



s 9(2)(a)

OIAD-302

I refer to your email of 30 May 2022 to the Department of the Prime Minister and Cabinet (DPMC) requesting the following information under the Official Information Act 1982 (the Act):

I request copies of reports commissioned and received by the Ministry For The Environment, specifically reports from Ka Awatea Services and Kaiwai Catalist Ltd.

On 9 June 2022, DPMC transferred your request under section 14(b)(ii) of the Act, as the information requested is more closely connected with the functions of the Ministry for the Environment (the Ministry).

The Ministry has identified two documents in scope of your request, as listed in the attached document schedule.

As part of their work on the new Waste Strategy, the rōpū was asked to provide expertise and advice incorporating a Māori world view during the project, including participating in meetings with the general advisory group, preparing and presenting a conceptual framework draft, and contributing to the developing content of the proposals. They were not asked to prepare a final report.

You have the right to seek an investigation and review by the Office of the Ombudsman of my decision to withhold information relating to this request, in accordance with section 28(3) of the Act. The relevant details can be found on their website at:
www.ombudsman.parliament.nz.

Please note that due to the public interest in our work, the Ministry for the Environment publishes responses to requests for official information on our [OIA responses page](#) shortly after the response has been sent. If you have any queries about this, please feel free to contact our Ministerial Services team: ministerials@mfe.govt.nz.

Yours sincerely

Glenn Wigley
Director – Regulatory and Policy, Waste and Resource Efficiency

Document schedule

Document no.	Document date	Content	Decisions	OIA sections applied
1	7 November 2020	Ka Awatea Services – Progress Report – 01 Working draft of conceptual framework	Released in Full	NA
2	17 February 2021	Ka Awatea Services – Progress Report – 02 Conceptual framework for Waste Strategy	Released in Full	NA

Released under the provision of the Official Information Act 1982



KA AWATEA SERVICES

Kōrihi te manu, tākiri mai i te ata, ka pō, ka ao, ka awatea

Date: Monday 7 November 2020

PROGRESS REPORT

01 - Working draft of conceptual framework

Project Waste Strategy 2020 - Māori Expert Rōpū

Client: Ministry for the Environment, Waste & Resource Efficiency



Released under the provision of
the Official Information Act 1982

1.0 Progress Update

The Ministry for the Environment (MfE) and the Waste & Resource Efficiency team has engaged the WRE Māori Expert Rōpū (the rōpū) to collaboratively develop the framing, long-term vision and principles of the waste strategy. This work will weave the concepts modern through the enduring Māori worldview of the our connection to the ecosystem.

This progress report, written on behalf of the rōpū, includes:

- an overview of wānanga undertaken by the rōpū
- the draft concepts discussed for the waste strategy, and
- further works to be undertaken by the rōpū.

2.0 Rōpū Wānanga

WRE Māori Expert Rōpū members:

- Jacqui Forbes (JF) Parakore
- Teina Boasa-Dean (TBD) BHW Lands Trust
- Gannin Ormsby (GO) Ka Awatea Services

Rōpū support team

- Tamoko Ormsby (TO) Kawai Catalyst (support)
- Waimirangi Ormsby (WO) Kawai Catalyst (support)

The following wānanga have been conducted by the rōpū:

Date	Location	Attendees	Kaupapa
3 - 4 Sep 2020	Hopuhopu	All	Initial Hui
5 - 6 Nov 2020	Environment House	GO, JF, WO, TO	Advisory Group Hui
22 - 23 Nov 2020	Ohope Beach (Ngai Tūhoe)	WO, TO, TBD	Te Iho, Te Anga
24 Nov 2020	University of Waikato	WO, TO, GO	Te Tuku
26 Nov 2020	Xtreme Zero Waste	WO, TO, JF	Ngā Here

3.0 Project timeline

Overview of project updates/iterations:

Date	Action
8 Dec 2020	Iteration 01 - INTERNAL
8 - 15 Dec 2020	Review / Revision / Input
16 Dec 2020	Iteration 02 - WRE Leadership & Team Presentation
18 Dec 2020 - or - 21 Dec 2020	Proposed Rōpū Wānanga
23 Dec 2020	Iteration 03 - Advisory Group for discussion

4.0 Draft conceptual framework - ITERATION 01

The strategy is proposed to be driven by *pūrākau* (intergenerational narratives) to capture the imagination, speak to the journey, and embed principles of the Māori worldview into the strategy. This showcases the intergenerational transmission of indigenous knowledge through *pūrākau*, and provides a richness to the conveyance of the strategy to the public unique to Aotearoa.

The proposed *pūrākau* are those of the demi-god, Māui. The stories of Māui stretch across the entire Pacific region, with unique variations across islands, regions, iwi and hapū. The strategy will consist of interwoven stories of Māui that depict our expedition to address the issue of waste in Aotearoa.

Ngā kōrero tuku iho - Weaving the strategy

The key *pūrākau* driving the strategy is of Māui and his voyage to catch the giant fish. This fish is later recognised as *Te Ika-a-Māui* (Māui's fish), captured whilst aboard *Te Waka-a-Māui* (Māui's canoe). This is a well-rehearsed narrative that captures the origin of Aotearoa.

Te Ika-a-Māui

The North Island of New Zealand is well-known as the fish that Māui hauled up on his great voyage. Each part of Aotearoa personifies a different part of the fish. For Tuhoe, Te Urewera personifies *Te Manawa o te Ika* (the heart of the great fish). The Wellington region is referred to as *Te Upoko o te Ika* (the head of the great fish), while the Northland region is referred to as *Te Hiku o te Ika* (the tail of the great fish). Many iwi, hapū and rohe have their own stories and variations of what each part represents on the fish including the stomach, the head, and the tail.

Te Waka-a-Māui

The South Island of New Zealand, officially titled Te Waipounamu, is also included as the canoe that Māui used in pursuit of the great fish. The hapū within *Te Waka-a-Māui* hold unique stories of *te tauihu* (the bow) and *te taurapa* (the stern) of Māui's canoe. Stewart Island is commonly referred to as *Te Punga-o-te-Waka-a-Māui* (Māui's anchor).

Te Moana-nui-a-Kiwa

The wider context of the story sets Māui, and his adventures, within the South Pacific; linking together the rich stories of other Indigenous Peoples' across the ocean and the rest of the world.

The story of the Māui and the Fish

As many interpretations of the story exist within different iwi and hapū, the rōpū will identify the most appropriate version to adopt. This is proposed to be attached to the strategy. The stories will be aided by illustration, collateral digital storytelling and other oral and visual indigenous methods of knowledge transfer that may be published externally and concurrently with the strategy.

4.1 Ngā tohu ā Māui - Guiding principles

The story of Māui and the Fish share many principles important to articulating the social, cultural and geographical landscape of Aotearoa. At this stage, the guiding principles are given as themes, to allow for the appropriate naming of the themes at a later stage.

Theme 1: Part of our natural world

Māui is a prominent figure woven into the rich genealogical connections between Māori and the deities of the natural world. This speaks to the significance of *whakapapa* and our kinship with the natural world. Each iwi has their own *whakapapa* link to the natural world.

Theme 2: Indigenous memory

The stories of Māui have survived within the long-standing and enduring memory of Māori and many Polynesian cultures. Learning from the past helps to understand the present, and reimagine futures. Our vision should be intergenerational from the past, to the present, to the distant future.

Theme 3: Planetary systems

Te Waka-a-Māui is a seafaring vessel that carried our protagonist across the ocean. Water is what connects us to the rest of the world. The oceans are a critical system of our planet. As such, the significance of the ocean cannot be understated. Our strategy should consider a global perspective.

Theme 4: Local community context

Each part of *Te Ika-a-Māui* is different and unique - the heart, the tail, the head, the stomach - each unique in function and composition. Our strategy should deliver and support local initiatives and acknowledge the unique perspectives of local iwi, hapū, marae, whānau and community.

Theme 5: Collective action

Each part of Māui's fish is also interdependent, connected through a network of complex relationships. If one part of the physiology fails, the whole system fails. Everything is connected, everything is dependant, everything needs everything. Relationships and partnerships are key.

Theme 6: Deliberate and precise target

Māui, using the knowledge from his grandmother *Murirangawhenua*, understood exactly where to go (*Hui Te Ananui a Tangaroa*) and how to prepare (*karakia, te matau-a-Māui*). He also understood the cost (*he māunu toto*). We must prepare, have clear direction and set targets.

Theme 7: Equitable and accessible solutions

Great change can be achieved when empowering solutions for change are accessible to all. Māui was initially denied the opportunity to set out alongside his brothers. He later fashioned his own fishhook and stowed away in his brothers boat, to later achieve what his amazing feat. All people should have access to make radical change.

4.2 Nga mahuetanga iho o rātou mā - Descendants of descendants

Because of the great feats accomplished by Māui, and many other prominent ancestors in our *kōrero tuku iho* (intergenerational oral teachings), we have inherited the world passed down to us. We are the physical remnants of our ancestor's actions.

Accordingly, we are the ancestors of future generations. They will inherit the world we leave for them. Therefore, the questions we should ask ourselves are:

- "What world will our descendants inherit from us?"
- "What type of ancestors will we remembered as?"
- "What will be the pūrākau told of our generation?"

Lead by the new strategy, we set out to create new stories.

We are collectively in the position of Māui - setting out across a formidable expanse of distance, to face a seemingly insurmountable task, and draw from unseen depths a world for future generations.

4.3 Te terenga ki tawhiti pāmamao - The journey ahead

Our journey is one of ensuring our people and planet are flourishing for future generations. The rōpū is to determine the whakatauki/whakatauāki that best articulates the purpose of the journey.

As we collectively set out, we are inherently in different waka, in different conditions, heading to the same destination. Therefore each waka, each partner, each stakeholder, each should be recognised as independent and connected.

The phases are based on the journey of Māui:

- Te Taunga - the current context
- Te Hihiri - the spark
- Te Rapunga - the search
- Te Whaingā - the pursuit
- Te Utu - the sacrifice
- Te Whiwhinga - the attainment
- Te Rawenga - the new context

Te Taunga and Te Hihiri speak to our current circumstance and the necessary catalyst to initiate our voyage. The remaining phases are more specific to each waka, with their own targets and refined strategic approaches. Where Māui had one hook, and one waka, we have many.

4.4 Te para me te rāpihi - A Māori worldview of waste

By reflecting on our current linear systems and economy, it's clear that *without change*, waste is our inevitable legacy. The rōpū focussed on the context of waste within Aotearoa. "Waste" as a concept has evolved over time. The modern Māori word for "waste" held a very different meaning in the times before European settlement. The rōpū will prepare an explanation of the concept and evolution of waste through a Māori worldview. This may include discussion of the concepts of *ō, kai, para, moumou, pīwaiwai* and *mahuetanga*.

4.5 Ngā mahi mō tātou o Aotearoa - Actions for change

Various workstreams and aspects of waste management are teased from the learnings within our *pūrākau*. These will be expanded upon, if deemed appropriate by the rōpū, for presentation to the Advisory Group.

Te Ao Māori narratives linking action in waste

- Single-use plastics and microplastics and *Te Moana-nui-a-Kiwa (plastic waste)*
- Canoe building and *Te Waka-a-Māui (construction waste)*
- Respecting kai and *nga tuakana a Māui (organic waste)*
- Knowledge transmission and *te kauae o Murirangawhenua (data and information)*
- Reusing local resources and *Te Matau-a-Māui (resource recovery)*
- Māui's near-death experience and *Mahuika (waste to energy)*
- Providing for whānau and *pātaka kai/kaimoana (food sovereignty)*

4.6 Te Āhua - Illustration

A picture is worth a thousand words. Once the preliminary concepts are sound, the rōpū will seek the services of graphic designer to visually aid the narratives. This will support the rōpū the presentation to the wider advisory group.

5.0 Upcoming work

Upcoming work includes:

- Meeting with rōpū to determine:
 - Naming of themes
 - Whakatauki/whakatauāki for the journey
 - Identify what knowledge for within strategy or external
 - The role of aligned peripheral storytelling concurrent to the strategy
 - Draft illustrations and graphics to convey the framewrok
 - Appropriate versions of *pūrākau*
- Additional important linkages to the overarching strategy:
 - Priority Products
 - Regulatory Product Stewardship
 - Right to Repair
- The characteristics of Māui
- Ongoing work to expand/revise/edit the working draft
- Additional hui with kaumātua, experts from iwi not represented within the rōpū may be necessary.



KA AWATEA SERVICES

Kōrihi te manu, tākiri mai i te ata, ka pō, ka ao, ka awatea

Date: Wednesday 17 February 2021

PROGRESS REPORT

02 - Conceptual framework for Waste Strategy

Project Waste Strategy 2020 - Māori Expert Rōpū

Client: Ministry for the Environment, Waste & Resource Efficiency



Released under the provision of
the Official Information Act 1982

1.0 Progress Update

The Ministry for the Environment (MfE) and the Waste & Resource Efficiency team has engaged the WRE Māori Expert Rōpū (the rōpū) to collaboratively develop the framing, long-term vision and principles of the waste strategy.

This progress report, written on behalf of the rōpū, includes:

- an overview of wānanga undertaken by the rōpū
- the conceptual framework of *te iho*, *te anga* and *te tuku*
- the narrative of the strategy

2.0 Rōpū Māori

WRE Māori Expert Rōpū members:

- Gannin Ormsby (GO) Ka Awatea Services
- Jacqui Forbes (JF) Parakore
- Teina Boasa-Dean (TBD) BHW Lands Trust

Rōpū support team

- Tamoko Ormsby (TO) Kawai Catalyst (support)
- Waimirangi Ormsby (WO) Kawai Catalyst (support)

The following wānanga have been conducted by the rōpū:

Date	Location	Attendees	Kaupapa
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24 Nov 2020	University of Waikato	GO, TO, WO	Te Tuku
26 Nov 2020	Xtreme Zero Waste	JF, TO, WO	Ngā Here
16 Dec 2020	MfE Offices	GO, TBD, TO	Presentation
14 Feb 2021	Zoom Wānanga #1	GO, JF, TO	Review
15 Feb 2021	Zoom Wānanga #2	JF, TBD, TO	Review

3.0 Revised Project timeline

Overview of project updates/iterations:

Date	Action
8 Dec 2020	Iteration 01 - INTERNAL
8 - 15 Dec 2020	Review / Revision / Input
16 Dec 2020	Iteration 02 - WRE Leadership & Team Presentation
17 Feb 2021	Iteration 03 - Advisory Group for discussion

4.0 Conceptual framework

The three key foundations of the conceptual framework are those of *te iho*, *te anga* and *te tuku*.

4.1 Te Iho

Te Iho is the core essence of the conceptual framework. The core essence consists of underpinning Te Ao Māori values that reverberate throughout every aspect of the strategy. Whether explicitly stated, or implied through objectives, these values will ensure the Te Ao Māori worldview has integrity across the strategy and more holistic project outcomes can be achieved.

The values are *mauri*, *mana* & *whakapapa*. These concepts have been reiterated throughout many high-level Government strategies produced over the years. Therefore, there should be some familiarity with these concepts, however there are many interpretations.

Mauri

"Mauri is when you have a sense of something that is greater than you, something that is divine, even your own divinity". Commonly referred to as life force, sensing *mauri* is best exemplified by the awe and inspiring energy we experience in the stillness of a living forest, or while in the vastness of an ocean.

Mana

Mana is the external recognition of *mauri*. If the divinity of something is not identified, recognised, and acknowledged, then it will be difficult to understand *mana*. Therefore *mana* is inextricably linked to *mauri*.

Whakapapa

Where *whakapapa* exists between people, place and planet, there is also responsibility. This responsibility is to be fulfilled before one can access their rights and entitlements associated with *whakapapa*. *Whakapapa* is the kinship between all living things, the energy of these relationships, and the responsibility that comes with those connections.

4.2 Te Anga

Te Anga is the framework that puts the values into practice. The framework considered by the rōpū that best fits is the Takarangi. This was initially developed by four women - Jennifer McIver, Tineke Tatt, Juhi Shareef and Teina Boasa-Dean. The Takarangi continues to be refined by Teina Boasa-Dean, who is a member of the WRE Māori Expert Rōpū.

The Takarangi is the navigation instrument on our voyage toward a circular economy for Aotearoa.

Further information regarding the *Takarangi* to come.

4.3 Te Tuku

Te Tuku is the context that binds the values and the framework into the vision that inspires action. The strategy is proposed to be driven by *pūrākau* (intergenerational narratives) to capture the imagination, speak to the journey, and embed principles of the Māori worldview into the strategy.

Te Tuku showcases the intergenerational transmission of indigenous knowledge through *pūrākau*, and provides a richness to the conveyance of the strategy to the public that is unique to Aotearoa.

The proposed *pūrākau* are those of the demi-god, Māui, and his voyage to catch the giant fish. This story ultimately depicts our expedition to discover a new Aotearoa for future generations.

5.0 Māui and the ancestry of innovation

5.1 The man, the myth, the legend

Traditional narratives of this ancestor who possessed demi-god like powers are well known throughout Polynesia. There are many stories about him being cast into the sea and surviving his premature birth and reuniting with his mother Taranga, followed by stories of sibling rivalry to the many challenges, quests and feats he is remembered for.

There are many names that Māui is known by; the most common is Māui-tikitiki-a-Taranga. Taranga had older children who were also called Māui. Māui-mua, Māui-roto, Māui-taha, Māui-pae, Māui-waho. It is not uncommon in oral tradition that the names change and Māui is known by all the above. Even though Māui was the youngest brother, he was personified as the bravest, most skilful and audacious sibling.

5.2 The characteristics of Māui

Māui characteristics are retold by generation after generation. He was a survivor, a provider, very cunning, resilient, assertive, competitive, confident, innovative, stubborn and jealous. Māui was undaunted by failure and always challenged the status quo, even if it seemed impossible. Relentless - he never gave up. Some of his many exploits include fishing up Te Ika-a-Māui (North Island of New Zealand), slowing down Tamanui-te-Ra (The Sun), bringing fire to the world from his grandmother Mahuika and his final challenge to gain immortality from Hine-nui-te-Po.

The prevailing themes of his stories are about relationships, interconnectedness, survival, wisdom, resilience and prosperity. They capture the physical and emotional realities of the natural world linked to the supernatural, underpinned by wisdom from Te Ao Māori and Indigenous worldviews. Māui embodies the hopes and aspirations that our ancestors from Hawaiki wanted to keep alive by imbuing his memory into our hearts "ko te harakeke na Māui - e kore au e ngaro, he kakano e ruia mai i Rangiatea"

5.3 The story of the Māui and the Fish

The key *pūrākau* driving the strategy is of Māui and his voyage to catch the giant fish. This fish is later recognised as *Te Ika-a-Māui* (Māui's fish), captured whilst aboard *Te Waka-a-Māui* (Māui's canoe). This is a well-rehearsed narrative that captures the origin of Aotearoa. An abridged version of the story will be supplementary to the strategy.

As many interpretations of the story exist within different iwi and hapū, the rōpū will identify the most appropriate version to adopt. This is proposed to be attached to the strategy. The stories will be aided by illustration, collateral digital storytelling and other oral and visual indigenous methods of knowledge transfer that may be published externally and concurrently with the strategy.

Te Ika-a-Māui

The North Island of New Zealand is known as the fish that Māui hauled up on his great expedition. Each part of Aotearoa personifies a different part of the fish. For Tuhoe, Te Urewera personifies *Te Manawa o te Ika* (the heart of the great fish). The Wellington region is referred to as *Te Upoko o te Ika* (the head of the great fish), while the Northland region is referred to as *Te Hiku o te Ika* (the tail of the great fish). Many iwi, hapu and rohe have their own stories and variations of what each part represents on the fish including the stomach, the head, and the tail.

Te Waka-a-Māui

The South Island of New Zealand, officially titled Te Waipounamu, is also included as the seafaring vessel that carried our protagonist across the ocean in pursuit of the great fish. The hapū within *Te Waka-a-Māui* hold unique stories of *te tauihu* (the bow) and *te taurapa* (the stern) of Māui's canoe. Stewart Island is commonly referred to as *Te Punga-o-te-Waka-a-Māui* (Māui's anchor)

Te Moana-nui-a-Kiwa

The wider context of the story sets Māui, and his adventures, within the South Pacific; linking together the rich stories of other Indigenous Peoples' across the ocean and the rest of the world. The land itself was pulled out of the ocean in a pristine, smooth and flat shape. Unbeknownst to Māui, his brothers proceeded to bicker over the fish and began hacking into its flesh creating the valleys, mountains and ranges we see today.

6.0 Becoming the hero of our story

6.1 Descendants of descendants

Because of the great feats accomplished by Māui, and many other prominent ancestors in our *kōrero tuku iho* (intergenerational oral teachings), we have inherited the world passed down to us. We are the physical remnants of our ancestor's actions.

Accordingly, we are the ancestors of future generations. They will inherit the world we leave for them. Therefore, the questions we should ask ourselves are:

- "What world will our descendants inherit from us?"
- "What type of ancestors will we be remembered as?"
- "What will be the pūrākau told of our generation?"

Lead by the new strategy, we set out to create new stories.

We are collectively in the position of Māui - setting out across a formidable expanse of distance, to face a seemingly insurmountable task, and haul from the unseen depths a world for future generations.

Our journey is similar to that of Māui. We are setting out on a journey of ensuring our people and planet are flourishing for future generations. We collectively set out, we are inherently in different waka, in different conditions, heading to the same destination. Therefore each waka, each partner, each stakeholder, each should be recognised as independent and connected.

6.2 Making the journey

The phases of each waka's individual journey is based on the journey of Māui and his pursuit of the fish:

- Te Taunga - the current context
- Te Hihiri - the spark
- Te Rapunga - the search
- Te Whaingā - the pursuit
- Te Whiwhinga - the attainment
- Te Rawenga - the new context

Te Taunga and Te Hihiri speak to current circumstances and the catalyst required to initiate the voyage. The stern carvings (*taurapa*) of a waka commonly adorned the takarangi design. Each waka should continually navigate using the *Takarangi* to assess their state and trajectory.

The remaining phases are more specific to each waka, with their own targets and refined strategic approaches. Where Māui had one hook, and one waka, we have many.

6.3 Guiding winds

The stories of Māui share many guiding principles that are important to articulating the social, cultural and geographical landscape of Aotearoa. At this stage, the guiding principles are given as the four winds that will guide our waka (to be named at a later stage). A fifth introspective principle is included for windless waters. In the analogy used here, the sails are defined as the Waste Strategy.

Hau 1: Equitable solutions

Māui was initially denied the opportunity to set out alongside his brothers. He later fashioned his own fishhook and line, stowed away in his brothers boat, and later achieved his amazing feat. All people should have access to make radical change, and the change should inherently bring equity.

This may include the inclusion of community-related criteria in the procurement of waste-generating services, or ensuring that proposed waste solutions are accessible to lower socio-economic communities that enhance existing local community service providers. We must ensure that closed-loop economies are not closed-entry economies, but open and interwoven spirals that are appropriately scale-linked.

Hau 2: Resilient communities

Each part of *Te Ika-a-Māui* is different and unique - the heart, the tail, the head, the stomach - each unique in function and composition. Our strategy should deliver and support local initiatives and acknowledge the unique perspectives of local iwi, hapū, marae, whānau and community. We are extraordinarily fascinating, because we are so diverse.

This should include the development of decentralised, community-driven infrastructure such as resource recovery centres, short-food trading, and community composting for local food production and soil enrichment.

Hau 3: Regenerate natural systems

Each part of Māui's fish is also interdependent, connected through a network of complex relationships. If one part of the physiology fails, the whole system fails. Everything is connected, everything is dependant, everything needs everything.

All systems and processes should have inherent, diverse, collaborative and integrated mechanisms of regenerating our natural systems. The regeneration of our natural systems within Aotearoa should be through *whakapapa*, *mauri* and *mana*. This includes the creation of opportunities of rehumanising ourselves through the mechanisms of nature.

Hau 4: Radical Innovation

Where others accepted the status quo, Māui saw an opportunity to challenge the process. When necessary Māui resourced the tools and invented new technology to complete the task ahead of him. He invented many implements to make life easier, and he went as far as slowing down the sun as the days were too short. Māui was an innovator.

As was Māui, we too must be bold and brave in our endeavours to address the waste issue. Our challenge is to achieve a level of transformative innovation that reshapes our failing economy by a degree comparable to fishing an entire world from the sea or slowing down the sun.

Hau 5: Intergenerational education

The stories of Māui have survived within the long-standing and enduring memory of Māori and many Polynesian cultures. Learning from the past helps to understand the present, and reimagine futures. Our vision should be intergenerational from the past, to the present, to the distant future. The strategy must support educational programmes that sow the seeds of intergenerational change at an intragenerational pace.

Changing attitudes and behaviours toward waste also requires that external stimuli be designed out of the system such as the marketing and sale of single-use, linear products. This also requires the provision for New Zealanders to experience and understand *mauri*, *mana* and *whakapapa* through the mechanisms of nature.

6.4 Te para me te rāpihi - A Māori worldview of waste

By reflecting on our current linear systems and economy, it's clear that *without change*, waste is our inevitable legacy. The rōpū focussed on the context of waste within Aotearoa. "Waste" as a concept has evolved over time. The modern Māori word for "waste" held a very different meaning in the times before European settlement. The rōpū will prepare an explanation of the concept and evolution of waste through a Māori worldview. This may include discussion of the concepts of *ō*, *kai*, *para*, *moumou*, *pīwaiwai* and *mahueta*.

6.5 Te Āhua - Illustration

A picture is worth a thousand words. Once the preliminary concepts are sound, the rōpū will seek the services of graphic designer to visually aid the narratives. This will support the rōpū the presentation to the wider advisory group.

6.6 The principles of Te Tiriti o Waitangi

The principles of the Treaty will ultimately underpin the delivery of the strategy through the acronym, TE PAO, developed by Associate Professor Tom Roa (current member of the Waitangi Tribunal). These revised principles have been carried throughout the concepts discussed in the proposed strategy.

T - Tino Rangatiratanga

E - Equity

P - Partnership

A - Active Protection

O - Options

7.0 Summary

- Inspired by the stories of Māui, we are on the journey of finding a world for the future.
- Our values are Mana, Mauri and Whakapapa.
- Our compass is the Takarangi Framework.
- Our sails are defined as the Waste Strategy.
- Our guiding winds are those of Equity, Community, Regeneration, Innovation & Education
- Our partnerships will be based on the principles of Te Tiriti o Waitangi (TE PAO)
- We are in separate waka, in different conditions, each with our unique challenges.
- This impossible task can only be achieved by working together.

8.0 Upcoming work

- Meeting with rūpū to determine:
 - Whakatauki/whakatauāki for the journey
 - Identify what knowledge for within strategy or external
 - The role of aligned peripheral storytelling concurrent to the strategy
 - Draft illustrations and graphics to convey the framewrok
 - Appropriate versions of *pūrākau*
- Additional important linkages to the overarching strategy:
 - Priority Products
 - Regulatory Product Stewardship
 - Right to Repair