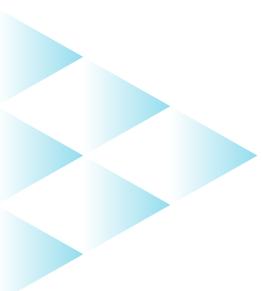


November 2023

TANGATA WHENUA ENGAGEMENT REPORT

Prepared for Ministry for the Environment for the
Options for Contaminants in Organic Waste Project



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Whetū Consultancy Group is a Māori and Pākehā owned and operated consultancy that seeks to work together with our clients to solve problems and find solutions within New Zealand and globally through research, policy, planning, teaching and advocacy. Māori environmental concerns and indigenous partnerships are our specialty.

Disclaimer

The content within this engagement summary report includes a synthesis of feedback and insights that resulted from targeted engagement for this project. The time and budget for this engagement was limited and as a result these are some, not all perspectives, of the groups and individuals engaged. This summary should not be considered the 'one Māori perspective' or 'the only Māori perspective' on these topics or areas of interest or from these whānau, marae, hapū or iwi. Nor do the writers purport to represent these perspectives. This work was written for the purpose stated above and the writers should be contacted further to ensure its use, relevance and application to other work being undertaken by the client.

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ENGAGEMENT REPORT

OVERVIEW

The primary focus of this engagement is to engage with relevant participants in Māori communities, iwi, hapū and/or technical experts who are part of the existing organics, waste and soil health networks and/or who are technical experts within these communities.

Further the project objective of considering te ao Maori principles in relation to organic wastes and contamination and developing a 'Matrix of Contamination Thresholds', necessitates a specific targeted approach to technical engagement within this space to navigate the multiplicity of areas of expertise required.

The foundation principle that guided all of our engagement is that of 'Best Endeavours'. This means aspiring to always align with our tikanga for engagement and this being evident in our practice.

This research project is a study to identify and assess regulatory, investment and behavioural policy options, to address the identified challenges of contamination in organic waste streams in New Zealand.

The primary focus for engagement was to:

- socialise the findings from the research project - key learnings from literature review in so far as they relate to a te ao Māori understanding of this kaupapa
- seek input and comment on key concepts to be included in proposed matrix of contamination thresholds
- socialise and disseminate final output (not yet achieved)

Our focus for engagement was to seek to understand the roles that each party played in these focus areas, what was important to them and how the research might be able to be a conduit to connecting ideas, needs and issues for better outcomes and understanding.

METHODOLOGY

Engagement with iwi regarding waste is a complex issue, compounded by limited resources and time constraints faced by iwi. Furthermore, there is currently no dedicated iwi body specifically focused on waste management. Given the national scope of this initiative, meaningful engagement with tangata whenua needs to account for differences in mana whenua status across different regions. Recommendations made by one iwi cannot be universally prescribed to another. Importantly, non-response from iwi is not an indication that iwi are happy with the status quo or disinterested in the subject matter, but is a reality at times where capacities are stretched.

Central to our proposed engagement method is manaakitanga. Therefore, we endeavoured to utilise established relationships within this space. We adopted a targeted approach, working with key individuals and representatives within this space to gather perspectives, around the country as and where appropriate.

This kaupapa was universally acknowledged to be of high importance. The acknowledgement that the findings from this kaupapa may be far reaching, is important. As such it is equally important to acknowledge that components of this research will not necessarily apply across the board, particularly so, when it comes to kaupapa Māori approach, tikanga, mātauranga Māori and te ao Māori understandings.

Further the kaupapa is specific and technical in a number of ways and requires some knowledge of systems and processes within this field. It is also a kaupapa that is often driven with passion and dedication by a few on the ground. For these reasons, the most appropriate approach for meaningful engagement for this kaupapa was through working with key pou tangata (champions) within related waste and contaminants spaces, that provided some great support to, and input into the outcomes intended from engagement.





HOW WE ENGAGED

We focused on a set of engagement interactions that best suited those engaged. This included using all modes of communication to ensure we were able to have the largest number of interactions about the project as possible within the project timeline.

This included:

- Kanohi-ki-te-kanohi - face to face interactions
- Phone calls
- Zoom/Online meetings
- Emails
- Texts
- Hui

Examples of engagement information and methods can be found at **Appendix 1 and 2.**

WHO WE ENGAGED

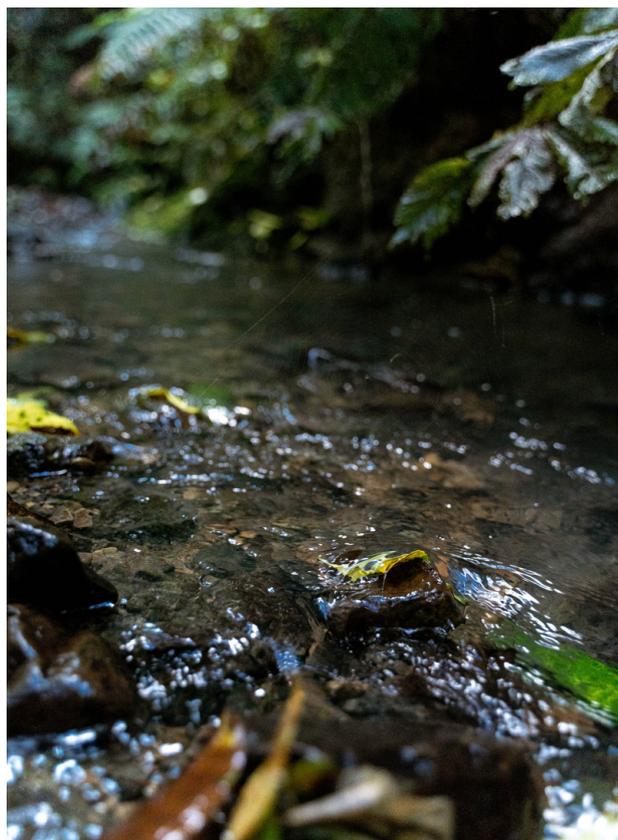
Across the course of the project we had engagement interactions with a large number of individuals representing their whānau, marae, hapū, iwi and organisations. The short engagement phase of this project and the voluntary nature of many of the relevant participants in this field presented some significant limitations. However the responses with those engaged were rich and valuable sources of knowledge and enabled some solid input for the project.

Those engaged were identified through their existing work in this space, their skillsets, or their iwi or organisation's interest or active participation evidenced within the waste or contaminants space. We reached out to around 22 individuals, many of whom represented multiple different groups operating in connected fields. We had a 50% response rate which was positive given the known time limitations and the limited number of practitioners or Māori organisations operating in this space. Those engaged included:

- Sari Eru - EINZ Limited (Māori Contaminated Lands Specialist)
- Garth Harmsworth - Manaaki Whenua
- Jared Hiakita - Ōnuku
- Waimirangi Ormsby - Biological Heritage National Science Challenge
- Bev Hughes - Ngāti Awa
- Jaedyn Falwasser - Waikato-Tainui
- Mike Smith - Pou Take Ahuarangi, Iwi Chairs Forum
- Rukumoana Schaafhausen - Freshwater ILG
- Naomi Smith - Parakore - Programme Manager
- Jacqui Forbes - Parakore - in collaboration with Whakahaumanu Hineahuone collective
- Teina Boasa Dean - Mātauranga Māori in soils

Those approached were:

Group	Name
Pou Taiao - ICF	Tina Porou
Pou Take Ahuarangi - ICF	Mike Smith
Pou Take Ahuarangi - ICF	Hinekaa Mako
Hua Parakore Practitioners	Jessica Hutchings
Te Waka Kai Ora	Pounamu Skelton
Te Taumata	Chris Insley
Para Kore	Jacqui Forbes
Para Kore	Naomi Smith
Community māra kai operators	Kelly Marie
Growers	Ecohub
Growers	Natalie @ Uru
Tradition knowledge holders	Juressa Lee
Tohunga Mātauranga-ā-hapū	Teina Boasa Dean
Manaaki Whenua	Garth Harmsworth
Ōnuku	Jared Hiakita
Tangata Whenua Coallition	Matt Perryman
Senior Environmental Chemist	Sari Eru
Cawthron	Jamie Ataria
Ngati Awa	Bev Hughes
Waikato-Tainui	Jayden Falwasser
Waahi Paa	Paaniora Matatahi
Freshwater ILG	Rukumoana Schaafhausen



We also attended the wider engagement workshops and gleaned insights from some of these discussions that could be considered in the te ao Māori space. These are mainly discussed in the section below 'Researcher Observations'. For more information on our engagement strategy, please see **Appendix 4**.

GUIDING QUESTIONS

We lead each engagement interaction with sharing of background information on this kaupapa, in advance of the engagement, and also begin each session with this in summary form. We then lead semi-structured interviews with the following broad key questions:

- **Do you consider contamination an issue in your practice?**
- **What is your Māori perspective on contamination?**
- **Do you have comment or reflections regarding the WAMPOC framework as part of understanding te ao Māori contexts in this space?**

Where possible we allowed those being engaged to lead or speak to their areas of strength and greatest knowledge, to enable more meaningful insights and interest in the ongoing discussions. It also enabled us to maintain conversations where relevant to their area of practice and create deeper connections for ongoing engagement on the kaupapa where necessary.

ENGAGEMENT THEMES

In analysing the information and insights gained from the engagement interactions we undertook a thematic analysis which resulted in some key areas of interest for those that we engaged. For more detail exploring interview summaries see **Appendix 3**.

THEME 1 - SUPPORT FOR WAMPOC

Supporting the WAMPOC approach

There was strong support overall for the WAMPOC as a framework for sensemaking and developing a position on contaminants from a Māori perspective. At the core of the WAMPOC is whakapapa; this was noted as a key concept that appropriately wove together many aspects of a te ao Māori worldview.

Within the project, whakapapa guides how the concepts within the WAMPOC are woven together, therefore as a conceptual model it was readily understood by most that were interviewed. It also signifies that solutions must align with these overarching concepts, such that there is a sense of continuity across all elements.

There were key questions regarding the implementation of the WAMPOC. Specifically, in what way that it could be implemented. These queries included the process which the WAMPOC would be a part of, and where Māori would sit along that process. A proposed scenario was that it would be used by whānau, hapū, marae and iwi in partnership with the territorial authority to manage their own lands and contaminated sites.

In a te ao Māori context, kai carries more than just utilitarian value; it possesses intrinsic worth. Historically, it represents more than sustenance; it serves as a measure of prosperity and an indication of one's ability to manaaki others. As stated by Para Kore:

“Harvesting and preparing kai was a labour-intensive process and the idea of food wastage would have been unconscionable to them. But even then the ‘waste’ as such was not in fact wasted. Although Māori are known to have kept animals, e.g. kurī, animal manure was never used in māra. However in at least one case the crops were laid out at the base of the hill upon which the pā stood, and shells and bones cast in a pile beside the pā, on the same side as the crops below. Rain water would wash down through the piles of para and carry nutrients to the crops below.”

This highlights the strong connection between food and waste. Further the discussion of separating human waste from edible food sources was a cultural consideration that implied these outputs be appropriately managed through established tikanga. This denotes the role of process and procedure to appropriately address potential sources of cultural and environmental contamination.

THEME 2 - CONTAMINANT CONCERN VS. FOOD SECURITY

Community composting is an activity that holds the potential to address several pressing environmental and community needs. However, it comes with a set of concerns related to contamination when compared to more controlled composting processes; these concerns have been discussed at length in the risk assessment aspects of the project. These concerns must be weighed against the numerous benefits that community composting offers, such as contributing to food production cycles and raising awareness among community members about crucial environmental issues.

The discussions with Para Kore elucidated their involvement with a collective of composters to establish a network of decentralised community composts to build topsoil and create nodes of soil regeneration and food sovereignty within communities, while diverting waste to landfill. These groups held a strong stance that supported community level infrastructure.

Concerns for Contamination in Community Composting with Uncontrolled Inputs

Through the project, it was recognised that one of the foremost concerns associated with community composting, especially in cases where inputs are not adequately controlled, is the risk of organic contamination. This is due to the fact that screening materials is a labour intensive and arduous process. Further, mechanically sorting requires capital investment beyond the scale of a small operation. Although this is the case; and these groups are aware of these elements; it still isn't as effective at human sorting yet.

Compostable materials, including kitchen scraps and yard waste, are plentiful. Without proper oversight, there were noted concerns that contaminants such as plastics, chemicals, or non-organic materials may find their way into the composting process. Further, this contamination can compromise the quality of the compost and pose potential hazards to the environment and food systems.

Those that were interviewed did not operate any commercial operations. The scale of commercial operations would allow for controlled inputs, however the most relevant scale to those interviewed was the community level. Striking the appropriate equilibrium between these commercial and community operations is imperative for ensuring both sustainable waste management and community empowerment.

As part of the development of potential commercial scale end-markets and ventures, this would need to involve iwi. As such, we engaged with iwi and proposed the establishment of a iwi leaders group focussed on waste. This was received and supported by two key iwi chairs members who are to submit the proposal to the wider group. This was viewed as a necessary and positive step to maintaining a Māori presence and whakaaro in these ongoing conversations.

THEME 3 - CAPACITY FOR MĀORI INPUT IN THIS SPACE

The limited capacity of iwi and Māori engagement in the issue of organic contaminants can be attributed to several key factors that became apparent during the engagement. Many current experts within iwi and Māori communities are already stretched thin with their existing commitments and responsibilities. This time constraint hinders their ability to fully engage in and provide input to kaupapa addressing organic contaminant management issues effectively.

Further, the lack of Māori suppliers and processors of organic materials means that this specific issue may not be on their radar. Without active participation in the supply chain, organic contaminant management may not receive the attention it deserves within Māori communities.

In some instances, Māori representation in general engagement efforts related to organic contaminant management may be lacking. This gap in representation can result in critical perspectives and insights from Māori not being adequately considered in the decision-making process. For example, only one Māori representative organisation was involved in the general engagements (Para Kore) which may not fully capture the diversity of Māori perspectives, and denotes the absence of Māori in the space. Further, the notoriety of Para Kore makes them the 'go to' group for Māori input in the ever growing and broad reaching kaupapa that waste is becoming, but with limited capacity amongst their already huge workload. Lastly, Māori communities often face a myriad of pressing issues, which may take precedence over organic contaminant management. These competing priorities can divert attention and resources away from addressing environmental concerns, making it appear as a lower priority.

To address these challenges and enhance Māori engagement in organic contaminant management, a potential solution is to establish a collective iwi voice. This collective representation can serve as a platform to advocate for Māori interests and concerns in this space. By pooling resources and expertise, iwi and Māori communities can strengthen their presence in discussions related to organic contaminants, ensuring that their unique perspectives and needs are given due consideration and that their capacity to engage effectively is enhanced.

As mentioned previously, this was a point raised directly with the iwi chairs forum, as part of engagement, to work towards a collective iwi voice on waste issues.

It was noted that in the discussions that were had during engagement, discussions around classifying or working through prioritising specific contaminants, was less important to the majority of those engaged.

RESEARCHER OBSERVATIONS

Having the privilege of working in this space in addition to the expertise gained throughout the authors' collective careers, we have been able to make some observations and contributions to the engagement themes. With a team member being an active practitioner in this field and as participants in this research space, as well as researchers/consultants, we are also able to meaningfully contribute to the engagement findings.

RESEARCHER OBSERVATIONS - THEME 1 - SUPPORT FOR WAMPOC

As an insider to the community that is being engaged, the past context of using whakapapa as a central foundation stemmed from the work on the NZ Waste Strategy. This concept had been fully fleshed out and thus was received well in this iteration with the WAMPOC.

The greater challenge as highlighted was implementation. It will be important to conduct a WAMPOC analysis of the organics contaminants listed in this project to demonstrate the use of the framework. Further, it may be worth identifying 'who' should potentially be delivering this work at sites.

RESEARCHER OBSERVATIONS - THEME 2 - CONTAMINANT CONCERN VS. FOOD SECURITY

This was also a point of discussion and deliberation. From the engagements, it became clear the empowering community infrastructure was a priority for groups such as Para Kore. This was in the form of community composts, and their endeavour to establish a support network. The benefits of being engaged and involved with local cycles of food production and organic cycles outweigh the risks of contamination. At larger scales this becomes a necessity; however smaller-scale coupled with behaviour change and education can have a significant impact.

Where the risks are real and significant, these must be communicated especially where these appear to be unknown at general community level. Where risks around chemicals such as PFAS are not be fully recognised, it may not be until there is a scenario such as the Whakatāne Saw Mill where PCP contamination affected the lives and wellbeing of the Māori community, that this issue becomes prevalent. However, it is encouraged that efforts be made to ensure that such risks are addressed prior to contamination of the community. For community compost and the management of PFAS contamination, it may be recommended that communities use controlled inputs or pick-ups from key locations that have had training and awareness around the PFAC issues, versus having an "open-to-all" community composting operation.

RESEARCHER OBSERVATIONS - THEME 3 - CAPACITY FOR MĀORI INPUT IN THIS SPACE

Finally, dealing with capacity issues. As the WAMPOC explores in the 'Context' layer, there are multiple issues and challenges that Māori are facing. We cannot expect the same levels of engagement as industry, organisations or authorities with a vested interest in waste. As such, the meta-engagement has involved planting the seeds for future involvement of iwi in the end markets of processed organic outputs.



S U M M A R Y

The Ministry for Environment's engagement with Māori communities, iwi, hapū, and technical experts centred on integrating te ao Māori principles into the management of organic waste contamination. The project's ambition is to create a 'Matrix of Contamination Thresholds' that aligns with Māori customs, guided by the principle of 'Best Endeavours'. Utilising diverse communication methods, the engagement sought to navigate the complexities of waste management, emphasising the importance of manaakitanga and collaboration with key individuals for a multifaceted perspective.

Key outcomes of the engagement included strong support for the WAMPOC framework, which resonates with the Māori concept of whakapapa, although its practical application raised questions about collaborative management with local authorities. The balance between the benefits of community composting and contamination risks was a significant concern, highlighting the need for careful management of uncontrolled inputs. The report also identified a need for a collective iwi voice to address the limited capacity for Māori engagement in organic waste management, suggesting that a unified approach and establishment of a collective iwi voice could strengthen Māori advocacy and presence in this sector.

These engagement findings and further analysis of the engagement themes and resulting recommendations will be undertaken within the final project report.

APPENDIX 1 - MATERIALS

Materials were shared via the memo circulated below, including the following link for those interested to easily access the materials www.whetugroup.co.nz/organics. We also shared the link to the wider engagement materials webpage prepared by Eunomia, for those seeking to engage further with the kaupapa and discussions.

Māori Organics Engagement

*Kei ngā uri mātātoa o rātou mā kua whetūrangitia, tēnā koutou.
E karanga nei rā ko ngā reo o Hīneahuone, o Papatūānuku.*

Our team at Whetu Group is collaborating on a MfE project that aims to understand and address the challenges posed by contaminants in our organic waste streams.

The project is seeking to determine the best way to mitigate and avoid risks to soil, water, human and animal health. The aim is to expand end markets for processed organic waste, to recover organic material to the highest value-use and reduce emissions. We are undertaking a review and providing recommendations around te ao Māori perspectives in waste.

We are seeking input across Aotearoa on this kaupapa, and have scheduled five preliminary online wānanga/sessions between Oct 11th - Oct 13th in the hope that you may be able to attend one.

RSVP for a workshop session here: [REGISTER FOR WORKSHOP](#)

Alternatively, you can provide immediate input via the [feedback form](#)

We've attached a link here <http://www.whetugroup.co.nz/organics> to our summary slides and our full draft framework that has been developed for discussion during engagement for your information. We also invite you to forward this invitation on to any of your contacts who might be interested or keen to attend also.

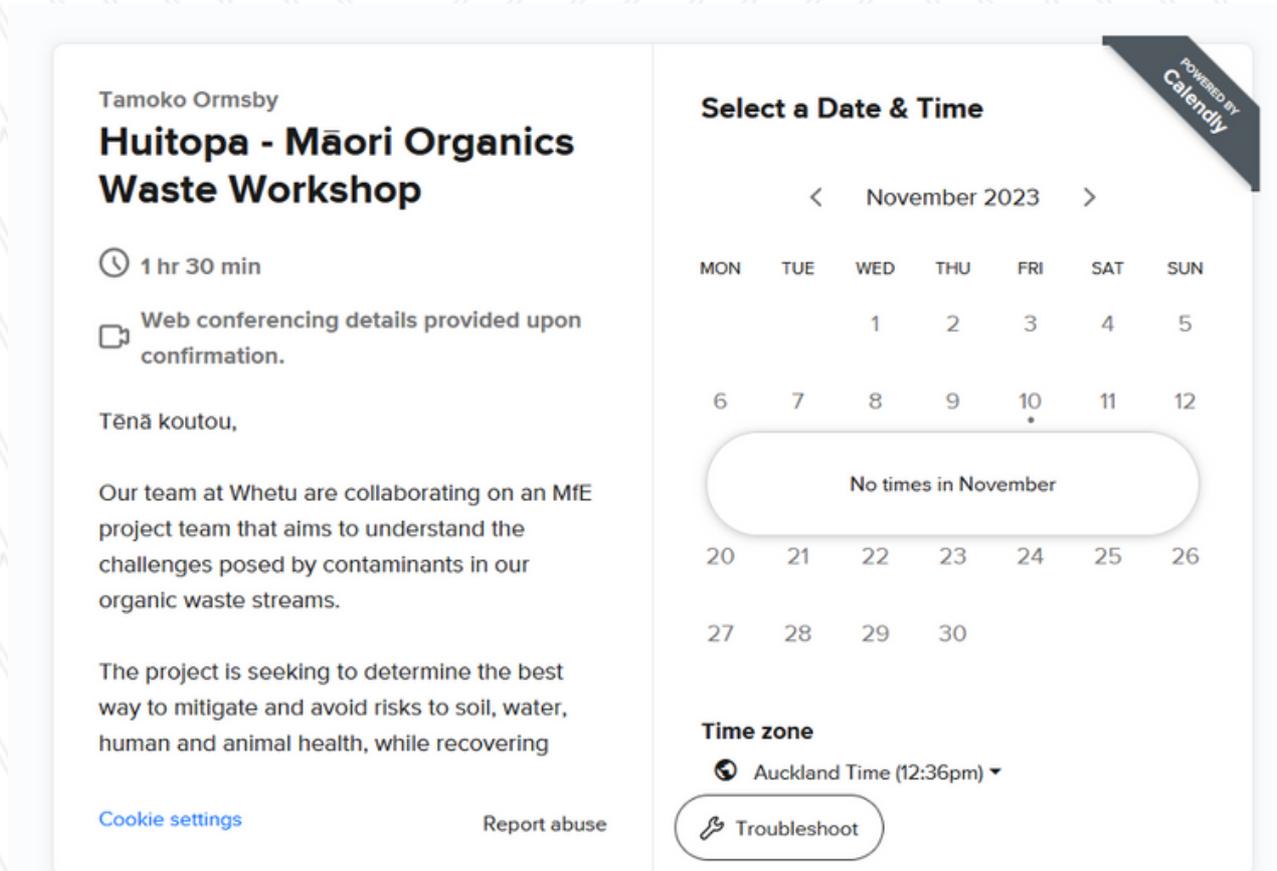
The wider team is undertaking some specific technical engagement with industry and organisations with interests in this space and have developed a [webpage](#) that with all relevant information.

We look forward to having a chance to hear your views on the kaupapa.

Mauri ora, nā Tamoko Ormsby

APPENDIX 2 - ENGAGEMENT BOOKING SYSTEM

Attached to the email correspondence to assist with booking in to both group sessions and finding one-to-one session times that worked for our interviewees, we set up an online automated booking system to help to manage time and delivery of engagement encounters.



The screenshot shows a booking page for a workshop. On the left, the event details are listed: 'Huitopa - Māori Organics Waste Workshop' by Tamoko Ormsby, lasting 1 hr 30 min. It includes a note about web conferencing details and a message in Māori. On the right, a calendar for November 2023 is displayed, showing that no times are available for booking in that month. Below the calendar, the time zone is set to Auckland Time (12:36pm). At the bottom, there are links for 'Cookie settings', 'Report abuse', and a 'Troubleshoot' button. A 'Powered by Calendly' logo is in the top right corner.

Tamoko Ormsby
Huitopa - Māori Organics Waste Workshop

🕒 1 hr 30 min

📄 Web conferencing details provided upon confirmation.

Tēnā koutou,

Our team at Whetu are collaborating on an MfE project team that aims to understand the challenges posed by contaminants in our organic waste streams.

The project is seeking to determine the best way to mitigate and avoid risks to soil, water, human and animal health, while recovering

[Cookie settings](#) [Report abuse](#)

Select a Date & Time

< November 2023 >

MON	TUE	WED	THU	FRI	SAT	SUN
		1	2	3	4	5
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No times in November						
20	21	22	23	24	25	26
27	28	29	30			

Time zone
🌐 Auckland Time (12:36pm) ▼

🔧 Troubleshoot

POWERED BY
Calendly

APPENDIX 3 - ENGAGEMENT NOTES

During many interactions, many hours meeting via phone, online and in person, in addition to over 50 pages of email conversations and communications (accessible on request), summaries of individual interviews have been provided below. Other information gleaned from email and other correspondence during engagement is represented in the analysis and themes above.

Interview 1

Engagement about the challenges not only related to organic contamination but also about the lack of a collective voice for Māori to engage in this conversation.

Discussed how this project, like many others, seeks an 'iwi or tangata whenua voice'. While there are various collectives and groups involved in waste management, there are no collective positions held by Iwi (tribes) on waste-related issues. Furthermore, reaching out to individual Iwi is challenging due to their limited capacity and numerous priorities that may overshadow matters such as organic contaminants. These issues are often niche or overlooked in the face of other pressing projects and challenges.

In this conversation we discussed the idea that the Iwi Chairs Forum could establish a dedicated group to address issues related to waste, including organic waste contaminants and plastic. The goal is to create a mandated voice within the Iwi Chairs Forum that can actively participate in discussions on waste management.

As a result of this discussion, the formation of an Iwi leaders group specifically focused on waste management is to be proposed. While this development may be considered an indirect outcome associated with the project, it will significantly benefit the implementation of the Waste and Organics Management Plan for Organic Contaminants (WAMPOC) and future endeavours aimed at seeking Māori perspectives and input regarding organic contaminants and their role in end-market uses for processed organic materials.

If all goes well, there will be a collective established within the Iwi Chairs Forum to actively engage with these critical topics and a point of contact for government and industry seeking input.

Interview 2

Para Kore, a national Māori organisation that closely collaborates with marae and communities to minimise waste to landfill while also providing education and awareness to communities about the challenges associated with waste and its impacts on our environment. During our discussion, the interviewee provided an overview of Para Kore's stance on food recycling.

Para Kore views Kai (food) not merely as a resource but as something possessing intrinsic value. It's considered more than a resource; historically, it has been a measure of wealth and an indicator of one's ability to care for others.

The concepts surrounding food are linked to the project's focus on organic contaminants because the primary point of engagement for communities in the organics processing cycle is community composting. This process aims to create soil for local communities and establish closed-loop cycles of food production and compost within these communities. However, a significant challenge arises in this context: the prevalence of contaminants, including PFAS contaminants, chemical contaminants, and other less easily identifiable substances, can potentially enter these community composts, leading to contamination.

We acknowledge this as a risk and hesitate to recommend community composting with open drop-off points for anyone to bring their organic waste, given the high likelihood of contamination. On the other hand, commercial-level composting operations with controlled inputs have a lower likelihood of contamination. As a result, we find ourselves at a crossroads, balancing the idea of creating community composting systems to recycle organics within the community—a step towards food autonomy and *mana motuhake* (autonomy and sovereignty)—against the risk of contaminants entering the food production cycle, including PFAS, microplastics, and other chemical contaminants.

Ultimately, the issue of contaminants may seem distant when confronted with the immediate challenges of feeding communities and managing organic waste. Therefore, it becomes challenging to firmly advocate against community composting within the context of Māori communities. While controlled inputs make sense at a commercial level, implementing such control at the community level may prove challenging or unfeasible due to scale limitations.

Interview 3

This interviewee was very supportive words for the WAMPOC framework. They had worked closely on developing the waste strategy for New Zealand. This strategy was compiled by the Rōpū Māori, a collective of Māori individuals active in the waste management field.

The central theme that emerged during the project and the formulation of the Hoist strategy was the concept of centering whakapapa at the core of the strategy. Whakapapa is a concept that encompasses not only the genealogical connections between people but also the genealogical links between Māori and the environment, along with the broader responsibilities associated with those genealogical connections. These responsibilities involve caring for our kin and the environment.

The interviewee was pleased to see the use of whakapapa at the centre of the WAMPOC framework. It was a concept that had originally been developed by them and that they were passionate about. They noted that whakapapa has the capacity to interconnect all aspects and elements, and for the framework's purposes, it can effectively weave together the various variables related to contaminants, waste streams, and other factors impacting the environment. This interconnectedness is a crucial mechanism that the WAMPOC should facilitate.

Interview 4

A Māori soil academic, who expressed a keen interest in various aspects of the framework. They were particularly intrigued by how the framework would be applied and the specific contexts in which it would find application. For instance, they found the example of how Māori would manage their contaminated lands or integrate their practices into the process, as supported by our developed framework, to be quite compelling. Currently, the interviewee is actively engaged in researching soil health and conducting soil reviews in the local area. They gave me plenty of material to review to incorporate into the research including key questions moving forward.

Interview 5

Interviewee expressed support for the framework we had developed. During our conversation, we delved into the concept of a closed-loop circular economy and its role in harnessing mauri in the form of sunlight from Tama-nui-te-rā, which is captured by Tāne Mahuta. It is our responsibility as custodians to capture this mauri and integrate it into our ecosystems to promote nourishment according to interviewee.

The utilisation of humanure compost within the context of a Te Ao Māori framework is a means of capturing the untapped potential of processed sunlight and mauri, repurposing it into a valuable resource.

Interview 6

Discussed with interviewee the development and establishment of a new leadership group to represent a mandated iwi voice concerning the waste-related issues that Māori encounter. They expressed full support and eagerness to share this proposal with the Tangata Whenua Collective once the idea for establishing an ILG (Indigenous Leadership Group) gained traction.

Interview 7

A Māori chemist based in Australia. At the start of their career, worked at the Puketutu Island Mine, where they transformed a former mine into a clean fill site within Auckland. Extensive experience in managing contaminated sites and remediating them.

They were primarily interested in the specifics of contaminants and wanted to understand why certain contaminants, such as flax, were included on the contaminants list. We discussed that in this project's context, contaminants encompass both problematic matter and matter out of place. Therefore, harakeke, in this context, refers to matter out of place—matter that cannot be shredded or that hinders the compost processing.

Also provided feedback regarding the presence of heavy metals in contaminants and chemical contaminants like naturally occurring arsenic in the environment. They emphasised the importance of recognising that some naturally occurring chemicals are present in the environment and that Māori have historically had means to engage with them safely. This could involve implementing a rahui, a ritual prohibition, or actively using these properties within the soil and environment for their benefit. She shared an example of arsenic in the soils and how Ngāi Tahu people used it for medicinal purposes.

Lastly, we discussed interest in understanding how the WAMPOC framework would be applied and the process involved in its implementation. We also discussed who would be responsible for its implementation and how it would be utilised in practice, especially given her background in managing contaminated land.

Interview 8

Representative from Waikato-Tainui. When I enquired whether they consider contamination in their composts for the nursery operations here, he responded that was not a factor they take into account. Another point of consideration was that they were open to exploring potential market opportunities in this space. However, they mentioned that the current timing wasn't suitable for Waikato-Tainui in their view, but there may be potential in the future. We also reached out to our contact at Tainui Group Holdings, the iwi's commercial arm to discuss opportunities, however this conversation has not yet taken place.

Interview 9

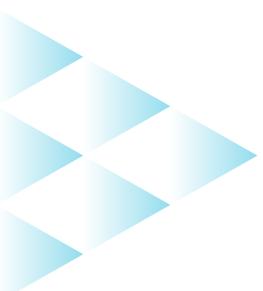
Interviewee provided advice regarding the establishment of an Iwi leaders group, suggesting that it should be brought up for discussion at the upcoming ICF meeting. They also emphasised the need to recognise the absence of anyone currently active in this particular space.

APPENDIX 4 - ENGAGEMENT
STRATEGY

August 2023

**TANGATA WHENUA
ENGAGEMENT STRATEGY**

Prepared for Ministry for the Environment for the
Options for Contaminants in Organic Waste Project



ENGAGEMENT STRATEGY

ORGANIC CONTAMINATION PROJECT



STRATEGIC ENGAGEMENT APPROACH

To enable Whetū to provide guidance and expertise to support the project a specific strategic approach to engagement has been developed. This approach aligns with our organisational whakaaro around prioritising relationships and enhancing mana whenua values where-ever possible. It is also in line with the intended scope and outcomes of the project, and within the budget and allocated resources.

ENGAGEMENT STRATEGY PURPOSE

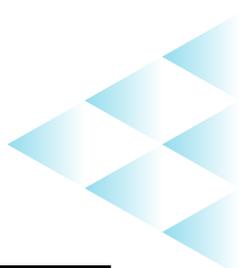
This is a strategy for engagement with tangata whenua for the purpose of socialising and engaging on the Ministry for the Environment "Organic Contaminants Project." (The Project).

The primary focus of the strategy is to outline how the project will engage with relevant participants in Māori communities, iwi, hapū and/or technical experts who are part of the existing organics, waste and soil health networks and/or who are technical experts within these communities.

Further the project objective of considering te ao Maori principles in relation to organic wastes and contamination and developing a 'Matrix of Contamination Thresholds', necessitates a specific targeted approach to technical engagement within this space to navigate the multiplicity of areas of expertise required.

The foundation principle that guides all of our engagement is that of 'best endeavours'. and is detailed below within our tikanga and practice.

PRINCIPLES OF ENGAGEMENT



The foundation principle that guides all of our engagement is that of 'Best Endeavours'.

This means aspiring to always align with our tikanga for engagement and this being evident in our practice:

Tikanga
<ul style="list-style-type: none"> • <i>Investing for and with purpose</i>: we build trust and confidence with iwi, hapū, whānau, and Māori in our work, gain an understanding of their needs and aspirations and how they connect to the strategic priorities or projects we are part of.
<ul style="list-style-type: none"> • <i>Decision maker</i>: we recognise the knowledge and expertise of iwi, hapū, marae, whānau and Māori and their contribution to our work and decision making.
<ul style="list-style-type: none"> • <i>Deep partnering</i>: our genuine engagement practice leads to quality partnering and collaboration with iwi, hapū, marae, whānau and Māori to achieve mutually beneficial priorities.
<ul style="list-style-type: none"> • <i>Awareness</i>: we build recognition and raise awareness of the work we share with iwi, hapū, marae, whānau and Māori.
<ul style="list-style-type: none"> • <i>Collaborate</i>: we work alongside iwi, hapū, marae, whānau and Māori to inform our strategic direction and relevant investment and funding decisions.

Practice
<ul style="list-style-type: none"> • <i>Kanohi ki te kanohi</i>: face-to-face engagement as much as possible (even if it has to be via skype/zoom), don't rely on emails or texts alone.
<ul style="list-style-type: none"> • <i>Mana ki te Mana (Rangatira ki te Rangatira)</i>: Chief to Chief. Dedicate staff to engagement that are of similar status to those being engaged with.
<ul style="list-style-type: none"> • <i>Whakamana i te tangata</i>: Respect for the people, show respect by attempting to understand and support Māori tikanga and kawa.
<ul style="list-style-type: none"> • <i>Rangatiratanga</i>: leadership through striving for 'out of the box' thinking.
<ul style="list-style-type: none"> • <i>Manaakitanga</i>: nurture by being accepting of Te Ao Māori views and values.
<ul style="list-style-type: none"> • <i>Kanohi kitea</i>: be seen to be participating alongside Māori.
<ul style="list-style-type: none"> • <i>Adherence to kawa (protocols), tikanga (customs) and in turn, kapapapa (underlying philosophy on which tikanga is based).</i>
<ul style="list-style-type: none"> • <i>Focus on korero</i>: the spoken word rather than the written word.
<ul style="list-style-type: none"> • <i>Te Reo Māori</i> is used appropriately (correct pronunciation and context), e.g. getting names and place names right is fundamental.

THE PROJECT OVERVIEW

This research project is a study to identify and assess regulatory, investment and behavioural policy options, to address the identified challenges of contamination in organic waste streams in New Zealand.

This may include options at various points along the supply chain, e.g. collection, processing and product refinement / certification or even end market support.

This project is an essential one contributing to the governments overarching programme of work supporting the Emissions Reduction Plan as it applies to the waste sector.

With greenhouse gas emissions from solid waste in landfills contributing about 3.3% of total emissions in New Zealand in 2020.

The Government is implementing an expanded and deepened waste to landfill levy regime to address this environmental externality from landfilling our waste. Organic waste is a key contributor to emissions from landfills.



ENGAGEMENT KAUPAPA

The primary focus for engagement will be to:

- socialise the findings from the research project - key learnings from literature review in so far as they relate to a te ao Māori understanding of this kaupapa
- seek input and comment on key concepts to be included in proposed matrix of contamination thresholds
- socialise and disseminate final output

TANGATA WHENUA AS IDENTIFIED WITHIN THIS PROJECT

Engagement with iwi regarding waste is a complex issue, compounded by limited resources and time constraints faced by iwi. Furthermore, there is currently no dedicated iwi body specifically focused on waste management. Given the national scope of this initiative, meaningful engagement with iwi must account for differences in mana whenua status across different regions; recommendations made by one iwi cannot be blindly prescribed to another. Importantly, non-response from iwi is not a permissible notion that iwi are happy or disinterested in the subject matter.

Central to our proposed engagement method is manaakitanga. Therefore, we will endeavour to go beyond an email by utilising established relationships within the iwi space. This will not include representatives from all iwi/hapū due to time restrictions, but we will adopt a targeted approach, working with key individuals and representatives within this space to gather perspectives across iwi, around the country as and where appropriate.



Informed by the complexities highlighted, the priority for engagement will be end users or those working across relevant industries as noted below, similar to the stakeholder technical reference group created to support the greater project. The overview of key engagement will include, but is not limited to:

- Iwi that have prioritised involvement in issues regarding organic waste - most likely iwi who have a strong horticultural presence, such as Tātau Tātau o Te Wairoa.
- Iwi with limited capacity to engage, that self-select participants to represent their iwi as leaders in the space, including rangatahi, kaumātua, marae leaders and other members of the community/hapori.
- Māori horticultural collectives, such as Te Waka Kai Ora, Te Taumata and Ōnuku that are involved in the greater end-use of processed organics in productive soils.
- Key Māori organisations and champions in the waste space such as Para Kore, that may not directly represent the interests of iwi, but may have iwi constituents, and greater understanding of the upstream issues and necessary change.
- Ihirangi, who are mandated by the Pou Take Ahuarangi Iwi Leaders Group, to work on climate issues (as this project sits within the wider Emissions Reduction Plan). This group can speak from an iwi level to engage.

We will also be working to consolidate this ropū of key contributors to support and provide technical advice throughout the project and beyond. **Appendix A** - includes a working list of organisations and individuals to be engaged.

APPROACH

Our approach is underpinned by a risk matrix developed to ensure successful engagement and project outcomes. This matrix is attached as **Appendix B**. In acknowledging the identified risks and developing an approach to mitigate these risks, we have shaped the following approach.



- **Iwi mapping.** This exercise will identify prominent iwi operations in the horticultural space that may have significant interest in the contamination of soils for horticultural use. Our understanding of the wider projects and initiative in the space will allow for guided discussion with iwi, such as their selection of participants in the engagement process.



- **Kanohi / Matihiko.** Iwi engagement recognises the unique connection that each iwi has with their region, locality or environment. In some instances, an online zoom would be appropriate for the initial presentation of the project. However, some engagements will require a face-to-face approach that will be more time-consuming. We can recognise this may increase the budget for the project, however in some instances, this is required to achieve the most meaningful engagement. The mapping exercise stated previously will outline which key parties will be engaged face-to-face, and which parties will be engaged digitally through online wānanga.



- **Consultation Materials.** Understanding that our participants will have limited time, we will opt to discuss any significant materials with hui participants in advance, and provide opportunity to explore all the pre-requisite information and necessary background information with the team in advance of workshops, to provide those participating with the greatest tools and understanding to engage in the process.



A P P R O A C H



- **Wānanga.** As we are engaging with iwi and experts alike, there will be discussions that will be informed by place-based knowledge. As such, our approach is to conduct workshops that aggregate regions across Aotearoa. This is reflective of the number of iwi representatives across the region, rather than the geographical area of the region. Where we have deeper input from those engaged or we have a wider network willing to participate, we will potentially focus a case study area to provide deeper insights where available. It's anticipated that there will be four workshops for the North Island; and one workshop for the South Island, either online or in person, dependant on those engaged. Similar to the general stakeholder approach, the format of the workshops would be determined in consultation with MfE as informed by the confirmation of the mapping. There will also be opportunity for one-to-one engagement where this is deemed more appropriate or effective in seeking valuable insights.



- **Dissemination.** Each workshop/engagement will then be followed by dissemination, with the intention of updating the participants on the summary and key findings from the overall engagement process. This is to keep open lines of communication between iwi, rather than having a single extractive engagement.



APPENDIX A

LIST OF TANGATA WHENUA

ROPŪ
Pou Taiao - Iwi Chairs Forum
Pou Take Ahuarangi - Iwi Chairs Forum
Te Waka Kai Ora
Te Taumata
Para Kore
Community māra kai operators
Tradition knowledge holders
Tohunga Mātauranga-ā-hapū
Hua Parakore Practitioners
Māori soil academics
Ōnuku
Tangata Whenua Coallition

APPENDIX B

RISK MATRIX

RISK If this happens...	MITIGATION The project team will...	OUTCOME The project team will see...
Lack of understanding by Māori of what the project is about, what is in scope and out of scope for the project.	In all communications, the team will clearly outline the focus areas and intent of project objectives.	Māori are fully aware of what the project is trying to achieve and Māori will have contributed to the outputs.
Māori are concerned with the timeframes and lack of lead in time for engagement.	In all communications, the project team clearly outline the schedule of work and the finite life span of the project.	Māori are empathetic with the timeframes that the team have for engagement on the project.
The project is viewed as being developed without Māori input, values or perspectives.	In all communications, the expectations of Māori input are flagged as being a specific focus that will be fed right across and throughout the project.	Māori understand and feel that their input is visible and valued and not a perfunctory exercise.
Those engaged feel hui fatigue.	In all communications, ensure that timing is discussed with those being engaged to assist with working around their schedules. Communicate that we are working to engage across multiple issues within the same hui, to save their time but still ensure their input.	Māori clearly feel their time is valued and efforts have been made to mitigate hui fatigue.
Input from Māori is not visible in the outputs or outcomes of the project.	The team will communicate effectively internally and be open to sharing and brainstorming how Māori perspectives might be incorporated within the outputs.	Māori are confident that they have truly contributed to the project outputs.
Project outputs do not accurately capture the issues and opportunities for Māori.	The team will provide opportunities for Māori to ensure what has been captured is a true reflection of what has been discussed.	Māori are confident that issues, concerns and opportunities they have raised during the project are recorded and evident within the outputs.