

HE ARA WHAI HUA

Taranaki Organic Material Recovery (OMR) Facility Feasibility Study

Iwi and Hapū Engagement Process Report

March 2022

Prepared by Aatea Solutions Ltd.

He Mihi

Tērā te mouna e aronui ana ki ngā horanga whenua, kua tāhorehore ... ki ngā putanga ki Te Tai-o-Rēhua e kokō rā, ngā mahinga rukeruke e whakangaromia noatia i te tirohanga kanohi.

E mihi ana ki ngā kanohi hōmiromiro, ngā kanohi kitea, ngā ringaringa waewae o ngā iwi me ngā hapū o Taranaki nui tonu. Māringanui ko koutou i horahia nei ō koutou whakaaro, ō koutou wawata, mātauranga, whakatūpato hoki. Tēnā rā koutou.

Rere tonu te au o mihi ki ngā māngai me ngā kaimahi o ngā kaunihera o te tonga, o te raki, o tuawhenua hoki, tatū atu ki ngā kairangahau taiao. Koutou e kaha nei te whakatakoto kaupapa, nei rā te mihi.

Mō ngā uri whakatupu, ngā kaiārahi me ngā toa taiao o te āpōpō; ko te manako ia, ka riro i a rātou ngā hua ka puta i ngā whakatau, whiringa kōrero, akoranga hoki o tēnei kaupapa.

Kia whakakaongia, kia whakamahia ngā rawa katoa kia whai hua ai, kia whai painga mō tātou katoa - whenua mai, manga mai, tangata mai.

We acknowledge all who participated in the hui and wānanga, and shared perspectives, experience, knowledge and expertise in the area of Organic Materials Recovery (OMR). From iwi and hapū representatives from most of Taranaki, stalwart advocates of wellbeing and ancestral places and practices, to council staff, experts and workers, to the technical specialists, we acknowledge your various contributions to this endeavour: to partner meaningfully in developing effective pathways - he ara whai hua - for managing and recovering organic materials in Taranaki.

Tēnā koutou katoa.

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Whakarāpopoto Matua – Executive Summary

This report reviews the iwi and hapū engagement process for Stage 1 of the Taranaki Organic Materials Recovery (OMR) Feasibility Study in early 2022.

The primary purposes of the engagement process was for the three district councils of Taranaki, led by South Taranaki District Council (STDC), to brief iwi and hapū on the context for initiating the feasibility study, to hear what is important to iwi and hapū in terms of organic ‘waste’ management, and to introduce the most likely facility types or models for organic material recovery options identified by Tonkin + Taylor¹ for iwi and hapū consideration.

The engagement process involved email and phone contact to introduce the kaupapa and identify iwi or hapū participants; followed by two online hui—a two-hour preparatory hui on 28 January 2022 and a two-hour wānanga on 16 February 2022.

Participants were identified via consultation with seven² of the eight iwi (Post-Settlement Governance, PSG) offices and included mainly their staff, one iwi Chair (Ngāti Maru), Parihaka Papakāinga representation at the second event, and Taranaki uri who were identified as environmental experts by their iwi and/or the facilitation team. The three councils were represented by STDC staff at the preparatory hui, with SDC and NPDC staff attending the wānanga.³ Some hapū were represented via the NPDC Ngā Kaitiaki group.⁴ Iwi opted for online engagements due to COVID-19 conditions in Taranaki. COVID-19 work did impact iwi and hapū representation and hui scheduling.

The preparatory hui was intended to be an information sharing event to ensure iwi and hapū had a baseline of information and context for the feasibility study taking place. The wānanga was the first step in feedback from the representatives to design the next stages of the project.

The February wānanga included a panel discussion on Tiriti-driven, parakore approaches to organic waste recovery and what worst case outcomes would be. Tonkin + Taylor⁵ presented the pros and cons of several organic waste recovery options they assessed would be most appropriate for Taranaki conditions and in breakout groups iwi and hapū

¹ Tonkin + Taylor are an environmental and engineering consultancy contracted by STDC and other councils to provide advice on viable organic material recovery facility options for Taranaki.

² Ngāti Tama were unable to be contacted until the day of the February wānanga, which they were unable to attend. NPDC will brief them on the procedures to date.

³ See Appendix 1 for list of engagement participants.

⁴ See <https://www.npdc.govt.nz/community/tangata-whenua/maori-committees/> for Ngā Kaitiaki group description.

⁵ Tonkin + Taylor Ltd (T+T) has been engaged by South Taranaki District Council to complete a feasibility study to investigate options for the region to manage various organic materials.

representatives reviewed and developed their assessment criteria for organic materials recovery facility options. Their assessment criteria are detailed on page 15 of this report.

In terms of councils' engagements with iwi and hapū, this engagement process has charted new waters to better reflect partnership and more authentic collaboration with their Tiriti partners. To this end, the councils, via STDC, contracted Aatea Solutions, a kaupapa Māori consultancy with expertise in Māori-Crown engagement and co-design, whose staff are also Taranaki uri, to facilitate the engagements and conduct the review.

Key themes

Nine key themes—essentially iwi and hapū bottom lines—emerged from the two engagements. Iwi and hapū desire:

1. Tiriti-driven partnership and collaboration;
2. Mātauranga Māori-driven approaches and solutions;
3. Tiaki taiao - care and stewardship of the environment;
4. OMR must be actioned in Taranaki;
5. Local community options also desired;
6. Industry must take responsibility for their waste;
7. Iwi and hapū, councils, and industry collaboration;
8. Stringent monitoring of OMR facilities; and
9. Greater kai resilience enabled by OMR options.

Iwi and hapū participants clearly articulated that while more overt demonstrations of partnership on the part of councils were commendable, it was joint decision-making as Tiriti partners that was most important, and that was not currently on offer.

When asked what was a 'worst case scenario' for this engagement, one iwi participant summarised:

Superficial or symbolic inclusion, tokenism—so all of the kōrero is there, all of the words—but no change in power... Participation in decision-making is a direct expression of partnership. Iwi and hapū are Treaty partners, not just one of many groups.

Iwi and hapū participants throughout the engagements advocated for this project to be a Tiriti-driven process that included joint decision-making and some participants also expressed interest in iwi potentially co-investing in further development of this kaupapa.

Engagement process review

In addition to noting the findings of the two iwi and hapū hui, this report also reviews the engagement process itself to identify lessons learned for consideration as next engagement steps are planned. The first phase of this kaupapa has assisted the councils to progress discussions towards co-designing with Tiriti partners. There is some way to go before such design could be claimed to be 'Tiriti-driven'. A tool, the Māori-Crown Co-design Continuum⁶ (see page 23) was used to review the engagement process to better understand what authentic Tiriti design could entail to achieve Tiriti-driven decision-making and co-design between Taranaki Tiriti partners in future.

It was observed that while many aspects of the engagement were inclusive of whakaaro Māori, being partially bilingual and mātauranga Māori imbued, and the councils' Māori advisory bodies have contributed to planning to date, there has been no formal commitment by councils thus far to co-design and co-govern this initiative. Therefore whilst there were elements of Ōritenga and Mana Māori co-design, the engagement process was primarily Participatory co-design.⁷ By comparison, the views expressed by iwi and hapū representatives at the engagements represented a mix of Ōritenga, Mana Māori and Māori Motuhake⁸ co-design aspirations.

This review makes recommendations that bridge the differing positions of iwi and hapū and councils with the intention of developing a more robust, Te Tiriti partnership, full co-design and co-governance approach between iwi, hapū and councils. Clarity around decision-making will be especially important when decisions are made on the organic material recovery approach/es to implement, and the facility location/s.

Recommendations

To move towards a more Tiriti-driven process, Aatea recommends that the three councils adopt a full co-governance approach to the next stages of this project with iwi and hapū representatives with the intention to initiate the more Tiriti partnership-driven Ōritenga or Mana Māori approaches in regard to facilitation, equal weighting of worldviews, and importantly, shared decision-making and resourcing. Iwi and hapū may also wish to develop their own organic material recovery initiatives and that could take the form of Māori motuhake or Mana Maori approaches involving partnering with some or no council or other party involvement to achieve their own priorities.

⁶ Te Kāhui Raraunga. (2021) Māori Data Governance co-design Review. Rotorua: Te Kāhui Raraunga. Aatea Solutions developed the Continuum for the Review.

⁷ See Appendix 4 Māori-Crown Co-design Continuum - Category Descriptions.

⁸ Ibid.

1. Share decision-making with iwi and hapū throughout the remaining OMR project stages, leading to co-governance of the resulting OMR facility/facilities.

Iwi and hapū may also wish to develop their own organic material recovery initiatives and that could take the form of Māori Motuhake or Mana Māori co-design approaches involving partnering with some or no council or other party involvement to achieve their own priorities.

2. Privilege iwi and hapū worldviews. For future stages of the project, privilege iwi and hapū worldviews to create a Tiriti-driven process.

This is at the core of Ōritenga co-design, that both worldviews are honoured equally. In practical terms this means acknowledging the pre-existing power imbalance between iwi/hapū and councils, and actively ensuring iwi worldviews are privileged and resourced. Further, iwi and hapū expressing their fervent desire to be active kaitiaki, and for awa (streams, rivers) and whenua (land) to be restored demonstrates how even beyond Tiriti considerations, mātauranga Māori approaches will contribute greatly to this project.

3. Actively resource iwi and hapū participation. Councils should actively invest in Māori-determined outcomes, ensuring that iwi and hapū are properly resourced to participate in the co-design process.

To enable iwi and hapū participation in the co-design process, the resourcing priorities and sources are co-determined by iwi and hapū, and councils. This could include ensuring sufficient time is set aside for wānanga where their participation and contribution is resourced. Hapū and iwi are called on year-round for input into consenting processes, and mostly without any consideration of cost to their organisation, and opportunity cost of other initiatives they could instead be focussing on. It would be beneficial to also resource a function to measure impact of Māori and council outcomes.

4. Formulate shared principles for engagement: That iwi and hapū and councils together develop guiding principles for engagement.⁹ Principles could include the following or draw upon the draft Ngā mātāpono/Guiding principles introduced at the February 2022 wānanga.

- a. Nothing about Māori without Māori.** Iwi and hapū will represent themselves/their communities, and play a central role in the design of OMR solutions. As Tiriti partners, councils will ensure that iwi and hapū are actively

⁹ The draft Ngā Mātāpono/Guiding Principles (see Appendix 3) could also be drawn upon if iwi and hapū indicate they are useful.

involved in decision-making so that this OMR project honours Tiriti relationships with mana whenua.

b. Mana-to-mana, mahi-to-mahi.¹⁰ In honouring Tiriti partnership, key conversations and decision-making will happen between iwi and council leaders at the appropriate mana-to-mana level and operational level planning and other activities will happen at an appropriate mahi-to-mahi level. Councils will strive to reflect this in future stages of this project.

c. Proactively build Tiriti and mātauranga Māori capacity and capability within council project teams. It is imperative that staff understand councils' Tiriti obligations and responsibilities and iwi and hapū standing as Tiriti partners. This will ensure iwi and hapū can participate in this project without barriers. Grounding in mātauranga Māori is also imperative in this regard.

d. Prioritise 'return on investment' for the iwi and hapū organisations involved. The iwi leaders represent decades of service, commitment and sacrifice - both personally and collectively. Councils will honour all involved by valuing their time.

¹⁰ This principle is becoming more common in Māori-Crown relationships, particularly at a national level. The Mana Ōrite Agreement (2019) between Statistics New Zealand and Data Iwi Leaders Group Forum is an early example of how mana-to-mana and mahi-to-mahi can be applied.

Whakatakoto kaupapa—Background

The three Taranaki district councils (STDC, NPDC, and SDC) have co-funded a feasibility study into how they might collectively co-ordinate the building, operating and/or managing of an organic materials recovery processing facility or facilities, which could potentially process domestic, commercial and industrial organic waste from across the region. STDC is the lead coordinating council on this project. One of the potentially preferred locations for a future facility is in the South Taranaki district due to the presence of two major organic material producers being situated in the district. There could also be facilities in the North or other parts of the region depending on what criteria are prioritised.

The councils' intention has been to 'meaningfully engage with iwi and hapū from the very start of the project and to explore all options/have everything on the table and nothing pre-determined,' and from that, the iwi and hapū engagement process reported here was developed. The councils have acknowledged iwi and hapū are highly interested in environmental sustainability, including 'waste' management and minimisation. These issues form part of Iwi Environmental Management Plans around the mouna. They noted that establishing any OMR facility should align with iwi and hapū aspirations and tikanga for OMR management.

Aatea Solutions, a Taranaki-based kaupapa Māori consultancy with Māori-Crown relationship expertise was contracted by STDC to develop and facilitate the engagement process.

The process involved two online hui, a two-hour preparatory hui on 28 January 2021 and a two-hour wānanga on 16 February 2022. It was the first stage of a longer-term engagement process with iwi and hapū (likely to be over a period of 18+ months), where organic material recovery facility options are assessed, selections made, locations confirmed and ongoing iwi and hapū involvement developed.

Table 1: Taranaki Organic Material Recovery Project Timeline¹¹

Early 2022	Early - mid 2022	Mid - late 2022	2023/24	2023/24 ->
Stage 1: Iwi and hapū organic materials recovery wānanga	Stage 2: Feasibility study completed, recommendations shared	Stage 3: Further engagement or co-design with relevant parties	Stage 4: Business case creation and finalisation, consenting	Stage 5: Business & partnership models finalised, facility construction and operation

Objectives of the iwi and hapū engagement process

The objectives of the engagement process were threefold:

1. For iwi and hapū to be as fully briefed as possible by STDC with Tonkin +Taylor on the parameters of the feasibility study, the project stages and the current state of organic waste management practice in Taranaki;
2. For councils to understand iwi and hapū perspectives about organic ‘waste’ generally and the proposed organic materials recovery feasibility study specifically, and to gauge what some visions of excellence and bottom lines might be for iwi and hapū. Their feedback about the engagement process itself was also sought;
3. To foster stronger partnerships with iwi and hapū to develop organic materials recovery approaches for Taranaki via an engagement process that brought mana whenua into the project deliberations at a very early stage in an online engagement space that ‘felt Māori’.

The feasibility study scope includes commercial food waste and green waste; industrial food processing by-products and waste; wood waste; and animal processing waste. Wastewater treatment plant biosolids are out of scope (as they are already recovered).

What the engagement process involved

Participation

Participation in the engagement process developed over time, beginning with Aatea contacting iwi offices by phone or email to invite their involvement and asking for assistance to forward the invitation as they saw fit, to Board members, hapū and marae.

¹¹ South Taranaki District Council, 2021

Taiohi were also invited. Iwi and hapū representatives participated at a time when COVID-19 was spreading in the region and they were heavily involved in responding to iwi and wider community needs. Impacts of COVID-19 and other competing priorities meant that not all iwi were represented at the hui and wānanga.¹² Parihaka Papakīnga Trust was represented at the second wānanga.¹³ Iwi staff put forward several uri to participate who are stalwarts for mahi maara, Māori kai sovereignty and resilience, and sustainable living, across Taranaki whānui or nationally.

Bicultural facilitation

According to advisors in attendance, a strength of the stage one engagements was the bicultural/ao Māori facilitation provided by a kaupapa Māori company that has strong links to local iwi. The facilitation was imbued with mātauranga and tikanga Māori; te reo Māori flowed naturally in the engagements and whanaungatanga was to the fore. The input of a kaupapa Māori company does not replace the duty of councils to engage with Tiriti partners to co-determine agenda, process and outcomes. Maintaining bicultural facilitation will continue to enhance and strengthen relationships with iwi.

Both the preparatory hui and the wānanga were held via Zoom due to COVID-19 considerations. A variety of means was used to encourage discussion and interaction both verbally and in writing using an online whiteboard tool (Miro) and Zoom's chat function. There were opportunities for panel discussions, and breakout rooms for more intimate sharing of perspectives among participants without council presence.

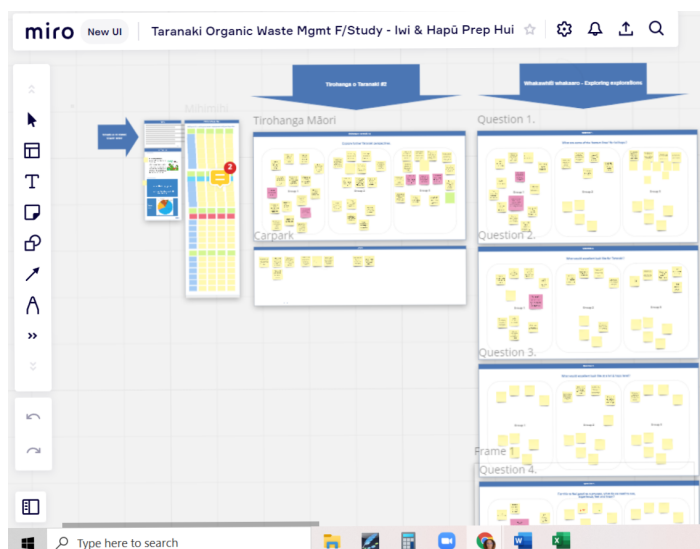


Figure 1: Miro - online whiteboard tool used for participant-driven communication during the preparatory hui and wānanga.

¹² Ngāti Tama were not represented at either engagement and Ngāti Mutunga was not officially represented at the wānanga.

¹³ Responding to damages caused by a weather event prevented their attendance at the preparatory hui.

Council and Tonkin + Taylor personnel attended as observers, focussed on hearing the thoughts of iwi and hapū participants, providing scene setting and next step briefings, technical information or responding to pātai from iwi and hapū.

The preparatory hui was primarily about scene setting. STDC and Tonkin + Taylor presented an overview of the current state of waste management in Taranaki including volume, locations, and industry data highlighting the current challenges and opportunities. Iwi and hapū participants shared perspectives on what organic waste management meant to them and in breakout groups discussed what excellent would look like for Taranaki and some iwi and hapū bottom lines for the project.

The February wānanga, included a panel discussion on Tiriti-driven, parakore approaches to organic waste recovery and what worst case outcomes would be. Tonkin + Taylor presented the pros and cons of several organic waste recovery options they assessed would be most appropriate for Taranaki conditions and in breakout groups iwi and hapū representatives reviewed and developed their assessment criteria for organic materials recovery facility options.

Three short surveys were also sent to participants to ask for additional feedback on each engagement and the draft guiding principles. Few responses were received to draw conclusions on iwi and hapū viewpoints.

Ngā tirohanga a ngā iwi me ngā hapū—Iwi and hapū perspectives - Findings

Key Themes

As iwi and hapū shared their perspectives and insights into organic materials recovery, nine key themes—essentially iwi and hapū bottom lines—emerged.

1. Tiriti-driven partnership and collaboration

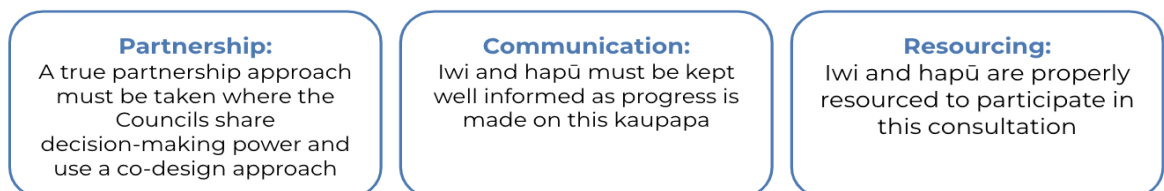


Figure 2: Key elements of Tiriti-driven partnership and collaboration as identified by iwi and hapū during the preparatory hui.

Iwi and hapū strongly advocated for co-designing the remaining phases of the OMR process and for co-governance or partnership between iwi and hapū of Taranaki and councils in all waste and wider environmental sustainability issues. Making decisions

together with councils as Tiriti partners recognises that iwi and hapū are not just one of many stakeholders in this process.

There were strong messages that a positive engagement alone was not sought from the council. Real change in processes and outcomes would show a shift towards partnership. Some participants also noted that they appreciated positive relationships with council officers but that political forces left a level of dissatisfaction. Despite this, there are good signs of improved Māori-council relationships in the South especially, with the recent sale (for one dollar) of a significant parcel of whenua back to Ngāruahine iwi by STDC. This was acknowledged at the beginning of the second hui.

'Iwi empowerment', 'co-design', and 'co-governance with iwi and hapū' were identified in a wānanga activity as essential for this kaupapa.

'Tiriti-led' means shared values, shared principles, and also supporting the building of Māori power.

If Treaty principles are at the heart, then co-governance should be the minimum and foundation of the rest of the project.

...there's no problem that we can't co-design out of. We found [that at] the [New Plymouth] airport. All of the solutions are there. And we can draw on all of our mātauranga and all of our connections there. The council needs to understand that we have the ability to come up with any solution. We've just never really... get given the chance right from the beginning. So that's all I wanted to say. The key to the success of this is where we are placed in the decision-making process.

Participation in decision-making is a direct expression of partnership. Iwi and hapū are Treaty partners, not just one of many groups.

Tiriti-led solutions include principles such as kaitiakitanga, improving the health and the mauri of the soils, strengthening our connection to Papatūānuku, local food production, nutrient-dense kai, improving the health of the people, sequestering carbon. It could be about rangatiratanga, building long-term food resilience, and building an army of gardeners and shorter supply chains. So local food suppliers determining our own future with our own local food systems.

2. Matauranga Māori-driven approaches and solutions

At both engagements participants gave examples of iwi initiatives to restore te taiao and spoke of the desire to ensure tikanga is upheld regarding 'para' or the notion of 'waste'. Historically Māori had produced little or no waste and had very little environmental impact, akin to what is nowadays described as circular or closed economies. Today's linear industrial systems are dependent on fossil fuels extraction, exploitation, mass

distribution of industrial-produced foods, and deriving profit. Participants noted that this type of system creates significant waste and kai that lacks nutritional value.

Based on values of whakapapa, manaakitanga, tiaki taiao, mātauranga Māori.

We need to move to local, regenerative food systems with aroha, manaakitanga, mahi tahi as ways of operating. [‘Para’ is part of design, or poor design]

Kei te tirohia ngā kōrero o mua, o Tohu rāua ko Te Whiti; kei reira ētahi rongoā mō mātou. Ko te mea tuatahi ko ā tātou nei whakapapa. Kei reira ngā hekenga o ā mātou nei tirohanga mō tēnei kupu te ‘para’. Tiro atu ki te kupu ... ka kite i te huarahi hei hono atu ki te whenua, kia tātai anō ki ō tātou whanaunga hoki. Tēnā tētahi whakaaro o mātou o te papakāinga.

Translation: The narratives of Tohu and Te Whiti are being looked at, they hold solutions for us. Firstly our whakapapa, our lines of descent. Within it, we trace our perspectives on this term ‘para’ - ‘debris’, ‘leftovers’, ‘waste’. Look at the word, we see a pathway to join us to the land, to trace descent to our relatives also. That’s one of our perspectives at the papakāinga.

3. Tiaki taiao - Care and stewardship of the environment

Exercising their tino rangatiratanga and kaitiakitanga responsibilities and rights were paramount to iwi and hapū representatives. Opportunities to connect with whenua and deep concern at the state of local awa and whenua was voiced.

Any site selected for OMR must be appropriate and not impact on our awa and whenua.

The mauri of our taiao is a direct reflection of our behaviour. We measure the mauri of our taiao by the capacity and ability of our mokopuna to harvest and to live well.

The project is an opportunity to improve soil quality in Taranaki.

4. OMR must be actioned in Taranaki

Participants were strongly of the view that waste generated in Taranaki must stay in our own rohe; it must **not** go outside our rohe.

It's really sad that our waste is going to Hampton Downs because that's where our King is from, the Kīngitanga. I wouldn't want our waste and para to be going to our King.

Keep waste management in our own rohe—transporting our paru elsewhere into someone else's rohe is not our tikanga.

I would advocate for decentralised composting solutions. Māori solutions are almost always climate solutions. Tiriti-led, to me, is locally led.

One participant did express a different view, that if in the future technology advanced and was only available outside the region, and it was more effective cost- and energy-wise, sending ‘waste’ out of the region should be considered.

5. Local community options also desired

While aware that industrial organic waste by far outweighs community-produced organic waste, participants spoke strongly that local community solutions needed to be among the options selected and fundamental change at the individual household and local community levels was still very important for systemic change.

It's not okay to send our para up to Hampton Downs, like absolutely not... Just to actually stick your crap into a bin and then the council picks it up. I think that's just such a lack of responsibility as a human, I don't care what culture you come from. That's not taking responsibility... I want people to be able to access really simple ways and affordable ways to compost, get rid of their own waste.

So if whānau have access to reduced-cost worm farms because they're a bit of an investment, but by crikey do they recycle and regurgitate a whole lot of para, a whole lot of your organic waste. And so what happens is you get gifted all of this worm wee which then fertilises your plants, then you get the gold compost from the worms, which fertilises your plants. So you see where we're going here. This is rangatiratanga. This is closing your own loop and starting with your own homes.

In our local rohe all the food waste gets thrown away. Even [recovering] a small percentage is important as it's the feeling of participation that is really important.

Great examples of local composting solutions....creating, utilising the para in the community, turn it into beautiful compost, which then goes back into the local gardens. Amazing. ... Yes, some people might not want to do that. They'll just pay for a bag of compost. Yay, there are some income streams coming in. So I want to see our people leading these because if we are true to Oranga Whenua, we want to take care and be good kaitiaki of Earth... then we know that the outcomes for us as tangata is [sic] going to be tenfold.

6. Industry must take responsibility for their waste

Participants acknowledged that local industries like Fonterra have improved some of their waste management systems in recent years, but there was more to do. Many were adamant that industry must take greater responsibility for their organic materials to be properly recovered and iwi and councils should not be left to 'clean up'.

One of our bottom lines is that industry take responsibility for its own organic waste.

[We] will not spend our settlement pūtea on cleaning up industry paru.

Not interested in using historical Treaty settlement money on cleaning up the mess created by colonisation and capitalism.

Industry's pretty much stick to what they're required to do under legislation... There's no benefit for them to do any more than that. They could enhance social licence, their relationships with communities and iwi and hapū could be in the centre, but there's no way

to enforce it. How do we provide the incentive for them outside of the legislation? That's the \$20 million question.

Education and advocate for regulation to ensure that all industries or companies have to look after the impacts of their pollution; the harm, the waste, product stewardship.

It's a massive opportunity for us. There's money being made, there are jobs to be had and I hadn't heard anything about that.

Taranaki in particular, we have a lot of run-off and [sic] our streams... did you see that list of beaches and rivers you cannot swim in in Taranaki, and it's just about every single one. So Māori haven't done that. We haven't crapped on ourselves. We haven't polluted our own rivers, our food source, mahinga kai, this is industry that's done that. So it really needs to stop. So the only way to stop people polluting is to punish them, I suppose, or to find an alternative, which potentially could be the circular economy.

7. Iwi and hapū, councils, and industry collaboration

Iwi and hapū participants advocated for collaboration at all levels from grassroots to industry. Some iwi have already developed kai-growing enterprises and are working with mass producers, with iwi and hapū in particular, wanting to improve their parakore approach. Many spoke of a desire to partner with councils and industry for social and economic benefits that the OMR facility/ies could generate, including composting at industrial and local levels; R & D, primary and secondary product development; growing nutrient-dense kai; procuring related Māori goods and services; and training and employment opportunities for uri—particularly of hapū and iwi in whose rohe facility/ies are located.

While there was interest in OMR collaboration at the industrial level, some participants recognised that it represents the status quo, a linear system that produces waste. Given that in Taranaki the vast majority of organic 'waste' material comes from large-scale industry, waste is harming the environment and ultimately people to a significant extent.

A participant stated there are economic opportunities to be had within the status quo for iwi and hapū benefit, e.g. transporting waste. It was emphasised however, that ultimately, the objective was to shift from industrial waste management to Tiriti partner led, industry and small-scale, community-based systems of organic materials recovery.

Ngāti Ruanui has many kai growing enterprises and are collaborating with mass producers and want to improve our parakore approach.

Whilst we are open to partnership and collaboration, we also need to prioritise where we spend. So in terms of investment in any opportunities like this, we have to be very, very certain before we make any moves.

I haven't heard anything about the industrial level... having been involved with this kaupapa and what's been currently been developed for probably eight years for the people who kind of brought it to the South Taranaki District Council, the pitch was industry level. So I'm just wondering where that's at, because there are massive industries, whether it be Fonterra or Silver Fern Farms... Tegel... we as a hapū at Tāwhirikura have been looking at this for eight, nine years, and we're still very interested in developing a local response for us here.

...I want to comment on the waste hierarchy which is the reduce, reuse, recycle. I know people want to reduce so that we reuse and [are] designing out waste. The status quo is to find the economic opportunity and the product and go with the same system. You know we have to deal with it so we invest in dealing with it and we are actually investing in the status quo. And we're actually investing in the bottom of the waste hierarchy because when you invest in reduce and reuse at the top, we're actually investing in systemic change, we're actually changing systems. You know the top of the cliff we won't fall off because we live away from the cliff and we're all living healthily and people are healthy, water is healthy, soil is healthy. It's a space we don't know, we don't know where to put the money and how to do it. I haven't seen the courageousness to actually go there. Even though we talk about reducing, reuse we never actually do it, and we always end up investing in the status quo.

So one of the key tikanga for us is our Ngāruahinetanga and what we want to do is grow our creative and cultural wealth. And it involves working in partnership and collaboration to promote and excel the aspirations of our iwi.

8. Stringent monitoring of OMR facilities

Some participants emphasised stringent monitoring processes were needed to ensure the OMR facilities were sustainable, effective and did no further harm to te taiao.

[They] must be able to measure effectiveness and impacts of the options selected. Intergenerational impacts must be considered.

9. Greater kai resilience enabled by OMR options

Iwi and hapū participants spoke of the need for the OMR options to not only result in a major reduction in organic materials processing but the options should enable growing food locally with higher nutritional value.

He oranga whenua, he oranga tangata - we have to make practical moves toward being good kaitiaki of Papatūānuku...Once we change the palate, and come back to natural living, closer to Papatūānuku and eating food that completely nourishes us. Well, then we no longer want to pollute her.

The food systems at community level are broken. We need to return to basic tūpuna principles of being food resilient, using local solutions without trucking our food into Taranaki. We just need to join a crop swap, or join the local market and focus on local food.

Get back into iwi-produced kai, iwi bartering systems, keep our kai circular within our region to enable our settlements to really revive the community but also bring people home.

Healthy whānau eating nutrient dense kai. We will have changed our diet to eat from our own whenua. Designing our organic waste that would not need processing. We will have become true tangata whenua o te whenua.

What is already working

Participants acknowledged many sustainability developments they have initiated and that councils and industry had made some progress in recent years in the region.

Iwi and hapū initiatives include kai resilience programmes, iwi kai enterprises, and numerous other mātauranga Māori-driven environmental projects were creating positive outcomes. Some of the initiatives, such as environmental workforce initiatives for rangatahi, involve partnerships with local or central government, or community organisations.

He Whiringa Paearu - Iwi and hapū assessment criteria for OMR options

The February wānanga included an exercise for participants to prioritise criteria for assessing the organic materials recovery options that Tonkin +Taylor presented. The starting criteria were largely derived from participant feedback at the January preparatory hui with some additions offered by wānanga participants. Participants were asked to identify which criteria were either must haves, of lower priority, or not a priority. Unsurprisingly, given the draft criteria came from their own words, no criteria were considered 'not a priority', and few were of 'lower priority'. Assessment criteria were grouped in one of three categories: Te Taiao (environmental), Iwi and Hapū Development, or He Tangata (economic).

Table 2: Must Have Assessment Criteria

TE TAIAO	IWI & HAPŪ DEVELOPMENT	HE TANGATA
<ul style="list-style-type: none"> Chosen option/s does not have a negative impact on awa or whenua. 	<ul style="list-style-type: none"> Iwi/hapū and council co-governance model based on producing commercially viable product/s that support community outcomes and objectives. 	<ul style="list-style-type: none"> Ongoing/intergenerational benefits.
<ul style="list-style-type: none"> Facility site/s are appropriate¹⁴ for type of organic waste processed. 	<ul style="list-style-type: none"> Connects tangata whenua with whenua. 	<ul style="list-style-type: none"> Employment and educational opportunities.
<ul style="list-style-type: none"> Waste produced in Taranaki should be processed in Taranaki. 	<ul style="list-style-type: none"> Reduces economic and social disparity between residents and removes socio-economic barriers. 	<ul style="list-style-type: none"> Local food production: Facility products contribute to local māra and iwi/ hapū agri-businesses. Whānau have nutrient-rich kai.
<ul style="list-style-type: none"> Circular systems: Organic matter is not waste. It is a resource that should be used and returned back and builds our soils. 	<ul style="list-style-type: none"> Starts from mātauranga Māori. 	<ul style="list-style-type: none"> Industry responsibility/ Partnerships with industry: industry pays for their own organic materials streams to be properly recovered.
<ul style="list-style-type: none"> Identify significant sites for iwi and hapū. 	<ul style="list-style-type: none"> Community-driven. Contributes to community resilience. 	<ul style="list-style-type: none"> Iwi, hapū, Māori community groups/Māori enterprise services & goods procured.
<ul style="list-style-type: none"> As technology improves and where it is more beneficial to te taiao, explore further options for where para goes. 	<ul style="list-style-type: none"> Builds long-term food sovereignty. 	<ul style="list-style-type: none"> Identify skills and qualifications needed in a facility and support Iwi/Hapū to develop uri.
<ul style="list-style-type: none"> Organic waste location - be strategic with opportunities to collaborate together. 	<ul style="list-style-type: none"> Enables economic outcomes via growing Māori-owned enterprises. 	<ul style="list-style-type: none"> Needs to be intergenerational THINKING not just benefits.
<ul style="list-style-type: none"> Will result in taiao, kai, awa regeneration. Segues into connecting tāngata whenua with whenua. 	<ul style="list-style-type: none"> Connects tāngata whenua with whenua, through decolonising our whakaaro, attitudes, behaviours and actions regarding organic 'waste', moving away from current government-provided systems. 	<ul style="list-style-type: none"> Whānau, hapū, iwi participate in developing solutions. Research and development (R & D) at local and community levels, as well as industrial level.
	<ul style="list-style-type: none"> Creates political and economic agency with councils. 	

¹⁴ Some participants noted that there should be agreement reached with iwi and hapū on how 'appropriate' is measured.

Table 3: Lower Priority Criteria¹⁵

TE TAI AO	IWI & HAPŪ DEVELOPMENT	HE TANGATA
<ul style="list-style-type: none"> Assess local processing versus using advanced technology that requires transporting para. 	<ul style="list-style-type: none"> Enabling economic outcomes. 	<ul style="list-style-type: none"> A monitoring programme to measure reductions and effectiveness of facilities. (Breakout Group 2 only)
	<ul style="list-style-type: none"> Grow Māori-owned enterprises. 	<ul style="list-style-type: none"> Option/s can be mobile - technology to go to locations - not one central place. Not needed daily so the technology could do rounds. Saves on transportation of para to one or two locations. (Group 2 only)

Additional Council assessment criteria priorities¹⁶ were also shared with iwi and hapū participants.

He Mātāpono hukihuki - Draft guiding principles¹⁷

Aatea facilitators introduced the possibility of mātāpono/guiding principles for the engagement process at the February wānanga. They were shaped by Aatea from participant kōrero expressed at the preparatory hui with additional suggestions from Aatea based on some of their recent Māori-Crown relationship work. Due to time constraints there was not a discussion about the mātāpono at the wānanga.

A survey regarding he mātāpono hukihuki was emailed to participants however little feedback was received. Wellbeing of Papatūānuku was proposed as an additional mātāpono. It was also suggested that some of the principles could be combined such as Futureproofing and Intergenerational, and Mana Motuhake and Kaitiakitanga are expressions of Tino Rangatiratanga. One iwi respondent urged that the mātāpono include indicators of what success will look like.

Whether that's mauri or the ability of mokopuna to harvest kai, there needs to be something you can measure included in the mātāpono which guides decisions.

¹⁵ Note that the lower priorities were not agreed upon by all participants but rather in a breakout group they were identified as a lower priority.

¹⁶ See Appendix 2.

¹⁷ See Appendix 3.

Process Review - iwi and hapū engagement: Stage One

Using the Māori-Crown Co-design Continuum below as a framework to review this iwi and hapū engagement process, it was observed that while many aspects of the engagement were inclusive of whakaaro Māori, being partially bilingual and mātauranga Māori imbued, and the Councils' Māori advisory bodies have contributed to planning to date, the most important decisions will be made by Councils alone. Therefore whilst there were elements of Ōritenga and Mana Māori co-design, the engagement process was primarily Participatory co-design. By comparison, the views expressed by iwi and hapū representatives at the engagements represented a mix of Ōritenga, Mana Māori and Māori Motuhake co-design aspirations.

This review makes recommendations that would go some way to bridging the differing positions of Māori and council with the intention of developing a more robust, Te Tiriti partnership approach between iwi, hapū and councils. Clarity around decision-making will be especially important when decisions are made on the organic material recovery approach/es to implement and the facility location/s.

Participatory co-design. Elements in the iwi and hapū engagement stemmed from the decision-making resting with the councils. Although Aatea Solutions were engaged to design the engagements in conjunction with STDC and Tonkin +Taylor, and STDC staff were very honouring of the advice provided by Aatea, iwi and hapū Tiriti partners were involved as advisors without authorising mana.

Ōritenga and Mana Māori co-design. Elements in the kaupapa included iwi selecting their own representatives for the engagement and mātauranga Māori, and iwi and hapū realities being amplified in the process. Ōritenga is used to describe Māori and Crown perspectives and approaches having equal weighting, ōritenga in this sense, meaning the balance of power, and the respective views of Māori and councils being afforded equal explanatory power. For Ōritenga to be fully achieved this needed to be present in the Stage 1 engagement.

Māori-Crown Co-design Continuum (Te Kāhui Raraunga. (2021) Māori Data Governance co-design Review. Rotorua: Te Kāhui Raraunga.)

	Māori		Māori-Crown	Crown	
	Design	Co-design			Design
	Māori Motuhake Design	Mana Māori Co-design	Ōritenga Codesign	Participatory Co-design	Crown Exclusive Design
Mana Whakahaere/ Decision making	<ul style="list-style-type: none"> By iwi and Māori, for iwi and Māori, with iwi and Māori. Little or no involvement of Crown agencies. Māori may choose to involve others i.e. private sector 	<ul style="list-style-type: none"> Decisions made by authorised Māori voice, consulting with Crown agencies. Participants chosen by Iwi/Māori in consultation with Crown agencies. Crown or other input if desired. 	<ul style="list-style-type: none"> Shared decision making. Iwi and Māori determine who represents them. Acknowledges Māori & Crown authorising environments. 	<ul style="list-style-type: none"> Māori in an advisory role only. Māori input into Crown agenda and participants. Perpetuates power imbalance. 	<ul style="list-style-type: none"> By Crown alone. Little/no Māori input. Tokenistic gestures only. Homogenous.
Tūāpapa/Process	<ul style="list-style-type: none"> Mātauranga Māori and iwi and Māori realities premise the process. Facilitation is reo Māori only or bilingual. 	<ul style="list-style-type: none"> Mātauranga Māori and iwi and Māori realities premise the process and are amplified. Ongoing engagement required from both parties. Kaupapa Māori approach privileged. Bilingual facilitation. 	<ul style="list-style-type: none"> Bi-lingual & bicultural process. Equal explanatory power. Acknowledges different voices of Māori/Crown. 	<ul style="list-style-type: none"> Te Tiriti competence adhoc. Some reo Māori or tikanga (eg karakia) used. Kaupapa Māori minor feature. Facilitation largely Western. 	<ul style="list-style-type: none"> Tokenistic or no kaupapa Māori cultural competency. Intent not to engage or share power with Māori but more likely receive non-binding advice.
Resourcing	<ul style="list-style-type: none"> Māori determine best fit investment based on values, accessibility, and effective outcomes. Crown invests in Māori determined outcomes. 	<ul style="list-style-type: none"> Māori resourcing priorities are privileged. Fully resourced process for Māori determined outcomes. Crown invests in Māori determined outcomes. 	<ul style="list-style-type: none"> Resourcing priorities and sources are co-determined. Crown invests in Māori determined outcomes. Measures impact on Māori and Crown priorities. 	<ul style="list-style-type: none"> Few or no resources for Māori determined outcomes. 	<ul style="list-style-type: none"> Ad hoc and not centred in Māori aspirations. No ethnicity data to measure Māori outcomes.
Risks to Mitigate	<ul style="list-style-type: none"> Resourcing may be limited if Māori aspiration does not align with Crown agenda and priorities. May need to self-resource. 	<ul style="list-style-type: none"> Legislative environment restricts Māori aspirations. Politically appears too risky for the Crown. 	<ul style="list-style-type: none"> Conflicting priorities. Political cycles create instability of direction and long-term political will. Māori frustration from Crown inflexibility. 	<ul style="list-style-type: none"> Diverse Māori interests may compete. Unmandated individuals speak for iwi and Māori. Process becomes frustrating and time consuming. Māori representatives could risk loss of their base support. Māori disillusionment with Crown. Feeds transitional approach and not authentic relationship building. 	<ul style="list-style-type: none"> Status quo remains. Māori absence reduces diverse thinking. Systemic racism. Māori representatives could risk loss of base support. Māori disillusionment with Crown

Recommendations

To move towards a more Tiriti-driven process, Aatea recommends that the three councils adopt a full co-governance approach in the next stages of this project with iwi and hapū representatives, with the intention to initiate the more Tiriti partnership-driven Ōritenga or Mana Māori approaches in regard to facilitation, equal weighting of worldviews, and importantly, shared decision-making and resourcing. Iwi and hapū may also wish to develop their own organic material recovery initiatives and that could take the form of Māori motuhake or Mana Maori approaches involving partnering with some or no council or other party involvement to achieve their own priorities.

1. Share decision-making with iwi and hapū throughout the remaining OMR project stages, leading to co-governance of the resulting OMR facility/facilities.

A strength of Stage 1 of the OMR project was that iwi and hapū determined their representation. This should continue. A Tiriti-driven approach would require iwi and hapū and councils to agree upon parameters for shared decision-making throughout the project. Under Ōritenga co-design, Māori and councils would play an equal role in determining key aspects of the project including overall desirable outcomes, the organic material recovery options selected, technology used, and location(s). Alternatively, under a Mana Māori co-design approach, the decision-making authority (rangatiratanga) would rest with Māori. Under this model councils would fulfil their Tiriti obligations by providing support, resourcing, and iterating the council partner perspective as required. This includes information about the readiness of councils to respond to the co-design outcomes, the impacts of and implications for the legislative and policy settings, and the wider political context.

2. Privilege iwi and hapū worldviews. For future stages of the project, privilege iwi and hapū worldviews to create a Tiriti-driven process.

This is at the core of Ōritenga co-design, that both worldviews are honoured equally. In practicality, this means acknowledging the pre-existing power imbalance between iwi/hapū and councils, and actively ensuring iwi-worldviews are privileged and resourced. Further, iwi and hapū expressing their fervent desire to be active kaitiaki and for awa and whenua to be restored demonstrates how even beyond Tiriti considerations, indigenous approaches for this project will greatly benefit this project.

3. Actively resource iwi and hapū participation. Councils should actively invest in Māori determined outcomes, ensuring that iwi and hapū are properly resourced to participate in the co-design process.

To enable iwi and hapū participation in the co-design process, the resourcing priorities and sources are co-determined by iwi and hapū, and councils. This could include ensuring sufficient time is set aside for wānanga where their participation and contribution is resourced. Hapū and iwi are called on year-round for input into consenting processes, and mostly without any consideration of cost to their organisation, and opportunity cost of other initiatives they could instead be focussing on. It would be beneficial to also resource a function to measure impact of Māori and council outcomes.

4. Formulate shared principles for engagement: That iwi and hapū and councils together develop guiding principles for engagement.¹⁸ Principles could include the following or draw upon the draft Ngā mātāpono/Guiding principles introduced at the February 2022 wānanga.

a. Nothing about Māori without Māori. Iwi and hapū will represent themselves/their communities, and play a central role in the design of OMR solutions. As Tiriti partners, councils will ensure that iwi and hapū are actively involved in decision-making so that this OMR project honours Tiriti relationships with mana whenua.

b. Mana-to-mana, mahi-to-mahi.¹⁹ In honouring Tiriti partnership, key conversations and decision-making will happen between iwi and council leaders at the appropriate mana-to-mana level and operational level planning and other activities will happen at an appropriate mahi-to-mahi level. Councils will strive to reflect this in future stages of this project.

c. Proactively build Tiriti and mātauranga Māori capacity and capability within council project teams. It is imperative that staff understand councils' Tiriti obligations and responsibilities and iwi and hapū standing as Tiriti partners. This will ensure iwi and hapū can participate in this project without barriers. Councils should commit to developing engagement processes with iwi and hapū, or with iwi and hapū-endorsed facilitators who are grounded in mātauranga Māori to ensure iwi and hapū participation without barriers.

d. Prioritise 'return on investment' for the iwi and hapū organisations involved. The iwi leaders represent decades of service, commitment and sacrifice - both personally and collectively. Councils will honour all involved by valuing their time.

¹⁸ The draft Ngā Mātāpono/Guiding Principles (see Appendix 3) could also be drawn upon if iwi and hapū indicate they are useful.

¹⁹ This principle is becoming more common in Māori-Crown relationships, particularly at a national level. The Mana Ōrite Agreement (2019) between Statistics New Zealand and Data Iwi Leaders Group Forum is an early example of how mana-to-mana and mahi-to-mahi can be applied.

Kuputaka - Glossary

He Ara Whai Hua	'Fruitful pathways', 'pathways that trace or seek to attain, value, outcome, benefit'
kaitiaki	custodian, guardian, caregiver, keeper, steward
kaupapa	ideology, philosophical doctrine, approach, principles which act as a base or foundation for action
kawa`	customs of the marae, particularly those related to formal activities
Kingitanga	Māori King Movement
kōrero	narrative, account, history, talk, speech
manaakitanga	kindness, generosity, hospitality, support
māra	garden, cultivation
māra kai	food cultivation
mātauranga Māori	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices
motuhake	independent
mounga	Mount Taranaki; the mountain
ōritenga	equal, same
para	waste, refuse, rubbish, sediment
parakore	uncontaminated, without producing waste
paru	sewage, filth, dirt; to be soiled, dirty, muddy
pūtea	fund, finance, sum of money
reo	language
rohe	district, region, territory

taiao	environment, natural world, nature
taiohi	youth
tiaki taiao	to look after, guard, protect the environment
tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
tino rangatiratanga	self-determination, sovereignty, autonomy, self-government, control, power
Tiriti	shortened version of Te Tiriti o Waitangi, referring specifically to the Māori version of the Treaty which most Māori signatories signed
uri	descendant, offspring, blood connection, relative
whakaaro	thought, concept, idea, opinion
whakapapa	genealogy, trace descent
whakawhanaungatanga	process of establishing relationships, relating well to others
whanaungatanga	relationship, kinship

APPENDIX 1

Iwi and hapū engagement participants

28 January Preparatory Hui

Iwi and hapū representatives: Dion Luke, Donna Eriwata, Fiona Shaw, Gina Blackburn, Kasey Bellamy, Holden Hohaia, Jacqui Forbes, Mark Wipatene, Marlene Benson, Nicola Coogan, Rawinia Leatherby Toia, Rangihuna Hudson, Rawiri Walsh, V.R.Wrathall

Council representatives: Rebecca Martin, Brittany Rymer

Tonkin+Taylor: Anna Ainsworth, Chris Purchas, Caroline Turnbull;

Aatea Solutions: Hinerangi Edwards, Patina Edwards, Ceara McAuliffe Bickerton, Rāhiri Mākuini Edwards-Hammond and Maakere Edwards.

Apologies: Emily Tuhiao Bailey, Bonita Bigham, Danny Broughton, Marty Davis, Reg Korau, Taane Manu, Pounamu Skelton.

16 February Wānanga

Iwi and hapū representatives: Gina Blackburn, Kura Denness, Jacqui Forbes, Maria Hokopaura, Rangihuna Hudson, Rawinia Leatherby-Toia, Dion Luke, Marea Rudolph, Pounamu Skelton, Glen Skipper, Moana Te Rau, Vanessa Whiu, Te Kāhui o Rauru staff member

Council representatives: Rebecca Martin, Brittany Rymer (STDC); Louise Campbell, John Cooper (SDC); Kimberley Hope (NPDC);

Tonkin+Taylor: Anna Ainsworth, Chris Purchas, Caroline Turnbull;

Aatea Solutions: Hinerangi Edwards, Patina Edwards, Ceara McAuliffe Bickerton, Rāhiri Mākuini Edwards-Hammond, Maakere Edwards;

Apologies: Emily Tuhiao Bailey, Te Aorangi Dillon, Holden Hohaia, Robyn Martin-Kemp, Reg Korau, Fiona Shaw, Paul Silich.

APPENDIX 2: Taranaki councils' additional assessment criteria for organic materials recovery facility selection

- Maximise diversion of organic material from landfill: Organic material of a small scale (marae, household) and large scale (industry) is diverted.

- Greenhouse gas emissions: The establishment and operational emission of the selected facility/facilities are as low as is viable.
- Cost: Establishment and ongoing operation costs are viable over the long term.
- Employment opportunities: Gainful and meaningful employment opportunities are created for Taranaki residents.

APPENDIX 3: He Mātāpono hukihuki - Draft Guiding Principles

Kia mōhio ai/Please note: these mātāpono/guiding principles have not been signed off or endorsed by iwi and hapū.

- **Tino rangatiratanga:** Whānau, hapū and iwi define our own priorities based on our values and desired outcomes.
- **Ōritenga:** Iwi and hapū and the councils share decision making in the setting of priorities. Iwi and hapū have equal explanatory power with councils and the wider Crown system.
- **Mana motuhake o ngā hapū me ngā iwi:** Our iwi don't need to agree with each other or have homogenous opinions.
- **Māori and community focussed and driven, not council/industry-driven:** Māori have not benefited to the scale they ought to in the current system. Māori (whānau, hapū, iwi, Māori businesses) and the wider community must be the key beneficiaries.
- **Advance Taranaki wellbeing:** At a high level, this kaupapa can advance Taranaki wellbeing. If the organic material recovery system is invested in smartly and sustainably, our communities will thrive.
- **Future-proofing:** The current environment poses complex challenges for us now and into the future. Climate change, extreme weather, shifts in generational wealth, and the impact of COVID-19 are some elements of this. We need to be bold and reimagine opportunities.
- **Intergenerational:** Mokopuna decisions (sustainable/durable) based on tūpuna (ancestral) wisdom, and innovation.
- **Kaitiakitanga:** The OMR option/s will restore and protect, not harm our environment, including our awa and whenua. This will be actively monitored.

APPENDIX 4: Māori-Crown Co-design Continuum - Category Descriptions

1. Māori Motuhake Design is iwi and/or Māori-driven at all stages, where Māori are being Māori. It is based on the assertion of rangatiratanga and the confidence Māori have again in their own solutions embedded in mātauranga Māori creating the greatest outcomes for their people. Māori success on Māori terms is less likely to be seen as threatening than in previous generations but increasingly as beneficial for all Aotearoa New Zealand. Māori may invite a degree of Crown agency participation in Māori Motuhake design but on Māori terms. Māori assert their independence and preferences.

2. Mana Māori co-design this form of co-design is rooted in the expression of Mana Māori motuhake. It is iwi and Māori led from the outset. The co-design is underpinned by mātauranga Māori and facilitated with tikanga Māori and Western co-design approaches as considered appropriate. The voice of Māori is privileged and amplified, and the outcomes defined by Māori. The decision-making authority (rangatiratanga) rests with Māori. Kāwanatanga fulfill their Treaty obligations by providing support, resourcing, and iterating the Kāwanatanga partner perspective as required, to include valuable information and data. This includes information about the readiness of their agencies to respond to the co-design outcomes, the impacts of and implications for the legislative and policy settings, and wider political context. Kāwanatanga do not hold the mana whakahaere but as partners their perspective is heard and valued.

3. Ōritenga co-design: Ōritenga is used to describe Māori and Crown perspectives and approaches having equal weighting, ōritenga in this sense, meaning balance of power, and the respective views of Māori and Kāwanatanga being afforded equal explanatory power. The design is planned by both parties; the facilitation is bicultural. Like the Mana Māori co-design, this model privileges Māori/iwi worldviews and the voice of Māori. This privilege acknowledges the pre-existing power imbalance between Māori and Crown agencies. Kāwanatanga processes are equally considered in this model. Ōritenga co-design should not be mistaken for the optimal approach.

4. Participatory co-design this co-design is defined by Crown agencies and can involve Māori/iwi to some extent but Māori are not involved in setting the agenda and do not have decision-making mana. The approach invites Māori to collaborate but in an advisory capacity without authorising mana. Māori are invited to participate, they may or may not have some influence on the agenda, they may or may not be mandated by their iwi, hapū nor selected by Māori organisations to participate. The voice of Māori is not privileged but heard as one of many viewpoints to be considered. Involving Māori is

premised as a means to address social, economic and other forms of inequity rather than collaborating with a Tiriti partner. Their viewpoints are actively extracted rather than Māori being involved as a partner to Kāwanatanga. Decisions about what co-design outcomes are implemented and how Māori input is treated are made by Kāwanatanga.

5. Crown Exclusive Design is the other end of the spectrum where Crown agencies design with little or no participation of Māori as Tiriti partners. The Crown designs alone; iwi and Māori are unconsciously or consciously excluded. Some processes include Māori features and include Māori participants and/ or public servants but this can be by chance, or extractive in nature. Te Tiriti o Waitangi may be mentioned but there is little capability to make this meaningful. Māori outcomes are compared to the general population in an often deficit model.

Crown Exclusive facilitation and co-design favours the dominant worldview and power relationships to the exclusion of Māori/ iwi aspirations, realities, rights and interests. Māori viewpoints expressed can be marginalised or considered too extreme. The facilitation in these engagements can be well-intentioned but not inclusive of tikanga Māori or aufait with Māori worldviews.