



## **Engaging with Māori**

A guide for staff of the Bay of Plenty Regional Council

## **Te Tūhonotanga ki Te Hunga Māori**

He rauemi hei hapai ngā kaimahi o Te Taiao ā Toi

Prepared by the Māori Policy Unit, August 2011

Whakataka te hau ki te uru,  
Whakataka te hau ki te tonga,  
Kia makinakina ki uta, kia mataratara ki tai  
E hī ake ana te atakura, he tio, he huka, he hauhu Haumi e,  
Hui e, Taiki e, Tihei Mauriora!

E ngā mana, e ngā Rangatira, e ngā iwi huri noa  
i te rohe nei, mai Ngā Kuri a Wharei ki Tihirau,

mai Maketū ki Tongariro tēnā koutou,  
tēnā koutou, tēnā koutou katoa.

Heoi ano ki ngā mate kua wehe atu ki te po,  
haere, haere, haere atu ra,

Nā reira, ka hoki ki tetahi whakatauki Toi tu te Whenua,  
Toi tu te Tangata ki te Whei Ao, ki te Ao Marama,

tēnā koutou, tēnā koutou, tēnā koutou katoa!

Get ready for the westerly, prepare for the southerly,  
The icy chill spreads inland, and the icy cold  
wind extends to the shore,

May dawn rise red tipped on ice, on the snow and  
on the frost, join! Gather! Intertwine!

I have the breath of life!

Greetings to the chiefs and tribes across our region from  
'Ngā Kuri ā Wharei to Tihirau', 'Maketū to Tongariro',

Greetings to all,

And farewell to those who have passed on.

**The proverb supporting our resource is to sustain  
the land, sustain the people into the future!**

"MAUAO DAWN WATANGI DAY" MATT LEAMY

# Contents

<b>Executive summary</b>	<b>5</b>
<b>Introduction</b>	<b>6</b>
<b>The Treaty of Waitangi</b>	<b>9</b>
<b>Key statutory documents and responsibilities</b>	<b>11</b>
Local Government Act 2002 (LGA)	11
Resource Management Act 1991 (RMA)	12
Land Transport Management Act 2003 (LTMA)	12
<b>Key Council documents and processes</b>	<b>13</b>
<b>Regional plans and process</b>	<b>14</b>
<b>Best practice for engaging with Māori</b>	<b>15</b>
<b>Understanding the spectrum of engagement</b>	<b>15</b>
<b>Specific considerations for engaging with Māori</b>	<b>22</b>
<b>Appendices</b>	
Appendix 1	35
Appendix 1A	36
Appendix 2	37
<b>Ngā Kupu – Glossary</b>	<b>38</b>
<b>Reference list</b>	<b>39</b>

## **Excercises and tips** **25**

### **Planning for effective engagement** **26**

Step 1: Do we need to engage?	27
Step 2: What is our purpose?	28
Step 3: Who will we engage with?	28
Step 4: Design the engagement	29
Step 5: Resources	30
Step 6: Have we done everything?	31
Step 7: Final permission	32
Step 8: Get started!	32
Step 9: Feedback	32

### **Organising cultural events** **34**

“Mō tātou, ā, mō ngā uri ā muri ake nei”  
For us and for those who follow

Ko nga poupou nga kaiwhakamarama a te Maori, ara, kei reira nga korero mo tenei rohe hei kawae ake ma tatou katoa. Ko te ingoa tuturu mo tenei rohe ko “Te Moana a Toi Te Huatahi” na reira ko Toi te tahi e whakahuatia ake ana nei.

Poupou are regarded by Maori as providers of narrative, that is, accounts of this area, that any observer can readily access. The original name for this region is “The ocean of Toi Te Huatahi” Toi is represented in the poupou to illustrate the rich history of this area.



*Carved by Graham Niao and the students of Te Whare Wananga o Awanuiarangi's carving school. It is one of two poupou located in Committee Room 1 at the Whakatāne office.*

# Executive Summary

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The Māori Engagement guide has been developed to raise the cultural competency of staff to work more effectively with Māori. It provides a range of tools and advice to help plan effective engagement. The aim is to ensure that engagement is meaningful and leads to positive outcomes for Māori, Council and the wider community.

Why do we engage with Māori? We are legislatively bound by various Acts to consult and/or engage with Māori. This does not mean we shouldn't go beyond our statutory requirements.

Māori are an important sector of the regional community. They make up a third of the population and own 37 percent of land in the region. Several iwi have received large financial and cultural redress through Treaty of Waitangi settlements, and many others are in the pipeline.

Māori are building and enhancing their capability and capacity. It is therefore good business to seek their skills, experience and expertise to ensure that we make informed decisions.

Our challenge is to ensure good engagement is practiced consistently throughout the organisation. The vast number of hapū and iwi in our region makes this challenging but exciting. If we approach engagement positively and smartly, we will build relationships that will be enduring.

## The Māori Engagement guide covers:

- An overview of our Treaty and statutory obligations.
- Provisions for Māori within Council documents and processes.
- A spectrum of engagement, ranging from informing, consulting and involving to collaboration and empowerment.
- Different engagement methods.
- Tips for planning Māori engagement.

## This document is important for staff who:

- Need to seek advice, feedback and/or involvement of Māori for their project or their work.
- Want to establish, enhance and/or maintain their relationship with Māori.
- Require tools to build confidence in working with Māori.

The Māori Engagement guide will be implemented through a series of information and training sessions. The guide will be reviewed annually to measure its effectiveness.

This document was approved by the Executive Leadership Team of the Bay of Plenty Regional Council on 27 June 2011.

We trust it will be a useful resource for staff.

# Introduction

As a Regional Council, our business is to help provide for the well-being of the many communities in our region. People should have the opportunity to participate in decisions that affect them. We endeavor to provide the best pathways for people in our region to engage in the decision-making process.

Over the past decade there have been important changes in the way that councils seek to engage with Māori. The most significant change has been the recognition of a need to move away from one-off consultations. We should instead develop pathways that will achieve lasting and meaningful relationships.

Māori in this context are described as people that affiliate to a whānau, hapū or iwi. They include hau kāinga and tangata whenua and taura-here, mātāwaka or rāwaho.

## Meaning of Engagement

In this document the term 'engagement' is used to describe a range of methods and activities we use to interact with people in the community. It includes:

- Information sharing
- Consultation
- Seeking perspectives
- Receiving feedback
- Collaboration
- Co-governance
- Co-management.

Council has a responsibility to foster healthy relationships with Māori. Many of our staff already have good relationships with Māori in the region. Our challenge is to build the capacity of others.

The core principles underlying all good relationships are trust, respect, honesty and openness – all of which take time to develop and require ongoing investment.



*Standing for a waiata, Ōnekawa Te Māwhai Pōwhiri, 2010*

*Only Māori themselves can say what their interests and aspirations are and how their cultural preferences affect their day to day lives.*

## Goals

The Māori Engagement guide aims to grow your awareness and give you sound practical advice to achieving effective engagement with Māori.

We hope to give staff the ability to confidently manage various levels of engagement, and to know when to seek further advice/help for higher levels of engagement.

Our goal is to have an effective, consistent and inclusive approach to Māori engagement across the organisation. This guide will help staff to:

- Establish and enhance relationships with Māori.
- Become more aware of Māori aspirations and Māori well-being.
- Plan and resource engagement activities.
- Promote and support ongoing compliance with statutory requirements through quality engagement practices.
- Achieve a more coordinated and consistent approach to engagement across the organisation.

## Māori dynamics in the region

The Bay of Plenty region is culturally diverse. We have the largest number of iwi within a region in New Zealand.

There are 34 iwi groups (iwi authorities and/or iwi rūnanga), around 147 hapū and over 160 marae. Other statistics of interest include:

- Māori represent almost a third of the region's population and we have the third highest Māori population in New Zealand.
- Around 37 percent of land tenure is in Māori title. There are over 5000 parcels of Māori land in the region.
- There are approximately 1800 land trusts in the region which hold more than \$6.6 billion in assets.
- Recent Treaty settlements delivered \$433 million of investment funding into the Bay of Plenty region. This will increase with future settlements.
- The Bay of Plenty region has the second highest rate of Māori language speakers in the country.

See appendix 1 for a list of Iwi Authorities/Runanga in the region. Refer to Appendix 1a for a map of iwi in the region.



## Why we engage with Māori

Māori, as tangata whenua, have a unique relationship with councils. Through legislation, the Treaty of Waitangi obliges councils to involve Māori in making decisions on matters that affect them.

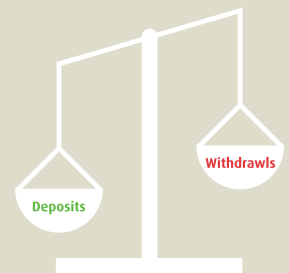
Our organisation takes this responsibility seriously, and has developed policies, practices and mechanisms to ensure both our statutory and non-statutory obligations are implemented.

In addition, our Council understands that early and meaningful engagement can produce better quality outcomes through:

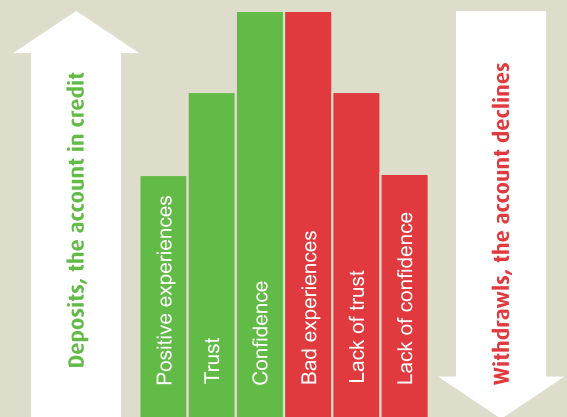
- A greater understanding of one another’s expectations and aspirations.
- Increased opportunities to establish shared projects and joint ventures.
- Improved processes based on an understanding of one another’s priorities, expectations and available resources.
- More efficient use of Council and Māori resources.
- Supporting Māori expectations and aspirations to promote the well-being of Māori and the wider community.

## Relationship account

Good relationships with Māori are based on positive experiences, trust and confidence.



When this occurs we receive a deposit into our relationship account. When people have negative experiences or lose trust, there is likely to be a withdrawal from our relationship account. Our role is to try to keep our relationship account with our Māori communities in credit to ensure public confidence in our work.





# The Treaty of Waitangi

The creation and signing of the Treaty of Waitangi in 1840 represented the foundation of how Māori and other New Zealanders would interact with each other.

Application of the Treaty is implemented through established Treaty principles. These principles have evolved over time. The four following principles are the ones most commonly applied in our work:

Active Protection	Tribal Autonomy	Redress for past breaches	Duty to consult
<p>To actively protect that which is important to Māori. This may include their rights (including citizenship), property, treasures, special places, culture, language or other.</p>	<p>Guarantees Māori the right to manage, control and enjoy their own resources and taonga in accordance with their cultural preferences.</p>	<p>To address past actions or omissions of the Crown that led to harmful effects for Māori.</p>	<p>Ensuring Māori are consulted with on matters of importance to them.</p>
<p><b>Examples:</b></p>	<p><b>Examples:</b></p>	<p><b>Examples:</b></p>	<p><b>Examples:</b></p>
<ul style="list-style-type: none"> <li>▪ Supporting the development of Iwi Management Plans</li> <li>▪ Implement the Heritage Criteria in the RPS</li> <li>▪ Development of a Cultural Heritage Strategy for SmartGrowth</li> <li>▪ Enabling co-management initiatives</li> <li>▪ Acknowledgement and implementation of Te Reo Māori on our work</li> <li>▪ Adoption of the Māori Flag</li> <li>▪ Development of a regional marae locations map</li> </ul>	<ul style="list-style-type: none"> <li>▪ Māori Committee promotes community participation</li> <li>▪ Development of policies that recognise kaitiakitanga</li> <li>▪ Māori councillors represent Māori interests in council decision-making processes</li> <li>▪ Joint decision-making through co-governance regimes</li> <li>▪ Cultural monitoring initiatives</li> <li>▪ Statutory acknowledgements are integrated into work processes</li> </ul>	<ul style="list-style-type: none"> <li>▪ Supporting iwi that are in the process settling Treaty claims</li> <li>▪ Supporting Māori political representation</li> <li>▪ Sponsoring Māori to undertake RMA training</li> <li>▪ Sponsoring initiatives to enhance Māori capacity and capability</li> <li>▪ Engaging summer students</li> <li>▪ Enabling iwi secondment initiatives</li> </ul>	<ul style="list-style-type: none"> <li>▪ Engagement with Māori in plan changes/reviews</li> <li>▪ Engagement with Māori on Resource Consent applications</li> <li>▪ Taking IMPs into account in our decision-making</li> <li>▪ Maintaining an accurate Māori Contacts Directory</li> <li>▪ Holding marae based Māori Committee meetings</li> <li>▪ Involving Māori in working parties, focus groups, reviews and audits.</li> </ul>

Local government has long been a part of the governance structure of New Zealand society. It was first established as a provincial government under the New Zealand Constitutions Act 1852.

Under the Local Government Act 2002, local authorities have principles and requirements in order to recognise and respect the Crown's responsibility to take account of the principles of the Treaty.

Our statutory documents, such as the Ten Year Plan and the Regional Policy Statement, actively support the Treaty principles. For best practice, our non-statutory documents, strategies and projects are created with Māori engagement as an essential component.

Our role under the Treaty of Waitangi is becoming even more relevant as Bay of Plenty hapū and iwi go through the Treaty claims and settlement process, during which we can provide support and advice.

Settlement legislation can include triggers for further engagement and involvement with local Māori through Statutory Acknowledgments, Deeds of Recognition, Memoranda of Understanding, and Joint Governance, and/or Co-Management Agreements.

In the current Treaty climate, settlements with Bay of Plenty iwi has become vital. Council must maintain enduring relationships with Māori, particularly when the Crown's involvement in the settlement process ceases.

For more information on Treaty settlements in the region contact staff from the Māori Policy unit.



*Political Compact Signing Ceremony at Mataatua Marae, Ruatāhuna on 2 July 2011.*

## The Māori Committee

The Māori Committee is made up of six councillors including the Chairman as Ex-Officio. Its function is to implement and monitor Council's legislative obligations to Māori and has a range of specific responsibilities and delegated authority. The Māori Committee reports directly to the regional Council. Meetings are held on marae throughout the region.

Staff are encouraged to attend Māori Committee meetings. It provides a valuable cultural experience for those who have never been onto a marae. It also provides an opportunity for staff to meet with the hapū who host these meetings and other hapū/iwi who attend. It is also an avenue to inform hapū/iwi on projects you are working on. Check with Māori Policy as to when the next meeting is being held in your sub-region.

# Key statutory documents and responsibilities

Several pieces of legislation direct central and local government agencies to implement the principles of the Treaty of Waitangi.

## Local Government Act 2002 (LGA)

The Local Government Act 2002 gives local authorities responsibility for taking an informed and long-term approach to how decision making can benefit the economic, social, cultural and environmental well-being of Māori.

Local authorities need to plan ahead for increasing Māori contributions to decision making. Having strategies to help build Māori capacity to participate in council processes (see Schedule 10, Clause 8 LGA) should therefore be fostered at all times. This is summed up in Section 81 of the Local Government Act where:

A local authority must:

(a) establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and

(b) consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority; and

(c) provide relevant information to Māori for the purposes of paragraphs (a) and (b).

The section clarifies that Māori and local authorities need to move beyond engaging on matters of environmental or cultural importance only. Not only do local authorities need to have systems that specifically allow Māori input into decision making, but also need to be planning for how Māori can make more of a contribution to local decision making.

Section 82 outlines the principles of consultation.

In brief, people who will be affected or have an interest in a decision or matter should be:

- Provided with access to relevant information in a form and manner that is appropriate.
- Encouraged to present their views to Council.
- Given the opportunity to present their views in a manner or format that is appropriate to the preferences and needs of those persons.
- Given feedback concerning the decision and the reasons for the decision.

**This could mean that information is translated into non-technical terms and/or in the Māori language, or having discussions on marae or other venues.**

Māori can legitimately request separate meetings/hui (separate to the public) with Council staff on matters of importance/significance to them.

Further specific references to Māori engagement in the LGA are listed in Appendix 2. The LGA can be found online at [www.legislation.govt.nz](http://www.legislation.govt.nz)



*Pōwhiri at Iramoko Marae, Manawahē*

## **Resource Management Act 1991 (RMA)**

Council has obligations under the RMA to take into account the principles of the Treaty of Waitangi.

The RMA provisions include recognising and having regard for the relationship Māori have with land, water, sites of cultural significance, kaitiakitanga, iwi management plans etc.

Appendix 2 'Statutory and regional plan/policy references' outlines the particular references in each section of the Act.

Under the RMA, engaging with Māori is required within the Regional Policy Statement (RPS) and Regional Plan development, and through resource consent processes.

## **Land Transport Management Act 2003 (LTMA)**

The LTMA has a specific provision for Māori representation.

It specifies that one person must be appointed to the Regional Transport Committee to represent cultural interests. It also requires that, when preparing a Regional Land Transport Strategy, Council must consult with Māori of the region.

Not all Māori engagement is driven by statute. Māori have a wealth of knowledge about the cultural, natural, physical and social environment and are key players in regional economic development. There will be many occasions where input from Māori will inform and enrich the work Council does.

# Key Council documents and processes

## Ten Year Plan (TYP)

Over time, our organisation has developed mechanisms that provide Māori with opportunities to contribute to Council's decision-making processes (as required by the LGA).

Our Ten Year Plan outlines steps to foster Māori capacity, some of which include:

- Supporting the continuation of the three dedicated Māori seats.
- Continuing to operate and support the Māori Standing Committee.
- Funding and assisting the development of hapū/iwi resource management plans.
- Sponsoring iwi representatives to participate in Making Good Decisions training for Hearing Commissioners.
- Engaging early, and developing relationships with iwi groups that are in the process of settling Treaty claims.
- Sponsoring hapū/iwi to hold capacity-building wānanga, conferences or hui.
- Enabling student internships and/or secondments.

## Annual Plan

The Annual Plan is another mechanism where Māori have an opportunity to input into council processes. Staff could encourage Māori to submit annually to the Plan on matters pertaining to Māori as identified in the Ten Year Plan and/or the Regional Policy Statement.

The Annual plan sets the financial mandate for the Ten Year Plan.

## Regional Policy Statement (RPS)

The Regional Policy Statement (RPS) is prepared under the RMA and contains provisions specifically for Māori.

There are several guiding policies about engaging with Māori:

Policy IW 7D: Cultivating partnerships between iwi and statutory management agencies "are essential if the sustainable management of the region's resources is to be achieved"

and

Policy IW 8D: Encouraging the development of iwi and hapū resource management plans which are "useful policy documents for identifying issues of significance to iwi and hapū and policies and methods proposed by iwi and hapū to address specific resource management issues within their rohe".

As an example, the heritage criteria related to the RPS, which are documented in User Guide: Change No.1 to the Bay of Plenty Regional Policy Statement (Criteria), were developed through extensive engagement with the community and Māori. These criteria are now being used by Māori as they develop their iwi management plans to qualify sites of significance, including wāhi tapu.

Further RPS references are listed in Appendix 2. All staff are encouraged to refer to these provisions to support their engagement planning.



*Staff engaging in the Regional Policy Statement*



With red and black the work will be complete. (Collaboration will see the job completed.)

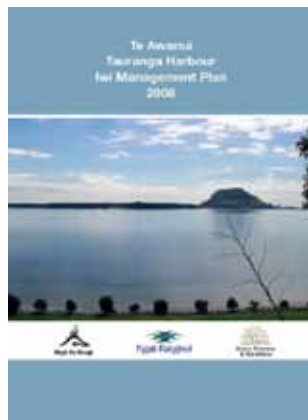
## Regional plans

Regional Plans are also prepared under the RMA and in consultation with iwi authorities.

Along with the Regional Policy Statement, staff should refer to these plans when planning their engagement. Encouragingly, second generation hapū/iwi management plans reveal an increasing use of these plans by iwi to support their own plans.

## Hapū/iwi management plans

There are specific legislative requirements in the RMA that require decision makers to take iwi management plans into account.



Hapū and iwi resource planning documents provide for tangata whenua interests to be considered in Council processes, including resource consent processes. However, they are also documents to help inform our work, give us an understanding of issues and advise on how hapū and iwi wish to be consulted. Copies of these documents are available in the library and the Māori Contacts Directory. Some plans are also available to the public on Council's website.

## Resource consent processes

Engagement with Māori under the resource consent application process comes in a number of different forms, including obligations under Sections 6(e), 6(f), 7(a) and 8 of the RMA.

The challenge for those engaging with Māori under the resource consent process is to undertake best practice engagement while meeting a range of quite specific provisions, considerations and timeframes. Staff need to refer to hapū/iwi management plans to check consultation processes provided by hapū and or iwi within those plans. Important examples are:

- Part 104 of the RMA ensures that Councils take account of iwi management plans in the resource consent process.
- Under Section 35a there is no duty to consult. However, this section does not preclude the requirement to consult in Part 2 of the RMA. Council is charged with making informed decisions, and consulting with Māori is a component of making informed decisions.
- Iwi that hold statutory acknowledgements are viewed as an 'affected party'. When exercising its functions or powers Council must:
  - Recognise and provide for the relationship of tangata whenua with their culture and traditions with their ancestral lands, water, sites of cultural significance, wāhi tapu and other taonga.
  - Recognise and provide for the protection of historic heritage from inappropriate subdivision, use and development. Historic heritage includes sites of significance to Māori, such as wāhi tapu.
  - Have particular regard to kaitiakitanga.
  - Take into account the principles of Te Tiriti o Waitangi.
  - Have regard to a number of planning documents, including the RPS and Regional Plans.

For further information contact the resource consents section.

# Best practice for engaging with Māori



*Iwi management planning with Ngāti Whare*

Engaging with Māori is part of the normal work routine of many staff in Council. Whether it is operational work, communications or policy and planning, we all need to feel confident when we engage with Māori.

We should feel comfortable seeking advice from those within our organisation who have engagement experience or knowledge. This section outlines important aspects of best practice to help build that confidence.

To effectively engage with Māori, we need to understand the basic concepts of participation. In this section, we introduce engagement key concepts. These concepts are summarised in the tables on page 16.



## Understanding the spectrum of engagement

As we engage with Māori, we need to be aware that our various activities carry inherent responsibilities.

With our responsibilities come expectations of how we will undertake future engagement. When we fulfil our responsibilities, we gain trust in the relationship and when we do not, whether knowingly or unwittingly, relationship trust is lost.

Determining the right level of engagement depends on many factors, such as the purpose and goals of the engagement and the level of importance of the project.

You may need different levels of engagement at different times through your project. Understanding what each level can deliver, when each is appropriate and the resource and timing implications of each different level is important.

## There are five levels of engagement:

<b>Whakamōhio – Inform</b>	<p><b>We will keep you informed about what is happening.</b></p> <p>Information-giving is the most basic form of engagement as there is no participatory element. Providing information underpins all other levels of engagement because it enables Māori to make informed and considered choices. It is essential that Māori are provided with the appropriate information, such as Council reports, project plans, resource consent applications, research, maps and photos.</p>
<b>Whakauiuia – Consult</b>	<p><b>We will listen to you and make our decisions.</b></p> <p>At this level of engagement, the objective is to seek the views and opinions of Māori on proposals, analyses, alternatives and/or decisions. This is not about putting ideas into action. Consultation can be done face-to-face at hui and requires time allocations that enable iwi or hapū to undertake follow-up discussion and wider consultation amongst themselves.</p>
<b>Whakaura – Involve</b>	<p><b>We will involve you in the decision-making process. We will ultimately decide.</b></p> <p>The aim at this level is to have Māori more involved in the decision-making process. Iwi or hapū representatives can be elected or appointed to committees, focus groups or working parties in an advisory capacity. An example is the Pāpāmoa Hills Advisory Committee where hapū/iwi representatives receive a meeting fee to sit on a management committee that provides cultural advice to Council.</p>
<b>Mahi ngātahi – Collaborate</b>	<p><b>We will discuss and decide together.</b></p> <p>The goal of this level is to have processes that allow for sharing and acting together and to have all parties holding equal power. Collaboration is demanding of resources for all involved. It needs significant lead-in time and planning and can only be established by Council resolution. An example is the Ōhiwa Harbour Strategy (OHS). This is a non-statutory document that was prepared in consultation with the community. It reflects the community's aspirations for the long-term management of the harbour. Upokorehe, Whakatōhea, Ngāti Awa and Tūhoe are recognised in the OHS as the traditional kaitiaki of the Ōhiwa Harbour. They are partners in the OHS, along with Ōpōtiki District Council, Whakatāne District Council and the Bay of Plenty Regional Council, with support from the Department of Conservation. The hapū/iwi contribute to joint decision-making for the management of the Ōhiwa Harbour at governance and operational levels.</p>
<b>Whakamanahia – Empower</b>	<p><b>Māori will decide. Māori may choose to discuss with us.</b></p> <p>This level is the most ambitious. It aims to maximise empowerment of Māori and, at its farthest reach, will see Māori having complete decision-making power. Treaty claim settlements in the region mean Council is working to develop strategies and processes that support the sharing of roles in the short term. They may, in some situations, ultimately lead to the handover of some roles from Council to Māori. Claims for 'customary title' under the proposed new Marine and Coastal Area Act may see some iwi become the primary consent authority for areas of foreshore and seabed.</p>

*“Nā tō rourou, nā taku rourou ka ora ai te iwi.”*

With your contribution and our contribution, our community will flourish.



**Table 1 – The spectrum of Māori participation**

The spectrum of Māori participation is adapted from IAP2s “Spectrum of Public Participation”. It is one of the most useful models for explaining the multitude of different activities covered by ‘engagement’. Each activity has its own inherent goals, responsibilities and methods.

Whakamōhio – Inform To provide balanced and objective information to assist whānau/hapū/iwi in understanding issues.							
Responsibilities to Māori	Method/Tools	Description	Benefits	Limitations	Remuneration required	When	Examples of engagement tools
Council will keep whānau/hapū/iwi informed.	<b>Open days and events</b>	Displays or presentations at public or community events such as Open Days, A&P shows, Home Shows.	Able to present simple key messages to various sectors of the community. Can gather informal feedback on quickly absorbed ideas.	People usually casual passers-by and cannot absorb much information. Māori not well represented at many of these events.	No	To provide information to the general public or a specific group of people.	<ul style="list-style-type: none"> <li>▪ Applications</li> <li>▪ Reports</li> <li>▪ Fact Sheets</li> <li>▪ Maps</li> <li>▪ Web sites</li> <li>▪ Māori media</li> </ul>
	<b>Māori media - broadcasting</b>	Media releases or stories for TV, radio and print media.	Capable of reaching large audiences with substantial amounts of information. Medium to low-cost method of information distribution.	Limited access to Māori media in rural areas.	No	To provide information to a wider group of people.	
	<b>Website</b>	Information in written, graphic and video formats hosted on website.	Capable of reaching large audiences with substantial amounts of information. Low-cost method of information distribution.	Limited access of Māori to internet. Information overload and poor design can discourage/prevent people from contributing.	No	To provide information to a wider group of people.	
	<b>Stakeholder meeting</b>	Formal meeting with scheduled presentations offered.	Provide opportunity to speak without interruption.	Limits dialogue. Many dislike public speaking. May not be representative of Māori community if there is low turnout. Potential to be dominated by vocal minority.	May be appropriate (case by case basis)	Statutory obligations to consult. Setting up public forums to support Council strategies.	

Table 2 – The spectrum of Māori participation

Whakauiuia – Consult To obtain feedback from whānau/hapū/iwi to inform Council's decision making.							
Responsibilities to Māori	Method/ Tools	Description	Benefits	Limitations	Remuneration required	When	Examples of engagement tools
Council will keep whānau/hapū/iwi informed and Council will listen to and acknowledge concerns and provide feedback on how their input influenced our decision.	<b>Mailed surveys and questionnaires</b>	Inquiries mailed randomly to sample population to gain specific information for statistical validation.	Most suitable for general attitudinal surveys. Provides input from individuals who would be unlikely to attend meetings. Provides input from cross section, not just activists.	Response rate is generally low. Can be labour intensive and expensive for statistically valid results. Potential for bias if questions not carefully constructed.	No	When seeking to reach a wider group of the community and their feedback.	<ul style="list-style-type: none"> <li>Response sheets</li> <li>Interviews</li> <li>Onsite meetings</li> <li>Marae/ community hui</li> <li>Workshops</li> <li>Feedback</li> </ul>
	<b>Marae hui</b>	Gathering or meeting at marae.	Provide opportunity for Māori to speak. Usually preferred method of communication for Māori.	Potential to be dominated by vocal minority. May not be representative of community if there is low turnout.	Koha may be appropriate	Where Māori have a key interest in the project. Where there is a statutory obligation to consult with Māori. When it is considered in the best interests of the project and Māori.	<ul style="list-style-type: none"> <li>Mailed surveys and questionnaires</li> <li>Telephone surveys</li> <li>Māori themselves</li> </ul>
	<b>Response sheets</b>	Mail-in forms to gain information on Māori concerns and preferences. Usually included in fact sheets or other project mailings.	Provides input from those who would be unlikely to attend meetings.	May not generate statistically-valid results. Only as good as the mailing list.	No	When feedback is needed.	
<b>Telephone/ email surveys</b>	Sampling of the community by phone to gain specific information for statistical validation.	Provides input from individuals who would be unlikely to attend meetings. Provides input from cross section not just activists. Higher response rate than mail-in surveys.	More expensive and labour-intensive than mailed surveys. Potential for bias if questions not carefully constructed.	No	When wanting to reach a wider slice of the community and get their feedback		

**Table 3 – The spectrum of Māori participation**

Whakaura – Involve To work directly with whānau/hapū/iwi throughout the process to ensure that issues and concerns are consistently understood and considered.						
Responsibilities to Māori	Method/Tools	Description	Benefits	Limitations	Remuneration required	When
Council will work with whānau/ hapū/ iwi to ensure that their concerns are directly reflected in options and provide feedback on how their input influenced the decision.	<b>Advisory committees</b>	A group of representatives assembled to provide public input to the planning process.	Provides for detailed analysis of project issues. Participants gain understanding of other perspectives, leading toward agreed compromise.	General public may not embrace committee's recommendation. Members may not achieve consensus. Time and labour intensive.	Yes	When cultural input is required in a project/ proposal/ strategy.
	<b>Māori Committee</b>	Presentation of information to Māori councillors and other elected members. Recommendations or submissions on the matter may be made to Council.	Councillors informed of engagement. Committee introduce process to Māori. Assist and support Council with process.	Location and timing of meetings may limit attendance. Consultation via the committee may still lead to the need for wider engagement with Māori.	Yes	When seeking to introduce a project, proposal, strategy to the Māori community. When seeking Council recommendations.
	<b>Workshop</b>	An informal meeting that may include presentations, exhibits and interactive working groups.	Excellent for discussions and analysis of alternatives. Maximises feedback obtained from participants. Fosters Māori ownership in solving the problem.	Needs availability of facilitators and technical expertise to be effective.	Yes	When requiring specific input from Māori.

Table 4 – The spectrum of Māori participation

Mahi ngātahi – Collaborate To work in partnership with hapū/iwi in each aspect of decision making and implementation.							
Responsibilities to Māori	Method/Tools	Description	Benefits	Limitations	Remuneration required	When	Examples of engagement tools
Council look to Māori for direct advice and innovation in formulating solutions and incorporate advice and recommendations into decisions to the maximum extent possible.	<b>Working Parties</b>	A group of experts or representatives formed to develop a specific product or policy recommendations.	Provides constructive opportunity for involvement.	Members may not achieve consensus. Time and labour intensive.	Yes	When Council has established a formal project.	<ul style="list-style-type: none"> <li>Working Parties</li> <li>Consultants</li> <li>Joint Management Agreements</li> <li>Co-governance</li> <li>Co-management and Joint venture partnerships</li> <li>Shared strategic planning</li> <li>Joint Committees</li> </ul>
	<b>Co-management</b>	When management over a specific area or resource is shared by Council and iwi.	Helps build capacity and capability of iwi members involved. Can mean more compliance officers on the ground who live in the area.	Risks increase, particularly if iwi members have not received comprehensive training.	Yes	When established through Treaty Settlement.	
	<b>Co-governance</b>	When governance over a specific area or resource is shared by Council and iwi.	Helps build capacity and capability of iwi members involved.		Yes	When established through Treaty Settlement.	

Table 5 – The spectrum of Māori participation – Examples of empowerment

Whakamanahia – Empower To place ultimate decision-making power in the hands of hapū/iwi.							
Responsibilities to Māori	Method/Tools	Description	Benefits	Limitations	Remuneration required	When	Examples of engagement tools
Council will implement what hapū /iwi decide.	Marine and Coastal Area Act	Right of veto in resource consent process.	Hapū/iwi become the decision makers. Removes responsibility from Council.	May conflict with Council responsibilities under the RMA/LGA.	Administration costs for both parties.	If customary rights over the marine and coastal area have been recognised.	Resource consent authority for particular river/area etc
	Treaty Settlement Legislation	Transfer of ownership of resource to iwi.	Iwi control the resource.	Council no longer responsible for the resource.	On-going costs for iwi.	When legislated through Treaty Settlement.	Iwi own natural features such as rivers, forests or mountains.
	Section 33 Transfer of Powers	Transfer of Powers under the RMA.	Provides a vehicle for iwi to exercise tino rangatiratanga.	Requires a special consultative procedure under s83 of the LGA. Council can revoke the transfer at any time.	There will be costs involved in the transfer process. On-going costs for iwi.	No powers under s33 have been transferred to iwi.	

# Specific considerations for engaging with Māori

*Ko te amorangi ki mua, ko te hapai o ki muri*  
For leadership there must be support

When engaging with the community, we need to factor in the capacity of those we engage. This includes their skills, knowledge, competing priorities, resources and the time they require to effectively participate at the very outset of the engagement planning process.

Remember, engagement is fundamentally about building effective relationships. Wherever possible pick up the phone, or make contact *kanohi ki te kanohi* (face-to-face), rather than sending letters or emails.

Iwi and other Māori organisations often have very limited capacity for working with councils. They also have a number of other competing priorities. Māori groups are under a lot of pressure to respond and react to requests from multiple agencies.

Where Council has paid staff working full time on resource consent applications, plan development or reviews, iwi and hapū generally do not. Iwi resources are limited and much of their work force is of a voluntary nature.

Ideally the hapū or iwi we plan to engage with should be involved in the planning of that engagement. This is so that an achievable and appropriate engagement process is designed.



*Staff engaging with Ngāti Awa*

## Case study

Te Waimana Kaaku, a local resource management group of Tūhoe, expressed an interest in being involved in the way our organisation managed the Waimana and upper Whakatāne rivers.

Several informal *kanohi ki te kanohi* (face-to-face) hui were held to discuss the issues. These were facilitated by a Council staff member both fluent in the Māori language and having a well-respected rapport in the local community.

Through these discussions, Te Waimana Kaaku and the Council were able to establish an arrangement whereby iwi were able to participate in maintenance operations of the rivers. The iwi provide cultural advice in respect to river monitoring and are remunerated for their services. This has resulted in workable relationship based on trust and commitment by both parties.



*Tauranga Moana Treaty Presentation, 2011*

## Financial support and remuneration

When staff 'inform' Māori of an issue or matter there is no cost to Council.

When staff 'consult', depending on the nature of the project, remuneration may be necessary. However, for other levels of engagement (involve, collaborate or empower) remuneration is encouraged. This is discretionary and should be considered on a case-by-case basis.

There are other ways of limiting the financial burden on Māori, such as providing petrol vouchers, organising catering or giving a koha for services.

## Timeframes

Giving reasonable notice of meetings and allocating time for iwi to conduct their own internal consultation is essential.

Decision making by consensus requires a high level of community involvement and debate. Leaders can be reluctant to express views that have not been approved by group members. Allowing sufficient lead-in time for participants to prepare is therefore especially important.

Tangata whenua may need to carry out their own engagement processes after a hui too, so factor this time into your engagement timelines.

## Discussions outside your engagement brief

Māori culture is based on a holistic view of life and the world.

This holistic world view can mean that participants may raise issues you perceive to be outside your brief. Be prepared to listen and consider these issues before moving on to your particular area of focus.

## Understanding kawa and tikanga

It is important to know about and to respect tikanga and kawa when engaging with Māori, especially when you are visiting a marae.

This is a prerequisite for developing relationships of mutual respect, co-operation and goodwill.

The marae is a very special place to Māori. It's a place they can come together to celebrate special occasions. It's a meeting place where people can talk, pray or weep for their dead. It's a place where they can look after their guests. Māori see the marae as home. It is their turangawaewae, a place where they know they belong.

Each iwi has its own particular kawa that it follows on the marae, although many things are similar. The best way to find out the kawa you need to be observing is by asking the people of the marae you will be visiting. They decide the kawa, what meetings are held on the marae and who should be involved. They also get the marae ready for guests.

Seek help from Māori Policy if you are not familiar with doing this.



Staff attending a funeral at Kokohinau Marae, 2011

<b>Pōwhiri</b>	Do you have a kaikōrero (speaker) and a kaikāranga (caller)? Do you have an appropriate waiata to support your kaikōrero? If a formal pōwhiri is required, you may need someone to speak on your behalf. Ensure your waiata is appropriate for the occasion and supports the kōrero of the kaikōrero. You can use waiata learned during Māori Language Week.
<b>Venue</b>	Have you arranged the venue? The marae is the best place to engage with Māori. However, a neutral venue may be preferred in certain instances. Tikanga Māori can still be applied.
<b>Kaumātua</b>	Who will liaise with kaumātua (cultural officials)? Relationships are important here. Strong relationships will go a long way to gaining support when you need it. Kaumātua may be selective with the events they attend and officiate at. This may be because of increasing pressures on their time to deal with hapū and iwi obligations and/or special civic ceremonies. In considering the high demand for their time, you should also consider having people to fill in as backups in these roles.
<b>Translator</b>	Will the Council officials require a translator?
<b>Invitations</b>	Have the appropriate people been invited to the event?
<b>Kai</b>	What arrangements have you made for catering (refreshments and food)?
<b>Koha</b>	Have you arranged koha? You will need koha for officials for their contribution and as well as koha for placement on the marae/venue.
<b>Dress code</b>	What is the most appropriate attire? Men should wear long trousers (not casual shorts) and women should wear skirts/dresses.
<b>Transport</b>	Do you need to make transport arrangements to and from the event? Consider providing petrol vouchers to kaumātua who have to use their own vehicles to travel to support you.



# Excercises and tips

*Mā te mohio ka marama, mā te marama ka matau*  
By discussion comes understanding,  
through understanding comes wisdom



# Excercise 1: Planning for effective engagement

“*Me mātou ki te whetū i mua i te kokiri o te haere*”  
Before you set forth on a voyage, be sure you know the stars  
– good planning and preparation will help you reach your destination



*Volunteers at the Lake Pūpūwharau clean-up project funded by the Environmental Enhancement Fund*

It would be useful to read the information in the section ‘Best practice for engaging with Māori’ on page 15.

This exercise will coach you through the important steps for engaging with Māori.

Here is a summary of steps to help you through the engagement process:

<b>Step 1</b>	Do we need to engage?
<b>Step 2</b>	What is our purpose?
<b>Step 3</b>	Who will we engage with?
<b>Step 4</b>	Design the engagement
<b>Step 5</b>	Resources
<b>Step 6</b>	Have we done everything?
<b>Step 7</b>	Final permission
<b>Step 8</b>	Get started!
<b>Step 9</b>	Gather feedback

## Step 1

### Do we need to engage?

Follow Figure 1: Determining the need to engage flow chart to assess whether you need to engage with Māori.

Considerations will include:

- Statutory status of your project.
- Policy – under Council’s plans, policies and/or processes.
- Risks – identify the political, social and environmental risks of the project or issue for both Council and Māori. Also, identify the risks of not proceeding with any engagement.
- Non-statutory status of your project.

Figure 1: Determining the need to engage



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## Step 2

### What is our purpose?

Knowing the purpose as to why you are now engaging will help you to determine and choose the most appropriate level or levels of engagement you undertake.

As well as having to meet statutory requirements, the purpose of the engagement may also include such things as:

- Enhancing the operation of a service
- Receiving input into policy development
- Gaining support
- Testing an idea
- Keeping Māori up to date with an issue or project.

If your project is multi-staged, your purpose may change for each of the stages. Always having a clear understanding of your purpose(s) will help you to choose the most appropriate level(s) of engagement for your project.

You will need to communicate the purpose clearly to participants from the outset of the engagement process. If there are any non-negotiable or non-disclosure aspects to your project, make sure that these are made clear to participants.

Preparing a briefing document outlining the purpose of the engagement, which can be given to all participants, would be a good idea.

## Step 3

### Who will we engage with?

Identifying the appropriate Māori groups, communities or individuals to engage with will have a significant influence on your engagement planning. Once you have a general idea of who you need to be engaging, you will need to define this by identifying those who:

- Council is legally obliged to consult with under legislation (RMA or LGA) or statutory acknowledgements,
- Will, or may be affected by a decision or matter, or have an interest in the decision or matter.

Various pieces of legislation determine who Council must engage with, such as:

- Under the LGA where councils are required to engage with Māori.
- Under the RMA where councils are obliged to consult with iwi authorities.
- Under the Treaty of Waitangi settlement process where council is obliged to consult with statutory acknowledgement holders.

The best place to start is by working through your existing relationships with Māori. Identify who the area of land/sea/water/issue/matter your project affects. Your community contacts may help you find the right people. If you don't already have these relationships, work with staff who do, and/or use the information sources listed below:

The Māori Contact Database (or National Data Base – Te Kahui Mangai) to research the relevant whānau/hapū/iwi and their representatives.

Review iwi management plans that are relevant to the area/resource/issue that you are dealing with. Make sure that you are familiar with the iwi and their relationship with the area or issue. Seek advice from the Māori policy team.

We may also be asked to provide advice to Treaty negotiators to help inform a particular Treaty settlement.

## Step 4

### Design the engagement

Whenever possible, involve the people you want to engage with in the planning process as early as possible. The most successful engagement processes are those developed in partnership with participants.

The important considerations in designing your engagement plan are the levels of engagement, timeframes, engagement tools and outcomes. Generally, higher levels of engagement take more time to undertake, and require more lead-in and follow-up time.

### Determining the right level of engagement

Refer to Tables 1-5 The Spectrum of Māori Participation on pages 16-21.

We engage with Māori at different levels, depending on the intent, nature and purpose of our projects. For example, you may need manager approval for the engagement levels 'Involve' through to 'Empower'. This approval will be determined by the legal status, risks and significance of the issue or decision required for the project.

Some projects may use more than one level of engagement at any one time to achieve different outcomes. What might start as "information giving" may progress directly to "Involvement". No one process may fit all.

### Establish your timeline

Refer to the section Specific considerations for engaging with Māori, in particular the section on Timeframes, on page 22.

When a project has tight timeframes, multiple engagement methods may need to be used but this is not encouraged as time will be limited to enable this to be done effectively. We can use existing channels for engagement, such as the Māori Committee and other advisory committees. However this should not be a substitute for active engagement

with iwi. Remember that the levels of "involving", "Collaborating" and/or "Empowering" require greater planning and lead-in time and may be difficult to achieve if timeframes are too short.

### Choosing the engagement tools

Tables 1-5 set out the different types of engagement methods or tools and include the benefits and limitations of each.

#### Practical tips

- Take the time to phone before mailing out information. Make sure you have the right contact details and that you are sending appropriate information.
- Include your own contact details in case the recipients require more information.
- Be open to new suggestions and ideas.
- Provide plenty of time for face-to-face processes, such as hui, as well as time for Māori to discuss with their wider hapū or iwi.
- Establish your project timeline based on what you know will happen and when.
- Look at the engagement required throughout the project, identifying key points when you need to engage with Māori.
- Make sure you have a good understanding of the time all participants have available for each part of your engagement.
- If you have included the participants in your planning, you will have agreed on timeframes that meet Council's deadlines.

## Step 5

### Resources

Now that you have planned the engagement levels, tools and timeframes that will deliver the level of participation you want, you can assess the required resources by answering the following:

#### What resources will I need?

- What staff will be involved and how much of their time will be required?
- What Council representation will be required? Will the CEO or Councillors be required at any point?
- Who is going to handle logistics such as sending out correspondence/information, making bookings for venues/marae, equipment, travel, communicating with participants?
- Is the budget adequate for the planned engagement?
- If using a marae venue or observing marae protocol in meetings, will you need support for this?
- Will hapū/iwi representatives be required and if so, in what capacity? For example, will they attend scheduled meetings, sit on advisory committees, act as project cultural advisors or provide cultural impact assessments?

### Remuneration for participants

Māori often use their own time to participate. Ensure their time is used efficiently and in a way that influences your decision-making. Value their input; you may need it again for future projects.

Remuneration for participants should be considered on a case-by-case basis. It could include payment for meeting fees through to payment to those who take the role of consultant or advisor to the project. Remember to budget for these costs at the outset.

Use Tables 1 – 5 of the spectrum of Māori participation on pages 15-21 and the Remuneration guidelines below to help you assess when and what to pay participants for their involvement.

### Remuneration guidelines

<b>Whakamōhio – Inform</b>	No remuneration required.
<b>Whakauiuia – Consult</b>	Remuneration is discretionary and costs associated with hui such as catering, venue hire and petrol vouchers for those who have to travel can be paid by Council.
<b>Whakaura – Involve</b>	Remuneration is discretionary and associated costs can be covered by Council. Resources contributed by Māori must be factored into the plan and budget. For example: <b>Consultant engagement</b> – when Council involves Māori by employing their services (as a consultant).
<b>Mahi ngātahi – Collaborate</b>	Remuneration for time and/or resources contributed by Māori must be factored into the plan. For example: <b>The Ōhiwa Harbour Strategic Coordination Group</b> (OHSCG) involves representatives from four iwi and hapū groups. They participate in the decision-making processes alongside representatives from Whakatāne and Ōpōtiki District Councils, the Bay of Plenty Regional Council and DoC. Hapū/iwi representatives are paid a meeting fee and hui costs are paid by Councils.
<b>Whakamanahia – Empower</b>	Remuneration may be considered, depending on extent of Council's involvement.

## Step 6

Have we done everything?

### Engagement checklist

Subject/purpose of engagement:	Tick where applicable
We have confirmed that engagement is required.	
We have a clearly identified purpose for the engagement.	
We have correctly identified who we will be engaging with.	
We have confirmed what engagement activity we will be undertaking.	
We have assessed and budgeted for the costs of venue hire, equipment, catering, Māori expertise and professional services that may be required in the engagement process.	
We have consulted about timing of engagement with other Council departments (combining with other engagement processes can prevent overload and assist capability issues for Māori).	
We have confirmed with Governance any elected members that are to be involved and when.	
We have obtained the appropriate level of permission to proceed with the engagement. (i.e. from Manager/ Council)	
We have identified and requested assistance or advice from other staff – Māori Policy, Community Relations etc.	.
We have identified where to conduct the engagement. (If you are going to a marae have you got someone to assist with the pōwhiri/whakatau (welcome on the marae)? Have you arranged the koha? Do you need a kuia/ koroua/Māori Policy staff member to accompany you? If in doubt, seek advice from the Māori Policy unit.	
We have identified tools that are appropriate for the level of engagement that we seek.	
We have a plan for telling participants how their input will be used and acknowledged.	
The Māori Policy Unit has a copy of our checklist.	

**Signed:** \_\_\_\_\_

**Date:** \_\_\_\_\_

## Step 7

### Final permission

Draft the plan and seek appropriate permission if required. Always check to see whether you require Council approval (for certain consultation processes under the LGA and/or special consultative processes) as you will need sign off.



*Staff at the Ōnekawa/  
Te Māwhai event, 2010*

## Step 8

### Getting started

‘Manaakitanga’ is a useful concept to keep in mind as you progress with your engagement and project. Manaakitanga is about hospitality and can involve an element of reciprocity, or giving back.

Māori who have participated in our engagement processes have given up their time, often unpaid, and forgone other commitments to be involved. It is very appropriate to thank them during and after engagement, whether it is informally, formally or a combination of both.

It is a good idea to keep records of those attending meetings and their contact details. By recording contacts and contact details, you start to build a list of people you now know about for future engagement.

Refer to the section ‘Understanding Kawa and Tikanga on page 24 for further information about manaakitanga.

## Step 9

### Feedback

Providing feedback to participants and gathering their feedback are both essential components of effective engagement. It is also very important to build meaningful and long-term relationships. Ensure feedback is built into your plan.

**Keeping a record of, and provided it has been successful, can be helpful for future projects by both.**

### Providing feedback

Council should provide constructive feedback to participants following engagement. You should advise how participants’ input has or has not contributed to the decision-making process.

The channels for providing feedback should be conveyed at the time of the engagement activity. It demonstrates to participants that their involvement is meaningful.

### Gathering feedback

Participants should also have an opportunity to comment on the engagement and decision-making processes. If you consider that each engagement event is an investment in the ‘relationship account,’ it is essential to check participants’ view of the process.

Use the following feedback questionnaire to assist participants with their feedback.

You may wish to amend the form to suit your project.



*View from Pāpāmoa Hills  
Regional Park, Māori  
Language Week Dawn  
Service, 2010*



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## Feedback questionnaire

Please rate each question on the scale of 1 to 5 and circle your rating.



### Question 1

Did you feel comfortable attending and/or participating in the engagement process?

**Rating** 1 2 3 4 5

Comments

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### Question 2

Was the engagement useful for meaningful discussion?

**Rating** 1 2 3 4 5

Comments

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### Question 3

Was the information provided clear and easy to understand?

**Rating** 1 2 3 4 5

Comments

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### Question 4

Can you suggest ways in which we could improve the ways we engage?

**Rating** 1 2 3 4 5

Comments

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### Other suggestions and/or comments

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We aim to make our Māori engagement process effective and useful. We encourage your feedback and prompt response. Please contact the organiser if you have any questions.

## Excercise 2: Organising cultural events



*Ōnekawa/Te Māwhai Pōwhiri Karakia, 2010*

Being involved in these events helps to build cultural awareness. Awareness helps us to integrate two cultures. Incorporating tikanga Māori into our work practices will help to set a stable platform for future engagement.

Ensure you plan appropriately for occasions or events that require a strong Māori cultural component. Refer to “Understanding Kawa and Tikanga” on page 24.

### Case study – Ōnekawa-Te Māwhai

The Ōnekawa-Te Māwhai opening event was held in 2010. Council staff collaborated with Upokorehe, the tangata whenua of Ōnekawa, to hold a joint celebration. The arrangements integrated a cultural dimension to protect the integrity of Ōnekawa as a wāhi tapu and the mana of Upokorehe as tangata whenua. Staff also needed to consider inclusion of the local community in this event and provide for their involvement. Part of the planning process was to hand some decision-making power over to Upokorehe. This included planning the proceedings for the day and food arrangements. The invitation list was compiled collaboratively and Council funded all cash costs and provided staff support to Upokorehe.

The event required thorough planning by different staff across the organisation and Upokorehe representatives. Both Upokorehe and Council considered the event was very successful. It was a significant relationship-building activity.

# Appendix 1

## **Ngāitai Iwi Authority**

PO Box 147  
Ōpotiki 3162  
Phone 07 315 8485  
www.ngaitai.iwi.nz

## **Ngati Pukenga Iwi ki Tauranga Trust**

612 Welcome Bay Road  
RD 5  
Tauranga 3175  
pukenga1@xtra.co.nz

## **Te Rūnanga o Ngati Awa**

PO Box 76  
Whakatane  
Phone 07 307 0760  
reception@ngatiawa.iwi.nz  
www.ngatiawa.iwi.nz

## **Te Rūnanga o Ngati Rangiwewehi**

PO Box 971  
Awahou  
Rotorua  
07 349 4590  
temonr@xtra.co.nz  
www.naumaiplace.com/site/tarimano

## **Te Mana o Ngāti Rangitihī**

PO Box 7  
Matatā  
Phone 07 322 2302

## **Te Rūnanga o Ngāti Whare**

PO Box 162  
Murupara 3062  
Phone 07 366 5690  
admin@ngatiwhare.iwi.nz  
www.ngatiwhare.iwi.nz

## **Ngāti Tuwharetoa (BOP)**

PO Box 334  
Kawerau 3169  
Phone 07 323 4164  
info@ntst.co.nz

## **Whakatohea Trust Board**

PO Box 207  
Ōpotiki 3162  
Phone 07 315 6150  
info@whakatohea.co.nz  
www.whakatohea.co.nz

## **Hauraki Māori Trust Board**

PO Box 33  
Paeroa 3640  
Phone 07 862 7521  
haurakimaori@xtra.co.nz

## **Ngāti Makino Heritage Trust**

PO Box 479  
Te Puke 3153  
Phone 07 575 3370  
ngatimakino@xtra.co.nz

## **Ngati Ranginui Iwi Society Inc**

PO Box 2526  
Tauranga  
admin@ranginui.co.nz

## **Te Rūnanga o Ngāti Manawa**

PO Box 116  
Murupara 3062  
Phone 07 366 5736  
manawarere@xtra.co.nz  
www.manawakotokoto.co.nz

## **Te Rūnanga o Ngāti Whakaue ki Maketū**

5 Little Waihi Road  
c/- Postal Agency  
RD9  
Maketū  
Te Puke  
Phone 07 533 2101  
runanga@actrix.co.nz

## **Te Rūnanganui o Te Arawa**

PO Box 874  
Rotorua 3040  
Phone 07 348 8340  
admin@tearawarunanga.maori.nz  
www.tearawarunanga.maori.nz

## **Ngati Tara Tokanui**

PO Box 181  
Paeroa 3640

## **Te Rūnanganui o Te Arawa**

PO Box 874  
Rotorua 3040  
Phone 07 348 8340  
admin@tearawarunanga.maori.nz  
www.tearawarunanga.maori.nz

## **Waitaha Raupatu Trust**

PO Box 416  
Te Puke 3153  
Phone 07 573 7484  
admin.waitaha@gmail.com

## **Ngati Whanaunga**

PO Box 160  
Coromandel 3543  
Phone 07 866 7229  
rrenata@ngatiwhanaunga.maori.nz

## **Ngāti Tamatera**

PO Box 23  
Paeroa 3640  
Phone 07 862 6079

## **Ngati Hako**

PO Box 114  
Paeroa 3640  
Phone 07 862 8161  
www.hauraki.iwi.nz

## **Ngati Uenukukopako Iwi Trust**

PO Box 7166  
Te Ngae Post Office  
Rotorua

## **Ngāti Rangiteaorere**

PO Box 7111  
Te Ngae  
Rotorua  
Phone 07 345 7529

## **Te Rūnanga o Ngati Pikiao Trust**

PO Box 2241  
Rotorua 3040  
Phone 07 348 5384

## **Te Rūnanga o Te Whānau a Apanui**

State Highway 35  
RD3  
Te Kaha  
Opotiki 3199  
Phone 07 325 2726  
runanga@apanui.co.nz  
www.apanui.co.nz

## **Tūhoe-Waikaremoana Māori Trust Board**

PO Box 43  
Phone 07 312 9580  
tbnof@xtra.co.nz

## **Ngāti Tahu/Ngāti Whaoa**

PO Box 162  
Reporoa 3060  
Phone 07 366 6177  
Runanga-cotu@aol.co.nz

## **Tapuika Iwi Authority**

PO Box 15  
Te Puke 3153  
Phone 07 573 5351  
info@tapuika.iwi.nz  
www.tapuika.iwi.nz

## **Ngati Maru**

PO Box 37  
Thames  
Phone 07 867 9104  
ngatimaru@wave.co.nz

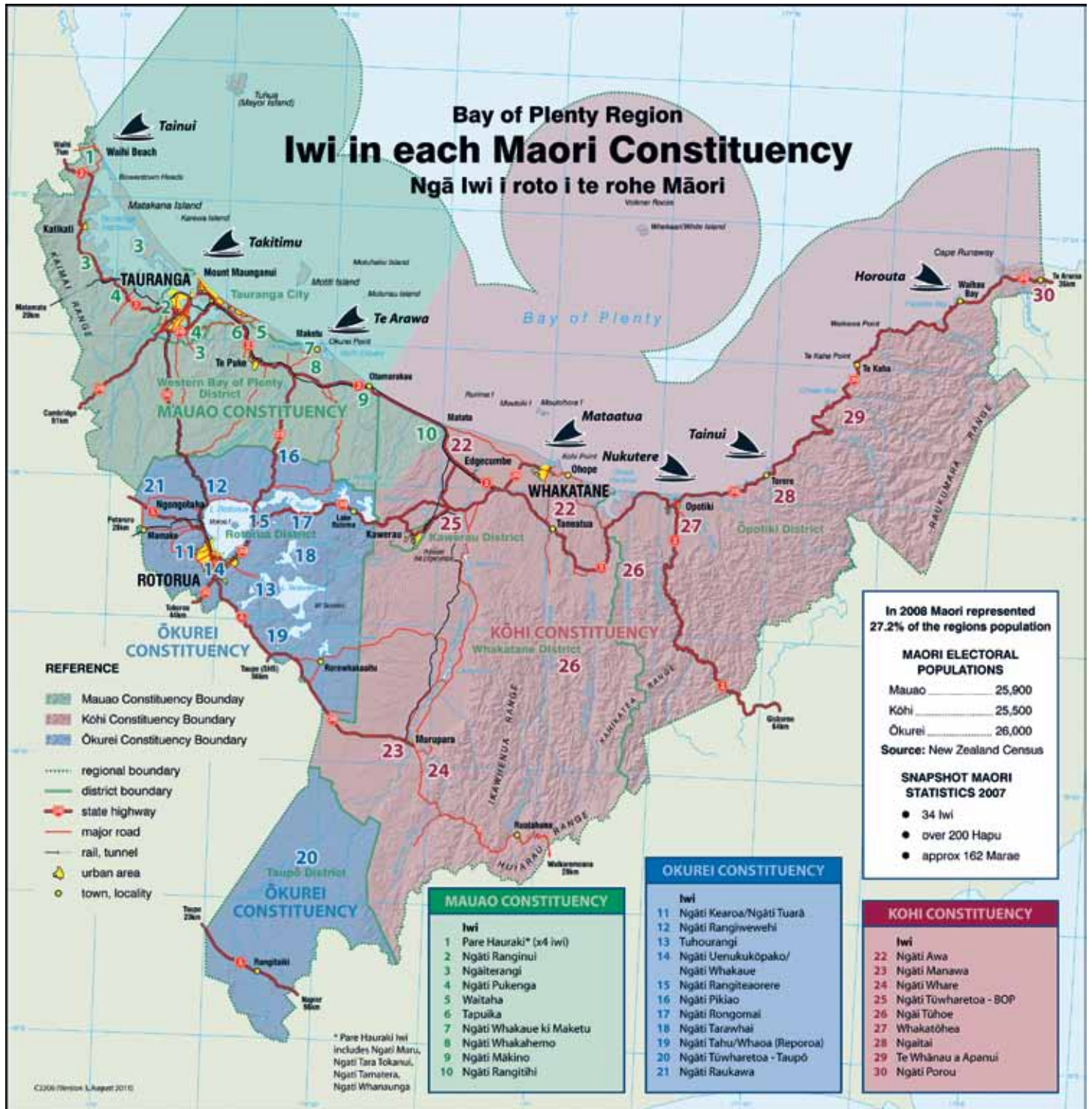
## **Raukawa Trust Board**

Private Bag 8  
Tokoroa 3420  
Phone 07 885 0260  
www.raukawa.org.nz

## **Te Runanga o Ngāi Te Rangi Iwi Trust**

P O Box 4369  
Mt Maunganui South  
Mount Maunganui 3169  
Phone 07 575 3765  
reception@ngaiterangi.org.nz  
www.ngaiterangi.org.nz

# Appendix 1A



# Appendix 2

## Local Government Act 2002

Specific provisions relating to Māori under the LGA are:

Section	Provision
Section 4	Treaty of Waitangi.
Section 81	Contribution to decision making and capacity building.
Section 82 (2)	Principles of consultation - must have processes for consulting with Māori.
Section 14 (1) (D)	Building capacity.
Schedule 10, Clause 8	Long-term planning to build capacity.

## Resource Management Act 1991

Specific provisions relating to Māori under the RMA are:

Section	Provision
Section 2	Defining and having regard for kaitiakitanga.
Section 6 (e)	Recognising and providing for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.
Section 7 (a)	Having particular regard to kaitiakitanga.
Section 8	Implied obligations in s8 including applications to become heritage protection authorities.
Section 33	Transfer of powers – where one or more functions can be transferred, including to an iwi authority.
Section 61 (2A)	Taking into account iwi management plans when preparing or changing a regional policy statement.
Section 65 (3)(e)	Consider preparing a relation plan if tangata whenua have significant concerns for their cultural heritage in relation to natural and physical resources.
Section 66 (2A)	Taking into account iwi management plans when preparing or changing a regional plan.
Section 107A	Restriction of granting resource consents where activities will have adverse effects on recognised customary activities.
Schedule 1 s3	Schedule 1 specifically refers to consultation with iwi authorities.

## Proposed Regional Policy Statement: November 2010

Policy provisions relating to Māori include (pages 105-108):

Reference	Policy
Policy IW 1B	Enabling development of multiple-owned Māori land.
Policy IW 2B	Recognising matters of significance to Māori.
Policy IW 3B	Recognising the Treaty in the exercise of functions and powers under the Act.
Policy IW 4B	Taking into account iwi management plans.
Policy IW 5B	Avoiding adverse effects on matters of significance to Māori.
Policy IW 6B	Encouraging tangata whenua to identify measures to avoid, remedy or mitigate adverse cultural effects.

Methods to implement policies include:

Method no.	Method	Page no.
10	Consider iwi resource management plans in assessments of environmental effects.	132
34	Take a collaborative approach to the management of the coastal environment.	136
39	Consider consulting potentially affected tangata whenua.	137
40	Consider the necessity of consulting potentially affected tangata whenua during consent processing.	137
41	Consider preparing combined plans and establishing joint committees and working parties.	137
42	Consider appointing pūkenga to hearing committees.	137
57	Assist with developing iwi resource management plans.	139

# Ngā Kupu – Glossary

<b>Iwi</b>	Māori tribe, usually containing a number of hapū with a common ancestor
<b>Hapū</b>	Sub-tribe (of the iwi)
<b>Haukainga</b>	True home, people of the hapū/marae
<b>Hui</b>	Meeting/gathering
<b>Kawa</b>	Protocols/rules
<b>Kai</b>	Food, refreshments
<b>Kaikōrero</b>	The kaumātua who speaks on your behalf (the manuhiri) or the kaumātua who speaks on behalf of tangata whenua (the host/s)
<b>Kaikāraŋga</b>	The kuia who calls to welcome you onto the marae (tangata whenua) and kuia who calls to respond (from the manuhiri)
<b>Kaitiakitanga</b>	RMA definition: The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship
<b>Kaiwaiata</b>	Person that leads and supports waiata or songs
<b>karanga</b>	A call of welcome
<b>Kaumātua</b>	Elder
<b>kōrero</b>	Speak/speech
<b>Koroua</b>	Old man, elder
<b>Kuia</b>	Old woman, elder
<b>Koha</b>	Gift, donation
<b>Pōwhiri</b>	Welcome
<b>Mana whenua</b>	Power associated with possession and occupation of tribal land
<b>Manuhiri</b>	Visitors

<b>Māori</b>	Those affiliated to a whānau/hapū/iwi (literally means natural/normal)
<b>Rawaho</b>	Māori that live outside their own traditional/tribal area
<b>Tangata whenua</b>	People of the land - RMA definition: In relation to a particular area, means that iwi, or hapū that holds mana whenua over that area. In context of this document can mean Māori that remain resident in their own traditional territories to differentiate to those Māori who are living outside their areas and commonly referred to as taura here, maa taa waka or rawaho.
<b>Taonga</b>	Something highly prized or treasured, tangible and intangible, that contributes to Māori well-being. Included are te reo (the Māori language) waahi tapu, waterways, fishing grounds, mountains and places names.
<b>Taura-here/Mātā Waka</b>	Māori who reside locally in the region but affiliate to iwi outside of the region.
<b>Te reo Māori</b>	Māori language
<b>Tikanga</b>	Māori customary values and practices
<b>Tūrangawaewae</b>	The place of your birth and where you have a right to stand - standing place.
<b>Waahi tapu</b>	Sacred place
<b>Waiata</b>	Song
<b>Wānanga</b>	Learning, series of discussions
<b>Whaikōrero</b>	Formal speech making
<b>Whānau</b>	Extended Māori family, including the nuclear family.

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Whakataurangi sourced from [www.maori.org.nz](http://www.maori.org.nz) and [www.ngaitahu.iwi.nz](http://www.ngaitahu.iwi.nz)



5 Quay Street, Whakatāne  
1125 Arawa Street, Rotorua  
6 Rata Street, Mount Maunganui

**Post:** PO Box 364, Whakatāne 3158

**Phone:** 0800 884 880

**Fax:** 0800 884 882

**Pollution Hotline:** 0800 884 883

**Email:** [info@boprc.govt.nz](mailto:info@boprc.govt.nz)

**Website:** [www.boprc.govt.nz](http://www.boprc.govt.nz)