

# National Adaptation Plan Advice Report - s5Mf considerations

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## Background

1. The Board Paper, *Final confirmed scope of the National Adaptation Plan progress assessment 2024* (14 June, 2023) sought Board approval on the scope of the first assessment of the National Adaptation Plan.
2. An initial discussion was held with the Board which then informed a scoping paper (February 2023) and was then workshopped with the board in March 2023. The considerations for this assessment are a culmination of those key discussions.
3. Key considerations for the assessment have been identified as a culmination of statutory requirements, legal advice and additional areas including monitoring role within the broader climate policy context, the audience of the NAP progress assessments and establishing foundational documents and frameworks to support ongoing and bi-yearly progress assessments going forward.
  - 3.1. Under section 5ZU of the Climate Change Response Act (the Act), the Commission is required to prepare progress reports that evaluate the implementation and effectiveness of the NAP every two years. The first progress report must be released by 3rd of August 2024.
  - 3.2. As defined in section 5ZU(2), each NAP progress assessment must include:
    - 3.2.1. an assessment of the progress made towards implementing the strategies, policies, and proposals included in the plan
    - 3.2.2. an assessment of the degree to which the objectives of the plan have been achieved and how well the plan responds to the most significant risks posed by climate change
    - 3.2.3. an identification of any known barriers to the implementation and effectiveness of the current plan, including recommendations for how those barriers might be addressed or overcome in future
    - 3.2.4. any other relevant matters required to support the report.
  - 3.3. The Commission is also required to consider the following matters in Section 5M, where relevant:
    - 3.3.1. current available scientific knowledge
    - 3.3.2. existing technology and anticipated technological developments, including the costs and benefits of early adoption of these in New Zealand
    - 3.3.3. the likely economic effects
    - 3.3.4. social, cultural, environmental, and ecological circumstances, including differences between sectors and regions
    - 3.3.5. the distribution of benefits, costs, and risks between generations
    - 3.3.6. the Crown-Māori relationship, te ao Māori (as defined in section 5H(2)), and specific effects on iwi and Māori

- 3.3.7. responses to climate change taken or planned by parties to the Paris Agreement or Convention.
4. The *Final confirmed scope of the National Adaptation Plan progress assessment 2024* (14 June, 2023) confirms that the assessment analysis will focus on the following three questions;
- 4.1.1. How likely is the plan to achieve the necessary outcomes?
  - 4.1.2. How well is implementation progressing?
  - 4.1.3. Are we observing progress towards the necessary outcomes?
5. This is the first time that the NAP has been prepared in New Zealand therefore, the assessment of the NAP and its progress towards meeting emissions budgets and targets is crucial to support continual learning and improvement, and to inform future NAPs in a meaningful way. The first progress report must be released by 3<sup>rd</sup> of August, 2024.

## Advice

1. Māpuna Consultants provides a guiding framework (Appendix 1) to inform all advice specifically regarding to sections 5Mf and the corresponding intersections of section 5Mf with 5N related to the 2050 Target Review paper.
  - 1.1. Section 5Mf – *the Crown-Māori relationship, te ao Māori (as defined in [section 5H\(2\)](#)), and specific effects on iwi and Māori;*
  - 1.2. Section 5N – *5N Consultation*
    - 1.2.1. (1) *In performing its functions and duties and exercising its powers under this Act, the Commission must.*
      - 1.2.1.1. (a) *proactively engage with persons the Commission considers relevant to the functions, duties, and powers; and*
      - 1.2.1.2. (b) *where the Commission considers it is necessary, provide for participation by the public.*
    - 1.2.2. (2) *The Commission may—*
      - 1.2.2.1. (a) *make publicly available, and invite submissions on, discussion papers and draft reports; and*
      - 1.2.2.2. (b) *undertake any other type of consultation that it considers necessary for the performance of its functions and duties under this Act.*
2. The framework provides three guiding pou (pillars) to anchor the basis and lens to which advice is being provided and ensures that methodologically, He Pou a Rangī understands the philosophies, values and practices that underpin advice being provided by Māpuna Consultants and should be read *before* reading this Advice Report.
3. The advice provided in this report is to advise and support He Pou a Rangī to understand broad themes and considerations related section 5M(f), including relating to Te Ao Māori, Te Tiriti o Waitangi and Tikanga Māori. Subject matter experts should be engaged where appropriate to further support specialised advice and analysis on key areas outlined.
4. Māpuna Consultants provides advice on the following components related to the paper, *Final confirmed scope of the National Adaptation Plan progress assessment 2024* (14 June, 2023) and specifically in the following areas;
  - 4.1. Crown-Maori relationship – Section 5Mf
    - 4.1.1. Key considerations related to Te Tiriti o Waitangi
    - 4.1.2. Key considerations that recognise equity

- 4.1.3. Key tikanga (practices and protocols) that should be considered
- 4.1.4. Recommendations or actions
- 4.2. Te Ao Maori – Māori worldview
  - 4.2.1. General and specific guidance to knowledge development of Te Ao Māori
  - 4.2.2. Key considerations that relate to tikanga
  - 4.2.3. Recommendations or actions
- 4.3. Specific effects
  - 4.3.1. Specific models or frameworks to support advice
  - 4.3.2. Nuanced advice relative to the *National Adaptation Plan progress assessment 2024*
  - 4.3.3. Preliminary recommendations or actions

## **Crown Māori relationship – Section 5Mf**

### *5. Key considerations that relate to Te Tiriti o Waitangi*

- 5.1. He Pou a Rangi is not a Crown entity and are therefore not directly responsible within the Treaty partnership (between the Crown and Iwi/Māori), however legal advice indicates the Commission must still consider this dynamic and in particular, the Treaty principles.
- 5.2. In addition, it is recognised that the importance of Te Tiriti o Waitangi underpins and informs the advice that is given to the Crown and therefore it is necessary to closely elevate Te Tiriti principles and consider advice which is cognisant of appropriate Crown/Māori partnerships.
- 5.3. Māori are a Treaty partner and as such, Māori interests in the National Adaptation Plan are regarded as key priorities for He Pou a Rangi to take into consideration when preparing advice to the Crown.
- 5.4. Māori require early and considered engagement to inform assessment/analysis, review and recommendations and should draw on a range of repositories and information to dive deeper into subject matter by and through a Māori lens and perspective, in particular, through mātauranga ā iwi, ā hapū (knowledge systems deriving from an iwi and/or hapū basis) as well as Māori and Indigenous frameworks of adaptation and decision-making.
- 5.5. Article 2 of Te Tiriti o Waitangi recognises the concept of tino rangatiratanga (unqualified exercise of Māori chieftainship) that which Māori had over their lands and taonga – in this way, He Pou a Rangi has the opportunity to assess the ability of iwi and/or hapū and their ability to participate in effective decision-making for their futures. Similarly, to what extent are Māori methods and indicators of successful adaptation (from a Te Ao Māori worldview) being implemented in the progress assessment.
- 5.6. Considering recent environmental events (including Cyclone Gabrielle, February 2023), Māori decision-making processes have been tested under pressure within an already under-resourced system that, when elevated to national environmental impacts and events, Māori prioritised in decision-making is secondary to national priorities where government-made decisions exercise control over environment and people.
- 5.7. This represents a gap to better understanding how iwi/hapū/whānau are enabled to make decisions around climate adaptation whether it be before an event

occurs, during or after. While evidence suggests that models and approaches of Māori communities being part of decisions being made about their own wellbeing exists, this usually happens in the 'Readiness' phase (preparedness and awareness). Or, in the case of previous weather events such as Parihaka Floods (February 2022) Māori communities like Parihaka Papakāinga have participated in decision-making in the recovery and resilience phase (following an event) where lessons learnt are transferred into new pathways for adaptation and risk resilience.

- 5.8. The *National Adaptation Plan progress assessment* paper poses the question, "Are Iwi, Hapū and Māori landowners enabled to participate in decision making"? The question provides an opportunity to understand firstly the decision-making models that are in use or have been successful in seeing advocacy and decision-making being made by Māori themselves and secondly, better understanding the enablers that are supporting those decisions to be made (including funding).

## 6. Recommended resources

- 6.1. It is important to have an understanding on the relevance and importance of Te Tiriti o Waitangi and the Treaty of Waitangi with regards to Māori and the Crown. He Pou a Rangi does not have a legislative obligation to give effect to the Treaty or Te Tiriti, however in line with section 5Mf, it must consider the wider implications of its advice to Māori who are a partner to Te Tiriti o Waitangi and the Treaty of Waitangi.
- 6.2. The following resources may provide He Pou a Rangi with wider context and understanding related to The Treaty of Waitangi, Te Tiriti o Waitangi and the principles including historical contexts to contemporary applications of te Tiriti. This list is not exhaustive and should be supplemented with additional resources and Māori expertise to better inform Te Tiriti implications around this advice.
- 6.2.1. Mutu, Margaret, Veronica Tawhai, Tayla Cook, and Safari Hynes. "Dreaming Together for Constitutional Transformation." *Counter futures* 12 (2021): 37-52.
- 6.2.2. Orange, Claudia. *The treaty of Waitangi*. Bridget Williams Books, 2015.
- 6.2.3. Ruru, Jacinta, and Jacobi Kohu-Morris. "'Maranga Ake Ai' The Heroics of Constitutionalising Te Tiriti O Waitangi/The Treaty of Waitangi in Aotearoa New Zealand." *Federal Law Review* 48, no. 4 (2020): 556-569.
- 6.2.4. Te Aho, Linda. "Indigenous Peoples and the State-International Perspectives on the Treaty of Waitangi." *The Journal of New Zealand Studies* NS29 (2019).

## 7. Key considerations that relate to equity

- 7.1. Equity for Māori requires a conversation around the needs and aspirations for Māori culture, values, and identity to be prioritised, recognised and elevated.
- 7.2. Although it is important not to revert to understanding Iwi/Māori from a "deficit perspective" it is important to research this concept of "deficit thinking" and the balance between properly acknowledging disparities as a result of historical inequities, whilst maintaining due recognition and respect of Māori excellence and Māori autonomous rights to self-determination.

- 7.3. Equitable outcomes for Māori begin with an understanding of historic inequities where Māori have been disadvantaged. Māori inequities across the system (social, cultural, political, and economic) and lived realities of iwi, hapū and whānau should be better acknowledged to better understand the struggles that Māori have endured. This will better inform He Pou a Rangi to ensure its advice to the Crown does not further add to these inequities and disadvantages.
- 7.4. For these reasons, it is important to research and understand the context wherein “equality is not equity” and as such, greater investment and resourcing may be required for Iwi/Māori in some contexts where equal treatment may result or further entrench inequitable outcomes. Health is a common area where equity discussions have advanced into the policy space and even though out of scope of the National Adaptation Plan, the health equity policy discussions provide practical insights into these dynamics.
- 7.5. Some of these areas will include social, cultural, political, and economic inequities where Māori are amongst the worst to experience health inequities, employment inequities, inequities around access to education and support, historical inequities, and intergenerational inequities.
- 7.6. These inequities represent a spectrum of inequitable outcomes for Māori resulting in disadvantages and unfair circumstances where opportunities are not fully realised because the starting point for Māori differs to that of non-Māori. The point of inequity for Māori is steeped in historical discrimination, subjugation, marginalisation, and racism that comes as a result and continually felt impact of colonisation.
- 7.7. Understanding decision-making approaches and enablers for iwi and hapū is an important equity issue that needs addressing through engagement with Māori communities. Enablers should be equitable and ensure that the right mechanisms and support are implemented for Māori decision-making to be successful.
- 7.8. One of the greatest areas of inequity is accessing funding support and resources to enable Māori to make critical decisions for themselves and their futures.  
\*\*\*need more context here regarding funding\*\*\*
- 7.9. Colonisation is an important consideration when thinking about the inequities that Māori face, the context of Te Tiriti and the importance of honouring and giving effect to the principles of Te Tiriti as well as being mindful to not further exacerbate already inequitable and disadvantaged Māori communities.

## 8. Recommended resources

- 8.1. Came, H. A., Sarah Herbert, and T. McCreanor. "Representations of Māori in colonial health policy in Aotearoa from 2006-2016: a barrier to the pursuit of health equity." *Critical Public Health* 31, no. 3 (2021): 338-348.
- 8.2. Mutu, Margaret. "‘To honour the treaty, we must first settle colonisation’ (Moana Jackson 2015): the long road from colonial devastation to balance, peace and harmony." *Journal of the Royal Society of New Zealand* 49, no. sup1 (2019): 4-18.
- 8.3. Simmons-Donaldson, Lana, and Donna Cormack. "Addressing racism to eliminate Maori health inequity." *Public Sector* 44, no. 3 (2021): 18-19.

## 9. Recommendations

- 9.1. Based on the above considerations, it is recommended that;

- 9.1.1. He Pou a Rangi critically reviews how they are weaving Te Tiriti into the broader context in the advice they are providing and how Māori are being enabled to participate in decision-making.
- 9.1.2. He Pou a Rangi sponsor and advisors engage in the above recommended readings and supplementary resources that may provide greater context and understanding into the Crown Māori relationship and partnership space that is premised on Te Tiriti o Waitangi as well as recommended readings around the concept of whakapapa and the intrinsic connection between tangata (people) and taiao (environment).
- 9.1.3. He Pou a Rangi consider the list (Appendix 2) of potential individuals, groups, and communities to meet and discuss the National Adaptation Plan progress assessment 2024 to gain more context and understanding.

## Te Ao Maori – Māori worldview

- 9.2. First and foremost, an understanding (at least at an introductory level) of Te Ao Māori is critical in understanding the importance of the environment to iwi, hapū and whānau.
- 9.3. A Te Ao Māori lens to the environment is represented through whakapapa (genealogy) where all living things are connected.
- 9.4. It is through this whakapapa connection that Māori locate themselves within the environment – inextricably connected and identified through the mountains, rivers, streams and lakes. This connection is ancestral that genealogically connects people to a common ancestor of that geographical area.
- 9.5. The importance of identity has recently been recognised through legislation where mountains and rivers have gained legal personhood, symbolising the intrinsic and deep whakapapa connection between people and place.<sup>1</sup>
- 9.6. This mātauranga forms the basis to understand the relationship that Māori have with the environment.
- 9.7. To understand Te Ao Māori it is important to acknowledge both the past, present and future through conceptual thinking and ideas as well as practical application and lived experiences.
- 9.8. A central idea to Te Ao Māori is the ability to think multiple generations ahead when considering future impacts of today's actions. Mokopuna (grandchildren) have long been the focus of iwi and hapū to guide decision making and in many ways, be the decision-making framework that ensures the future is one of legacy for those unborn generations. Jones (2017)<sup>2</sup> writes about a mokopuna approach to constitutional reform as shared by Nin Tomas in a debate series in 2012. Fundamentally, Jones reflects on Māori values and principles as central and critical to understanding constitutional reform and therefore, the importance of mokopuna being at the centre of all decisions that are made;
  - 9.8.1. Aroha ki ngā mokopuna requires us to extend our thinking framework into the future – to accept that we have intergenerational obligations to our grandchildren and their children – to provide a durable legacy

<sup>1</sup> Geddis, Andrew, and Jacinta Ruru. "Places as persons: Creating a new framework for Māori-Crown relations." *The Frontiers of Public Law* (Hart Publishing, 2019) (2019).

<sup>2</sup> Jones. Carwy. "THIS IS NANA NIN TALKING ON BEHALF OF MY MOKOPUNA AND YOURS": A MĀORI VISION OF CONSTITUTIONAL REFORM". Te Tai Haruru .Journal 5. (2017)

for them. To do without so that they can have more. It reverses the current trend of short-term gratification being okay.

- 9.9. This simplistic understanding of respect and love for a grandchild is reflected from a Te Ao Māori point of view that all things are connected. The flow of mauri from one generation to another, whether through living objects or the decisions that are made for a people that have an impact on the future – these are expressions of aroha ki ngā mokopuna (love for a grandchild). He Pou a Rangi, in its endeavours to understand the National Adaptation Plan in the context of section 5Mf should consider an equally suitable long-term approach and vision of being inter-generational when it assesses progress of the National Adaptation Plan.
- 9.10. Similarly, the importance of mahitahi (working together) and co-design in this area requires He Pou a Rangi to deeply consider the co-design of indicators that would constitute success through the assessment. Work is underway already around Māori indicators of success and should be co-designed and communicated through the upcoming engagements related to this work.

#### *10. Key considerations that relate to tikanga*

- 10.1. In line with the importance of whakapapa and connection to the taiao, iwi, hapū and whānau have long been protectors and caretakers of their environment.
- 10.2. Inter-generational transmission of knowledge and practices are prioritised to ensure that traditions are carried on and the taiao remains intact for generations to come.
- 10.3. These practices can include prohibiting use or access to certain areas until they become abundant or restored again (such as through the practice of rāhui, which is also upheld under section 186 of the Fisheries Act). Similarly practices of restricting access to areas to perform cultural customs or protocols is also a demonstration of the importance of culture and values in practice and their interconnected to the taiao.
- 10.4. Of equal importance is grasping an understanding of Māori histories, oral traditions and narratives that inform mātauranga ā iwi, ā hapū. Through these knowledge repositories, He Pou a Rangi will gain greater insight into understanding the main pillars of Te Ao Māori.
- 10.5. Following on, Te Reo Māori me ōna tikanga plays an important role as the Māori language unpacks complex Māori concepts, philosophies, ideologies, and narratives – the Māori language is the key to unlocking the Māori world and should be given due respect and acknowledgement within and throughout any advice when considering Te Ao Māori, mātauranga and Māori interests
- 10.6. Māori are future-focused, often planning and considering the impacts on generations 100 – 500 years into the future. This forward-thinking approach ensures that the key driver of decisions made around the environment are made on behalf of our tamariki mokopuna (children and grandchildren, and so on).

#### *11. Recommended resources*

- 11.1. The following resources may provide more in-depth discussions around the inextricable connections between people and place – tangata to taiao. Understanding their concepts will enable He Pou a Rangi to consider the

implications of its advice on this philosophical and ethical standpoint with regards to the taiao.

- 11.1.1. Burgess, Hana, and Te Kahuratai Moko-Painting. "Ōnamata, ānamata: A whakapapa perspective of Māori futurisms." *Whose futures?* (2020).
- 11.1.2. Rangiwai, Byron. "Ko au ko te taiao, ko te taiao ko au—I am the environment, and the environment is me: A Māori theology of the environment." *Te Kaharoa* 11, no. 1 (2018).
- 11.1.3. Salmond, Anne, Gary Brierley, and Dan Hikuroa. "Let the rivers speak: Thinking about waterways in Aotearoa New Zealand." *Policy Quarterly* 15, no. 3 (2019).
- 11.1.4. Wakefield, Benita, Tai Stirling, and Miriama Kahu. "Haumanu taiao ihumanea." In *MĀTAURANGA TAKETAKE: TRADITIONAL KNOWLEDGE CONFERENCE*, p. 173. 2006.

## Specific effects

### 12. *Operating context for specific effects*

- 12.1. A closer look at various Māori or Indigenous decision-making models highlights some key models that have been co-designed with iwi, hapū, marae and whānau.
- 12.2. Advice concerned with decision-making is integral when considering section 5Mf, the National Adaptation Plan and the role of Te Tiriti o Waitangi in how decisions are being made, resourced and implemented for iwi and hapū.
- 12.3. This section will spotlight two decision making models that support a Tiriti-led model approach to ensuring Māori interests are prioritised and privileged when it comes iwi and hapū futures and the taiao.
- 12.4. *Te Huringa ki te Rangi – He Rautaki Tāwariwari. Adapting to Climate Change – An 8-step decision-making model for Indigenous Peoples to support indigenous and coastal communities who are grappling to understand evaluate climate change impacts and risks, and how to integrate these into their development plans* (NIWA, website accessed 28 August).
  - 12.4.1. The 8-step model covers off; clarifying vision and objectives to guide outcomes (1); understanding risks both past, present and future (2); Identifying options that speak to community objectives (purposeful and led by the needs of the community) to avoid future risk (3); Development of potential pathways that are assessed against their viability to achieve community vision and objectives (4); Further evaluate the pathways against a set of criteria/questions (5); Select the best pathway based on the process of previous steps (6); Implementation (7); and finally, monitor and review the adaptation pathway to ensure effectiveness, timeliness and new knowledge generated or understood as a result of the process.
  - 12.4.2. This model has been utilised with Māori communities and provides evidence of a straightforward approach to decision-making that prioritises wānanga through each of the steps. To wānanga is to unpack, discuss, debate and interrogate topics in order to reach a well-considered and thought-out outcome or approach. By incorporating wānanga into the decision-making process, whānau involvement is at the centre and decisions are made through

problem-solving, rangahau and inquiry rather than a silver-bullet or off-the-shelf approach to adapting to climate changes and decision making.

- 12.5. The second model is the Mauriora Systems Framework (Matunga, 1993) which represents a decision-making framework grounded in Te Ao Māori focused on protection, maintaining, and enhancing mauri (life force) and regeneration of taonga through resource governance, management, policy and planning (Manaaki Whenua website, accessed 28 August)
- 12.6. While the framework has been utilised in the farming sector, at the core of it are Māori concepts that could be applied to any industry as it is the mauri (life force) as the central element that binds the framework
  - 12.6.1. The Mauriora Systems Framework is geared towards building a collaborative knowledge approach that acknowledges the benefits of utilising Mātauranga Māori, western science, and other knowledge systems (e.g., community knowledge) to various problems in the farming sector.
  - 12.6.2. The framework is based on the interaction between four key concepts: taonga, kaitiaki, tikanga, and ritenga and has an emphasis on the connection between taonga as demonstrated by the philosophy of ki uta, ki tai (from land to sea) and potential flow-on effects of our actions on the natural environment. The framework highlights the intrinsic interconnectedness of all innate things within our taiao.
  - 12.6.3. The framework describes a process of addressing a problematic (or issue) by first identifying the taonga in question – this then begs the question, whose taonga is it and ensures that the right people are being engaged regarding the taonga (i.e., tangata whenua) and if they are not already involved in that discussion then that is a clear signal to engage the right parties into the decision making framework and process. From there, values, principles and practices (tikanga) are then incorporated into the wānanga that occurs at this point. Discussions are had and decisions are made that are unpinned by tikanga. From here, the decision and pathway is realised for addressing the problematic.
  - 12.6.4. While this is a simple decision-making model, the central component of mauri represents the health and wellbeing of the environment with the overall objective to achieve health, wellbeing and balance of taiao. When the taiao is well, the people will flourish.
- 12.7. What can be understood by analysing the above two frameworks as well as the value and concept of aroha mentioned at 9.8, there are three main points that can be observed across all three decision-making frameworks
  - 12.7.1. *Values* are used to inform and underpin decision-making
  - 12.7.2. *Wānanga* (discuss, debate and interrogate) is a process used to develop thoughts, ideas and pathways
  - 12.7.3. *Mokopuna* are the future of our whakapapa lies within our generations of tamariki, mokopuna and those yet to be born. All decisions are geared towards our greatest legacy, our mokopuna. By

ensuring that the decisions made are focused on mokopuna, we are naturally committing ourselves to preserving, protecting and enhancing the wellbeing of our environment. That includes making decisions around climate adaptation for the betterment of our mokopuna

- 12.8. Furthermore, the importance of developing indicators with iwi, hapū, whānau is an integral part of the process and will enable the decision-making model mentioned above (and others) are implemented against a Māori approach to identifying success.

### 13. Recommended resources

- 13.1. Meade, Richard. Role of Māori in the Transition to a Low-Emissions Economy. Cognitus Economic Insight. Website accessed: [https://environment.govt.nz/assets/publications/Cognitus-Maori-Role-in-Low-Emissions-Transition-2021\\_06\\_05.pdf](https://environment.govt.nz/assets/publications/Cognitus-Maori-Role-in-Low-Emissions-Transition-2021_06_05.pdf) (2021)
- 13.2. Harmsworth, G. Report on the Incorporation of Traditional Values/Tikanga into Contemporary Māori Business Organisation and Process, Landcare Research Report: LC/0405/058. (2005)
- 13.3. Barnes, Helen & Harmsworth, Garth & Tipa, Gail & Henwood, Wendy & Mccreanor, Tim. Indigenous-led environmental research in Aotearoa New Zealand: beyond a transdisciplinary model for best practice, empowerment and action. *AlterNative: An International Journal of Indigenous Peoples*. 17. 117718012110193. 10.1177/11771801211019397. (2021)
- 13.4. Cherrington, Majka, David Airehrour, Ihaka Dunn, Qiang Xu, and David Cameron-Brown. "Learning to mitigate emissions: relevance of research with Maori hapu and iwi." (2020).
- 13.5. Ministry for Primary Industries. Rautaki mō te Taurikura. Embracing change for prosperity. Website accessed: <https://www.mpi.govt.nz/dmsdocument/54376> (2022)

### 14. Specific models or frameworks to support advice

- 14.1. Te Huringa ki te Rangi – He Rautaki Tāwariwari. Adapting to Climate Change – A decision-making model for Indigenous Peoples. Website accessed: <https://niwa.co.nz/te-kuwaha/tools-and-resources/te-huringa-ki-te-rangi-adapting-to-climate-change> (n.d)
- 14.2. Matunga, H. Social, Cultural and Spiritual Effects of Hazardous Substances and New Organisms. Blackford, C and Matunga, H. *Unpublished Report for the Ministry for the Environment. Centre for Resource Management, Lincoln University*. (1993) pp12-20
- 14.3. Awatere, Shaun, Darren Ngaru King, John Reid, Lewis Williams, Bridgette Masters-Awatere, P. Harris, Natasha Tassell-Matamua et al. "*He huringa āhuarangi, he huringa ao: A changing climate, a changing world.*" (2021): 1-12.
- 14.4. Mayall-Nahi M, E. Williams, K. May, A. Kainamu, K, Ratana. *Navigating risk within iwi/hapū environmental decision-making - Potential pathways based on the published literature*. (2021)

### 15. Recommendations

- 15.1. Consult the above frameworks and readings that may provide greater understanding and repositories to conduct analysis and to support Crown advice around the first National Adaptation Plan progress assessment and consider ways in which the progress assessment takes into account Māori methods of decision-making are reflective of Te Tiriti o Waitangi; Values (from Te Ao Māori); Wānanga (discussion, research and evidence to inform approach and outcomes) and Mokopuna at the centre of decisions.

DRAFT

## APPENDIX 1: Guiding Framework to underpin external advice provided by Māpuna Consultants

# He Pou a Rangi – Climate Change Commission

## Guiding Framework

Prepared by Dr Acushla Sciascia, Māpuna Consultants

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*This framework has been developed specifically to provide advice on 5Mf and 5N sections regarding Target Review 2050; Monitoring; NAP; EB4 and; IAS.<sup>3</sup>*

### Framework

The framework provides three guiding pou when preparing advice back to He Pou a Rangi that will then inform advice to the Crown on climate issues. The three pou anchors the basis and lens to which the advice is being provided to ensure that methodologically, He Pou a Rangi understands the philosophies, values and practices that underpin advice being provided by Māpuna Consultants.

### Using this framework

This document will support the reader to explore a Māori cultural mindset that underpins Te Ao Māori. We have intentionally kept framework components as conceptual (and not overly reduced or explained) and invite you to consider how these concepts connect to you, your work and your understanding of Te Ao Māori. We recognise people are at different points of walking their own Te Ao Māori journey and acknowledge the levels of proficiency, understanding and knowledge will vary. We hope this framework provides you with a foundation to understanding the knowledge base and philosophies that inform the advice provided by Māpuna Consultants.

### Pou 1: Te Tiriti o Waitangi

We recognise that He Pou a Rangi is not a Crown entity and therefore not obligated to the responsibilities of being a Treaty Partner. Despite this, as a responsible organisation charged with giving independent, evidence-based advice to government on climate issues we recognise the importance of Te Tiriti o Waitangi in our work, and in the advice that we give that elevates the Treaty partnership between the Crown and Māori. In this way, we acknowledge the importance of Te Tiriti o Waitangi in the advice that we give to the Crown that is reflective of Treaty principles and giving effect to these. The following principles are referenced in Te Tiriti o Waitangi and inform the advice that is being provided

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<sup>3</sup> Please note that the framework has been designed by Māpuna Consultants for the purposes of providing advice to He Pou a Rangi regarding five separate pieces of advice around 5Mf and 5N sections regarding Target Review 2050; Monitoring; NAP; EB4 and; IAS and should not be used, reproduced or copied for any other purposes without the express permission of the author.

- **Partnership** – recognition of partnership that is reasonable, honourable and in good fair
- **Participation** - actively participate in a mutual and mana-enhancing relationship
- **Protection** – recognition of Māori interests and their protection
- **Recognition of Cultural Values** – recognition Māori perspectives and values
- **Mana Enhancing Processes** – recognition of an appropriate process to engage that is timely, early and ongoing

## **Pou 2: Mātāpono (guiding principles)**

These guiding principles represent the basis of knowledge, worldview and understanding that sits behind the advice being provided.

- **Te Ao Māori** – Te Ao Māori as a philosophy and knowledge system is the basis for all advice that is provided
- **Taiao ora** – The collective belief that tangata and taiao are inextricable and connected. If our taiao thrives, our people thrive
- **Mātauranga ake** – Recognition of iwi, hapū and whānau knowledge systems and practices that have always protected our taiao
- **Ki tua** – A firm focus on the future to ensure our taiao remains thriving for generations to come

## **Pou 3: Tikanga (protocols)**

These tikanga represent a set of protocols that should be considered when interpreting, understanding and utilising the advice that is being provided

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

## **APPENDIX 2: Individuals with subject matter expertise and technical expertise**

- Dr Mahinaarangi Baker (Independent iwi scientist and mātauranga Māori practitioner)
- Dr Shaun Awatere (Mātauranga Māori practitioner and scientist; Manaaki Whenua)
- Dr Daniel Hikuroa (Mātauranga Māori practitioner and scientist; University of Auckland)
- Veronica Tāwhai (Treaty expert and trainer; Massey University)
- Tuhi Ao Bailey (Climate change activist & iwi leader, Parihaka)
- \*More names shall be added to this list as they come to hand

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