.

Te Ao Māori Decision Making Framework

Responding to Climate Change in Te Tai Tokerau

FAQ: Frequently Asked questions

1. What is the purpose of the project?

Whangārei District Council on behalf of the four local authorities in Northland, are investigating the development of a Te Ao Māori Decision-Making Framework. The purpose of the Framework is to assist Council staff on how to consider recommendations, principles and values put forward by tangata whenua when responding to climate change, infrastructure strategy, 3 waters planning, policies, resource consents, and plan changes. The Framework is to be co-designed and developed with tangata whenua from Te Tai Tokerau.

2. Why is the council doing this?

The Framework for making decisions in local government is changing. Currently the Resource Management Act (RMA) and the Local Government Act (LGA) both have reference to the way views of Māori need to be considered in decision-making processes. The new proposed Natural Built and Environment Act (NBEA) which will replace the RMA strengthens these obligations and the role tangata whenua have when participating in decision making processes. The National Policy Statement on Freshwater Management-Te Mana o te Wai, requires local government to include tangata whenua and communities in developing long term visions for waterbodies, and actively include tangata whenua in freshwater management (including decision making processes, policy, plans and monitoring). There is also a 'whole of government' approach underway to respond to the recommendations from the Waitangi Tribunal report, Ko Aotearoa Tēnei, for the vast WAI262 claim. This will likely involve evolution for local government. Furthermore, reports and documentation prepared by hapū and iwi, articulate the aspirations and expectations of hapū and iwi regarding care of the environment and relationships with local government and recommend enhancing the capacity and capability of Māori to be involved in decision making processes. All of these changes bring local government closer to meeting Te Tiriti o Waitangi based obligations.

3. What are the key drivers for change?

- Focusing on outcomes that are based on climate change reduction and adaptation from a Mātauranga Māori perspective
- Achieving outcomes through a system of limits to protect the environment and create targets to achieve outcomes for both the natural and built environments
- Recognise the concept of Te Mana o Te Taiao (the mana of the environment) as proposed under the NBEA
- Set the direction for regional and district level decision making Framework developed with tangata whenua
- Improve evidence based decision making processes that informs policy and strategic direction for councils

4. What will the Te Ao Māori Framework achieve?

Council policies, plans, strategic documents around infrastructure planning are not adequately considering Mātauranga Māori values and principles. The project and Framework look to respond to the way council decisions are made, in particular to the way policies and regulations are made and the way they consider impact on climate change. The Framework seeks to provide guidance on how to consider Māori values important to tangata whenua of Te Tai Tokerau when making decisions, in particular on environmental matters.

Te Ao Māori Decision Making Framework

Responding to Climate Change in Te Tai Tokerau

FAQ: Frequently Asked questions

5. What are the objectives of the framework?

The objectives of the framework is to:

- Co- design a framework where Mātauranga Māori o te taiao is viewed as equal to Western science
- Gather and protect Mātauranga gathered through the project in an appropriate way agreed to by iwi, hapū and whānau
- It will explore different ways of councils being held to account
- Assist councils to put Mātauranga Maori at the forefront of future climate change strategy, policy, plans, and actions
- Use Mātauranga in a way that is agreed to by participants.

6. Who are the key target audience?

Iwi, hapū, councils and rūpū working on environmental kaupapa.

7. When will this happen?

- Co-design wānanga to occur over October and November
- Feedback from wānanga will be collated and reviewed during engagement
- Development of draft Framework to be undertaken over January – February 2022
- Draft Framework ready to be tested end of March 2022
- Piloting of Framework to occur March – June 2022.

8. What are the next steps after development of Framework?

- Brief tangata whenua, hapū, iwi and elected members across Te Tai Tokerau councils ahead of starting a process towards seeking adoption
- Develop a monitoring plan including accountabilities
- Develop an implementation plan including: new tools, GIS, guidance notes on how to integrate the Framework in future policy, strategy and plan reviews
- The framework will be a living document that is reviewed over time.

9. Why is Whangarei District Council developing this Framework on behalf of the other Northland Councils?

This project is identified as a Priority Action in the draft Te Tai Tokerau Climate Adaptation Strategy, which the four northern Councils are collaboratively developing. The four Councils are all working to their strengths with each Council leading different aspects of the Strategy. Staff from other councils will be involved in co-design wānanga. There is a strong interest from elected members across all local authorities in Northland.

The need for this work was identified within regional risk assessment workshops with hapū and iwi representatives. Accordingly, Whangarei District Council sought resourcing for this project through the Department of Internal Affairs (DIA), 'Three Waters' resourcing. Whangarei District Council is the organisation accountable to DIA. It is also acknowledged that the rohe boundaries for hapū extend across Council boundaries and that hapū seek consistency in decision making.

10. Will this Framework replace tangata whenua engagement, iwi management plans and mana whakahono a rohe agreements?

The Framework will not be a substitute for direct engagement of tangata whenua, iwi management plans or mana whakahono a rohe agreements. It is also not intended to remove the mana motuhake that tangata whenua have in decision-making processes. Rather it is hoped that the Framework will be used as a tool, amongst other guidance to assist in Council procedures.

Appendix Three: Co-design hui presentation

Te Ao Māori Decision Making Framework

Responding to climate change in Te Tai Tokerau

Co-design Workshop

*Mā te whiitahi, ka whakatutuki ai ngā pūmanawa ā tāngata
Weaving the realisation of potential together.*

Timatanga

- Karakia
- Mihimihi

Whakawhanaungatanga

Introductions

- Project Team
- Council Kaimahi
- Tangata Whenua

Kaupapa Kōrero & Agenda

Introduction & Background (10 -10.30)

- **Tikanga o te hui:** Protocols and etiquette for the hui
- **He Kōrero Rapunga:** Overview of methodology
- **Hei whakamārama:** Background of the project
- **Te Whāinga:** Overview of engagement
- **Te Wero:** Challenge & Opportunity
- **Strategic Drivers:** Why?

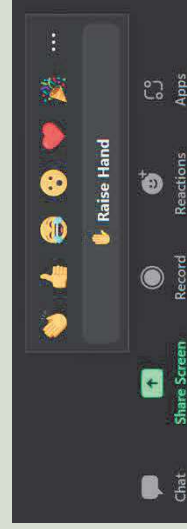
Workshop (10.30 - 2pm)

- **Focus Area 1:** Te Taiao & Climate Change
- **Focus Area 2:** Kaupapa Māori Governance & Decision Making
- **Focus Area 3:** Scenarios- Weaving together Te Taiao & Climate Change with Kaupapa Māori Governance & Decision Making

Tikanga o te hui

Protocols and etiquette for the hui

- Mutual respect for everyone's views
- Let speakers speak
- Try and understand the issues and solutions from others perspectives
- Stick to the kaupapa
- Solutions focused
- Blue sky thinking
- Don't be constrained by the current state - resourcing, systems and tools
- Online:
 - Please mute if not speaking.
 - Raise your hand if you would like to speak.



NB: we will be recording and will circulate notes after engagement.

Strategic drivers: Why?

Hapū and iwi in Te Tai Tokerau have expressed concern that the processes and focus of local government in decision making creates risk when planning for climate change and delivering mitigation responses. There are many strategic documents and drivers for the project including:

- He Whakaputanga 1835
- Te Tiriti o Waitangi
- UNDRIP
- He Puapua
- Matike Mai Aotearoa Report on Constitutional Change
- A Priority Action in the Whangārei District Council Draft Climate Action Plan
- Actions in the draft Te Tai Tokerau Climate Adaptation Strategy
- The Terms of Reference in Te Karearea
- Waitangi Tribunal report, Ko Aotearoa Tēnei for the Wai 262 claim
- Tane Whakapiripiri report prepared by hapū within Whangārei
- National Policy Statement on Freshwater Management 2020 (NPSFM)
- New Zealand Coastal Policy Statement (NZCPS)
- Hapū and iwi planning documents.

He Kōrero Rapunga

Te Ao Māori Research Methodology



Phases of Research	Description
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1. Te Rapunga	The Search: Informed by strategic drivers
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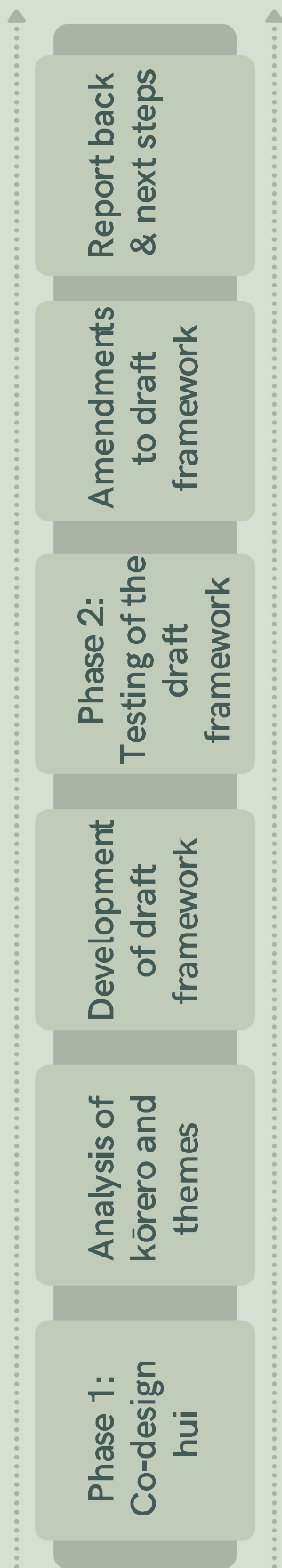
2. Te Kitenga	The Vision: Te Ao Māori decision-making framework
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3. Te Whāinga	The Pursuit: Engagement hui, analysis of kōrero & draft framework
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4. Te Whiwhinga	The Acquisition: Sign off received, piloted, tested, implemented and adopted across TT
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5. Te Rawenga	The Celebration: Decision making framework delivering outcomes (monitoring)
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Te Whāinga: Proposed Engagement Phases



Phase 1 will be focused on targeted engagement to input into the first draft of the decision-making framework

Phase 2 will be focus on reviewing the draft framework and the next steps

Te Wero: The Challenge & Opportunity

The challenge:

- Legislative requirement to provide good environmental, social, cultural and economic outcomes for communities
- Iwi and hapū have a role in decision-making processes.
- Concerns have been raised that council views and processes are framed by western world views and do not acknowledge the perspectives of tangata whenua.

Opportunity:

- There is an opportunity to build better partnerships and relationships
- Design a decision-making framework for climate change based on kaupapa Māori
- Understand the roles and responsibilities, and who is accountable for decisions
- Develop new tools, systems and guidance with council staff and tangata whenua

Focus Area 1: Climate Change and Te Taiao

A Tai Tokerau Perspective

Te Taiao & Climate Change: He Tirohanga Māori

Ngā hononga taiao: Holistic Connections

Kahore he aha i hāngaitia i ahu noa mai rānei kia noho wehe i tēnei ao. Ahakoa matangaro ka mōhiotia te mauri. Nothing was ever created or emerged in this world to live in isolation. Even a hidden face (matangaro) can be detected by its impact on something

Whakapapa & Hononga

Whakapapa and hononga are the foundation in understanding changes in te taiao.

Within the whakapapa of Te Taiao, tangata (people) are the teina. We must remember what its like to noho teina and not place ourselves above of Papatūānuku, Tane, Tangaroa me ēra atua.

Purakau

Changes in the climate are captured in our cretion narrative of Ranginui and Papatūānuku, along with purakau such as Te Pakanga i te Paerangi

Kōrero Tuku Iho

Kōrero tuku iho captures and holds valuable matauranga of environmental observations over thousands of years. This includes observations of key environmental tohu and kaupeka (seasons)

Ngā Pou o te Oranga

1. Wai
2. Kai
3. Whenua
4. Kāinga/Whare

Te Taiao: Climate Change Projections

Te Tai Tokerau | Western Science

Wind 

Storms 

Sea-level rise 

Temperature 

Rainfall 

Biosecurity 

Disease 

Coastal hazards 

Drought 

Agriculture 

Te Taiao: Climate Change Projections

Te Tai Tokerau | Western Science

Wind 

Storms 

Sea-level rise 

Temperature 

Rainfall 

Biosecurity 

Disease 

Coastal hazards 

Drought 

Agriculture 

Te Taiao & Climate Change

Whakawhiti korero

Climate change from a Te Ao Māori perspective

1. Do you have a term for climate change in your rohe?
2. Do you have any kōrero tuku iho or pūrākau about climate change in your whānau or hapū?
3. What is the whakapapa of climate change in your rohe?
4. What does it look like to practice "te noho teina"?

Hauora & Wellbeing

1. What is your experience of climate change in your rohe or from your haukainga?
2. Are there tohu that indicate to you that things have changed or are changing?
3. What is the effect on climate change on your hauora?
4. Has climate change impacted your daily life?
5. Do you and your whānau have a plan for climate change, if so what does this look like?

Actions

1. How do we move forward in a climate crisis?
2. What needs to be done in the climate change space?
3. Are there any recommendations you have for this focus area ?

Focus Area 2: Decision Making

Example: National Policy Statement on Freshwater Management (NPSFM).

Local Government Decision Making: NPSFM

Māori customary law	Example: NPSFM	Law : Western World-View
Whakapapa Pūrākau Korero Tuku Iho Tikanga & Kawa Tohu Kaitiakitanga: Customary Management practices Monitoring	<p>The 6 principles are:</p> <p>(a) Mana whakahaere: the power, authority, and obligations of tangata whenua to make decisions that maintain, protect, and sustain the health and well-being of, and their relationship with, freshwater</p> <p>(b) Kaitiakitanga: the obligation of tangata whenua to preserve, restore, enhance, and sustainably use freshwater for the benefit of present and future generations</p> <p>(c) Manaakitanga: the process by which tangata whenua show respect, generosity, and care for freshwater and for others</p> <p>(d) Governance: the responsibility of those with authority for making decisions about freshwater to do so in a way that prioritises the health and well-being of freshwater now and into the future</p> <p>(e) Stewardship: the obligation of all New Zealanders to manage freshwater in a way that ensures it sustains present and future generations</p> <p>(f) Care and respect: the responsibility of all New Zealanders to care for freshwater in providing for the health of the nation.</p>	<p>Parliament Resource Management Act National Policy Statements Regional & District Plans Regional Policy Statements Regional Plans, objectives & Policies/Rules Consents Conditions Monitoring Enforcement</p> <p>Current tools:</p> <ul style="list-style-type: none">• Transfer of Powers• Heritage Order• Co-Governance & Co-Management• Reserve• Iwi Management Plan• Mana Whakahono Agreement

Kaupapa Māori Governance & Decision-Making

Whakawhiti korero

He Whakaputanga 1835 & Tiriti o Waitangi 1840

1. What does He Whakaputanga look like in practice and how does it influence local government?
2. What does tino rangatiratanga and kāwanatanga look like and mean in decision making when working in partnership with local authorities.

Kaupapa Māori Governance & Decision Making

1. What is kaupapa Māori governance and what does it look like?
2. What values inform kaupapa Māori governance?
3. Do you have any traditional examples of decision making by your tupuna and rangatira?
4. What does collective decision making look like in your whānau or hapū?

Implementation & Integration

1. How would you like to see decisions being made?
2. What changes would you like to see being made to the decision making process?
3. What are the restrictions to the way you are engaged?
4. Are there any recommendations you have for this focus area?

Focus Area 3: Scenarios

- What are your recommendations for this scenario?



What are the key values or components that should be included in a Framework?

Scenarios: Weaving together Te Taiao & Climate Change with Kaupapa Māori Governance & Decision Making

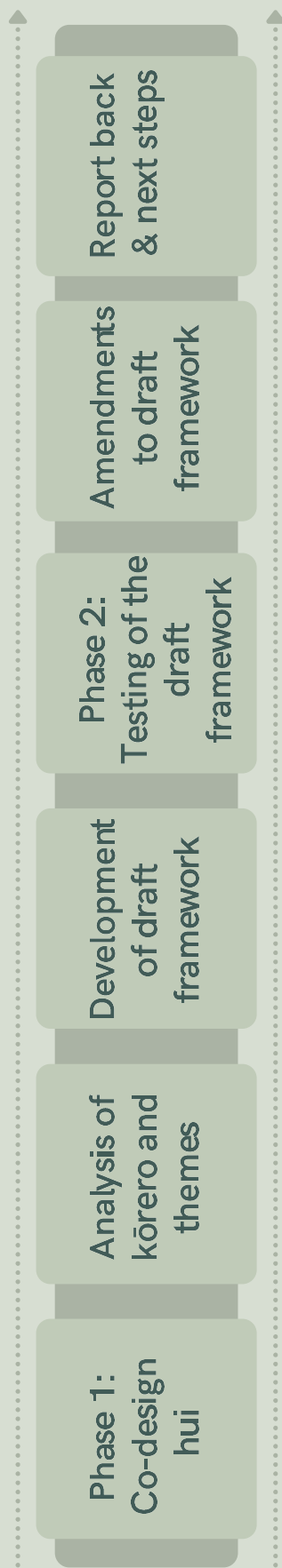
Resource Consent: Implementation	Influencing Policy & Plan Making
Group 1 scenarios: <ul style="list-style-type: none">• Moana: Dredging, commercial fishing• Awaawa: Diversion, discharge• Reporepo: Drainage, intensive farming	Group 3 scenarios: NPSFM Policy and plan changes <p>Council are going through a plan change process and need to include kaupapa Māori values and tikanga. How should the council include hapū and iwi whakaaro into plan changes?</p>
Group 2 scenarios: <ul style="list-style-type: none">• Ngahere: Forestry• Maunga: Quarrying, view-shaft alteration• Wāhi tapu: Development, road infrastructure	Group 4 scenarios: Land-use and plan changes. Zoning <p>of whenua so intensification or development can occur.</p> <p>There is a developer who wants to intensify and build new homes and infrastructure in your rohe.</p>

Wero: How do you respond to these scenarios & what are the next steps moving forward? How would you practice kaitiakitanga and rangatiratanga to uphold the mana and mauri of te taiao for your whānau, hapū or iwi? What kind of changes would you like to see?

- What are your recommendations for these scenarios?

Whakamutunga

- Did anyone want to share any final insights, whakaaro or korero?



Phase 1 will be focused on targeted engagement to input into the first draft of the decision-making framework

Phase 2 will be focus on reviewing the draft framework and the next steps

- Hui up until December
- Report back early 2022
- Draft Framework to be tested (Phase 2)
- Report back to Governance
- Briefing to council.

Appendix four: Full summary of feedback

Hui #1
<i>Climate change whakawhiti korero</i>
Our own iwi are engaging on the top 4 patai on climate change with their whānau and marae.
Cultural indicators are tohu that guide whānau, hapū and iwi. Such as tupuna planting a particular type of grass to allow tuna to live in the awaawa. This would be used to help whānau know where to gather kai. Kowhai blooming indicates kina should be fat. Pohutukawa are linked to tamare.
Humans are the teina.
We are in a modern age but hold a stone age mentality of 'survival of the fittest.
There is a lot of disturbance in our taiao, and pollution which has impacted on traditional food gathering practices.
Loss of ability of whānau to understand and whakarongo to te taiao. For example the sound of a healthy river running has gone now that the flow are too low.
Activity impacts the flow of rivers. This in turn impacts on the connectivity of the environment and ecosystem. Lack of ability to capture and store water. 'How do we keep our wai resources up in maunga so that the ngahere can continue to grow.'
New technologies and inventions play a big part in climate change. For example, bigger boats, bigger ships mean more damage and rockets and communications technology contribute too.
Fish species rare to an area used to be plentiful and whānau used to be able to gather kai in particular places where they knew where to catch them (e.g.kanae in Pakanae or tuna in rivers).
The change that is taking place is happening quicker than normal.

Our tupuna had to consider new ways to adapt because they had to deal with climate change for a long time.
Te Rarawa are looking in to climate changes for Matihitihi and coastal communities. These communities could be under water very soon.
We need to try and understand the relevant tohu for the environments we work within. E.g. there were huge 'puke' or downfalls in June this year (around Whangāre) this saw mahinga demolished and then wai puke return again. Establishment of whenua based around mara kai. Does this need to change?
There is a lot of disturbance in our taiao, and pollution which has impacted on traditional food gathering practices.
Iwi are having to consider where their people are going to live, where they can retreat to, and how they will survive financially/economically?
Education and teaching current and next generations about impacts of climate change and survival.
Governance and decision making kōrero
Work with the maramataka. Promote matauranga and maramataka. Separate current Gregorian calendar away from maramataka. Maramataka gives us the tohu, energy levels and ingoa. Councils can turn to that knowledge and move from pakeha focus. Pakeha to come to maori world.
Iwi and hapū need the ability and power to make decisions to stop things where we can and impacts are great. E.g. transfer of powers. The requirement to 'have regard' is not good enough eg IMPS.
Every hapū should have a plan. Lands are in whānau ownership. For example, with the huge winter rains, mahinga kai are completely gone but 3-4 months they return. So for 3-4 months, whānau need to consider how to have enough provisions for that duration.
Iwi need to be involved in decisions because the impacts of climate change are a broader scale (continual raise of water levels). Everything is connected. Collective decision making at an iwi level is necessary.

Tikanga was our first law in Aotearoa.
Māori traditionally made their own decisions. There's no balance between whakaaro.
Hapū can put together their own plans on how to manage resources, such as for their rohe and moana.
Overlapping interests between hapū and iwi. Values should inform decisions.
Difficult for Māori to operate under a western framework.
Growth and development impacts on traditional Māori practices and climate change. E.g. development in Singapore and having to build vertical cemeteries to bury their deceased
Hapū developing their own frameworks and tools such as the collaboratively developed Wai Ora app.
Framework is a big aspiration, implementation is critical.
Constitutional transformation will be important to the current regulatory regime.
Hapū and iwi leaders need to 'draw' korero from the floor (e.g. consensus decision making) but often an executive decision needs to be made.
Consensus decision making models can be problematic at times.
Iwi and hapū are dealing with a number of issues: capacity issues to deal with 'bigger' kaupapa; climate change korero is really important but hapū are busy with resource consents and CIAs which is very reactive.
Need to consider how we can apply a CIA component to resource consents and CIAs where possible. Bringing climate change to the forefront of everything. Possibly introduce new methods and add an additional lens to calculate climate change response required.

Te Rarawa would expect CIAs to come with resource consents and exercise whakawhanaungatanga to work together to inform a response
Whenua Maori and general title land have different regimes and consenting requirements.
Iwi need to be at a partnership level with councils.
He Whakaputanga – Tupuna signed He Whakaputanga. Whanau are trying get it recognised fully. This aspiration continues as is the intent to move from the focus on principles of the Treaty to articles of Te Tiriti. He Whakaputanga is the foundation. Hard to go forward without the good foundation in place eg recognising He Whakaputanga.
The Local Government Act only recognises the Treaty not Te Tiriti. Need to advocate for a shift in legislation to recognise Te Tiriti.
Scenarios
Key aspect is for NRC and WDC to firstly know the right hapu that they need to engage and give enough time for hapu to consider the application not the 10 or 15 days typically given, but the earliest notification of the application.
Iwi or hapu planning documents could be used to guide who to engage, the triggers for engagement and be a mechanism to identify significance differently to sites of significance 'dot points'.
Climate change needs to be added as an additional lens into the CIAs and CVAs that are being prepared. Hapu need some kind of method of how we incorporate climate change into our CIAs and ask who can do this mahi.
Even when tools exist, if we don't have the decision making power then you can only go so far. Need to be able to have the power to say no or prompt re-design.
There are projects such as Pa to Plate that align with this mahi.

Hui #2
<i>Climate change whakawhiti korero</i>
There are a lot of things that can't be mitigated or avoided through resource consents. e.g. discharge and diversions.
There have to be some bottom lines where Māori can say not to resource consents. 'Tweaking consents and getting small piece meal wins can't be the normal practice.
Plan review process not ideal. Iwi and hapū reps were not resourced for their part. There should be links for Māori provisions throughout other parts of the Plan. i.e. don't just reserve Māori provisions to one chapter of the District Plan.
Hapū rangatiratanga needs to be upheld and resourced.
Appeals process is taxing and time consuming. It is a costly process to go through court procedures. Iwi and hapū have to resource this themselves, unless legal aid is obtained. Adversarial process and those with best lawyer usually come out better off.
When hapū or marae oppose applications for fishing iwi authorities tend to ignore it.
NRC only dealing with mandated iwi authorities. Which means hapū and marae don't get included in some of the korero.
Korero from hapū and marae will inform traditional mātauranga practices. e.g. Patuharakeke - korero tuku iho around where to plant harakeke was given.

Whānau are losing land because of coastal erosion. There is no where for them to retreat. Urupa and burial caves are being impacted. Bones are being interred because they are washing up.
Housing and development is often prioritised over environmental protection.
Te reo Māori is a gateway to inform pūrākau around climate change.
For Māori the climate has always been changing.
Birds and other species are becoming extinct because of climate change. e.g. Hihī bird and Tara-iti.
Prophecies from tupuna have been shared through korero with whānau about what will happen in an area and impacts on the environment (e.g. Tikorangi /Portland)
Pūrākau must inform climate change and actions. We (hapū) have lots of pūrākau but no kupu for climate change.
Disappointment in government buying carbon credits to offset emissions.
Council staff need to go to marae and build relationships.
Templates to support iwi and hapū climate change planning would be helpful. May not need to re-invent the wheel in some places.
Education and training for the next generation is key, so they can understand impacts of climate change and how to respond/take action against things.
Some marae and urupa cannot be moved, and infrastructure is no longer suitable or fit for purpose to suit the needs of the community.
Heavy industrial businesses are polluting our environment. E.g. oil refinery right on the CMA and Takahiwi moana.

Kaitiaki working on the ground are familiar with the signs and impacts of climate change and environmental impacts.
Trade offs with development and environmental protection will need to be made and highlight where developments can't or shouldn't occur.
All activities are associated to climate change.
<i>Governance and decision making korero</i>
Council governance and decision-making process doesn't align with kaupapa māori or iwi and hapū processes.
Need to re-orientate the structure so that the focus of decisions is on the people on the ground at a hapori level. A strategy for iwi starts at home (at the marae).
Resource management decisions shouldn't be made by iwi authorities but haukāinga and people living in the community with which an application is going to be impacted by. The responsibility lies in tandem with the iwi, hapū and whānau. Hapū and marae need to be supported and resourced by iwi.
Traditional decision making practices can be informed by kaumatua and kuia who may have experienced these processes than younger generations. e.g. when hui were held for a number of days, and those participating wouldn't come out of the marae until a decision had been reached.
Iwi and hapū environmental management plans need to be upheld and not just 'taken into account' when decisions being made by council.
Mana Whakahoā a Rohe are not great tools, as (in one case) council had only included minimal requirements in to the Agreement.
Māori are not able to live on ancestral lands because of land alienation and no returns. Need to allow Māori to live off the land as sustainably as possible e.g. with own mara kai.

Growth and tourism (e.g. economic gains) are not worth it for some Māori as the industries are impacting on the environment. More sustainable practices are required.
Māori don't have the whenua, moana, or awa to live off sustainably off anymore because of development or land alienation.
Pou rahui often used in decision making process. Processes will differ between iwi, hapū and marae and will depend on the situation for why a rahui is being implemented.
Teaching and educating tamariki and taitamariki about environmental outcomes and the whenua will be important to uphold rangatiratanga over whenua and resources.
Tohu are becoming harder to identify in some cases because the environment has been impacted or depleted so much. e.g. pipi reduced size and numbers.
Scenarios
Economic greed is impacting on environmental protection.
Impact of colonial legislation on iwi and hapū governance. e.g. Public Works Act.
Kaimoana won't be able to replenish if depletion and over allocation occurs.
Tangata have been putting themselves above our tuakana e.g. kararehe and ngā pou o te taiao. Pou-tahi (symbols) of te taiao aren't being observed appropriately. Tohora and mako are our tuakana and we (tangata) are not looking after them.

Hui #3
<i>Climate change whakawhiti korero</i>
Taraire are struggling to survive next to awaawa. When these rakau get impacted by flooding or heavy rain fall events, then the wider ecosystem that relies on them are also impacted.
Importance of hikoi whenua. Those who are in tune and often walk on the whenua and observe te taiao will notice changes the most.
Some tohu and indigenous flora and fauna can't survive climate changes. 'Lose an ecosystem each time we lose a rakau.' Some tohu indicate that others might be adapting like mokomoko.
Rerengawairua – whanau can see the importance of insects that pollinate the specific indigenous rakau. Invasive wasps eat the only niche pollinators (eg rare moth in the Far North) which mean the rakau will die too. Moth plays a critical role in terms of biodiversity Insufficient resourcing for research in this area.
Councils don't have enough staff to undertake environmental monitoring. Iwi and hapu have data and understand impacts and effects of climate change and the environment with generations of knowledge and they are vested in caring for their areas. Council should resource them to undertake the monitoring.
We can observe landscapes we can see, but can't observe areas we can't see. e.g. deep sea water. Need to understand what climate change means for marine environment not observe?
Iwi and hapu also need western science to help in monitoring climate change.
Impacts of climate change on tikanga Maori (e.g. coastal urupa - tupapaku floating when whanau try to burial time coincides with high tide and the ground water levels are too high)
We are all the descendants of Papatuanuku and Ranginui – we lose sight of this.
Impacts on food species and traditional kai gathering practices. e.g. toheroa and tuatua being depleted. Ocean acidification is impacting the calcium of kaimoana. Moana is the supermarket. The closest supermarket is 20minutes away. There are environmental and economic impacts.
Impact of climate change and kai. Food is getting more and more expensive and is being monopolised by commercial businesses.

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Indicator species are becoming extinct because of climate change e.g rare moth in the Far North only found in a particular environment, but plays a critical role in terms of biodiversity.
Waste minimisation is important. Need to look at ways of reducing our household and commercial waste. Large amounts of energy, water, fossil fuels that make the products we consume. Need to promote the re-use of products.
It's easier to do composting in a rural setting. Council's should support community composting initiatives.
Refuse should be at the top of the hierarchy when it comes to waste minimisation e.g. one should ask themselves whether they really need to buy the products they are buying. Can things be borrowed, or can we live without certain products.
What do we mean by environment? Do we need to define this in certain circumstances?
Taha wairua needs to be included in the framework somehow.
Include Aroha as a pou within the framework.
Whānau know their ngahere and taiao best. They can gather their own data, they just need to be resourced.
He tirohanga Ao (shifts we need to make). We can't just think about te kōkōkiko.
ETS credits for planting pine trees is not good promotion from the government. The commodification of natural resources is just a diversion to a bigger issue of economic drive greed. We are part of it, not separate.
Why is the government putting more money in to countries to help them offset their emissions and pollution? This will come back and negatively impact on NZ.
Top soil and sedimentation impacting on our moana. Carbon sequestration methods should be explored.
Councils should investigate new modes of transport, such as sea ferries and alternatives for car fleet. Māori traditionally travelled via waka and boat. Wharves could be upgraded, such as in Te Kopuru. Cycle paths and shared use paths could promote more active modes of transport.

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Develop community and hapū climate change plans. Funded through processes such as LTP and Annual Plan funding rounds.
Ngāti Kuri are moving where from flooding and erosion prone areas. Ahipara marae and whānau can't bury their tupapaku in urupa because of coastal flooding and erosion. The people and communities won't be able to live there much longer as they can't 'live' properly and safely.
Economics and commercial greed is driving impacts of climate change. Economic and business drivers often put above environmental outcomes.
Need to consider alternative energy solutions. Develop community 'battery' banks. Look at tidal and water energy alternatives. Company that develops small wind turbines that can be installed in culverts, streams, harbours and waterways with little eco and environmental impact on biodiversity.
Apathy, self-interest and greed drive business today and this is the biggest challenge to biodiversity. Indigenous perspectives are pushed aside.
Adaptation planning needs to happen at a community and hapū level. Different solutions must be tailored for different communities.
Sea level rise is occurring more often. Coastal hazard maps shows more 35 communities [in Northland] will be under water and impacted in the short to medium term.
Council should introduce and promote more green buildings. And be a leader in this space.
Governance and decision making korero
What does iwi and hapū management look like? Developing and protecting assets for their people; protecting and securing whenua for whānau; developing biodiversity funding stream.
Refer to whakatauki from respective hapū, iwi and whānau. Refer to korero from tupuna from that area to inform governance and decision making arrangements.
Runanga act as an umbrella to enable hapū and marae to operate and function. Runanga should give putea or resourcing to deal with mahi on the ground. Iwi and runanga should enable whānau and marae to identify their issues specifically to government agencies, so they can understand the issues on the ground.
Councils should go back to 'borough council' model. More localised decision-making models should be introduced.

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Data should remain in ownership of iwi, hapū and whānau. Those that want access to the data (e.g. government agencies) should then have to pay for it if they want access to it.
Capability and capacity building should be provided by government agencies to upskill and resource hapū and iwi and whānau to participate in decision making processes.
Kaupapa Māori governance is the opposite to western governance structures. e.g. whānau, hapū, marae and iwi - as opposed to a hierarchy at the top determining what happens at the community level.
There are multiple governance structures around in terms of kaupapa Māori governance. Refer to Māori land blocks and commercial entities set up by iwi and hapū. E.g. Muriwhenua Land Corp.
Kaupapa Māori governance must be informed by whānau, hapū and marae. Go back to elders (kaumatua and kuia) if need to resolve issues. Marae and whānau will always be there and will keep doing what they do.
Te Rarawa have 23 marae. Ngāpuhi have over 100 marae. Other iwi and hapū with have varying numbers of marae that they whakapapa back to. Decisions take time.
Runanga and Trust boards should be lead by community (hapori) and whānau.
Face to face decision making at marae should take place to discuss kaupapa (where possible).
Council and government engagement with iwi entities is not good enough under the RMA. This doesn't uphold He Whakaputanga obligations.
Significant Natural Areas: Whānau know their ngahere the best. They are best to develop mechanisms but need to be resourced to do it. Lank block holdings sit with whānau not iwi entities.
17% of land in FNDC district is whenua Māori. Not many rates are paid if at all for these land blocks. They are also in multiple ownership. The Council is under resourced and doesn't have the ability to provide all for all services.
Empower and enable iwi and hapū representatives to be involved in decision making processes of council and government agencies.

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How do Treaty Settlements get brought in to the Framework?
FNDC district is very large and disperse. Communities to cater all the way up to Te Hapua/ Te Hopua
Scenarios
Need to move away from neo-liberal markets. Iwi could have sophisticated business financial models based around environmental outcomes.
When local government is thinking about which Maori communities to work with, consider the following: the 'squeaky wheel' or those who advocate or complain the most get the most attention; readiness to work together; communities interest in partnership; capacity of community.
Usually the 'squeaky wheel' or those who advocate or complain the most get the most attention.
Wealthier communities get more financial and other support. How do we define equity?
Gifted whenua was the only option of retreat that came back to iwi, hapu and whanau that could be claimed back.
Impact of bigger commercial shopping centres is impacting on small SMEs and community livelihoods. The dollar in a community goes much further around a community if they are locally owned businesses.
If we work with the wider circular economy of Northland then we will be supporting businesses and whanau owned companies. Increasing the Tai Tokerau Inc. brand.
Change how we think about 'waste'. Waste is only waste if we waste it. Reduce waste in the first instance and then reuse it. Support Kaupapa such as time banking; tool and toy libraries. Had more success with waste minimisation Kaupapa driven by iwi over other organisations because the whanau got behind it.
Mana and Rangatiratanga within projects has flow on effects. Te Rarawa - seeking to enable 23 marae to identify their own issues and lift capacity and capability at marae level. Data, science and GLS.

Hui # 4
<i>Climate change whakawhiti korero</i>
Nga tohu o te taiao are changing and Māori are seeing them change at the forefront of almost everything in their hapori.
Sea mist over the Whangaroa Harbour started in October. Hasn't been this early ever. Usually the mist over the moana might begin to appear in mid-November.
We don't see certain birds anymore or any particular ngāgarā (insects) anymore that should be present in a part of the taiao. This is a sign that there is usually no kai for other species.
Te Ao Hurihuri is a term that we have used for a 'changing world'.
Conversations around climate change aren't really taking place for us (whānau/hapū) at the moment, but we are talking about it subconsciously.
Moving urupa and running out of space seems to be happening in more places than less.
Covid-19 has changed our approach to tikanga, so we are adapting.
How do we bring up and educate our children and rangatahi around impacts of climate change?
He hononga mo ngai Māori ki a Papatūānuku me te moana. He whakapapa no tātou (whānau) ki te moana. Papatūānuku and Tangaroa are atua that Māori derive from.
He kai ruku moana. Moana was/is where we gather kai. He. tangata hī ika mātou.
We need to plan to look after our own whānau who live in papakainga who might be more vulnerable to climate change.

Concerns over tsunami warnings and what to do in this space when events occur. How do we get our people ready for severe weather and storm events?
A lot of Māori are coastal people and need to understand how to respond in these events.
Impacts of droughts and the health and well being of whānau and marae.
Water at Te Tii marae as an example has come up close to the kāinga of our whānau so now we need to adapt.
Governance and decision making korero
Need to have kaupapa Māori and decision making processes at the forefront of processes.
It will take too long to upskill council staff how to operate and consider te ao Māori values in processes
Ko te mātauranga te mea nui. Education is key.
Is democracy appropriate for kaupapa Māori processes?
Prior to engagement with Māori and hapori, need to understand history and context of raru (disagreements) in an area first.
People (Māori leaders) are needed in decision making roles to support one another i.e. operational matters on the ground.
Governance from a westernised point of view is difficult to weave through in to a te ao Māori worldview.
Forums that have no decision making powers are 'lip service' to Māori.

TITLE: Communications and Engagement Update

From: Emma Jelsma, WDC - Communications Adviser

Authorised by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience, on 23 May
Group Manager/s: 2022

Whakarāpopototanga / Executive summary

The purpose of this agenda item is to present an update on Councils Joint Climate Change Adaptation Committee Communications and Engagement by way of the attached report from Emma Jelsma of Whangarei District Council, Communications Adviser. Ms Jelsma will be present at the meeting to answer any questions.


Ngā mahi tūtohutia / Recommendation

That the report 'Communications and Engagement Update' by Emma Jelsma, WDC - Communications Adviser and dated 20 May 2022, be received.

Background/Tuhinga

Not relevant

Attachments/Ngā tapirihanga

Attachment 1: CATT Project Update Media Release May 2022 [↓](#) 

Te Tai Tokerau councils celebrated a unique milestone in April after the adoption of New Zealand's first region-wide climate adaptation strategy.

The Te Tai Tokerau Climate Adaptation Strategy was developed by Climate Adaptation Te Tai Tokerau (CATT), a joint council working group, under the governance of the Joint Climate Change Adaptation Committee. The Strategy was formally adopted in April by the Northland Regional Council, Whangarei District Council, Kaipara District Council and Far North District Council, in a move that will allow the alignment of climate adaptation work across Northland.

At the heart of the Strategy lie 46 Priority Actions across four key areas of growing relationships, improving knowledge and understanding, reducing risk and vulnerability, and building capacity. These Priority Actions form a framework to ensure council strategy and planning work is developed with community resilience and climate adaptation at its core.

Councillor Amy McDonald, of Northland Regional Council, is Chair of the Joint Climate Change Adaptation Committee, sitting alongside elected members from each council and tangata whenua representatives.

"This strategy is the culmination of four years of collaborative mahi with iwi and hapū representatives, elected members and council staff from across Northland. It's an ever-evolving piece of work and, as such, the Te Tai Tokerau Climate Adaptation Strategy is very much a living document. It gives us the foundations and connections we need to have meaningful engagement with our communities to plan for managing the effects of our changing climate."

For Delaraine Armstrong, Te Orewai hapū of Ngāti Hine and Deputy Chair of Climate Adaptation Te Tai Tokerau, this strategy represents the beginning of a journey where tangata whenua will need to make their voices heard.

"The rhetoric of tangata whenua involvement must be genuinely enabled and supported. However, this responsibility doesn't sit only with non-Māori.

"Tangata whenua must step into the space we demand and provide clear advice and structural options for a new framework to work with councils. The beginning of this journey in Tai Tokerau is reflective of the willingness to do that, but far more resource is needed to build capability and capacity with tangata whenua, communities and workforces."

Recently released data from the NZ SeaRise project on sea level rise and vertical land movement has revealed the impacts of climate change will be felt much sooner than originally projected in some locations. This means tangata whenua, wider communities and local governments will need to coordinate and initiate adaptation and mitigation actions as soon as possible.

Tom FitzGerald, Manager of Climate Change for Northland Regional Council and a core member of Climate Adaptation Te Tai Tokerau, is determined to increase public awareness of the real-life impacts of climate change in Northland.

“Te Tai Tokerau is in a very good position right now to coordinate an integrated regional response. The first step is for our communities to have access to climate change data, develop a shared understanding of the potential impacts on their local area, and for communities to have their chance to feed into and guide this climate adaptation planning work.

“Our first community adaptation planning project, led by Kaipara District Council, is already underway in the Ruawai and Raupō communities. I urge everyone to take the time to read this strategy, and to begin thinking about how we can work with you and your community on this journey.”

The Te Tai Tokerau Climate Adaptation Strategy is available online, at www.catt.org.nz

TITLE: National Adaptation Plan Submission

From: Katy Simon, KDC - Climate Change Manager

Authorised by Victoria Harwood, Pou Tiaki Hapori - GM Community Resilience, on 23 May
Group Manager/s: 2022

Whakarāpopototanga / Executive summary

The purpose of this agenda item is to present an update on Councils Joint Climate Change National Adaptation Plan Submission by way of the attached report from Katy Simon of Kaipara District Council, Climate Change Manager. Ms Simon will be present at the meeting to answer any questions.

Ngā mahi tūtohutia / Recommendation

That the report 'National Adaptation Plan Submission' by Katy Simon, KDC - Climate Change Manager and dated 20 May 2022, be received.

Background/Tuhinga

This report seeks the Joint Climate Change Adaptation Committee's (JCCAC) endorsement on the joint submission on the draft National Adaptation Plan. The draft National Adaptation plan responds to the National Climate Change Risk Assessment and identifies government adaptation actions to grow climate resilience. The submission is an opportunity to establish the Joint Committee's collective voice as an advisory and advocacy body to central government. A JCCAC endorsement supports Priority Action 4, Advocacy, of the Te Tai Tokerau Climate Adaptation Strategy.


Due to time restraints the final submission will be circulated under separate cover.

Attachments/Ngā tapirihanga

Attachment 1: Snapshot of Consultation [!\[\]\(4fe57c3593bf1b21d272ae7ac8dfaf77_img.jpg\)](#) 

Attachment 2: Managed Retreat Excerpt [!\[\]\(0d5ec72f61334709c3fc9450209b754f_img.jpg\)](#) 

**Snapshot
of the
Consultation**



Kia urutau, kia ora: Kia āhuarangi rite a Aotearoa Adapt and thrive: Building a climate- resilient New Zealand

Draft national adaptation plan • Managed retreat



Ministry for the
Environment
Manatū Mō Te Taiao



Te Kāwanatanga o Aotearoa
New Zealand Government

We're consulting on a national adaptation plan to help Aotearoa New Zealand adapt to and minimise the harmful impacts of climate change

This is New Zealand's first national adaptation plan. It aims to build the foundation for adaptation action so that all sectors and communities are able to live and thrive in a changing climate.

Together, we can adapt to the locked-in impacts of climate change, protecting our homes, businesses, livelihoods, and natural and cultural taonga. By understanding the risks we face we are able to adapt.

The sooner we act, the more effective that action will be.

The draft national adaptation plan outlines the actions the government will take over the next six years to build climate resilience. It's a response to the priority climate-related risks identified in the National Climate Change Risk Assessment, released in August 2020.

How our climate has changed

Over the last 110 years, Aotearoa New Zealand's climate has warmed by 1.1°C. These changes have been gradual, but we're starting to feel the effects. We're seeing rising sea levels, more frequent flooding, erosion and drought, and more turbulent and unpredictable weather events.

We must change how we do things so we can thrive in a changing and different climate to the one we've had in the past. We need to prepare for future impacts, rather than respond to events as they occur.



Adapt and reduce

The national adaptation plan focuses on the actions New Zealand will take over the next six years to address the impacts of climate change that can't be reversed. At the same time, reducing emissions and limiting the severity of future climate change is just as important. This work is set out in the first emissions reduction plan, to be released in May 2022.

The first step in a clear direction

The draft national adaptation plan is the first step in a clear direction for how we'll adapt to the irreversible impacts of and manage the uncertainty that comes with climate change.

It includes a mix of current actions and proposed programmes ranging from providing access to information to assess climate risk, to supporting climate resilience in community housing, to developing mātauranga Māori climate indicators. Several actions involve substantial legislative reform.

The actions within the national adaptation plan aim to help you, your organisation and your community understand the risks you face from climate change

and actions you can take to adapt and build resilience. Collectively the actions will help you understand your risks from climate change, what it means to adapt, and explain what information and tools are available to help. This includes ensuring governance frameworks are fit for purpose and ensuring coordination among government, iwi/Māori, communities and businesses.



Climate impacts affect all New Zealanders – but some people may be more affected and face greater barriers to adapt. These include:

- ▶ Māori, Pasifika peoples, and ethnic minority groups
- ▶ rural communities, and people whose livelihoods are based on industries such as agriculture, horticulture, fishing, tourism or forestry
- ▶ people living in remote or disadvantaged areas, or areas that are prone to flood or drought, especially along the coast
- ▶ older and young New Zealanders
- ▶ disabled people or people with long-term illnesses.

What's in the plan: New Zealand's first national adaptation plan focuses on three areas

1



Reform institutions to be fit for a changing climate

Existing systems and institutions that underpin how we plan for and manage hazards, resources and infrastructure were designed for a climate of the past. They need to better reflect increased and changing climate impacts.

We will reform institutions to fit a changing climate. These changes will be designed to ensure decisions about how we manage our resources and consider the future climate. Doing this now will mean we have the right foundation in place to address climate risks. Actions related to this focus include system-wide reforms.



2



Data, information and guidance to enable everyone to assess and reduce their own climate risks

All New Zealanders need to adapt to the impacts of climate change. The first step is to understand and assess the risks you face. Critical actions within this plan include developing an Adaptation Information Portal and delivering a programme of targeted guidance across different sectors.



3



Embed climate resilience across government strategies and policies



Natural environment addresses the pressure climate change is putting on our land, marine and freshwater ecosystems, and the impacts on our cultural, economic and spiritual wellbeing. Critical actions include implementing the Department of Conservation's Climate Change Adaptation Action Plan and delivering a collection of actions run by Biosecurity New Zealand.



Homes, buildings and places addresses the risks climate change presents to the durability, safety, and cultural and personal value of our homes, marae, urban environments, community spaces and sites of significance such as urupā. Critical actions include building resilience at the property level by supporting households and businesses to assess and respond to climate-related risks; and supporting kaitiaki communities to adapt and conserve taonga/cultural assets.



Infrastructure addresses risks to services we depend on such as energy, telecommunications, transport, water and waste to help asset owners manage climate risks and continue to deliver the services we depend on as our climate changes. Critical actions include integrating adaptation into the Treasury's investment decision-making processes for infrastructure.



Communities addresses the risks climate change presents to communities, who may be impacted in different ways. Some are more exposed because of where they are, while others are less able to take action to adapt. Critical actions include ensuring information and advice on disaster resilience is available, accessible, and usable to everyone in our communities, including Māori and Pasifika, disabled people, people with English as a second language, and people in hard-to-reach areas. Another critical action is developing a Health National Adaptation Plan.



Economy and financial systems addresses the potential economic cost of climate change to Aotearoa New Zealand, and the risks presented to sectors and businesses, particularly our primary industries, tourism, and distribution networks. Actions to address these issues include supporting high-quality implementation of climate-related financial disclosures and delivering fisheries system reform.





Related work:
managed retreat

Managed retreat enables people to carefully plan the relocation of homes and other assets, activities and sites of significance away from at risk areas. It is one option communities may need to consider when deciding how to adapt. Work to develop a legislative framework for managed retreat is a critical action within the national adaptation plan and will help local and central government and communities deal with the complex issues that are part of deciding to retreat.



Related work:
flood insurance

Insurance currently plays an important role in supporting New Zealand's resilience and recovery from natural hazards, including through post-event payments and by sending risk signals through premiums and availability. However, climate change poses challenges for the insurability of assets, such as residential buildings and homes. Climate change will make floods more severe, frequent and costly, while the availability and quality of information, data, and modelling regarding flood risk and climate change is increasing over time. The Government has choices about how it responds to these challenges. As flooding is New Zealand's most frequent hazard, our primary focus is on flood insurance for residential buildings.

Working with Māori as Treaty partners

In developing this plan, the Government acknowledges an indigenous worldview of climate change. As a government plan, the national adaptation plan draws on key concepts of the indigenous worldview.

Whenua ora, tangata ora, mauri ora recognise that the land, people and associated life forces are interconnected. In this way, a well land is a well people and so too are the life forces of these

components of the world. Kaitiakitanga is implicit within this approach, where Māori continue to strengthen their stewardship role within the environmental space.

These concepts will support and strengthen the Crown-Māori relationship as the national adaptation plan is implemented. Actions in the plan to support Māori to adapt include establishing a foundation to work with Māori on climate actions.

Make your voice count

Join the kōrero and have your say:

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We want your views on the draft national adaptation plan

Please share your thoughts on this draft plan. It's important that we're all engaged and involved in the work to adapt and thrive in a different climate.

- ▶ Read the [draft national adaptation plan](#)
- ▶ Read the [full consultation document](#)
- ▶ Attend an [online workshop](#)

You can provide a submission through [Citizen Space](#), our consultation hub, by either following the feedback form or by uploading your own written submission.

We request that you don't email or post submissions as this makes analysis more difficult. However, if you need to, please send written submissions to National adaptation plan, Ministry for the Environment, PO Box 10362, Wellington 6143.

If you are emailing your feedback, have pātai, or require additional information, email adaptation@mfe.govt.nz.

Submissions are open from 27 April and close at 11.59 pm, 3 June 2022.

What happens next

This consultation starts on 27 April 2022 and closes on 3 June 2022.

The Ministry for the Environment will consider submissions as it finalises the national adaptation plan. The final plan will be published in August 2022.

Reporting on this plan

Every two years, the Climate Change Commission will provide the Minister of Climate Change with a report on the implementation and effectiveness of the plan. The Minister must respond to the Climate Change Commission reports within six months of receiving the reports. This provides an opportunity for the government to adjust the actions and manage changing uncertainty and risk. We also have international commitments to report on New Zealand's progress building resilience.

Attachment C – Excerpt from draft National Adaptation Plan consultation document

Managed retreat

Context

How does this link to the national adaptation plan?

This work relates to the following **critical actions** within the national adaptation plan:

- reform the Resource Management System
- pass legislation to support managed retreat
- develop options for home flood insurance issues.

This section of the consultation material outlines the specific problem in relation to managed retreat and flood insurance, and the key policy issues this work will need to address.

What is the problem?

Due to its geography and location, New Zealand is prone to a range of natural hazards, including earthquakes, volcanoes, erosion, landslides and extreme weather events. The effects of climate change mean the intensity and frequency of extreme weather events is only going to increase. We are already experiencing flooding and coastal erosion that threaten our essential infrastructure, valuable ecosystems and the safety of whole communities.

Most of our major urban centres and population are located on the coast or on floodplains of major rivers. This also makes us vulnerable. For example, if sea levels rise by half a metre, 36,000 buildings, 350 square kilometres of land and an extra 48,900 people would be exposed to flooding during extreme events¹ – that’s around the population of Nelson.

Over the last ten years, climate change related floods have cost the New Zealand economy at least \$120 million for privately insured damages. Economic losses from droughts have cost a further \$720 million.² There will also be costs associated with adapting to climate change. The Government has not yet decided on a preferred policy option to address this problem. Central government will not bear every risk and cost of climate change, including climate change adaptation. Risk and cost will fall across different parts of society, including asset or property owners, their insurance companies, their banks, local government and central government. The Government has choices about the role it plays and how it influences the way these costs and risks fall. Care will need to be taken to manage any perverse or unintended outcomes such as moral hazard (that is, inappropriate incentives to continue developing in at-risk areas).

¹ Paulik R, Stephens S, Wadhwa S, Bell R, Popovich B, Robinson B. 2019. *Coastal Flooding Exposure Under Future Sea-level Rise for New Zealand*. Wellington: NIWA.

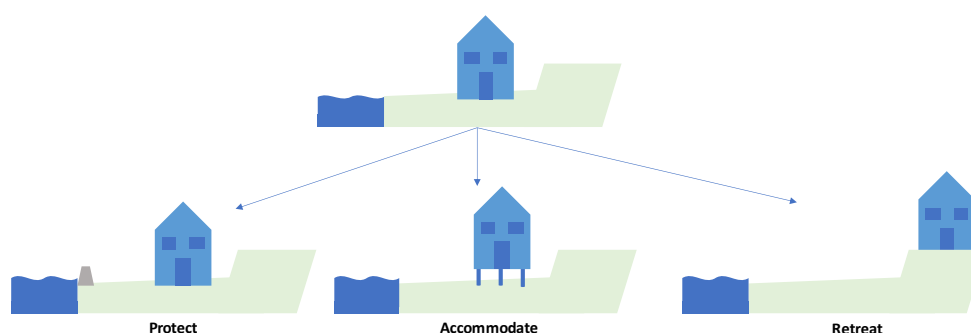
² Frame D, Rosier S, Carey-Smith T, Harrington L, Dean S, Noy I. 2018. *Estimating Financial Costs of Climate Change in New Zealand: An Estimate of Climate Change-Related Weather Event Costs*. New Zealand Climate Change Institute and NIWA.

What is managed retreat?

Managed retreat is an approach to reduce or eliminate exposure to intolerable risk. It includes the idea of strategically relocating assets, activities and sites of cultural significance (to Māori and non-Māori) away from at-risk areas within a planned period of time. Managed retreat might be used in response to any climate change impact or natural hazard, whether or not that hazard is caused or exacerbated by climate change. It is an option that may be considered throughout Aotearoa.

Retreating from at risk areas is one way of managing the risks of climate change and natural hazards. This option will need to be considered alongside other approaches, including those to increase the resilience of assets in situ. Actions in the national adaptation plan and resource management reforms will help support these other options.

Figure 1: Adaptation options



Why do we need legislation?

Managed retreat raises unprecedented governance issues and complex policy and funding challenges. These cannot be adequately addressed as part of other legislation. Given the scale of the issues (geographic, economic and social), these challenges also require central government involvement. Currently there are no dedicated tools or processes to guide how individual households or communities might permanently shift away from areas of intolerable risk. While there have been some instances where people have been supported to retreat, these have often come with significant costs.

Different processes and legislation have been used to respond after natural disasters. For example, after the Canterbury earthquakes special legislation was introduced to support the recovery and rebuilding. However, after an extreme weather event caused significant damage in Matatā, managed retreat was achieved through voluntary acceptance of purchase offers with supporting changes to regional and district plans.

Managed retreat at Matatā is now largely complete, 16 years after the original debris flow event. It has come at a total cost of approximately \$16.8 million and has caused years of stress and uncertainty for the community. It required cooperation and funding from Whakatane District Council, Bay of Plenty Regional Council and central government. The Matatā experience highlighted the need for a national framework for managed retreat, with clearly defined roles and responsibilities for individuals, central and local government (including a consistent approach to central and local government cooperation), national direction and changes to existing land use protections.

The proposed Natural and Built Environments Act (NBA) and Strategic Planning Act (SPA) will help enable long-term, proactive planning for managed retreat. In most cases, much of the

planning process that could result in a managed retreat will be done through the NBA and SPA processes.

Separate legislation, currently being referred to as the Climate Adaptation Act (CAA), is intended to provide tools and processes to plan and implement managed retreats. For example, additional powers and processes will be needed to address issues of ownership of property that is retreated from. See the *system wide actions* chapter for more detail on these proposed Acts.

Policy considerations

Aspects of a managed retreat system

The matters outlined below make up a high-level framework for a managed retreat system. The Government has not yet decided on a preferred policy option for a managed retreat system. This material outlines key policy issues that are being considered. Your feedback will help inform the more detailed policy work that will follow this consultation.

Objectives and principles

We have identified five key objectives and six principles to guide the development of legislation.

Table 1: Objectives and principles of legislation

Managed retreat	
Objectives	<ul style="list-style-type: none"> To set clear roles, responsibilities and processes for managed retreat from areas of intolerable risk To provide stronger tools for councils to modify or extinguish existing uses of land To provide clarity on tools and processes for acquiring land and related compensation To clarify local government liability for decision-making on managed retreat, and the role of the courts To provide clear criteria for when central government will intervene (or not) in a managed retreat process
Principles	<ul style="list-style-type: none"> Managed retreat processes are efficient, fair, open and transparent Communities are actively engaged in conversations about risk and in determining and implementing options for risk management Social and cultural connections to community and place are maintained as much as possible There is flexibility as to how managed retreat processes play out in different contexts Iwi/Māori are represented in governance and management and have direct input and influence in managed retreat processes, and outcomes for Iwi/Māori are supported Protection of the natural environment and the use of nature-based solutions are prioritised

We have identified four key objectives and nine principles to guide our approach to funding issues, including central government's funding responsibilities.

Table 2: Objectives and principles of funding responsibilities

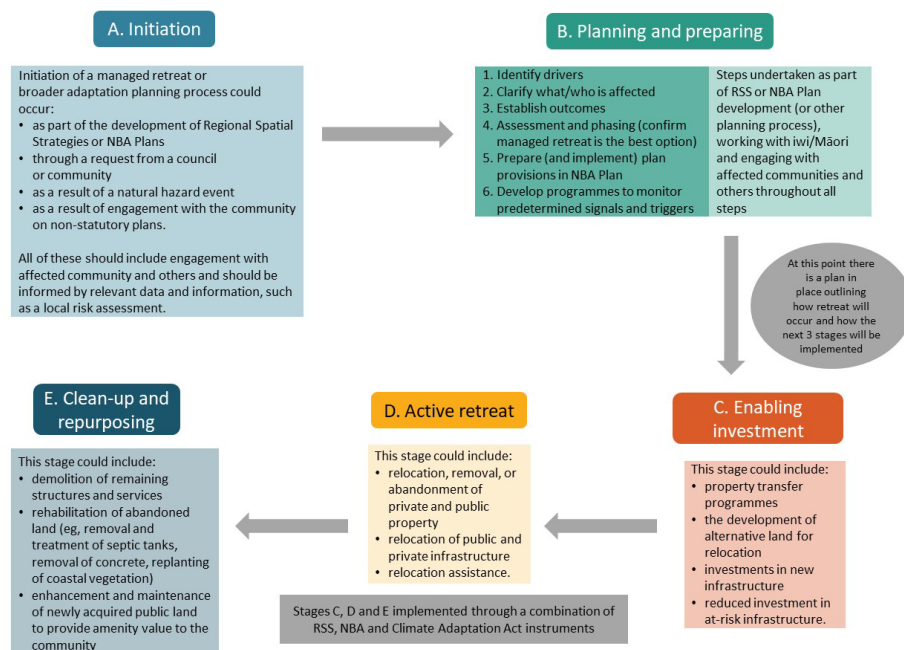
Funding and financing adaptation	
Objectives	<ul style="list-style-type: none"> • To reduce hardship due to the impacts of climate change • To incentivise better long-term investment decisions concerning climate change risk • To reduce liabilities, including contingent liabilities to the Crown • To support the role of banking and insurance in facilitating risk management
Principles	<ul style="list-style-type: none"> • Limit Crown's fiscal exposure • Minimise moral hazard • Solutions are designed to be as simple as possible • Ensure fairness and equity for and between communities, including across generations • Beneficiaries of risk mitigation should contribute to costs • Minimise cost over time by providing as much advance notice as possible • Solutions support system coherence and the overall adaptation system response • Risks and responsibilities are appropriately shared across parties including property owners, local government, central government, and banking and insurance industries

Establishing a process for managed retreat

Figure 2 below outlines the possible stages of a managed retreat process and how they might link to different parts of the proposed resource management system.

We do not expect the process to be identical for every retreat. For example, a retreat that responds to a natural hazard event (eg, a severe flood) is likely to differ from a retreat that is planned to avoid a future natural hazard or gradual changes that will make an area unsafe in the future. In these scenarios, the various stages – including the timing and sequencing of individual steps – may look quite different.

Figure 2: Stages of a managed retreat process



To illustrate how this could play out – councils in a region undertake a risk assessment and gather other data and information to inform regional spatial strategy (RSS) development. The RSS:

- shows different levels of risk throughout the region
- identifies areas which are at high risk from flooding (or other natural hazards) and where adaptation actions, such as managed retreat, are likely to be needed in the future
- identifies low-risk areas where development could occur, including to accommodate communities that may need to retreat.

The councils, iwi/Māori, the community in the affected area and the wider community can then explore options for reducing risk in the area. Together they would determine when certain properties would need to retreat – either at a particular time or when a particular threshold is reached – and develop a plan.

Planning for retreat could include:

- provisions in the NBA Plan restricting what can be done on the properties before retreat
- plans to develop new low-risk areas for people to retreat to
- processes and mechanisms to transfer property and provide assistance to those who have to retreat
- agreements as to what will happen with the area after retreat and who will be responsible for it.

How can we work together?

Climate change will affect all New Zealanders. Everyone needs to assess and manage their risk and consider what climate change might mean for them. The government can't bear all

of the risks and costs, so we will have to work out how these can be shared across a range of different groups. There are several groups who each have responsibilities for adaptation, such as asset owners, banks, insurers, the private sector, local government and central government.

Early investment in resilience can, in many cases, reduce the need for more challenging adaptive responses like managed retreat. The benefits of greater resilience will be shared across society, so we should work together to share the costs fairly too.

Roles and responsibilities

There are several groups of actors who will have responsibilities and costs in a managed retreat system. Currently, homeowners and asset owners are responsible for managing their own risks.

Local government has various statutory roles in managing the risks of natural hazards and climate change, for example:

- a) The Local Government Act 2002 requires local government to provide long-term infrastructure strategies that identify and manage natural hazard risk
- b) The Resource Management Act 1991 requires local government to control land uses and their effects
- c) The Civil Defence Emergency Management Act 2002 requires local government to manage the risks of hazards from communities and, in particular, to plan for and manage response to and recovery from emergencies.
- d) The Building Act 2004 makes local government responsible for permits and consents, which requires certain natural hazards to be taken into account when determining whether to grant a building consent.

In practice, large events have involved central government playing an ad hoc role. As case studies (including one from Hawke's Bay³) show, there is some uncertainty around the specific roles of district councils and regional councils and how adaptation responses are funded. This uncertainty can stall councils' ability to make and implement decisions.

We will develop a managed retreat system with more clearly defined roles and responsibilities.

In many cases, it is likely that local government will continue to play a leading role in managed retreat. In others, however, central government may need to be involved, for example where a large area is affected, there is a high level of risk, the area is facing particular urgency, or there is significant hardship. This does not mean that it is appropriate for central government to fund managed retreat processes or local infrastructure. Clarity on when central government will intervene (or not) in a managed retreat process can help guide this.

Iwi/Māori and affected communities, individuals and businesses will also have roles to play in a managed retreat. These roles could include providing data and information as well as leading, or contributing to, local risk assessments. and taking all practicable steps to manage or reduce their own risks. The role of insurance in managed retreat is discussed below.

There will be a range of costs associated with managed retreat which different parties will face. It is important that a managed retreat system does not create financial or economic incentives that would stop individuals from taking action to reduce their risks.

³ Ministry for the Environment and Hawke's Bay Regional Council partnership project. 2020. *Case study: Challenges with implementing the Clifton to Tangoio Coastal Hazards Strategy 2120*.

Well before a retreat process is initiated, the different groups mentioned above should also share the costs of taking steps to reduce risks and build resilience. This is particularly important where they may benefit from those investments through increased asset values and avoiding retreat.

Property transfer

In many circumstances, managed retreat will require the transfer of land. While planning rules can stipulate that the current use of land cannot continue (for example, residential use), this is not likely to be sufficient. This could create practical issues relating to access, rates, public health and ongoing management of the land (including responsibility and liability for harm caused by structures left on the land or inadequate clean-up of existing soil contamination).

Careful consideration should be given to Māori land (as described under Te Ture Whenua Māori Act) and land acquired through Treaty settlement processes. Preventing the use of these lands could be viewed by Māori as land confiscation and a serious breach of Te Tiriti by the Crown.

Separate processes providing for Māori land and Treaty settlement land may need to be considered to ensure these unique legislative arrangements are protected and the Crown's Te Tiriti obligations are upheld.

Consideration should also be given to other land with historical, cultural, social or religious significance (eg, cemeteries or churches) to recognise their value to communities.

This raises several issues which will be worked through as part of detailed policy development for the Climate Adaptation Act. Your feedback on the questions below will help inform this work.

Implications for Māori

Māori, whānau, hapū, iwi, communities and business entities have unique economic, social, and cultural systems that are strongly connected to the land and natural environment.

The broader social, economic, and cultural impacts of natural hazards and climate change on Māori communities are also expected to be disproportionate, due to the remote location and the economic status of many communities.

Many coastal Māori communities will be vulnerable to climate change impacts such as sea-level rise, high tides, and widespread coastal inundation as well as natural hazards including earthquakes, volcanic eruptions, flooding, landslides, storms and drought.

These changes will result in the erosion or loss of coastal infrastructure (eg, roads, homes and utilities) and the loss of inter-tidal food gathering areas and sacred places (eg, urupā and marae situated close to the coast).

There is the need to seek perspectives from Māori to understand more about how managed retreat will impact many of the Māori businesses and communities that rely on land, water, and natural resources for economic, social and cultural reasons.

Further understanding on how Māori see a managed retreat system working for Māori, and what partnership means in this context, is important for future policy work and for ensuring the Crown's Te Tiriti obligations are upheld.

The interaction with insurance

Insurance currently plays an important role in supporting New Zealand's resilience and recovery from natural hazards. However, sea level rise and increasing extreme weather due to climate change are likely to affect the ability to insure assets (particularly residential buildings). This may lead to 'insurance retreat' in some cases, which can include higher premiums, reduced quality (eg, higher excesses or lower cover limits), and ultimately loss of access to insurance.

As described earlier, managed retreat is a process to strategically relocate assets, activities and sites of cultural significance away from at-risk areas within a planned period of time.

We seek feedback on how insurance could interact with a managed retreat policy. The interaction between insurance and managed retreat may differ depending on whether a retreat is pre-emptive or in response to a natural disaster.

Post-disaster managed retreat and the interaction with insurance

Insurance payments compensate parties for loss or damage resulting from an event covered by their insurance policy. While there may also be an opportunity for these payments to support a managed retreat, insurance payments typically only cover the value of the loss or damage to the building. This means that insurance may not cover the full cost of a managed retreat. Climate change may also exacerbate insurance retreat, in turn reducing the opportunity for insurance to support managed retreat post-event.

Insurers generally do not put restrictions on how claimants use insurance payments. This may enable insurance payments to be used to fund post-event managed retreat. However, insurers may limit their liability (eg, refuse future cover) if a property is highly likely to suffer similar damage again. Options for managed retreat may be limited if an insurer decides to manage repairs for a property.

Pre-emptive managed retreat and the interaction with insurance

As insurance becomes increasingly expensive or unavailable in at-risk locations, it may provide an important signal to better manage the underlying risk. Accordingly, insurance premiums and availability could influence decisions about managed retreat and may also encourage relocation decisions by individuals and communities outside the managed retreat process. However, as insurance contracts are typically for only one year, insurance premiums and availability may not provide a useful signal about increasing risks in the future.