Taranaki Regional Council Cultural Framework

[NOTE: THIS IS A PLACEHOLDER IMAGE]

Taranaki tangata tūtahi ki te uru
Taranaki people standing as one on the west

'Wai (water) has its own mana. After flowing down the Maunga (mountains) and into the streams and rivers, the wai is then returned to Tangaroa (Oceans). Some of this wai rises into the heavens as clouds to contemplate where and when it will begin the cycle again.'

Dr Huirangi Waikerepuru

Contents

1. Purpose

The purpose of this document is to inform discussions with iwi o Taranaki relating to the development of tangata whenua principles and values of relevance to resource management matters and for inclusion in the Taranaki Regional Council (the Council) resource management plans.

This document also identifies the approach that Council and tangata whenua may adopt to recognise and provide for cultural beliefs and practices within the council's legislative framework for the development and implementation of its resource management plans. Finally, this document looks to the future and identify opportunities for Council and tangata whenua to partner more effectively in delivering resource management outcomes that benefit the entire community.

2. Background

The Council is committed to integrating Mātauranga Māori and iwi o Taranaki cultural principles and values meaningfully throughout its RMA plan provisions. Many iwi principles and values are closely aligned with commonly recognised RMA sustainable management concepts. However, some principles, values and issues (or ways of expressing principles, values and issues) are uniquely iwi o Taranaki and/or specific to a local context.

This document provides a framework to inform discussions with tangata whenua to achieve this aspiration and was developed referencing existing documentation and following meetings with a number of iwi entities in the region.[1] The generosity and commitment of the iwi entities to participate and be open to this process is greatly appreciated. My heartfelt thanks to you all. Tēnei te mihi nui ki a rātou mā.

The framework outlined in this document covers:

⇒ Mātauranga Māori and Māori Values
⇒ The cultural setting and our approach
⇒ The legislative context
⇒ The role of iwi management plans (both within Taranaki and nationally)
⇒ TRC journey so far
⇒ Other council approaches
⇒ Principles
⇒ Values important to iwi o Taranaki
⇒ 'Best practice' approach to incorporating mātauranga Māori and cultural values into RMA processes

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[1] 23 July hui held with Te Atiawa, Ngāti Mutunga and Taranaki Iwi. 2 August a meeting was held with Te Korowai o Ngā Ruahine Trust.

3. Mātauranga Māori and Māori Values

Mātauranga Māori can be translated as meaning '*Māori knowledge'* or *'traditional knowledge'*, however, this single translation does not adequately capture the nuances and multi-faceted dimensions of this phrase. It is effectively captured by Bay of Plenty Regional Council in their document '*He Korowai Mātauranga - Mātauranga Māori Framework'* when they state:

> **Mātauranga Māori**
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> *Mātauranga Māori not only refers to the knowledge that Māori have, but encompasses the Māori way of knowing and the connectedness that knowledge has with the environment out of which it was derived*[2]

This phrase adequately captures the meaning of Mātauranga Māori for the purpose of this framework.

In a recent report by Landcare Research, Māori values were defined as:

> **Māori Values**
>
> *Any natural resource, area, place, or thing (tangible or intangible) which is of physical, economic, social, cultural, historic, and/or spiritual significance to tangata whenua*[3]

Although this phrase accurately captures the meaning of Māori values in a 'policy context', like Mātauranga Māori, the term Māori values has many nuances, local connotations and subtle variations. However, for the purpose of this framework, this definition captures the sentiment of Māori values effectively.

4. Cultural Setting and our approach

Iwi/Māori have a special and well-recognised connection to the natural world. This is evident in many traditional values and concepts such as whakapapa and mauri/mouri. This intimate and unbreakable bond between tangata whenua and their sites and areas of significance has been developed over many centuries of observation, interaction and mātauranga creation. These connections are as strong today as they have ever been. Values and mātauranga Māori connect '*people and place'* in a way that enhances and adds value to resource management decision making and monitoring. It also creates a reciprocal responsibility for iwi and hapū to nurture the natural environment for the benefit of future generations. An example of this is the role of iwi and hapū in managing and monitoring the health of waterways as kaitiaki.

It is important to note that this is an opportunities-based framework and therefore recognises the value of incorporating cultural values and principles into RMA planning and decision-making processes. Legislation provides a context or platform by which outcomes can be built, but it is **not**

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[2] https://atlas.boprc.govt.nz/api/v1/edms/document/A3129821/content
[3] https://www.landcareresearch.co.nz/science/living/indigenous-knowledge/land-use/values

the measure of success in and of itself. Therefore, legislation guides our approach to incorporating cultural values, but the implementation of this framework should focus on value, opportunities and outcomes.

It is also important to note that iwi o Taranaki are now largely in a 'post-settlement' environment. This post settlement environment creates a unique opportunity for council and iwi to build and maintain long term strategic partnerships that identify environmental aspirations and achieve great outcomes for the whole community.

5. Legislative Context

There are a number of legislative drivers (both national and local) which require the council to incorporate cultural values and/or mātauranga Māori into planning and policy development. As previously mentioned, this legislative requirement should be viewed as a guide to what council does, not as the standard or measure for achievement. The relevant national and regional drivers are identified in **Appendix 2**. All of these provisions provide useful direction and insight for Council, however, in this section, I draw attention to the 'key' legislation which informed the development of this framework.

5.1. Te Tiriti o Waitangi

Te Tiriti o Waitangi (the Treaty of Waitangi) is the foundation of the Crown and iwi/hapū relationships regarding resource management matters. In 1987, the Court of Appeal determined the Treaty principles as part of a decision on a case bought by the Māori Council[4]. The Treaty Principles were determined as being:

⇒ The duty to act reasonably and in good faith

⇒ Active Crown protection of Māori interests – the duty of the Crown was not just passive but extended to active protection of Māori people in the use of their lands and waters 'to the fullest extent practicable'

⇒ the government should make informed decisions

⇒ the Crown should remedy past grievances

⇒ the Crown has the right to govern

These principles have been developed through the consideration of treaty of Waitangi Claims and are an extremely important guide. Councils, like the Crown, have the same opportunity to lead through Treaty Partnership. Legislation such as the RMA, has long acknowledged the important role Māori play.

5.2. Settlement legislation

The Taranaki Regional has seven iwi which have settled historic grievances with the Crown. They are Ngāti Tama (Settlement Act 2003), Ngāti Mutunga (Settlement Act 2006), Te Atiawa

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[4] https://teara.govt.nz/en/principles-of-the-treaty-of-waitangi-nga-matapono-o-te-tiriti/print

(Settlement Act 2016), Taranaki (Settlement Act 2015), Ngāruahine (Settlement Act 2016), Ngāti Ruanui (Settlement Act 2003), and Ngaa Rauru Kiitahi (Settlement Act 2005).

5.2.1. Statutory Acknowledgments

A Statutory Acknowledgement is a formal acknowledgement by the Crown that recognises the particular cultural, spiritual, historical and traditional association of iwi with a site of significance or resource identified as a Statutory Area. Statutory Areas only relate to Crown-owned land and include areas of land, geographic features, lakes, rivers, wetlands and coastal marine areas. With respect to bodies of water such as lakes, rivers and wetlands, the Statutory Acknowledgement excludes any part of the bed not owned or controlled by the Crown.

The association of a Māori claimant group with a Statutory Area is outlined in the schedules to a Claims Settlement Act[5]. Under the Resource Management Act 1991, councils are required to include statutory acknowledgments in relevant district and regional plans and policy statements, and to have regard to them in resource consent decision making. Statutory Acknowledgements are a useful 'starting place' to understand a cultural connection between iwi and areas of significance within Taranaki.

5.2.2. 'Other' Settlement Commitments

There are a number of 'other' settlement commitments that are relevant to Council and have either a relationship or resource management focus. Te Arawhiti (Office for Māori Crown Relationships) can provide guidance and support to Council regarding how these commitments can be given effect.[6]

5.3 Resource Management Act

The Resource Management Act is the key legislation which governs resource management matters in Aotearoa. There are a number of provisions which are relevant to this framework. In particular S6(e) and S7(a) provisions make reference to kaitiakitanga and providing for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga as a matter of national importance. These provisions are directly relevant to this framework.

5.4 National Policy Statement for Freshwater Management (NPS-FM)

The National Policy Statement for Freshwater Management states:

Regional Councils are required to implement the Freshwater NPS into their policies and plans as promptly as is reasonable in the circumstances, so that it is fully completed by no later than 31 December 2025.

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[5] A Claims Settlement Act is government legislation in response to breaches of the Treaty of Waitangi in relation to a Māori claimant group

[6] https://www.tearawhiti.govt.nz/te-kahui-whakamana-settlement-commitments/

Taranaki Regional Council has developed a Progressive Implementation Plan (PIP) which sets out how this will be achieved[7]. The development of this Framework will contribute to the achievement of this PIP and in particular the objectives and policies identified on page 7 of that plan which sets out how the council will implement the changes.

There are a number of specific provisions within the NPS-FM which are relevant to this framework.

5.4.1 Te Mana o te Wai - Objective AA1 And Policy AA1

Te Mana o te Wai was introduced into the NPS-FM as part of the changes announced in August 2017. In their fact sheet issued after the release of the changes, MfE describes Te Mana o te Wai as:

> *Each community will decide what Te Mana o te Wai means to them at a freshwater management unit scale, based on their unique relationship with fresh water in their area or rohe. The Statement of National Significance in the Freshwater NPS describes the concept of Te Mana o te Wai as the integrated and holistic well-being of the water. It is up to communities and councils to consider and recognise Te Mana o te Wai in their regions.*[8]

A working definition of Te Mana o te Wai is:

> *'Valuing freshwater and all that it represents and provides for, including its inherent right to exist in its own state, as well as the species and ecosystems within and surrounding it.'*

This objective and policy acknowledges and supports the protection of the mauri of the water and provides for the health of the environment, waterbodies and people. It requires regional councils to work with their communities, including tangata whenua, to understand what values are held for each freshwater body in their region. Councils should then set freshwater objectives and limits guided by these values, recognising that all decisions made about freshwater management should be made by putting the health and well-being of the water at the forefront of their discussions.

Te Mana o te Wai provides Council with the opportunity to rethink the way it identifies community values regarding freshwater management.

5.4.2 Integrated management – Objective C1 and Policy C1

This objective and policy recognise ki uta ki tai and the interconnectedness of land, water and coastal environments. It is imperative that regional councils have knowledge of the activities that impact on the quality and quantity of fresh water (including cumulative effects) and that the management strategies avoid, remedy or mitigate any adverse effects.

5.4.3 Monitoring Plans – Objective CB1 and Policy CB1

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[7] Progressive Implementation Programme for the National Policy Statement for Freshwater management, Taranaki Regional Council, 20 November 2018
[8] https://www.mfe.govt.nz/sites/default/files/media/Te%20Mana%20o%20te%20Wai.pdf

This objective and policy note mātauranga Māori specifically.

It requires regional councils to develop a monitoring plan to achieve the freshwater objectives identified earlier. These monitoring frameworks must include at least (amongst other things) mātauranga Māori. Monitoring plans are also intended to recognise the importance of long term trends in data that can be assessed with statistical analysis.

5.4.4 Tangata Whenua roles and interests – Objective D1 and Policy D1

This objective and policy requires regional councils to involve iwi/hapū in the management of fresh water and work with them to identify their values and interests, and reflect those values and interests in decision-making.

5.5 National Planning Standards

The purpose of the national planning standards (planning standards) is to improve consistency in plan and policy statement structure, format and content.[9] The planning standards require councils to include a chapter in their plans for tangata whenua/mana whenua-related content.[10] These provisions provide an opportunity for council to give iwi values and principles some meaningful visibility within next generation planning documents. It is important to note that the 'iwi chapter' may not sit in isolation and will require adequate and appropriate cross referencing or duplication within other relevant provisions to be effective.

5.6 Mana Whakahono a Rohe

Mana Whakahono-a-Rohe (MWR) are written agreements between local government and iwi authorities. They identify mechanisms for tangata whenua participation in RMA decision-making, and to assist councils with their statutory obligations to tangata whenua under the RMA. MWR's can provide information on iwi and hapū input to environmental management processes, such as plans and resource consents.

5.7 New Zealand Coastal Policy Statement

The purpose of the NZ Coastal Policy Statement 2010 (NZCPS) is *'to state policies in order to achieve the purpose of the Act in relation to the coastal environment of New Zealand.'* Although this policy focuses on the coastal environment, there are a number of provisions that are relevant and provide useful guidance for the development of cultural values and the application of mātauranga Māori. For example, Policy 2(f) requires council to:

> *Provide opportunities for tangata whenua to exercise kaitiakitanga over waters, forests, lands, and fisheries in the coastal environment through such measures as:*
> i. *bringing cultural understanding to monitoring of natural resources;*
> ii. *providing appropriate methods for the management, maintenance and protection of the taonga of tangata whenua;*

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[9] https://www.mfe.govt.nz/node/24921
[10] https://www.mfe.govt.nz/sites/default/files/media/RMA/information-for-iw-maori.pdf

iii.   *having regard to regulations, rules or bylaws relating to ensuring sustainability of fisheries resources such as taiāpure, mahinga mātaitai or other non-commercial Māori customary fishing.*

The NZCPS provides a clearer directive than already provided for under the RMA for council to establish meaningful processes which enable tangata whenua to actively contribute to kaitiakitanga, monitoring, management and decision-making.

6   Iwi Management Plans

Iwi Management Plans are a useful place to begin building an understanding of what is important to local iwi/hapū. They provide useful guidance and context which can form the basis of understanding how iwi want to be involved and why. The Taranaki Iwi Management Plans that were reviewed as part of this framework development are identified in **Appendix 3**.

Many of the iwi take a varied approach to the development of their Iwi Management Plans. For example, some iwi set out their plan according to different elements of the environment (Tangaroa, Papatuānuku, etc). Others set out their plans according to geographic areas of interest or 'ways in which engagement' should take place. There is no 'one way' to set out an iwi environmental management plan and all of the plans which were reviewed contained a wealth of useful and rich information. The plans provid council with a wealth of information and context which is incredibly useful. Many of the concepts and values identified in the plans are shared across the iwi (e.g. kaitiakitanga and whakapapa).

The approach councils take to support the development of Iwi Management Plans varies considerably. Some councils support iwi to develop management plans through funding and/or resource assistance (e.g. Greater Wellington Regional Council and Toi Moana – Bay of Plenty Regional Council). Other councils have even co-designed Iwi Management Plans[11]. There are a number of ways council can support iwi to develop Iwi Management Plans and they should be explored as part of the implementation of this framework.

7   Taranaki Regional Council – Our Journey So Far

Taranaki Regional Council has been on a journey of improvement over the last 10 years. Although there is much to do, a number of initiatives have assisted in the ability for council to adequately reflect its desired approach. For example, the council recently adopted the following:

$\Rightarrow$ RPS includes an agreed declaration of understanding between iwi and council on Treaty of Waitangi principles
$\Rightarrow$ A code of conduct for taking into account TOW principles
$\Rightarrow$ Recent amendments to the Proposed Coastal Plan which identifies and integrates Māori principles and values throughout the Plan

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[11]https://www.es.govt.nz/Document%20Library/Plans,%20policies%20and%20strategies/Regional%20plans/Iwi%20Management%20Plan/Te%20Tangi%20a%20Tauira%20-%20The%20Cry%20of%20the%20People.pdf

⇒ The establishment a Wai Maori Group to facilitate iwi and hapū engagement and inform development of Plan provisions

⇒ Appointment of iwi representation on both the Policy and Planning and the Consents and Regulatory Committee's

Council acknowledges that there is much to do and this framework is another step in building on the work already achieved. Council has a commitment to work alongside iwi to develop new approaches and to improve what is currently working.

8   Other Regional Council Approaches

Regional Councils around Aotearoa use a number of mechanisms to facilitate relationships with iwi/hapū/Māori within their respective rohe. These mechanisms include MOU's, partnership agreements, co-management arrangements, representation on standing committees, advisory committees and various relationship type agreements. The following is a 'snap shot' of some mechanisms which have been developed by other Regional Councils that may be useful to TRC.

8.1 Greater Wellington Regional Council

During the review of the Natural Resource Plan (2018) the council recognised that each catchment had unique resource management issues and established seven distinct whaitua (areas) within the region. For each whaitua, GWRC has formed or will form a collaborative group called a whaitua committee. These committees are charged with developing a whaitua implementation programme (WIP) that identifies tangata whenua and community values and sets out both regulatory and non-regulatory methods of managing water. These changes are then implemented via a plan change process to give effect to the implementation plan.

8.2 Waikato Regional Council

The Waikato and Waipa catchments in the Waikato region are managed through a statutory co-governance arrangement with the five river iwi. Each iwi has a Treaty Settlement which provides for their participation in the co-governance and co-management framework for the Waikato and Waipa rivers. The collaborative process they use with iwi is called '*the Healthy Rivers-Wai Ora project'* and, although being demanding and time consuming, particularly during its establishment. The project strained Council's capacity, and they estimate the collaborative process was as much as twice the cost of the traditional consultative process, making WRC hesitant to repeat the process to the same extent in the future. Council staff have also been exhausted by the intensive workload sustained over a number of years and staff turnover (of scientists and consultants for example) has been high. The Council has therefore struggled with maintaining institutional knowledge and feels it would be difficult to immediately repeat the process in new areas.

8.3 Gisborne District Council

GDC has established a freshwater advisory group (FWAG) that has ten iwi and hapū representatives and reflects values of the wider community. As evidence of its commitment to

engaging iwi and hapū, GDC cites long-standing co-management relationships and signed MOUs with regional iwi. In addition, GDC signed a Joint Management Agreement in 2015 with Ngāti Porou for co-management of the Waiapu catchment, which was the first of its kind in New Zealand. GDC acknowledge that iwi seek to conduct their own monitoring in addition to that done by the Council. However, some iwi expressed concern that they did not have the resources to do this. Regardless, GDC is taking tangata whenua values and mātauranga Māori into account and recognising Te Mana o te Wai.

8.4 Toi Moana - Bay of Plenty Regional Council

Toi Moana - Bay of Plenty Regional Council recently completed the '*He Korowai Mātauranga – Mātauranga Māori Framework.'* This framework sets out the approach the council will take to recognise and incorporate mātauranga Māori into the governance and operational areas of council. There is useful guidance regarding how this will contribute to broader council outcomes as well.

8.5 Key components critical to success

Regardless of the mechanisms used by regional councils across Aotearoa, it is clear that there are 3 fundamental components that are critical to success:

⇒ **Durable and positive relationships between iwi and council**
Like all relationships, iwi relationships require constant work and commitment. The councils that are successful in delivering on frameworks like this have positive and durable relationships with iwi across the organisation. This often involves multi-level relationships that are both proactive and mana enhancing. Relationships are often tailored to both the level within the organisation (mana) and the type of approach (manaaki). For example, the CEO of Council should have relationships with CEO's of the iwi, the Chair of the council with Chairs of the iwi, etc. This approach recognises the mana of the relationship and does not rely on one person to manage often complex and multi-level relationships.

⇒ **Institutional commitment**
There needs to be formal recognition of the partnership. Without this, there is no roadmap on which to measure progress or evaluate effectiveness. Whether it is through an MOU, partnership agreement, co-management, committee structure or elected representative, it is clear that formal recognition is critical to the success of what other councils do.

Responsibility for delivering a framework also requires organisation wide commitment. Councils who deliver meaningful outcomes have clear responsibility and accountability across the organisation. This includes political will, CEO and senior leadership commitment and operational capacity. Delivery of this framework cannot rest with one or two individuals.

⇒ **Proactive and future focused delivery**
The iwi/council relationship is a dynamic one and requires ongoing review. Successful councils regularly review their partnership arrangements to ensure they are still fit for purpose and aligned with current and future demands. Iwi have transformed significantly

over the last 20 years and council needs to evolve with them to maintain relevance and unlock potential opportunities.

9. Ngā Matapono - Principles

These principles guide councils approach to the development and implementation of this framework. The principles are based on an analysis of feedback made by iwi and also experience with cultural framework development. These principles should be implicit in everything Council does. They are intended to be a natural part of the way council operates. The following principles guide this framework.

9.1 Kotahitanga - Partnership

This principle identifies a shared commitment between council and iwi o Taranaki is required to work proactively and in partnership to ensure that the values identified in this framework are reflected, implemented and measured in a meaningful way. Working as one (kotahitanga) for the benefit of the community is a critical principle.

9.2 Mai te maunga Taranaki ki te Tai a Kupe – Holistic and Integrated Management[12]

This principle is also known as Ki Uta Ki Tai (which means *'from the mountains to the sea'*) and comes from a shared belief by iwi o Taranaki that resource management cannot be viewed in isolation. It requires a holistic approach which recognises the interconnected nature of the natural world. Māori resource management practices have always recognised that an effect on one resource can also have a flow on effect to others. In order to mitigate the impact of one, you must also consider how you mitigate or manage the others. This holistic approach to resource utilisation is a critical component of a Māori world view and to the principle of kaitiakitanga.

9.3 He Taonga Tukuiho – Recognition and Value

This principle recognises that mātauranga Māori and Māori values are a taonga and should be respected and valued for the contribution they can make to Council decision making processes for holistic (community, environmental, cultural) wellbeing. Te Ao Māori is an equally valid source of knowledge in understanding the rich interactions that exist within the natural world.

10. Values Important to Iwi o Taranaki

Based on the review and analysis of existing information, and conversations with iwi, the following are a list of values that are identified as important and/or significant to iwi o Taranaki. It is recommended that this documents be used as a 'starting point' for consulting with iwi and hapū of Taranaki to develop agreed principles and values that can be incorporated into Council planning

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[12] https://trc.govt.nz/assets/Documents/Plans-policies/CoastalPlanReview/Hearing/PCATrackChanges-hearing.pdf

documents and which can be given effect to through agreed governance, monitoring and implementation.

10.1   Kaitiakitanga

The RMA defines Kaitiakitanga as:

> **Kaitiakitanga**
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> *The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources, and include the ethic of stewardship[13]*

Kaitiakitanga is a critical value regarding environmental stewardship and it is summed up best within the Draft Taranaki Coastal Plan as 'an inherited responsibility of those who hold mana moana to ensure that the mouri of the natural resources of their takiwa is healthy and strong, and the life-supporting capacity of these ecosystems is preserved'.

This definition recognises that we all have a part to play as guardians to maintain and enhance our natural and physical resources for current and future generations.

10.2   Whakapapa

Connecting us with who we are and where we are from. Whakapapa is the foundation of the approach to kaitiakitanga and therefore Māori environmental management. This is determined by the shared descent from Papatuānuku and Ranginui and the reciprocal connection between all living things.

10.3   Rangatiratanga

Self-determination and the ability to determine one's own direction and approach to sustainability. This is reflected in council and iwi o Taranaki's shared commitment to iwi and community wellbeing and the desire to introduce a unique approach to co-govern and co-manage natural resources.

10.4   Manaakitanga

Protection and preservation to ensure good health and well-being. Recognition that our actions will be considered and justified by using the best available information and good judgement to ensure positive environmental outcomes.[14]

10.5   Whanaungatanga

Kinship relationships to the natural world which foster and maintain developing relationships with all stakeholders.

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[13] http://www.legislation.govt.nz/act/public/1991/0069/latest/DLM230272.html
[14] https://trc.govt.nz/assets/Documents/Plans-policies/CoastalPlanReview/Hearing/PCATrackChanges-hearing.pdf

Partnership between the Taranaki Regional Council, iwi o Taranaki and the community, based on a commitment to active engagement, good faith and a commonality of purpose.[15]

10.6   Te Mana o te Wai

Valuing freshwater and all that it represents and provides for, including its inherent right to exist in its own state, as well as the species and ecosystems within and surrounding it.

10.7   Mauri/Mouri

Mauri/Mouri is a unique identifier of the health of a resource. The essential life force that exists within all living things is a tohu (indicator) of health.

10.8   Acknowledgement

It is once again acknowledged that there are other values which are still to be identified. Site specific values (e.g. Waahi Tapu) will require further work to identify and capture. Mahinga Kai, Te Reo and sites of significance to iwi o Taranaki will also require further and ongoing conversations with iwi/hapū.

11   Best practice approach to implementation?

This section sets out a recommended approach to implementing a cultural framework. A summary of recommendations is attached to this report as **Appendix 4**. The recommendations are to be read alongside the text below.

It is important to note that the development of any cultural framework is **not** a substitution for ongoing engagement and partnering with iwi. Many councils make the mistake of assuming that a framework abdicates the responsibility to engage further with iwi. It would be detrimental for the council to do this. A framework assists in streamlining the conversation with iwi and provides a platform for growth and enrichment as both council and iwi work towards giving effect to these resource management concepts in a meaningful way.

11.1   Implementation Plan

This framework sets out the values of significance to iwi and the legislative and cultural drivers that identify why they are important. However, as we are taking an opportunities approach rather than a compliance one, we need to implement the framework focusing on value rather than legislative or regulatory drivers for change.

In order to effectively integrate iwi values into council planning documents, an implementation plan is required. This implementation plan is an internal document and should be developed and supported by the appropriate people (both internal and external). The implementation gives 'visibility' to the cultural framework to ensure it is adequately reflected in, and informs,

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[15] ibid.

operational planning processes. This section sets out the critical components of an implementation plan and provides guidance on how this can be achieved.

11.1.1   Completion of values identification

A facilitated conversation with iwi is required to complete the identification of values for this framework.

11.1.2   Te Mana o te Wai

The implementation plan sets out how Council, in partnership with iwi o Taranaki, will work with relevant community groups to outline a process regarding how Te Mana o te Wai values will be identified and incorporated into relevant planning documents. This process will need to involve all relevant community groups and focus on the values which best reflect Te Mana o te Wai. As a minimum the plan should identify when the process will begin, what resources are available and who will lead the development. The values which have already been identified in this framework offer a good starting point for that conversation.

11.1.3   Settlement Provisions (Commitments and Statutory Acknowledgments)

The implementation plan should also map and categorise any settlement provisions that are relevant to council. These provisions should also provide the basis for ongoing conversations and inform operational delivery and work programmes of relevance.

11.1.4   Drafting of Regional Plans and Policy Statements

When drafting provisions for policy statements and regional plans, it is important as part of that review process, to work with iwi o Taranaki to map out how mātauranga Māori and Māori values will be captured, developed and recognised. The drafting should include:

⇒ Iwi o Taranaki resource(s) to assist with drafting. e.g. MWR's, Iwi planning documents, iwi members, etc
⇒ An iwi chapter which outlines Māori values, the councils approach to incorporating Mātauranga Māori and any other relevant cultural considerations
⇒ Relevant Te Mana o te Wai provisions (where applicable), including any community values which have been identified
⇒ Provision for Mātauranga Māori monitoring (where applicable)
⇒ Reference to relevant settlement provisions
⇒ Recognition of relevant iwi management plans and Mana Whakahono a rohe provisions

Adequate time is required to ensure that any new provisions developed as part of a plan review are meaningful and reflect good planning practice.

11.1.5   Training and development

Staying on top of the game requires council to undertake regular training and development. Like every other part of council business, the landscape changes regularly and training and

development will assist Council in staying up to date with key changes. Regular training and development also addresses staff turnover. This training can include:

⇒ Cultural competency (te reo, tikanga a iwi, waiata, etc) for council staff members and elected representatives
⇒ Making Good Decisions Certification, (and any other relevant governance training) for iwi members
⇒ Regular contact and interaction with other councils as well as LGNZ and SOLGM to remain up to date with other council approaches.
⇒ Secondments (of iwi members to council or vice versa)
⇒ Workshops with senior leaders and elected representatives that explore post settlement opportunities

Training and development should be identified as part of the implementation plan and be built in to relevant work streams.

11.1.6 Review and evaluation

Review and evaluation allows council and iwi o Taranaki to measure performance. Review should include informal self-reflection as well as formal review involving staff and iwi partners and external stakeholders. Over time this could include working with iwi to identify measures of success.

11.2   Strong, durable, meaningful relationships

As mentioned in 9.5 above, positive and durable relationships are critical to the success of this framework. Relationships are complex and require ongoing proactive effort and targeted focus. Sound relationship management is mutually beneficial and requires council to 'step into' Te Ao Māori as much as they enable iwi o Taranaki to participate in council processes. The importance of positive relationships cannot be emphasised enough.

11.3   Strategic alignment

Strategic alignment between council and iwi o Taranaki is critical. A shared understanding of where Council and iwi o Taranaki want to be is a fundamental component of sound governance and operational delivery. Working with iwi o Taranaki, Council should explore the potential to develop a shared strategic direction based on shared visions, objectives and outcomes. This can be done as part of a Mana Whakahono a Rohe arrangement, or as a collective exercise with all of the iwi.

11.4   Effective organisation wide mechanisms

Council currently has a number of mechanisms which give effect to the relationship with iwi o Taranaki. This includes, but is not limited to, Te Wai Māori Roopu. Given the increasing opportunity to partner more effectively, and the desire from iwi o Taranaki to participate more meaningfully in decision-making processes with council, a review of the current formal

mechanisms is recommended. This should explore the future value of a partnership approach and set the platform for how iwi o Taranaki and council will work together moving forward.

11.5   Capacity and capability

Finally, having appropriate capability and capacity will enable council to deliver on the framework. Without adequate capability it will be difficult to realise the full potential of the framework. Appropriately skilled capability is critical to the delivery of meaningful long term outcomes and can only be defined in response to the development of the implementation plan.

12 Conclusion

Enabling durable and meaningful provisions within planning documents is more than just the words in the plan. It is a reflection of the organisation and the journey council is on to appropriately realise the potential of iwi o Taranaki to contribute to enhanced community benefit. With the current legislative direction and a post-settlement environment, the time is right for council and iwi o Taranaki to achieve meaningful outcomes.

Many regional councils across Aotearoa are developing innovative approaches to reflect and recognise the growing influence and value that iwi can make to both decision-making and operational delivery. A holistic, all of council approach is critical to achieve meaningful outcomes and provide for the integrated nature of Te Ao Māori.

Direction provided through instruments such as NPS-FM, Te Mana o te Wai, National Planning Standards, and regional and district planning documents give rise to the unique and valued contribution Mātauranga Māori can make to community well-being. However, the opportunity for true value does not lie in a response to a legislative requirement, it sits with strong leadership and a desire to achieve improved community outcomes through partnership and mutual benefit.

This is a journey that requires continuous commitment and growth. The principles (Kotahitanga, Taonga Tuku Iho, Mai te maunga Taranaki ki te Tai a Kupe) within this document provide a positive foundation from which to truly reflect the values of iwi in a meaningful way.

<div align="center">

Nāku te rourou
Nau te rourou
Ka ora ai te iwi
With our collective contribution
The community will thrive

</div>

Glossary of Terms

Atua	Gods/Deities
Hapū	Sub-tribe
Iwi o Taranaki	Iwi of the Taranaki Region
Kaitiakitanga	Guardianship
Ki Uta – Ki Tai	Mountains to the sea
Kotahitanga	Unity, partnership
Mahinga Kai	Food Gathering
Mahinga Mātaitai	Seafood gathering area
Manaakitanga	Care, hospitality
Mana	Prestige, authority
Mana Whakahono a Rohe	Relationship Agreements
Māori Values	Any natural resource, area, place, or thing (tangible or intangible) which is of physical, economic, social, cultural, historic, and/or spiritual significance to tangata whenua
Matapono	Principles
Mātauranga Māori	Mātauranga Māori not only refers to the knowledge that Māori have, but encompasses the Māori way of knowing and the connectedness that knowledge has with the environment out of which it was derived
Mauri/Mouri	Life principle
Papatuānuku	Earth mother
Rangatiratanga	Self-determination
Ranginui	Sky father
Rohe	Set boundary
Taiāpure	Coastal area
Takiwa	Area, region
Tangaroa	God of sea
Tangata Whenua	People (iwi) of an area
Taonga Tuku Iho	Something handed down
Te Ao Māori	Māori World View
Te Mana o te Wai	Valuing freshwater and all that it represents and provides for, including its inherent right to exist in its own state, as well as the species and ecosystems within and surrounding it
Tohu	Sign/Indicator
Whaitua	Catchment
Whakapapa	Genealogy
Whanaungatanga	Kinship/Relationships

Legislative Direction of relevance to this Framework

Various Settlement Legislation (including Statutory Acknowledgements): There are a number of settlement commitments that may be relevant to council. Statutory Acknowledgements are one component of these formal commitments. A Statutory Acknowledgement is a formal acknowledgement by the Crown that recognises the particular cultural, spiritual, historical and traditional association of iwi with a site of significance or resource identified as a statutory area. Statutory Areas relate to Crown-owned land and include areas of land, geographic features, lakes, rivers, wetlands and coastal marine areas
Section 5 of the RMA outlines the purpose of the Act which is to promote the sustainable management of natural and physical resources. In the RMA, sustainable management means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural wellbeing and for their health and safety.
Section 6(e) of the RMA recognises and provides for the
Section 6(f) of the RMA recognises and provides for the protection of historic heritage from inappropriate subdivision, use, and development
Section 6(g) of the RMA recognises and provides for the protection of protected customary rights
Section 7(a) of the RMA requires the Council to have particular regard for kaitiakitanga when managing the use, development and protection of natural and physical resources.
Section 8 of the RMA requires the Council to take into account the principles of Te Tiriti o Waitangi.
Section 33 of the RMA enables a local authority to transfer any one or more of its functions, powers or duties under the RMA to another public authority, except the power of transfer.
Section 30 of the RMA outlines regional council functions in giving effect to the RMA. These include (amongst many other things) the requirement to establish, implement and review of objectives, policies, and methods to achieve integrated management of the natural and physical resources. Also, soil conservation, the maintenance and enhancement of ecosystems in waterbodies, control the taking, use, damming, and diversion of water, and the control of the quantity, level, and flow of water in any water body and the control of discharges of contaminants into water and discharges of water into water.
Section 58M of the RMA identifies the purpose of a Mana Whakahono a Rohe
Section 67 of the RMA sets out mandatory and optional content requirements for regional plans.
Objective AA1 of the NPS-FM requires Council to consider and recognise Te Mana o te Wai in the management of fresh water.
Policy AA1 of the NPS-FM requires Council to consider and recognise te Mana o te Wai; the connection between water and the broader environment including Te Hauora o te Taiao (the health of the environment), Te Hauora o te Wai (the health of the waterbody) and Te Hauora

o te Tangata (the health of the people). Also, the values identified through engagement with the community and tangata whenua must inform the freshwater objectives and limits.
Policy CB1 of the NPS-FM requires that Council develops methods for monitoring progress towards achieving freshwater objectives that include Mātauranga Māori.
The New Zealand Coastal Policy Statement (NZCPS) guides local authorities in their day to day management of the coastal environment. In particular Policy 2 of the NZCPS requires council to involve iwi in the preparation of Regional Policy Statements and Plans.
National Planning Standards require councils to include a chapter in their plans for tangata whenua/mana whenua-related content. The chapter provides a location for provisions that detail processes and context relating to tangata whenua/mana whenua

<div align="right">**Appendix 3**</div>

<u>Iwi Management Plans Reviewed for the Framework</u>

1. Taiao, Taiora, An Iwi Environmental Management Plan for the Taranaki Iwi Rohe,

2. Ngaa Rauru Kiitahi, Puutaiao Management Plan

3. Ngati Ruanui Environmental Management Plan

4. Ko Tā Maniapoto Mahere Taiao, Maniapoto Environmental Management Plan

Summary of Recommendations

1. Develop an implementation plan which could include:

   1.1. Facilitated conversation to complete the identification of values

   1.2. Review existing relationship arrangements

   1.3. Capability and capacity review

   1.4. Establish a timeline for a community process to identify Te Mana o te Wai values

   1.5. Explore the potential to develop a mātauranga Māori monitoring program which could include a cultural indicators programme.

   1.6. Identify training and development opportunities for council and iwi o Taranaki

2. Develop a matrix of settlement commitments to inform future planning processes

3. Explore the potential to co-develop a strategic plan with iwi o Taranaki

Appendix 5

Framework on a page

PRINCIPLES

Mai te Maunga Taranaki ki te Tai a Kupe

Kotahitanga

Taonga tuku iho

VALUES

Manaakitanga

Rangatiratanga

Kaitiakitanga

Mouri/Mauri

Te Mana o te Wai

Whakapapa

Whanaungatanga

Legislation

IMPLEMENTATION

Effective organisation wide mechanisms

Implementation Plan

Strategic alignment

Positive relationships

Capability and capacity