

Hononga ki te Iwi // our Māori engagement framework



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MIHIMIHI

Kei aku nui, kei aku rahi, tēnā koutou katoa.

Takuate tonu ana mātou i te rironga o tō tātou rangatira, te tumuaki o mua, o Roger Maxwell. Nāna tēnei kaupapa i whakawhanake, i whakatairanga ake! Moe mai rā e te rangatira! Rātou katoa kua whetūrangitia ki tua o te ārai, haere atu rā, okioki mai rā!

He mea nui ki te whakawhanaunga, ki te tūhono ki te manawhenua. Anei he kōrero hei whakaarotanga mō tātou e mahi tahi ai tātou, ā, e tūhonohono ai tātou ki ngā iwi Māori ā haere ake nei, ā haere ake nei!

INTRODUCTION

Te Ara Kotahi: our Māori strategy provides strategic direction to Waka Kotahi NZ Transport Agency on how we work with and respond to Māori as the Crown's treaty partner, and what this means for how we do business. One of the actions arising during the development of an implementation plan was to develop and implement a Māori engagement framework. An effective engagement framework is critical to the success of *Te Ara Kotahi*.

We take a partnering approach when engaging with Māori to build strong, meaningful and enduring relationships to achieve mutually beneficial outcomes.

The aim is for Waka Kotahi to have a successful and confident approach to Māori engagement which supports Māori aspirations and the objectives of *Te Ara Kotahi*.

The purpose of this framework is to provide staff with guidance that assists Waka Kotahi on matters relating to working with Māori. This framework can be applied to all Māori engagement across Waka Kotahi.

STRATEGIC DOCUMENT	Te Ara Kotahi //our Māori strategy					
POLICY AND FRAMEWORKS	Hononga ki te Iwi //our Māori engagement framework		Te Ara Poutama //Māori capability framework		Reo Rangatira //Te Reo Māori policy	
TOOLS AND GUIDANCE	Guidance on cultural fees and koha	Other engagement tools	Māori cultural competency training	Leadership support	Ko wai koe? Introducing yourself in Māori	Bilingual signage in our offices

RESOURCING

If you intend to engage with Māori, resourcing and support will be required to facilitate ongoing engagement. The nature and extent of the resourcing you will require will depend on the size and scale of the project or programme. Waka Kotahi resources its projects so we can engage effectively with Māori. Further guidance on this can be found in our *[Koha and payments for cultural service and advice policy](#)*.

The approach to engagement must be flexible to fit the context. Engagement, along with the resourcing of the engagement, should begin early on.

There is no 'one size fits all' approach so it is necessary to consider bringing in team members to help plan for, facilitate and support Māori engagement.

POU ĀRAHI - MĀORI ADVISORS

Waka Kotahi has a number of internal Māori advisors called pou ārahi, whose role is to support staff in their engagement with Māori.

Māori advisors are not responsible for solely leading external engagement or being the face of a project among Māori.

The principle of 'rangatira ki te rangatira' or chief to chief is important to Māori. Māori prefer to meet with decision makers and project leaders and not liaison or advisory type positions (or consultants).

It is important that project managers and project leads show their face when engaging with Māori. This is important when establishing first contact with Māori as this will set the scene for the ongoing relationship throughout the project as kanohi ki te kanohi (face-to-face).

ADDITIONAL RESOURCES - EXTERNAL MĀORI CONSULTANTS/ADVISORS

Large scale projects or aggregation of smaller projects may require additional Māori advisory services that need to be contracted in. External Māori consultants or advisors are a valuable resource that assist staff in the projects where the time demands are too much for our internal Māori advisors and project managers. It is important that this need is identified early on when planning your Māori engagement.

It is also important to recognise that bringing in external Māori consultants is helpful, but they cannot replace or carry out the duties of the project manager or senior manager when working with Māori. It's also important to recognise that most Māori consultants are generally well-known people within Māori communities but are not representatives of Waka Kotahi. For this reason, it is important that our project managers maintain their own relationship with Māori to uphold the mana of Waka Kotahi.

FRAMEWORK APPROACH

Māori engagement is constantly evolving, so it's important to acknowledge there is no one single approach to achieve good Māori engagement. With this in mind, the following framework has been developed to help guide and prompt staff as they plan Māori engagement.

This engagement framework will cover the following key matters:

- › Why engage with Māori?
- › What is the kaupapa/issue?
- › Who to engage with.
- › When to engage.
- › How to engage.

The Māori engagement plan

A key foundation for this framework is the preparation of a Māori engagement plan for each particular issue, project or programme.

The plan will allow Waka Kotahi staff and contractors to work through the key elements of a successful engagement process with Māori in the context of the particular project or programme.

The Māori engagement plan needs to be authored and endorsed, owned by the project lead to ensure the responsibility sits at the appropriate leadership level. Where possible, especially for site specific projects, the Māori engagement plan should be developed with Māori.

There is more information on the Māori engagement plan in the appendix.

This is a framework that can be applied across all Waka Kotahi initiatives and programmes of work and it should be employed by all internal staff members (full-time and part-time), temporary staff, consultants and contractors who are working on our behalf with Māori.

In addition to this framework, there's a range of tools to assist you in planning and executing Māori engagement for your project including:

- › regional Māori directory
- › relationship agreement template
- › project/programme agreement templates.

KEY VALUES AND PRINCIPLES OF MĀORI ENGAGEMENT

NGĀ UARA VALUES

Rangatiratanga we recognise and respect the individual autonomy and authority of Māori. We respect each other as partners and therefore value each other's aspirations, positions, roles and expertise.

Manaakitanga exercise care and the work we do should be mana enhancing and supportive.

Kaitiakitanga we recognise that the environment is a taonga that must be managed carefully. We also recognise that Māori have a responsibility and obligation of care over their communities and environments.

Whanaungatanga we foster meaningful and enduring relationships based on good faith, mutual respect, understanding and trust.

Te Tiriti o Waitangi we recognise, respect and uphold the principles of Te Tiriti o Waitangi.

Mana o Te Reo Māori Te Reo Māori is highly valued by Māori and Waka Kotahi. We will actively promote Te Reo Māori within Waka Kotahi and the work we do.

MĀTĀPONO PRINCIPLES

Huna kore we value a no surprises approach and information flows both ways.

Auahatanga we will focus on creativity and innovation to achieve better outcomes.

Whakapono we act with integrity and honesty.

Partnership we will act reasonably, honourably, and in good faith.

Participation we will encourage, and make it easier for Māori to more actively participate in Waka Kotahi business.

Protection we will take positive steps to ensure that Māori interests are protected as appropriate.

Recognition of cultural values we will recognise and provide for Māori perspectives, tikanga (customs) Te Reo Māori and kawa (protocols) in the work we do.

GLOSSARY

Ahi kaa	refers to iwi/hapū with continuous occupation of land
Engagement	the range of methods and activities that are used to interact with Māori
Hapū	hapū or sub-tribe range in size from 100 to several 100 people and consist of a number of whānau (extended families)
Hui	meeting or gathering
Iwi	iwi are the largest political grouping in Māori society. Iwi usually consist of several related hapū (sub-tribes) and take their name from a founding ancestor
Kaitiakitanga	the environmental, spiritual and cultural guardianship role of Māori
Kanohi ki te kanohi	face-to-face – where possible, engage in person, not just by letter or email
Kawa	Māori protocol and etiquette, particularly the behaviour expected in a Māori meeting house. Mainly used in official ceremonies
Kaumātua	tribal elder (woman or man)
Kaupapa	topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative
Koroua	elder (male)
Kotahitanga	unity. While people may hold diverse views, it is important to identify a shared sense of purpose that contributes to positive outcomes for all
Kuia	elder (female)
Mana	power, prestige, authority, respect
Manaakitanga	responsibility of mana whenua to caring for others
Mana ki te mana /rangatira ki te rangatira	chief to chief – dedicate staff to engagement that are of a similar standing/seniority to those being engaged with
Mana whenua	people who exercise authority over land or territory
Manuhiri	visitors
Marae	sacred meeting place, courtyard in front of the whareniui (meeting house). Māori see their marae as tūrangawaewae - their place to stand and belong. Marae are used for meetings, celebrations, funerals, educational workshops and other important tribal events
Mātauranga Māori	the Māori world, with its values, its knowledge, traditions and practices
Mātāwaka	Māori that live in an area but are not tangata whenua from that area (or not originally from that area)

Māori landowners	owners of Māori land held under Te Ture Whenua Māori Act 1993 (can be many hundreds of owners)
Mihi-whakatau	mihi whakatau is the Māori term used to describe a formal speech of welcome. Mihi whakatau is traditionally used for welcoming, introductions, openings and general purpose which take place off the marae
Pōwhiri	invitation, rituals of encounter, welcome ceremony on a marae, welcome
PSGEs	Post Settlement Governance Entity – established/confirmed through Te Tiriti o Waitangi settlement process and mandated to receive the settlement
Rangatiratanga	recognition of the mana of the iwi
Rohe	iwi/hapū area of interest, boundary, territory, district
Rūnanga and trust boards	rūnanga and trust boards are set up under acts of Parliament
Statutory acknowledgment	a treaty settlement instrument that provides particular acknowledgements and Crown/council obligations to consult with a certain iwi or collective of iwi in particular areas
Tangata whenua	people of the land
Te ao Māori	the Māori world, with its values, traditions and practices
Tikanga	cultural practices or protocols exercised by Māori in their daily lives. These practices or protocols reflect the concepts upon which they are based and provide guidelines for appropriate behaviour in Māori society
Tuakana-teina	mentoring, help and support from an older student for a younger one
Wairuatanga	encouragement and promotion of the spiritual identity with the land, sea and air, supporting a unified and holistic approach
Wāhi tapu	sacred place or sacred site
Whakamana i te Tangata	respect. Show respect by understanding and supporting Māori tikanga and kawa, including any regional differences
Whakapapa	kinship. Connections are important. When you meet, find out where people come from, be clear about who you represent and acknowledge any connections you have
Whaka-whanaungatanga	the process by which a relationship is developed and nurtured, through continuous relationship building resulting in a strong and trusted relationship. Whaka-whanaungatanga is a strong component of early engagement and the most successful engagement with Māori begins with whaka-whanaungatanga
Whānau	a whānau (extended family) consists of elders (such as grandparents, great uncles and aunts) their sons and daughters, together with their spouses and children

WHY ENGAGE WITH MĀORI?

The Māori world view can be very beneficial for projects within Waka Kotahi because Māori have enduring perspectives and understandings that unlock wider opportunities and also help project teams avoid otherwise unseen issues. Past experiences have also proven that working together with Māori 'before' and through the entirety of the project have led to positive outcomes for all.

As part of the broader Crown, we have a responsibility to ensure that our actions and engagement with Māori contributes to the improvement of the Māori/Crown relationship by embodying a partnering approach in our work with Māori.

The adoption of *Te Ara Kotahi: our Māori strategy* has been an important step because it recognises Te Tiriti o Waitangi as the foundation of a special relationship between Māori and the Crown. It's this relationship and the health of it that has prompted the need to critically reflect on what it means to engage.

If we can engage effectively with Māori, there's a far better chance of achieving mutually beneficial outcomes and our vision of working together with Māori to succeed for a better New Zealand. If we are to adopt a partnering approach in our work with Māori, it is critical that we are informed of Māori views and aspirations – therefore effective engagement is required. A 'partnership approach' will mean different things in different contexts, but essentially it involves working with Māori more as 'partners' (where that is possible) as opposed to dealing with Māori only as stakeholders.

Examples include having a relationship with Māori prior to a project, involving Māori in the very early stages of a project, promoting a 'co-design' approach and, where practicable and appropriate, working through decision making processes together.

We need to take a holistic and coordinated approach to engagement with Māori. There are significant opportunities that arise for Waka Kotahi through

effective engagement with Māori. In the context of our projects, there are opportunities to adopt a partnership-based approach with Māori and to engage so that there is a deep understanding of Māori aspirations and issues in relation to a particular project. These projects could include capital infrastructure projects, development of strategic documents and policy, investigation and review projects.

There are specific cases where we seek to access Māori land for a project and there is a particular type of engagement required with Māori landowners in this context, including through Māori Land Court processes.

There is also the significant treaty settlement context and the need for Waka Kotahi to be particularly mindful of treaty settlements and engage effectively in that context.

Waka Kotahi is also subject to statutory obligations requiring recognition of Te Tiriti o Waitangi and engagement with Māori. Effective engagement is important in its own right, but the statutory obligations further reinforce the need for that engagement.

From the Māori perspective, reasons for strong engagement also include:

- › an opportunity for Māori to exercise kaitiaki responsibilities
- › a desire by Māori to work together for the betterment of their community and rohe
- › an opportunity to advocate for the wellbeing of their people
- › an opportunity for iwi to develop long term relationships with Waka Kotahi
- › an effective opportunity to ensure Māori are involved in the front-end processes rather than at the statutory phase once decisions have been made (this achieves collaborative input rather than reactive opposition)

- › information sharing and dialogue which often enables problems to be overcome sooner and at a cheaper cost to the project.
- › Māori are aware of the range of projects across many agencies in their rohe and to this end can provide a broader regional context for projects and programmes.

LEGISLATIVE CONTEXT

Waka Kotahi must contribute to the Crown's broader vision for a Te Tiriti o Waitangi relationship. Te Tiriti o Waitangi provides for the exercise of kāwanatanga (the right of the Crown to govern) while actively protecting tino rangatiratanga (self-determination) of Māori with respect to their natural, physical and spiritual resources.

There are a number of statutes that are relevant to the relationship between Waka Kotahi and Māori. The Land Transport Management Act and the Resource Management Act are two key pieces of legislation that outline our responsibilities.

Land Transport Management Act (LTMA)

There is a specific requirement to consult or engage with Māori under Waka Kotahi's governing legislation.

Our principal statutory obligations with respect to Māori are found in section 4 of the Land Transport Management Act 2003 (LTMA), which reads that:

In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to land transport decision-making processes, sections 18, 18A, 18G, 18H, 49, 59, 65H, 65I, 78, and 100(1) (f) and clause 6 of Schedule 7 provide principles and requirements that are intended to facilitate participation by Māori in land transport decision making processes.

More specifically, section 18H of the LTMA states:

18H Māori contribution to decision making;
1. The Transport Agency and approved public organisations must, with respect to funding from the national land transport fund,—

(a). establish and maintain processes to provide opportunities for Māori to contribute to the organisation's land transport decision-making processes; and

(b). consider ways in which the organisation may foster the development of Māori capacity to contribute to the organisation's land transport decision-making processes; and

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

There are also other requirements under the LTMA to engage and work with Māori.

Resource Management Act 1991 (RMA)

The RMA is an important statute for Waka Kotahi and for Māori. There is a requirement under the RMA for persons exercising powers under the act to take into account the principles of Te Tiriti o Waitangi.

Part 2 of the RMA contains a number of specific provisions relating to Māori and these must be considered in RMA processes:

Section 5(2) of the RMA identifies the purpose of the RMA and that includes enabling people and communities to provide for their 'cultural wellbeing'. Sections 6(e) and 6(f) require that:

the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu (sacred grounds) and other taonga (treasures)

and

the protection of historic heritage from inappropriate subdivision, use and development

be recognised and provided for.

Section 7(a) requires that 'kaitiakitanga' (guardianship by Māori) is had particular regard to.

Section 8 requires that the principles of Te Tiriti o Waitangi are taken into account.

These and other provisions in the RMA are directly relevant to the work of Waka Kotahi and its relationship with Māori.

Marine and Coastal Area (Takutai Moana) Act 2011

The act recognises that some Māori hold customary interests or rights over areas of the coast, and

sets out how those rights can be recognised and protected. The act creates additional obligations on us to consult and engage with local Māori, so its important you know if it applies to your project.



WHAT IS THE KAUPAPA/ISSUE?

The key initial question to ask before engaging with Māori is:

'What is the nature of the kaupapa or issue that you are dealing with and how will this impact on Māori interests?'

The first step in preparing for an engagement process is ensuring that you clearly define the intended purpose of the engagement and what you want to achieve.

Kaupapa in this context means the policy, purpose or matter for which you intend to engage on. It also means thinking about the context in which the relevant Māori find themselves.

The nature of the kaupapa/issue will have a significant influence on the nature and extent of the engagement undertaken. It is important to identify early whether engagement is required, and if so, what the purpose of that engagement is. For example, the engagement approach adopted for a major new road will be very different to that required for a small maintenance project.

It is important to emphasise that there is 'no one size fits all' engagement approach, and the approach taken on a previous project may not necessarily suit the context of a new project (even if the project is of a similar scale). The nature of the kaupapa/issue will also determine whether engagement is appropriate at a national, regional and/or local level.

It is also important to note that issues can extend across a range of sectors and agencies and collaboration may be required between agencies through the engagement process. Different Māori groups may have different expectations/requirements and the approach taken needs to be flexible to accommodate this.

Iwi who have moved through the treaty settlement process tend to have the capacity to shift their focus from redressing historical grievances, to opportunities. Those opportunities may be found within the scope of the project. It is beneficial to develop an early understanding of where relevant iwi are at in terms of the treaty settlement process to gauge where their thinking may be in terms of defining the kaupapa. It is also important to understand the history and meaning of a treaty settlement, as it is the culmination of decades of work for the iwi. This will also shape what approach may be required for successful engagement across the course of your project.

Developing a Māori engagement plan (see the appendix) will help you to identify the nature of the kaupapa/issue. It will be important to think through how the kaupapa/issue will influence the approach to engagement and will in part guide you when considering who to engage with, when to engage and how to engage.

WHO TO ENGAGE WITH?

A key question for our staff is often:

'Who should we engage with on a particular kaupapa/issue?'

This can be a challenging issue as there are many layers and dimensions to Māori society and many entities and organisations that may need to be engaged with depending on the circumstances.

The overarching principle is that those who will be affected are entitled to be involved in the process.

The starting point should be to identify and engage the mandated or recognised organisation for tangata whenua in a particular project area. The geographical boundaries of tangata whenua will rarely sit in alignment with a particular project area.

You should ensure your engagement process is open and inclusive of all Māori who may want to participate in the engagement process. This is particularly important for capital projects within a specific area. It is important that where there are potential overlapping interests, we seek to understand those issues and operate, as far as practicable, in a manner that is inclusive of all relevant groups.

BUILDING A PICTURE OF WHO TO ENGAGE WITH

When planning your engagement, you will need to build a picture of who you should be engaging with. This can be a process and require you to retrieve multiple layers of information to build a picture of what and who needs to be considered as part of your Māori engagement.

The following should be considered when thinking about who to engage with:

- 1 What is the issue?** Think about its scale and extensiveness as this should guide you when thinking about the level of engaged required. This will determine at what level and how we, at a minimum, need to engage.
For example, engaging with iwi (may include multiple hapū groups and multiple marae) vs engaging with hapū (may often include a number of different marae) vs engaging with marae.

- 2 Seek guidance** from your Pou Ārahi – Māori advisor, external Māori/iwi advisers who work on Waka Kotahi projects and/or relevant district and regional council iwi liaison officers.
- 3 Ask around the office** - which Māori groups are we currently engaging with on projects or have previously engaged within the area or surrounding area in question.
- 4 Seek further specific guidance** from our regional Māori directory – it provides three layers of information to help guide you when building a picture of who to engage with.
 - The first layer provides a link to a central government directory called **Te Kāhui Mangai**. This directory contains contact information for iwi and hapū. It also includes information about statutory acknowledgments for specific iwi and hapū which have been established through the treaty settlement process. These acknowledgments are important because they provide a clear requirement for Waka Kotahi to engage with the iwi or hapū who have the statutory acknowledgment for a specific area.
 - The second layer provides some information about our own previous engagements with Māori.
 - The third layer provides some information about who and how our local government councils engage with Māori in their regions.
- 5 Identify the local marae** near the project area and use Te Kāhui Mangai directory to establish their hapu and iwi affiliations.

One important principle is that it is not the role of Waka Kotahi to determine which Māori groups do, or do not, hold mana whenua over a project area. Waka Kotahi needs to adopt an open approach and be informed of the range of relevant groups, but is not appropriate for Waka Kotahi to seek to determine mana whenua status.

CONFLICTING VIEWS

There may be conflicting views presented to Waka Kotahi by iwi and hapū. In some cases, they may have differing views about who has the mana to speak in relation to a particular issue. It is not our role to determine who has mana and the right to speak in any particular place. It is for iwi to self-identify their interests in an area and explain their interests to other iwi. That is a matter of tikanga for Māori and we will operate in a manner that is respectful of tikanga.

You can also seek further advice from your closest Pou Ārahi - Māori advisor.

SCALE OF ENGAGEMENT

In the same way that identifying your kaupapa will prompt you to consider relevant interests, determining the geographical relevance of the kaupapa will enable you to determine your audience on a local, regional or national scale.

At a local and regional scale, Waka Kotahi is seeking relationships that reflect that scale and are enduring beyond the needs of a particular project. There are a number of existing relationship mechanisms in place and we will continue to work at these regional level relationships.

At a national scale, we are seeking meaningful engagement where Māori who have the capacity and experience are engaged to provide a Māori

perspective that can inform how all initiatives are planned, designed and implemented. If you are working on a project that has a national interest, then it is important to seek advice from your closest pou ārahi - Māori advisor. They will be able to provide advice on how best to approach Māori engagement for your project.

It's important to make sure you are:

- › talking to all the appropriate Māori organisations (eg, iwi, hapū, whānau)
- › talking to the right person in each organisation.

Examples of other Māori groups that can be engaged:

- › An iwi collective in relation to a broader programme.
- › Specific iwi in relation to a project within the rohe of that iwi.
- › Hapū/whanau in relation to specific impacts in their specific area.
- › Māori landowners in relation to impacts on a specific piece of Māori land.
- › Groups that are recognised with customary rights under the Marine and Coastal Area Act.
- › Mātāwaka who live in an area but are not tangata whenua from that area (or not originally from that area).
- › Post-treaty settlement entities that have relevant treaty clauses as related to Waka Kotahi.



WHEN TO ENGAGE

The key principle for effective engagement is to engage early with Māori. Identifying when to engage will be a key aspect of the Māori engagement plan.

Early engagement is also a sign of respect and it is important to Māori to see that engagement is genuine and early, rather than last minute. Early engagement should be well in advance of any statutory obligations and should be based on whakawhanaungatanga and building trusted relationships. Whakawhanaungatanga should continue throughout the life of a project. You can never underestimate the power of a relaxed cuppa when it comes to engagement with Māori. In many cases there will be statutory obligations for engagement and these need to be complied with as well and captured in the Māori engagement plan. These obligations may specify the timing of that engagement.

At the very beginning of a project, it will be helpful to make contact with Māori so there can be an initial discussion about how best to engage and what the next steps in the process should be. A phone call or email is appropriate for initial contact but should be followed up with a face-to-face meeting.

Māori have their own processes and timeframes for internal hui and decision-making and these need to be planned for in the Māori engagement plan. It is important to confirm that the proposed timing of engagement works for both parties.

It is also necessary to recognise that traditional cultural practices will take precedence and allowances need to be made for these. It is also important

to recognise that many Māori organisations are often being engaged by multiple central and local government agencies and departments at the same time. Due to this, there will be times that they will have limited capacity (and capability) to engage and communicate in a timely manner.

Engagement is not a one-off process and is often ongoing and needs to occur at various stages in the process. Being visible or a regular visitor with Māori is important. Consider helping out at events and being an active participant in community activities – eg harbour or waterway clean-up days, marae planting days or any other kind of similar event. If staff occasionally take time out to be involved in these activities, particularly those in project teams, the project will be recognised as a genuinely interested partner.

The Māori engagement plan for your project should identify the stages and opportunities at which engagement should be undertaken through the life of a project.

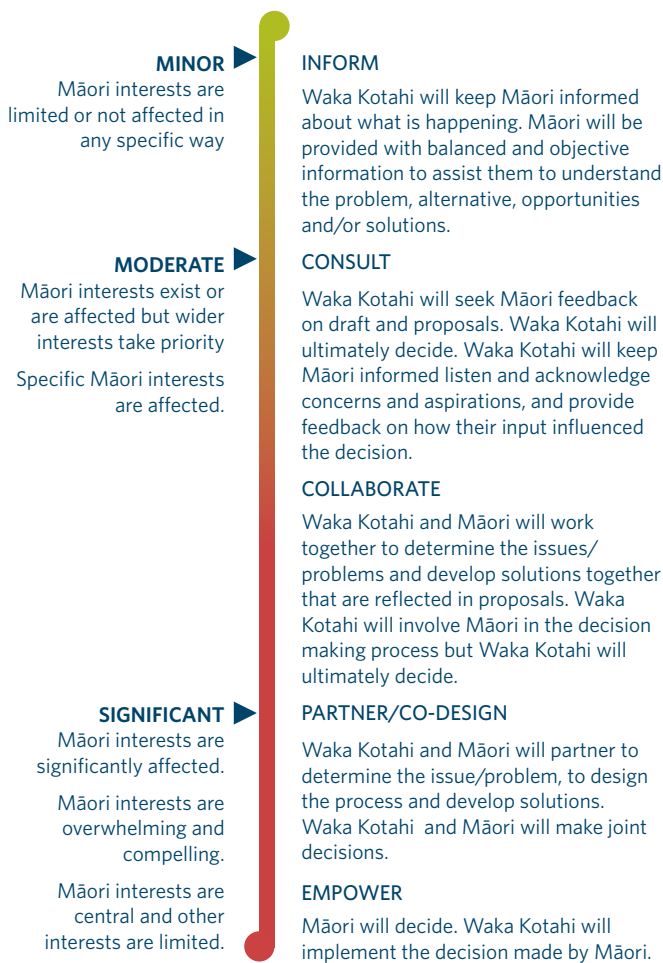


HOW TO ENGAGE?

The nature and extent of the engagement required will depend on:

- › the kaupapa/issue
- › the nature and strength of Māori interests (which could be minor, moderate or significant in different circumstances).

Spectrum of Māori engagement



In general, a kaupapa that is significant to Māori will require more intensive involvement from Māori.

Processes that reflect the appropriate consideration of Māori participation and views are likely to be more effective.

Assessing the level of significance of your kaupapa to Māori will help inform an appropriate engagement method. It is important that care is taken not to assume what may or may not be significant to Māori. Ultimately Māori will determine what is significant to them and what the impacts are and it is our responsibility to listen to that advice and allow it to shape its engagement approach.

The engagement framework provides a sliding scale assessment to help you consider the impact and engagement methods. There will be times where different methods of engagement are appropriate for different audiences and for different stages of your process. You should remain open and flexible to these situations; engagement is not a one size fits all model.

It should be noted that the level of engagement can vary across the lifecycle of a project and that while Māori may have significant interest in a project Waka Kotahi may only be in a position to inform Māori about where the project is at. However, as the project progresses, Waka Kotahi should make every effort to work towards the collaboration and co-design end of the spectrum. Processes that give appropriate consideration to Māori participation and views are likely to be more effective.

The nature of engagement will depend on the potential impact of a project on Māori interests. For example, a project that has significant impacts on the relationship of Māori with their land will require a carefully designed and executed Māori engagement plan to ensure that engagement is respectful and appropriate throughout the life of the project.

The Māori engagement plan should consider and document how engagement is to be undertaken throughout the life of the project.

This will include designing the engagement process that is suitable for the context, cover matters such as:

- › What is the purpose of the engagement?
- › How to engage to check the appropriate process will be followed?

- › How to identify the full range of potentially affected Māori groups?
- › Who to engage with?
- › At what level should engagement occur?
- › Developing timelines.
- › Choosing engagement tools.

In some cases, engagement may include:

- › a series of formal hui on marae with iwi/hapū/whanau
- › meetings with rūnanga/trustees/post settlement entities
- › Māori landowners and processes that require Māori Land Court decisions
- › building strategic relationships early in a project with iwi so that they can form part of the project team and participate throughout the life of the project
- › engaging with both iwi and other agencies to ensure that broader opportunities that may arise out of a project can be realised.

Some key principles for engagement include:

- › engage early
- › identify all appropriate groups to engage with
- › engagement with Māori is not a one-off
- › keep an 'open-door' policy
- › resource engagement properly
- › provide good quality information
- › provide a user-friendly channel for feedback.

VISITING A MARAE OR ARRANGING A FORMAL HUI WITH MĀORI

Tikanga and kawa

Tikanga are cultural practices or protocols exercised by Māori in their daily lives. These practices or protocols reflect the concepts on which they are based and provide guidelines for appropriate behaviour in Māori society.

Kawa - Māori protocol and etiquette, particularly the behaviour expected in a Māori meeting house. Mainly used in official ceremonies.

It is essential that we have an appreciation of tikanga and kawa for engagement. Often it is appropriate for a meeting to take place on a marae and there will be guidance on tikanga and kawa provided to support this framework.

It is important to know about and to respect tikanga and kawa when engaging with Māori, especially when you are visiting a marae. This includes providing koha and participating in pōwhiri when visiting a marae for the first time.

This is a prerequisite for developing relationships of mutual respect, co-operation and goodwill. The marae is a very special place to Māori. The marae is a place Māori come together to celebrate special occasions. It is a meeting place where people can talk, pray or weep for their dead and a place where Māori can look after their guests. Māori see the marae as home. it is their tūrangawaewae - a place where they know they belong.

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

In some instances, meetings may not be held at a marae and can sometimes be held at another venue.

In the event that a meeting is not held at a marae, particularly if the meeting is formal in nature, it is important to check what protocol is to be followed and whether a pōwhiri process or mihi-whakatau will be held. It is important to understand that a pōwhiri can also be held at an office site or even a home and therefore tikanga will still apply. Similarly, when attending a meeting where a mihi-whakatau will be held, a kaumatua should still attend. Whaka-whanangatanga should also apply here – no matter where the meeting is, a koha should be given.

Pōwhiri and mihi whakatau

No matter whether a pōwhiri or a mihi whakatau is the chosen kawa, it should be a standard practice that a kaikorero attend. Where one can't attend, Waka Kotahi staff should let their hosts know in advance so as to prevent any offence and make people aware that any mihi given will likely be responded to in English.

› **Do you have a kaikōrero (speaker) and a kaikāranga (caller)?**

In most cases, when a kaikāranga is not available (due to short notice or prior commitments) a pōwhiri can continue without one and will be acceptable once or twice. It shouldn't become standard practice as it will be regarded as disrespectful.

› **Do you have an appropriate waiata to support your kaikōrero?**

It is important that waiata chosen is appropriate to the rohe, eg, , it could be inappropriate for an iwi specific or certain type of waiata to be sung when visiting a marae of another iwi. A number of generic waiata is good to have. Please ensure your waiata is appropriate for the occasion and supports the kōrero of the kaikōrero. You may be able to use a waiata that is common to Waka Kotahi.

Venue

- › **Have you arranged the venue?** The marae is the best place to engage with Māori. However, a neutral venue may be preferred in certain instances. Tikanga Māori can still be applied.

Kaumātua

› **Who will liaise with kaumātua?**

Relationships are important here. Strong relationships will go a long way to gaining support when you need it. Kaumātua may be selective with the events they attend and officiate at. This may be because of increasing pressures on their time to deal with hapū and iwi obligations and/or special civic ceremonies. In considering the high demand for their time, you should also consider having people to fill in as backups in these roles.

Translator

- › Will Waka Kotahi officials require a translator?

Invitations

- › Have the appropriate people been invited to the event?

Kai

Partaking in kai, even just light refreshments, is an important part of tikanga. The purpose of sharing kai is to break the 'tapu' (sacred state) of any situation and returning all participants to noa (normal state), and therefore is generally held at the end of any formal meeting. Sharing kai is also a display of mana – for those who are hosting, the provision of kai is a display of their mana and a recognition of the mana of their visitors. For those who are visiting, remaining to share in kai is a recognition of the mana of their hosts, and that they have been shown respect as visitors.

- › If you are hosting, what arrangements have you made for catering (refreshments and food)?

Koha

Te Ao Māori is built on the concept of reciprocity and koha is an example of this. Whether a formal meeting is held at a marae or an alternative venue and you are the visitor, and whether you are welcomed by a pōwhiri or a mihi whakatau, a koha should always be provided. Where a more informal meeting is held and you are the visitor, koha kai should be considered.

- › Do you need to arrange a koha?
- › Do you need to arrange a financial koha through finance or just a koha kai?
- › Refer to the ***Koha and payments for advice and cultural services policy***

Dress code

- › What is the most appropriate attire?
- › Men should wear long trousers (not casual shorts) and women should wear skirts/dresses.
- › Remember you may need to remove your shoes if on a marae.

Transport

- › Do you need to make transport arrangements to and from the event?
- › Consider providing petrol vouchers to kaumātua who have to use their own vehicles to travel to support you.



APPENDIX: MĀORI ENGAGEMENT PLAN

Waka Kotahi has adopted a Māori engagement framework. A key element of that framework is the preparation of a Māori engagement plan for each particular project. This appendix is provided to help staff prepare a Māori engagement plan.

The purpose of this appendix is to provide a tool that staff and contractors can use to map out and plan their engagement with Māori for a particular project. The process for preparing this plan will require the project team to read the Māori engagement framework and then develop an engagement plan for the project that will consider and document how Waka Kotahi will engage with Māori over the course of the project.

The Māori engagement plan should:

- › be prepared at the beginning of the project
- › be fit for purpose and reflect the local context
- › be positive and opportunity focused
- › be discussed with the Māori groups you are working with to ensure it reflects tikanga and is acceptable to those groups
- › be an evolving document that is reviewed and updated as circumstances require.

It will take commitment to prepare a successful engagement plan. There will be research required (for example on existing relationships with Māori) and at times you will require assistance.

This appendix provides an initial structure for the engagement plan and a number of prompts and questions for the matters to be covered in the plan.

WHAT IS A SUCCESSFUL OUTCOME?

The first step is to ask what a successful engagement process with Māori would look like?

Matters to address in the plan include:

- › What is the successful outcome that you are seeking to achieve through this project?

- › Why are you intending to engage with Māori?
- › What is the successful outcome you are seeking to achieve through engagement with Māori?
- › How will you and Māori know if you have achieved that outcome?

Throughout the plan you will need to provide specific details of how you will achieve the outcomes.

For example, it may well be that there is an aspiration to 'develop a successful partnership with Māori for this project'. However, it will be important to explain in the plan what that means in specific and practical terms through each stage of the project, so that expectations are clear and are able to be achieved.

WHAT IS THE CONTEXT?

References:

- › [Te Ara Kotahi](#)

The next step is to identify the context for the project and to seek to understand that from a Māori perspective.

Clearly to do this well, a key step is to ask Māori for that context. There is important preparation required before you have those discussions, and some examples are provided below.

Matters to address in the plan include:

- › What is the Māori landscape in the project area?
- › What experience has Waka Kotahi had in engaging with Māori in the area? For example:
 - Are there existing relationships or understandings in place?
 - What previous projects has Waka Kotahi undertaken?
 - Are there lessons that have been learned?
- › What other Waka Kotahi activity is happening in the rohe that Māori may have involvement in?
- › What are the important values and aspirations for Māori in the area?

- › What existing documentation could be useful in better understanding the Māori landscape?
 - Treaty settlement documents (deeds and legislation)?
 - Iwi management plans?
 - Other public documents that have been produced by Māori?
 - Court or Waitangi Tribunal decisions/reports?
- › Is there any Māori land in the project area and are there Māori Land Court implications?
- › What are the local government relationships with Māori?
- › What do the relevant RMA and other planning documents say about Māori interests and values in the area?
- › What other sources of information may assist in understanding the Māori landscape in the area and preparing an effective Māori engagement plan?
- › what statutory requirements are relevant to engagement?

These are the contextual building blocks for preparing an effective Māori engagement plan.

Developing this understanding of the context is an important starting point and will allow for an informed and respectful engagement process with Māori.

WHAT IS THE KAUPAPA?

References:

- › [Te Ara Kotahi](#)

The key question here is 'what is the nature of the kaupapa or issue that you are dealing with and how will it impact on Māori interests?'

This is related to the section above on identifying the successful outcomes for the project and for the engagement with Māori.

Matters to address in the plan include:

- › A clear description of the project and its component parts.

- › How will the project impact on Māori?
- › What are the full range of relevant Māori interests (cultural, environmental, economic, social)?
- › How does the project have the potential for positive and negative impacts, and mutually beneficial outcomes?
- › What other sectors, organisations and initiatives are relevant - is there an opportunity to coordinate with those sectors, organisations and initiatives?

WHO WILL WE ENGAGE WITH?

References:

- › [Te Ara Kotahi](#)
- › [Māori regional directory](#)

It is critical to ensure that Waka Kotahi is engaging with the appropriate Māori groups in an open, transparent and respectful manner. This will require you to work through the context and kaupapa sections above, and develop a sound understanding of what Māori groups need to be engaged with.

One important principle is that it is not the role of Waka Kotahi to determine which groups do, or do not, hold mana whenua over a project area. Waka Kotahi needs to adopt an open approach and be informed of the range of relevant groups, but is not appropriate for Waka Kotahi to seek to resolve differences over mana whenua status.

Matters to address include:

- › The matters referred to in the context and kaupapa sections above (as these will affect the groups to be engaged with).
- › When you will engage with the Māori governance and/or operational levels?
- › Who from Waka Kotahi should be engaging at each of those levels?
- › How your engagement process will interact with broader Waka Kotahi engagement processes, such as at a regional scale?
- › Should you be talking to iwi, hapū or whānau?

- › What are the appropriate entities to engage with (for example, post settlement governance entities, rūnanga, collective groups)?
- › Are there particular marae to be engaged with?
- › Is there Māori land affected by the project and how will engagement occur with the owners?
- › Will there be a Māori Land Court process required?
- › Are there relevant groups under the Marine and Coastal Area (Takutai Moana) Act to be engaged with?
- › Are there mātāwaka to be engaged with?
- › What principles will you apply to each stage of the engagement?
- › How will that engagement be resourced for Māori?
- › How will you resource tikanga/kawa support for your engagement processes?
- › How will you ensure that you are bringing the appropriate level of seniority to each engagement?
- › How will you report back to Māori and follow-up following engagement processes?
- › Does your project/programme need additional Māori advisory support to help facilitate your engagement and how will you factor this into your budget?

WHEN WILL WE ENGAGE?

References:

› Te Ara Kotahi

The key principle is to engage early and regularly, adopting a no surprises approach.

There may be statutory obligations that affect the timing of engagement.

Matters to address in the plan include:

- › A timeline of key steps in the project.
- › In light of that timeframe, a timeline of engagement processes with the relevant Māori groups.
- › The timeline should be attached to the plan and updated regularly.

HOW WILL WE ENGAGE?

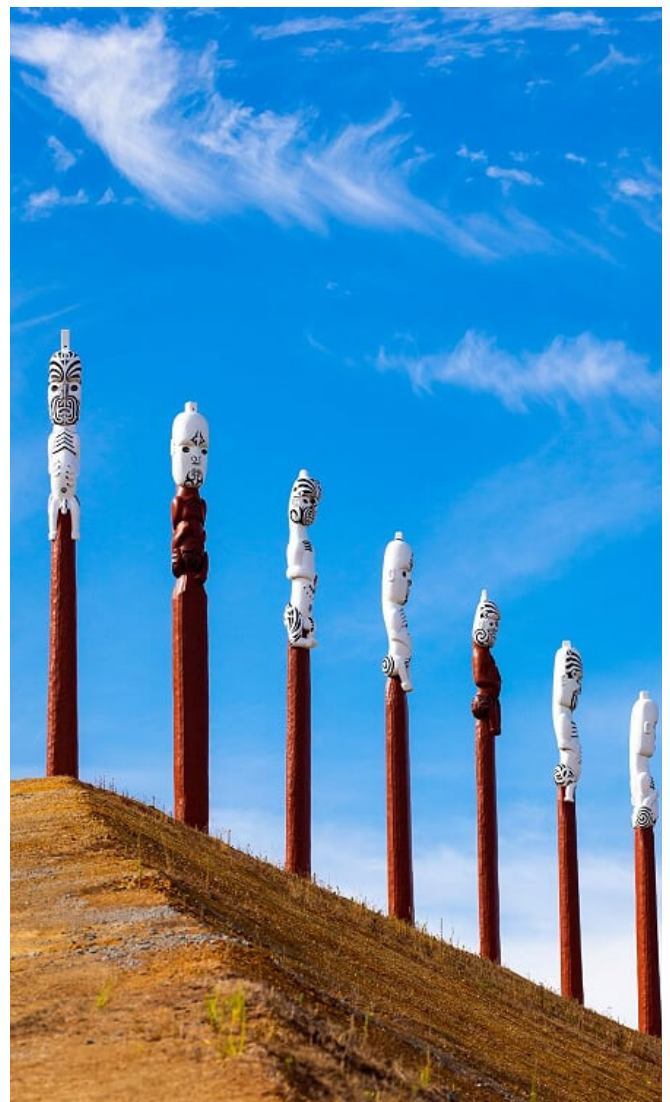
References:

› Te Ara Kotahi

› Koha and payments for advice and cultural services policy

Matters to address in the plan include:

- › How will you resource Māori participation in the engagement process?
- › For each point in process what will be the method of engagement?
- › How will you design engagement at each point in the process (noting the inform; consult; collaborate; partner/co-design; empower spectrum)?

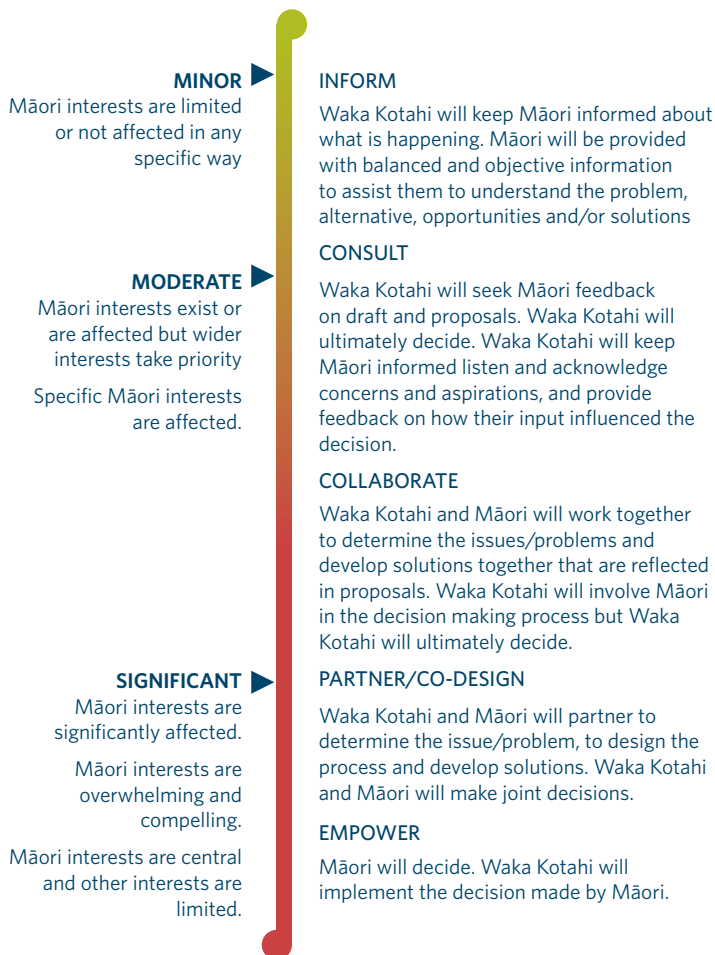


MĀORI ENGAGEMENT FRAMEWORK SUMMARY

Whāinga: Waka Kotahi has a successful and confident approach to Māori engagement which supports the objectives of Te Ara Kotahi/our Māori strategy.

How to engage?

- » The Māori engagement framework will assist project managers and staff on how to engage with Māori.
- » Waka Kotahi will develop guidance and toolkits for project managers and staff to assist them to engage effectively with Māori.
- » Waka Kotahi will develop a specific Māori engagement plan for the particular issue.
- » Engagement should be early, inclusive and broad.
- » What level of engagement is required will depend on the strength of Māori interests – which could be minor, moderate or significant in different circumstances.



- » Resourcing and support will be required for engagement – the nature and extent of that will depend on the issue.
- » The approach to engagement must be flexible to fit the context – engagement is not a ‘one size fits all’ approach.
- » It will be necessary at different times in the project to undertake Māori governance level engagement, and at other times it will be more Māori operational level engagement.

Why engage with Māori?

- » The Māori engagement framework is intended to align with and contribute to the government’s aspirations around the Māori/Crown partnership.
- » Engagement with Māori is a key component of realising the new Māori/Crown partnership approach.
- » Effective engagement with Māori is critical to delivering the transport solutions New Zealand needs to keep moving.
- » Effective engagement with Māori is intended to:
 - deliver on Te Ara Kotahi – our Māori strategy
 - comply with our statutory obligations
 - reflect best practice in terms of working with Māori
 - deliver mutually beneficial outcomes.

What is the kaupapa/issue?

- » Issues can range across a variety of sectors and agencies, and collaboration may be required between agencies.
- » Initial engagement with Māori may be required to ensure the issue is properly understood and defined.
- » Māori take a holistic view and have aspirations across a range of wellbeings including cultural, social, environmental and economic wellbeing.
- » The nature of the kaupapa/issue will determine whether engagement is appropriate at a national, regional and/or project level.

Who to engage with?

- » The Māori engagement framework will assist project managers and staff to identify who to engage with.
- » The nature of the kaupapa/issue will determine whether engagement is appropriate at a national, regional and/or project level.

For example:



National level engagement

for transport issues that affect Māori across Aotearoa.
eg TAIP, NLTP, Arataki.



Regional level engagement

seeking regional level relationships with Iwi that are strategic and enduring and not just project specific (each region will develop a specific regional Māori engagement plan)
eg; RLTP, Corridor Management Plans, Safe Roads boost programme



Local project level engagement

engagement with appropriate Māori groups focussed on a particular transport project
eg; capital projects, renewals

- » It will also be necessary to determine what issues require engagement with Māori at a governance and/or operational level
- » The Transport Agency will develop a ‘Māori directory’ – a toolkit for identifying appropriate Māori groups to engage with
- » This will assist in understanding when to engage with, for example, Māori collectives, iwi, hapū, marae, māta waka (urban Māori) and Māori landowners.

When to engage?

- » The Māori engagement framework will assist project managers and staff to identify when to engage
- » The key principle for effective engagement is to engage early
- » Identifying the appropriate timing for engagement will be a key aspect of the Māori engagement plan (for example, for a project it will be necessary to determine at what point in the business case approach engagement will be undertaken)
- » Early engagement can help clarify issues and ensure that Māori are informed to participate
- » Engagement is not a one-off process, it is often ongoing and needs to occur at various stages of the process
- » Māori have their own processes and timeframes for internal hui and decision-making – these need to be planned for.