KA AWATEA SERVICES

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

Date: 27 November 2020

PROGRESS REPORT

Deliverable 01 - Preliminary scoping to framework the working schedule

Scoping Rangatahi Engagement & Advisory Framework

Te Papa Atawhai, Department of Conservation

01 Project Update

The project deliverables as outlined in **SCHEDULE 4: Terms of Reference** have been scoped accordingly. Each project deliverable and associated sub-actions have been included in the following work breakdown structure (Table 1. Project Work Breakdown - Te Papa Atawhai Rangatahi ProjectTable 1. Project Work Breakdown - Te Papa Atawhai Rangatahi Project)

Table 1. Project Work Breakdown - Te Papa Atawhai Rangatahi Project

Item	Description
1.0	**Articulation of the dynamic contribution Rangatahi can bring to Te Papa Atawhai to support the vision of Papatūānuku thriving;**
1.1	Planning of wānanga - Framing the objectives and methodology to engage rangatahi in discussions - Preliminary hui with key Te Papa Atawhai stakeholders to ensure alignment with objectives - Contact appropriate rangatahi within Governance & Operations taiao spaces - Coordinate rangatahi workshop logistics, operations and facilitation
1.2	Delivery of wānanga - Preparation of wānanga (structure, format, tikanga & kawa) - Facilitation of online wānanga with key rangatahi to articulate - Capturing & summarising key discussion points - Wānanga to be delivered online to include Te Waipounamu / Ngai Tahu rangatahi
1.3	Analysis of wānanga - Explore key concepts discussed within the wānanga
1.4	Finalisation of wānanga - Prepare draft articulation of Rangatahi perspectives of contributing to Te Papa Atawhai - Conduct online discussion to further refine draft document - Produce final document to meet first deliverable (Item 1.0)
1.5	Rangatahi Expert Input - Remunerate rangatahi for input to achieve Item 1.0 - Expected engagement per Rangatahi is five (5) hours for initial discussion, wānanga input and follow-up discussion.

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Item	Description
2.0	**A regional register of Rangatahi advisors and specialist advisory areas;**
2.1	Scope Rangatahi Advisory Areas - Identify Scope of Works and appropriate working conditions for a Rangatahi logged in the register - Identify key types of Rangatahi advisors and specialist advisory areas; this should include rangatahi at governance levels, operational levels and in the field - Incorporate the conditions of Iwi rangatahi and the link between regional Iwi rangatahi to regional Iwi - Clarify registration criteria for Rangatahi
2.2	Identify Rangatahi - Identify & contact Rangatahi that represent Te Ika ā Māui regions - Te Hiku o Te Ika, Northland, Auckland, Waikato, Bay of Plenty, Tongariro -Taupo, Taranaki/Whanganui, East Coast Hawke's Bay, Wellington - Identify & contact Rangatahi that represent Te Waipounamu regions - Nelson Marlborough, West Coast Tai Poutini, Canterbury Aoraki, Otago & Southland - List additional rangatahi who fit the selection criteria - List rangatahi who have participated in Te Papa Atawhai programmes (Sentinels etc.) - Collate list of current rangatahi groups for example NRAI (Ngā Rangatahi Ā Iwi) and He Kuaka Mārangaranga
2.3	Agreed conditions of work - Wānanga with Te Papa Atawhai to draft high-level guidance for roles of registered Rangatahi within the department - Terms of Reference to be drafted using outcomes from wānanga - Work with Te Papa Atawhai to develop draft contracts/MoU for registered Rangatahi based on Te Papa Atawhai contracting templates
2.4	Induction Wānanga - Working team to wānanga with Te Papa Atawhai on the future Regional Advisory Group - Outline actions and guidelines for launch of Regional Advisory Group

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Item	Description
3.0	**Proposition of a model of advisory models and if this aligns with how DoC works and application in workplace;**
3.1	Understand Te Papa Atawhai work structure - Three (3) interactions with Te Papa Atawhai at strategic, planning and operational levels - Desktop study and literature review of Te Papa Atawhai's current levels of responsiveness to Māori & and representation of Rangatahi
3.2	Specialist input for Advisory Models - Engage key Māori advisors for guidance around Māori models of advisory in conservation space (include the incorporation of Te Tiriti/Treaty principles of partnership, protection and participation)
3.3	Identify best-fit model - Identify whether to (a) develop a new advisory model or (b) propose collation of best identified models - Explore and outline how the proposed model will is integrated with Item 2.0
4.0	**Identification and proposed models of Rangatahi projects;**
4.1	Process of scoping out fit-for-purpose Rangatahi demonstration Project (1) - Advisory/Governance level Includes identification of all costs associated with Project 1.
4.2	Process of scoping out fit-for-purpose Rangatahi demonstration Project (2) - Operational/Ranger level Includes identification of all costs associated with Project 2.
5.0	**Identify all costs associated with next steps (Project 1 & Project 2 as above)**

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6.0	**A final document/report;**
6.1	Draft iteration of report - Outline of Items 1.0, 2.0 and 3.0 - Outline of proposals for both Project 1 and Project 2 - Draft costs associated with each project - Includes methodology of works - Includes summary report/reviews of interactions/workshops/wānanga/engagements - Appendix highlighting any other important materials used and/or referenced
6.2	Review - Review and circulate between Project Team and Te Papa Atawhai
6.3	Iteration - Development of final iteration
6.4	Final - Formatting for final proposal
7.0	**Recommendations of next steps;**
7.1	Recommendations informed by prior engagements summarised within the proposal document
8.0	**A usable document that is easily understood by Te Papa Atawhai Senior Leadership Team and staff.**
8.1	Te Papa Atawhai presentation to explain the concepts discussed in the proposal documents
8.2	Outline staff training plan to introduce Rangatahi & Māori concepts such that staff better understand the context of the proposal document.
8.3	Graphic design to succintly illustrate overarching concepts within the proposal document

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02   Upcoming work

Engagement with key stakeholders and rangatahi groups for planning of online / digital rangatahi wānanga as outlined in 1.1

03   Project management

Further project management updates to be provided in subsequent project reporting clearly outlining project progress, timelines, budget, and risks.

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Project Lead: s 9(2)(a)
Contact: s 9(2)(a)

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Waikato
3720

Toa Taua Taiao

A summary articulation of the dynamic contribution rangatahi can bring to Te Papa Atawhai. Koorero derived from the Toa Taua Taiao rangatahi waananga.

Photography by: [s9(2)(a)]
Maaori photographer & participant of Toa Taua Taiao
Day 2 of Toa Taua Taiao, Tira Hoe Waka

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Project Outcomes & Findings

Toa Taua Taiao

Project Outcomes & Findings

Overview

I te Raakaunui o Paengawhaawhaa i rewa ai te kaupapa o Toa Taua Taiao. *Papaa te whatitiri, hikohiko te uira!* The crash of thunder, a flash of lightning. As the karanga from the haukaainga was delivered a flash of lightning lit up the sky. The taua and our ruuruhi and koroheke thought our photographers had cameras set up in the trees. As soon as the karanga from the taua was returned, a roaring thump of thunder shot through the gate of Tuurangawaewae marae, through the aatea, right to the feet of Mahinaarangi. An experience our Tuurangawaewae kaumaatua had never witnessed before.

It was this experience that set the tone of the waananga. From this, Te Pae Whakaea (small collective of the taua) suggested a name to the wider taua to signal this specific moment in time. Te Rangiwhakaea; this name draws on both the koorero shared during the waananga and ngaa tohu o te taiao. ████████████████, member of the taua and small collective of Te Pae Whakaea, shared that the name, Te Rangiwhakaea, comes from the following koorero:
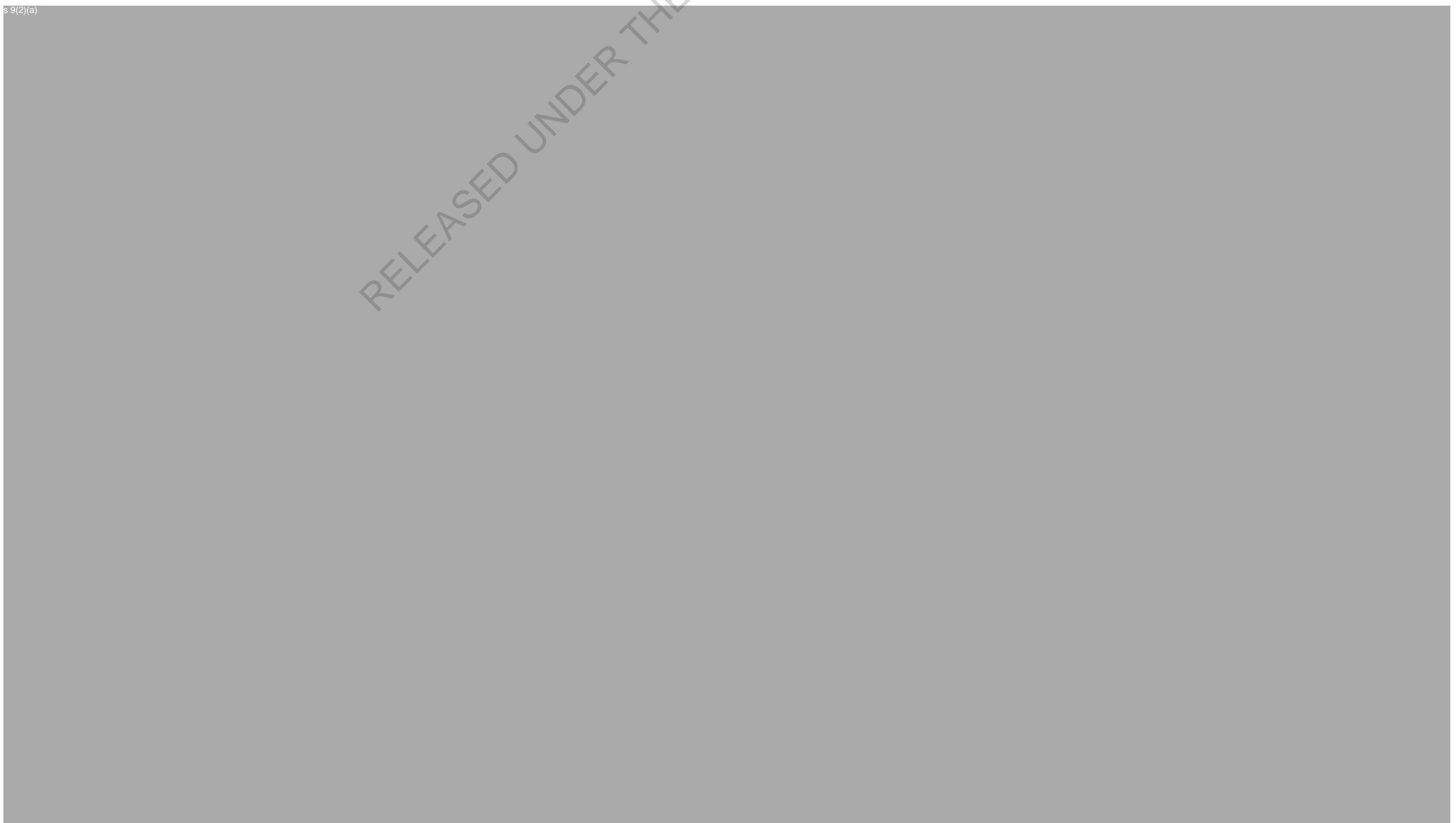
Over the course of 5-days total, 3-days waananga, 43 rangatahi from around the motu ascended onto the Hopuhopu College grounds. Monday we had our whaanau travelling from a distance start to roll in, then the rest met at the gates of Tuurangawaewae the Tuesday morning. Following the poowhiri we were straight into waananga. Getting to know each other was an essential part of Day 1. Day 2 the taua were out in the taiao, while our babies were with us at Hopuhopu. Day 3 was more waananga.
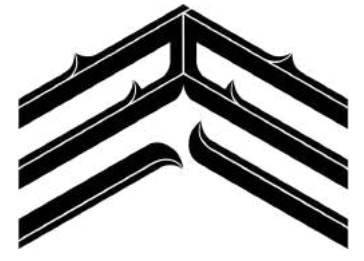
Te Taua

Participants of Toa Taua Taiao

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18		39.
19		40.
20		41.
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22		43.

Haerenga Taiao

Tira Hoe Waka, Waikato Awa

"The tira hoe was one of the best experiences of my life"
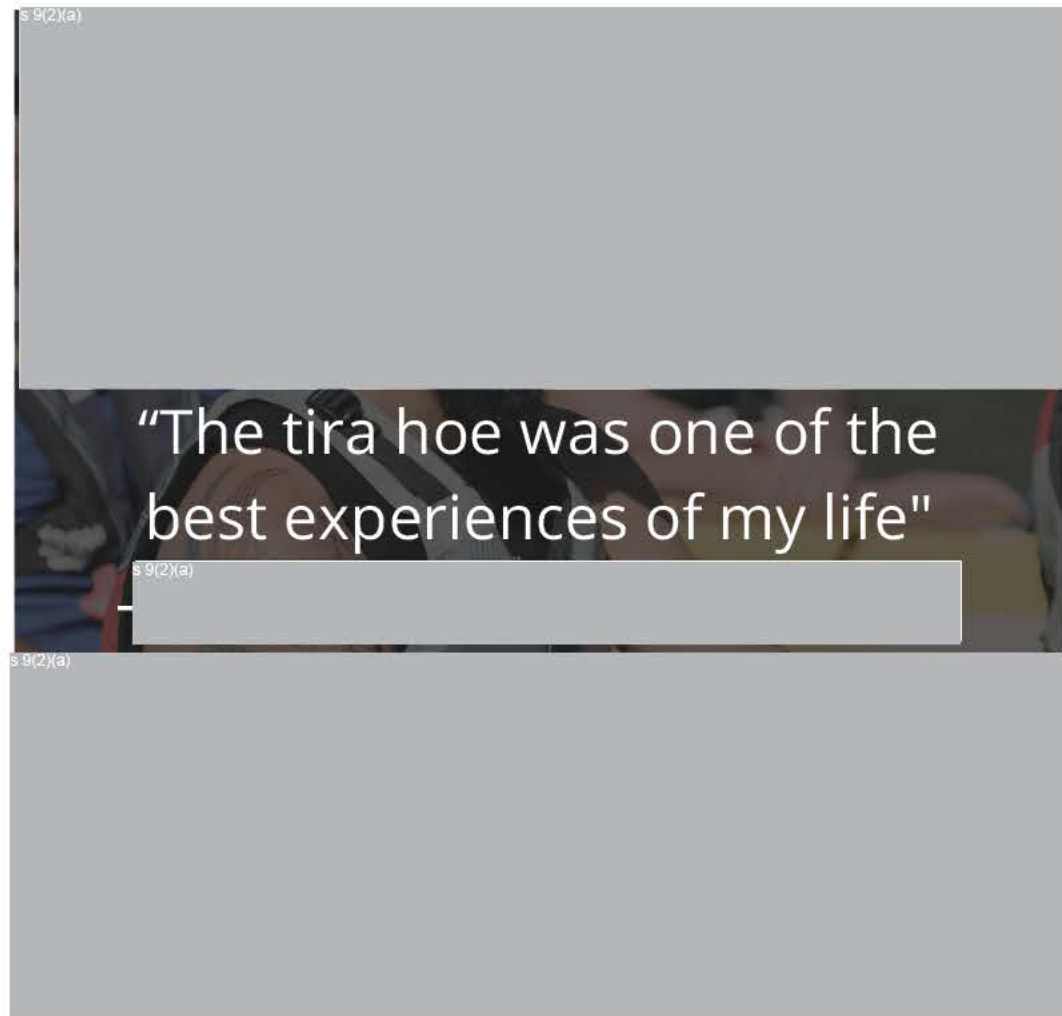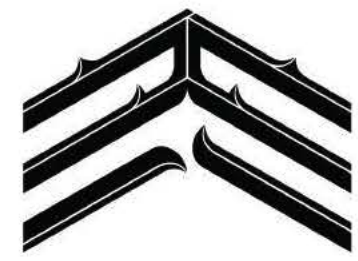
This haerenga consisted of a 3-hour paddle down our awa, Waikato, from Kirikiriroa to Tuurangawaewae Marae on 2 double-hull outrigger canoes. Kaihoe were guided by a team of experts that were made up of whaanau from Tuurangawaewae marae who have been delivering tira hoe on our awa for 15 years.

For members of the taua, it was expressed that the tira hoe was one of the best experiences of their life. After Toa Taua Taiao had wrapped up, we met with our whaanau who guided the taua on our awa and for them, this tira hoe, and in particular, this taua, was one of the best groups they've taken on our awa in the last 15 years.

"We've been doing tira for 15 years neph and this was the best group we've ever taken out"

"I'm not often intimidated, but this group made me intimidated. There was an awesome energy amongst this roopuu. After the tira, I went back to my workplace and ripped up all our strategic plans. I told my team, we need to do what they're doing."
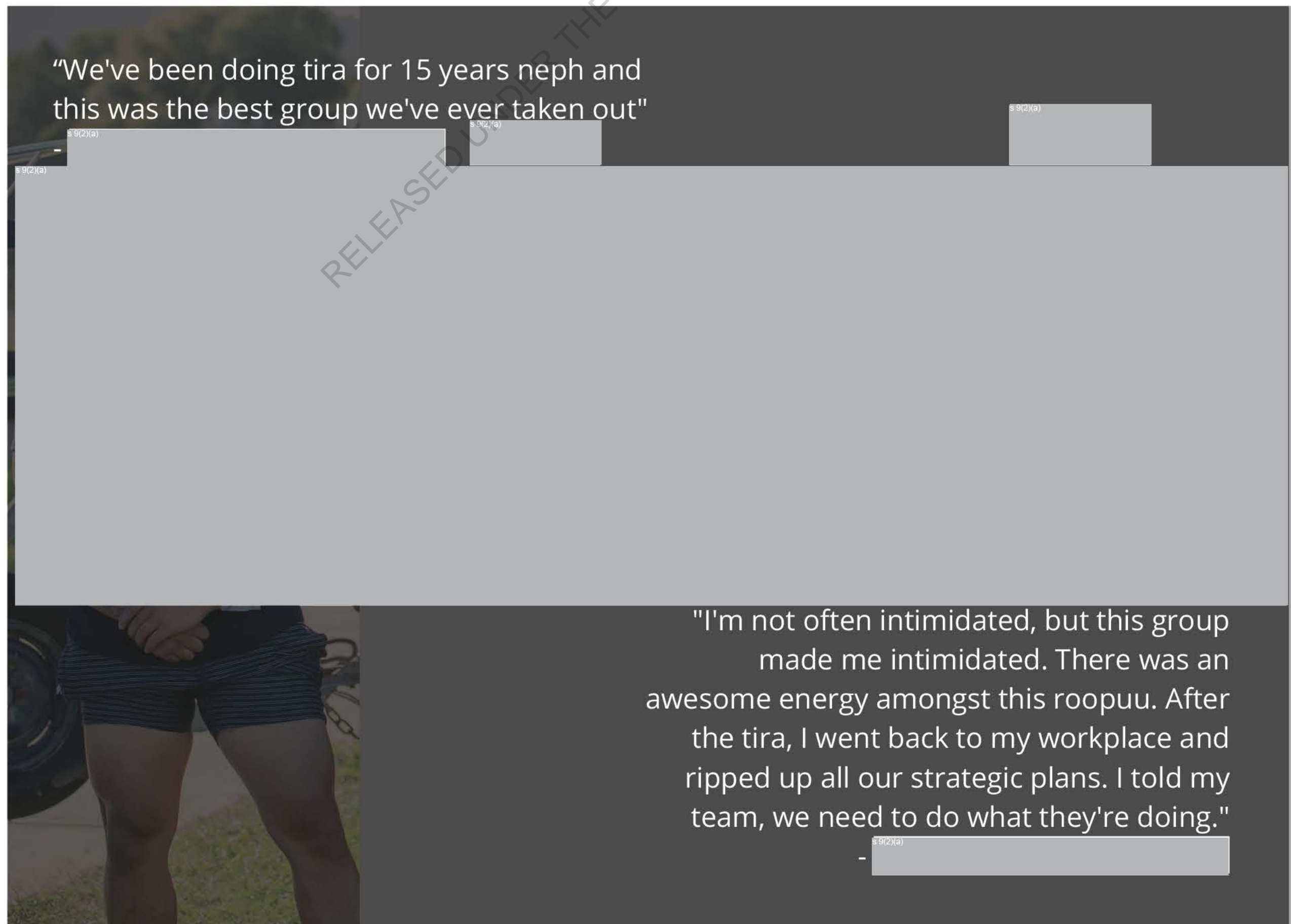
A key success factor for the Toa Taua Taiao project team was the impact the waananga had on not only the members of the taua, but more importantly on our whaanau at home. During planning and development it was key that we sought out the expertise and value of our haapori and whaanau. Often we go to Rangatahi waananga and the expertise has been acquired externally or outside of our immediate rohe. In some cases this is necessary, but it's important that we draw on the expertise and capabilities of our whaanau within the rohe whose taiao we are connecting to, speaking about, aiming to protect, revitalise and/or nurture.

Takahi Whenua, Haakarimata Maunga

"It was like a culinary experience"
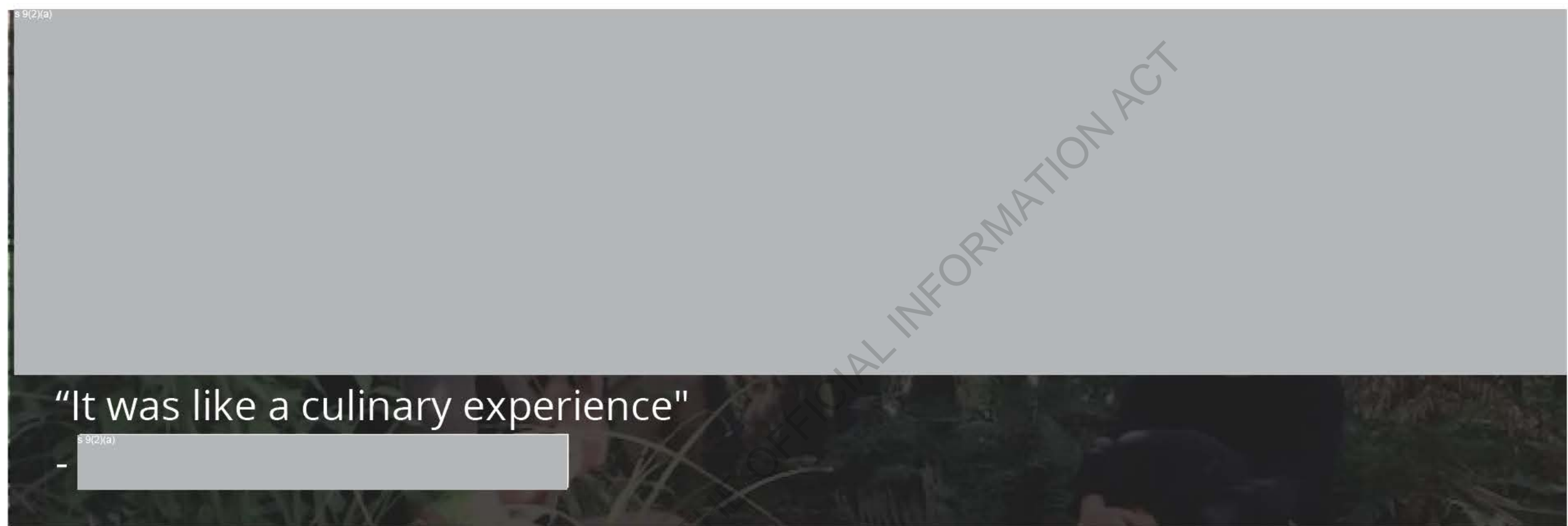
This was a 4-hour trek ascending at the Raahui Pookeka entrance, across the Haakarimata ranges and descending at the Ngaaruawaahia entrance. Although it was hard, our takahi whenua roopuu thoroughly enjoyed the knowledge shared during their time in our ngahere and up our maunga.

It wasn't until 20 minutes in, when they reached the summit on the Raahui Pookeka side, they realised that _____ ( ), one of the youngest members of the taua, and participant from Te Waipounamu, had a wealth of knowledge to share about different raakau, manu, rongoaa and kai in the ngahere. From that point tuaakana/teina was really demonstrated where ____ (tuaakana) acknowledged that he was actually the teina in this situation and made the call to take _____ lead.

The other members of the taua expressed that they had never eaten so many different types of kai from the ngahere, nor did they even know or realise how many hua in the ngahere were eatable.

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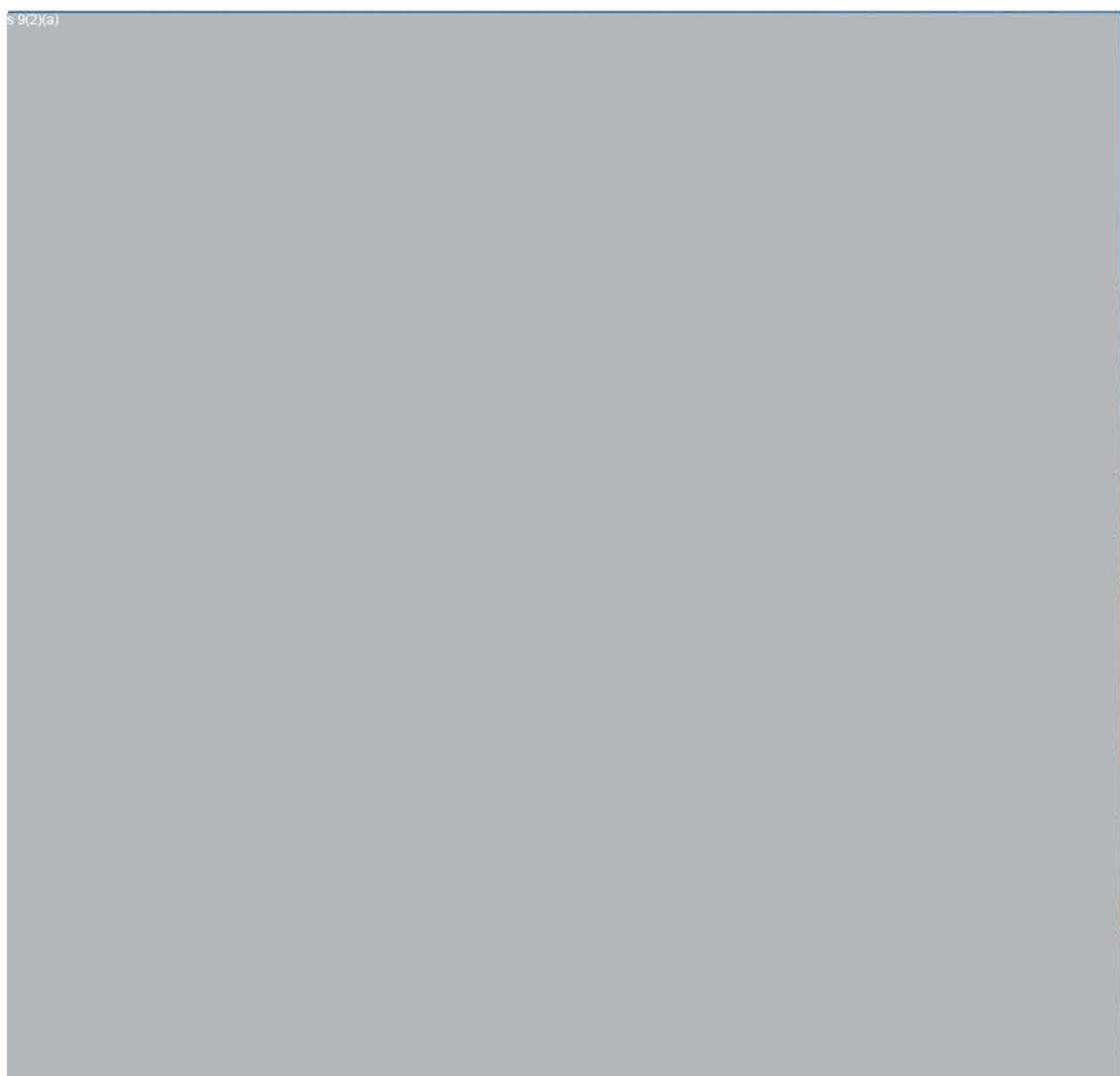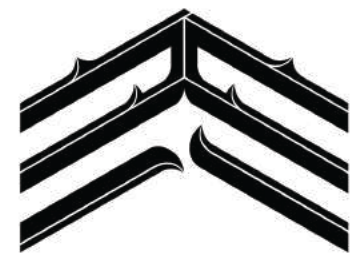
Mokopuna

Te Puna Reo o Toa Taua Taiao

We had always planned to include our tamariki in the waananga but weren't sure how formal this inclusion was going to be. As we neared Toa Taua Taiao we figured out a way to have our own Puna Reo as part of the waananga. An allocated space for our tamariki, as dedicated agenda and their own qualified kaimanaaki. This was definitely one of the highlights of the waananga and our babies loved it. As expecting maatua we feel we are still very much at a capacity where we can add value to kaupapa, but so often we've witnessed instances where our babies are excluded restricting the participation and contribution of maatua. We did not want this to be a barrier for members of our taua attending and it was a big step for our project team providing an example of *kotahitanga*.

Below is some of the koorero shared by some of our Maamaa regarding the set up for our tamariki at Toa Taua Taiao:

> *"I konei tētahi kōhanga reo hei manaaki i taku tama nui, he mea tino pai mā māua ko taku tāne"* -

> *"It was really nice as a Māmā to have a place where the babies were allowed to go to be part of the wānanga but still have their own things to do"* -

> *"I a kōrua ka tūwhera mai i tēnei whare ki a tātou tamariki, ka kite rātou, ka rongo rātou, ka pā rātou ki ngā moemoeā"* -

Ngaa Manu Koorihi

"Ko te reo Maaori te waharoa ki te ao Maaori" .

Ko te *kotahitanga* te kaupapa matua i whakahuihui i a maatou te taua tuatahi o Toa Taua Taiao. Ko te *taiao* te waka i kawe i a maatou ki uta. Naa, ko *te reo Maaori* teera i tuu hei taahuuhuu ki too taatou whare waananga. I te whaanuitanga o te kaupapa o Toa Taua Taiao i te rere hoki te kaupapa o Ngaa Manu Koorihi. He kaupapa teenei i aaki i te tangata te koorero i te reo Maaori ahakoa toona taumata reo, ahakoa toona kaupapa koorero. Ko te rautaki kawe ai i teenei kaupapa i waenga i te taua, ko te mau peene i whakakara ki ngaa tae rerekee. Naa ngaa tae nei i tohua hoki teetehi manu, ko teera manu te kaitohu i too taumata reo. E 5 ngaa manu nei; **Kiwi** - kaare he reo, hiikaka te ako, **Ruru** - kaare he reo, erangi kei te maarama ki o koorero, **Piiwaiwaka** - he koorero reo Maaori, erangi me whai awhi tonu, **Tuuii** - maaia ki te koorero, **Hookioi** - matatau ki te reo me toona katoa.
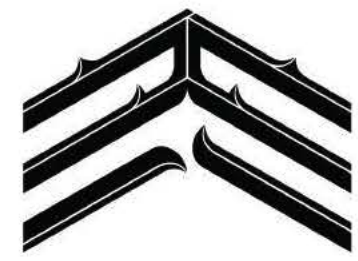
Naa teenei rautaki i aataahua te rere o te reo i waenga i te taua, i waenga hoki i aa taatou tamariki. Naa teenei rautaki hoki i wawe maakere mai ngaa aarai aukati i te tangata, whakapoorearea raini i te tangata te tuku i toona reo kia rere. Naa konei, naa te reo te waananga i eke ki teetehi taumata anoo.

Waananga

Ngaa Kohikohinga

Days 1 and 3 were dedicated to mahi waananga. An intentional space for the taua to discuss many topics relevant to our reanga, our interpretations of manaaki taiao, as well as our aspirations, plans and desires for the future. We had multiple people assist in the delivery and facilitation of the waananga to practice shared responsibility and autonomy amongst the taua.

On Day 1 our primary focus was whanaungatanga. Not your usual individual name and hononga-aa-iwi but grouped firstly in your rohe, then in groups based on similar or shared skillsets. Following on from whanaungatanga the taua went into waananga about kotahitanga; what does this look like? Is it the same for each iwi? Are we practicing kotahitanga now?. Day 3 the waananga delved into the space of technology and applied approaches to kotahitanga and manaaki taiao. We discussed DAO (decentralised autonomous organisations) what these could look like as models of kotahitanga that use the resources of our time and move us away from the standard hierarchical models of leadership we see today and have seen in the past. Themes that come out of the waananga were:

- **Taiao** our biggest indicator of health and wealth amongst our whaanau, haapori, hapuu and iwi.
- **Mua/Muri** model example of the collective operation of roles and responsibilities for Maaori.
- **Kura moo ngaa mokopuna** using the technology of our time to decentralise learning.
- **Tikanga** allowing room to challenge and innovate to be smart, inclusive and fit-for-purpose.
- **Success** actively try not to revert to auto-pilot, KPI's, measures dictated by Paakehaa systems.
- **Hierarchy** current problems in leadership, learn from past mistakes, don't repeat.
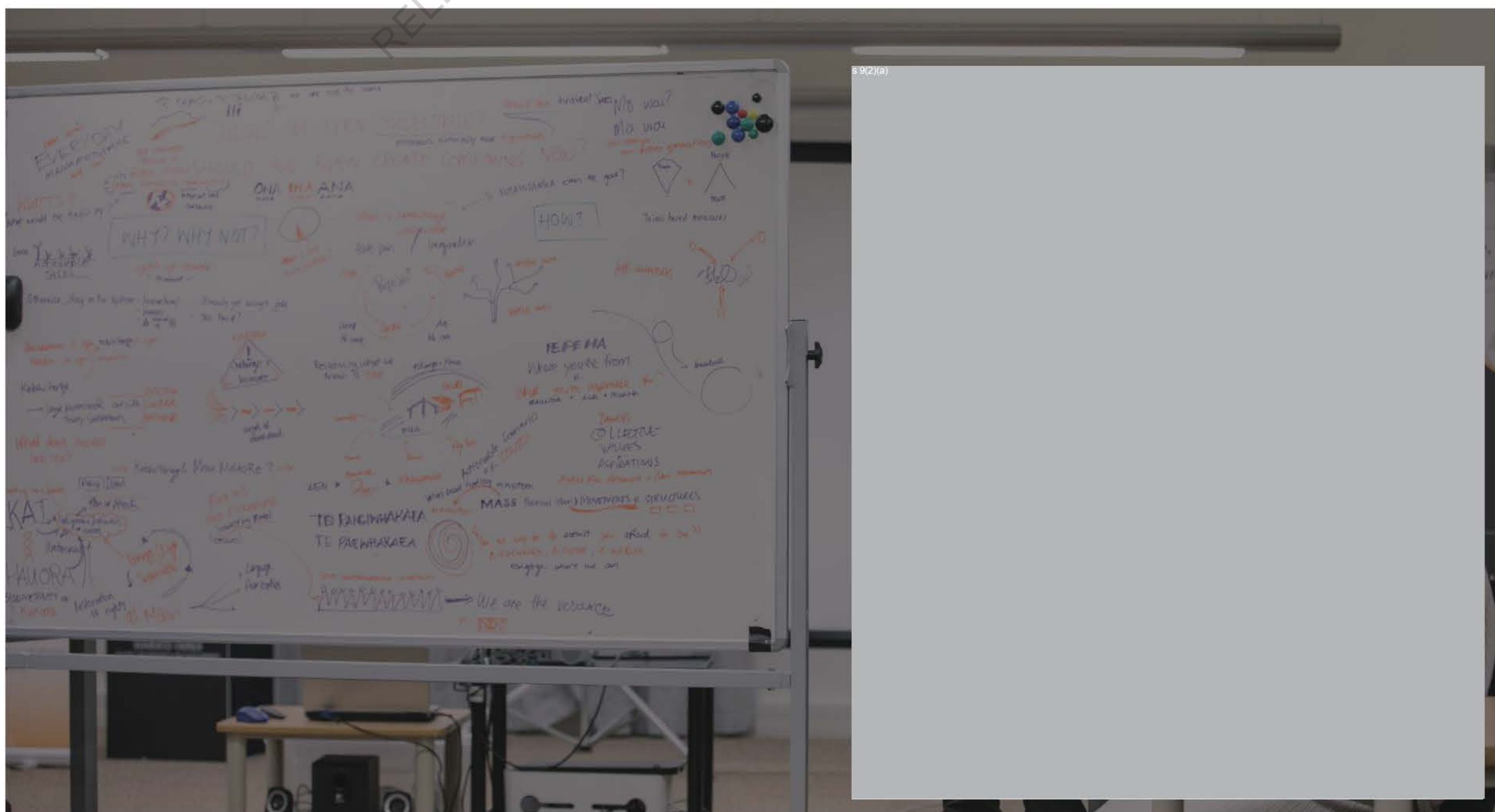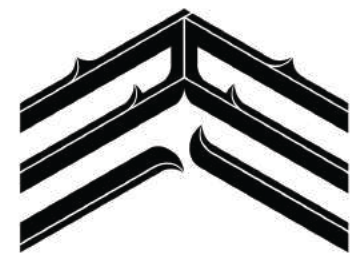
Manaakitanga

Whaainga Matua: Manaaki Tangata

As a project team of only 5, 3 operational leads and 2 mentees, we as leads wanted to make sure that our team knew and understood that our main priority and objective as a team was to ensure our manuhiri were looked after. Everything, from kai, rooms, transport, babies, warmth, comfortability, etc. If there was a path that we were able to smooth out to make the journey and experience for our taua as effortless as possible, we took that path.

As operational leads we had set out from the start that our main KPI as a team was, manaakitanga. Should we achieve that, then the waananga would be a success. We have attended so many rangatahi waananga where our value and contribution is overlooked and/or boxed in making the experience seem very extractive. KPI's that indicate that the organising committee have ticked all operational boxes, is not reflective of success for us personally. It was with a huge heart of intent that we made sure our taua knew that we understood the value they were bringing to the waananga, and we were consistent in reminding them of this throughout the waananga.

We get caught up in the glamorisation and expectation of a term our reanga call, 'burn-out', that for some of our reanga this state of being has been normalised. For some of our taua they expressed that this was the first waananga they'd been to where they felt like they were doing the mahi while being recharged at the same time. This was a huge success indicator for our team. Hei whakatinana i weera koorero, ko te tohu o te rangatira, ko te manaaki.
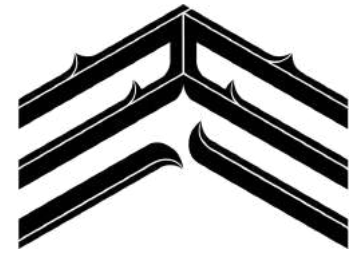
> "Ko taku pūmahara matua, ko te kaha manaaki o Waikato, o te Kiingitanga hoki, me tā rātou mōhio me pēhea te manaaki i te tangata"
>
> -

Evaluation

Te Pae Tutuki o Toa Taua Taiao

Success Indicators

Taiao	Te Rangiwhakaea - papaa te whatitiri hikohiko te uira i runga i a Tuurangawaewae marae e. Anei te tohu tuatahi i tutuki maatou i ngaa hiahia o o maatou tuupuna. Naa raatou te karanga, ko taa maatou noa he whakakotahi.
Manaakitanga	Our objective as a project delivery team was achieved when we received feedback on how well looked after the taua felt throughout the waananga.
Kotahitanga	Kotahitanga was evident throughout the waananga where members of the taua expressed that no matter the titles, iwi affiliations, responsibilities or roles each of the taua held, there was a clear sense of unity during Toa Taua Taiao. Kotahitanga on a ground level was more important than a strategic partnership on a kaupapa level, though both were achieved organically.
Tuaakana/Teina/Mokopuna	From tuaakana/teina roles being interchanged dependent on maatauranga as appose to age, right through to the transfer of knowledge down to our tamariki who were able to be present in the waananga. This was a huge success indicator for TTT.
Haapori/Whaanau	Not only did Toa Taua Taiao leave a lasting impact on the taua, but the stories of the experiences our whaanau on the ground shared with the taua are still being shared with us today. They have been inspired by the love, passion and unapologetic worldview the taua have for manaaki taiao and te ao Maaori.

Learning & Improvements

Taua Feedback	The only piece of critical feedback we received from the taua was to have more name-games during whanaungatanga to help remember each members names.
Project Team Feedback	**Participants** - major learning here is to make sure we receive all required H&S information on participants when we need them. There was only one instance where the project team had to manage unexpected health issues because the information requested wasn't received. This impacted the project team during the waananga as 2 of 3 of the team leads spent majority of one night at A&E which hugely effected next day productivity.
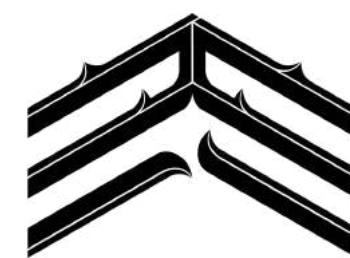
Operations & Logistics - a huge component that was taken on personally by the project leads, as well as the delivery of the kaupapa, was the waste management behind the scenes. Our biggest learning from this is to ensure we, firstly, check to make sure the venue we host any kaupapa at has a waste management plan, and/or secondly, acquire external assistance to manage what little waste (mainly recycling) we will have to ensure we're keeping to the values of the kaupapa.

Length - upon reflection, our team, along with some members of the taua, did think the waananga should have been longer. In the initial stages of planning it was set out to be a 5-day waananga, this was with the inclusion of our Indigenous participants. Because of COVID-19 and travel restrictions we limited the numbers to our whaanau in Aotearoa which cut the time down. There was hunger and want to continue waananga even after official waananga times had closed.

Outcomes & Next Steps

DAO

A combination of multiple digital platforms are being developed to continue works in different project spaces. DAO (decentralised autonomous organisation) education and development have been taken on by a subset group of the taua, those with huge interest in digital tech and systems, to carry that side of knowledge development alongside a group from Italy who specialise in these systems.

Rangatahi Projects

Governance - Works have now begun with a subset roopuu from Toa Taua Taiao to help collectively waananga what potential governance models could be proposed to Te Papa Atawhai for consideration. How can we use the expertise of

Kura Reo - a small subset of the taua decided they will work together iwi rangatahi to deliver a Kura Reo using the sustainable template of Toa Taua Taiao.

Learning & Development

Te Reo Maaori - the speaking of te reo Maaori throughout the waananga was reaaly inspirational for members of the taua who are still on their journey to reclaiming their reo. From the waananga 2 of the taua members (our 2 Ruru members) decided they will enrol next year to Te Whare Waananga o Waikato to study Te Tohu Paetahi.

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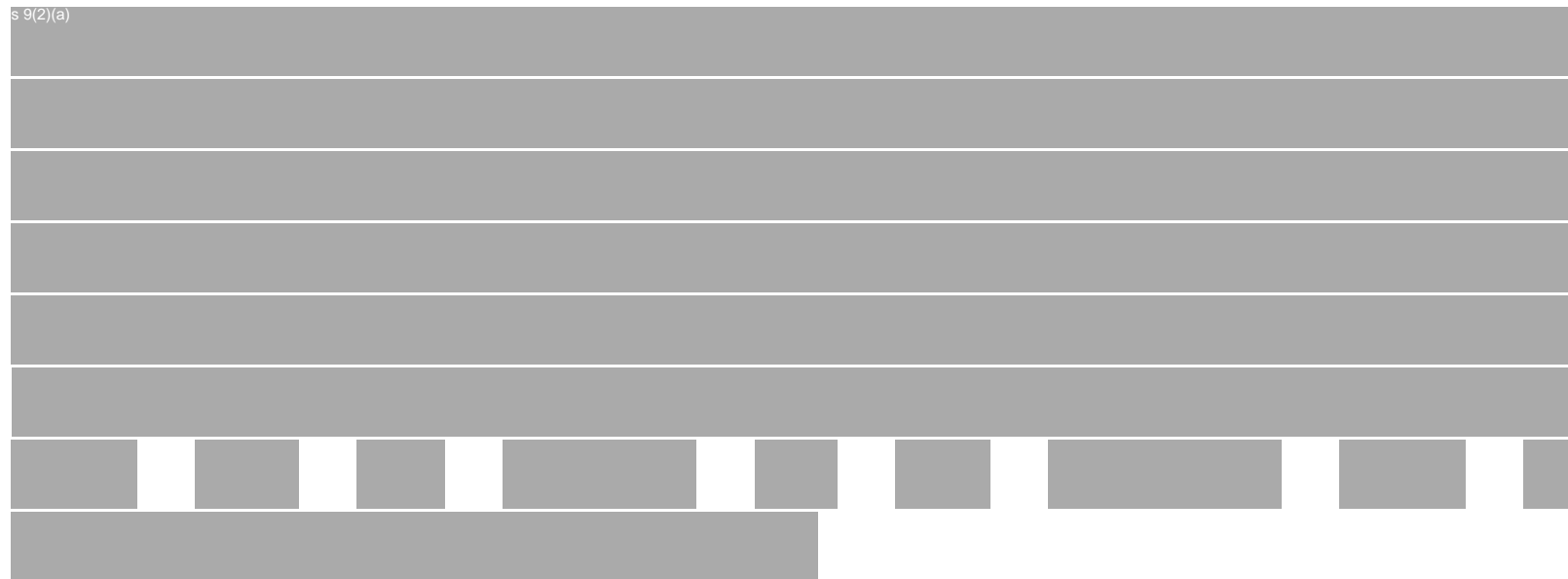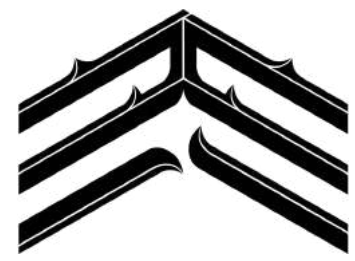
Since TTT we also had enlightened koorero shared by the 2 mentees in our project lead team. These two mentees were brought on to shadow ▮▮▮▮▮ in the content development space and ▮▮▮▮▮ in the project management space. On leaving TTT they expressed their want to speak and develop their reo. With current works post-TTT we now only speak Maaori in our hui as a team.

Mahi taiao - since leaving TTT a subset of taane from the taua have reconnected to learn and develop their skills in mahinga kai, maatauranga Maaori, mahi kaiwhakangau and pest management. This roopuu was thankful to the kaupapa of TTT for having met each other and to each other for the opportunities they now share to exchange knowledge between one another.

Manaaki taiao - lastly, we have had members of the taua encouraged by the sustainable rautaki of TTT that they have taken on both small and big applications of this rautaki to both kaupapa they are apart of as well as in their everyday lives. For example, TTT has inspired taua members to work with local whaanau in their area to source their kaupapa proteins as appose to buying industrially farmed meat products. Other members have been encouraged to start taking small steps toward minimising the waste in their everyday lives; using a reusable coffee cup instead of a single-use one and taking their own container to get kai as appose to getting a single-use container.

Although there were a lot of quantitative factors that made Toa Taua Taiao a success, ie. participation numbers, budget and expenditure, waste amount diverted from landfill, carbon footprint reduction due to majority tuukino-kore catering, whaanau and haapori member participation, etc.

It was the factors mentioned above that really demonstrated the success of our first Toa Taua Taiao waananga. It was mentioned throughout the waananga that we ensure we keep to tracking and highlighting our own Indigenous, Maaori, indicators of success. Too often we attend rangatahi kaupapa that are driven by rigid KPI's that we leave feeling disconnected from the assumed objectives.
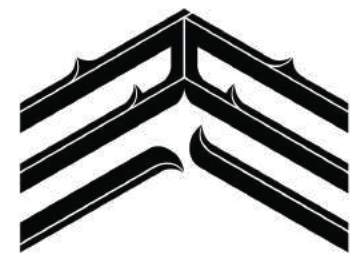
Conclusion

Rangatahi dynamic contribution to Te Papa Atawhai & Papatuuaanuku thriving.

Toa Taua Taiao was an opportunity for a group of rangatahi to practice doing things differently. Our focus was to re-centre manaakitanga and kotahitanga back into the core of our conversations when we come together and allowing those two values to lead the inherent waananga around manaaki taiao. As well as talking about manaaki taiao and what that looks like in different spaces it was also important that the rangatahi were physically out in the taiao. The connection between waananga and mahi need to go hand-in-hand and iit's important when thinking about governance that we also understand the importance of connection; kotahitanga; to both tangata and taiao.

Although the kaupapa of Toa Taua Taiao wasn't formally associated with Te Papa Atawhai works, when looking at *rangatahi dynamic contribution to Te Papa Atawhai & the vision of Papatuuaanuku thiriving* it was important to demonstrate what this contribution could look like through a kaupapa that has happened.

The Toa Taua Taiao cohort was made up of rangatahi Maaori lawyers, media experts, conservationists, architects, teachers, dentists, creatives, artists, photographers, business owners, astronomers, parents, maatauranga Maaori experts, te reo Maaori experts, engineers, activists, etc. Because of Toa Taua Taiao we are now working with a subset group from this cohort to develop what model of governance would be best to propose to Te Papa Atawhai to help uplift rangatahi Maaori voices in this space. We have had 2 hui so far and the rangatahi working group is eager to progress meaningfully.

He waananga teenei i whakaaro ake hei tautoko i ngaa mahi me ngaa wawata o te kaupapa o PKP (Pipiri Ki A Papatuuaanuku). Noo te tau 2017 te kaupapa o PKP e whakahaere ana, moo te aha? Moo te taiao te take.
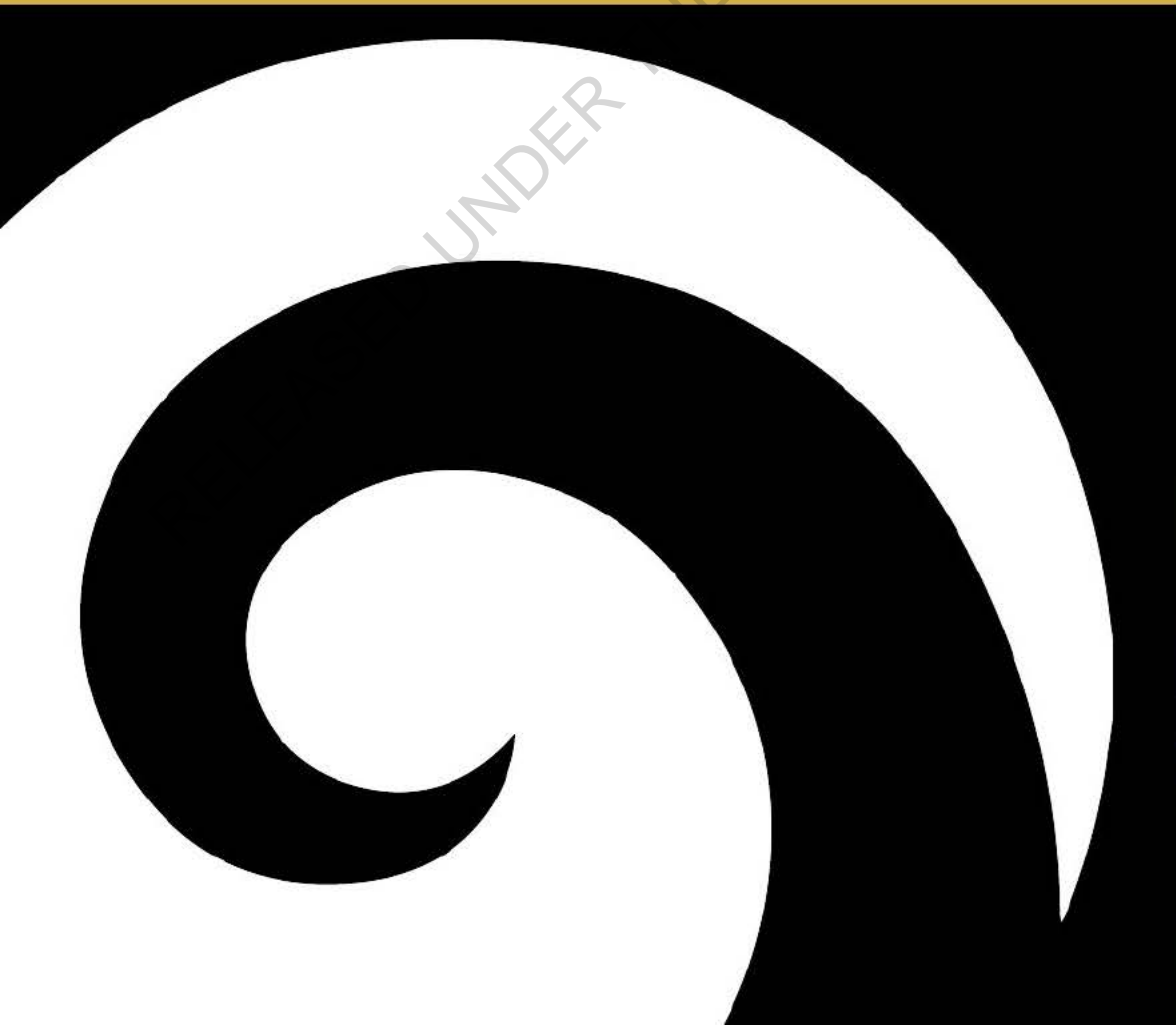
PROGRESS REPORT

02 - Recommendations for a Regional Rangatahi Register

Project   Proposal for scoping a rangatahi engagement and advisory framework for Department of Conservation

Client: Te Papa Atawhai

1.0 Report Overview

This report is an update of ongoing discussions and considerations for the dynamic contribution of *rangatahi* to Te Papa Atawhai's vision of Papatuanuku thriving, and the integration of a rangatahi register. The general approach toward these critical discussions has been through a series of wānanga with a select group of rangatahi. This *Rangatahi Advisory Rōpū* has a range of experience and interactions with Te Papa Atawhai and rangatahi governance.

From the discussions, several key themes were identified and explored. The discussions also informed the necessary prerequisite infrastructure required prior to contacting and recruiting individuals onto the "Rangatahi Register". This guided the creation of the proposed *mahere*; a recommended approach to integrate *rangatahi* into Te Papa Atawhai. The *mahere* describes the operational and governance recommendations that will facilitate the inclusion of rangatahi into all levels of Te Papa Atawhai.
The recommendations made in the deliverable report are subject to further discussions with Te Papa Atawhai and the contract manager.

2.0 Ngā wānanga

This section will explore the themes discussed by the *Rangatahi Advisory Rōpū (RAR)*, as well as the unique perspectives carried by the members themselves.

2.1 Rangatahi Advisory Rōpū

The Rangatahi Advisory Rōpū (RAR) consists of five (5) members. Each of the members were approached directly due to their experience with rangatahi governance and Te Papa Atawhai.

- s 9(2)(a) Previous DoC employee
- s 9(2)(a) Previous DoC employee
- s 9(2)(a) - Governance
- s 9(2)(a) - Legal
- s 9(2)(a) - Rangatahi

2.2 Key themes

The following themes are a collection of issues, challenges and key considerations that were discussed.

Defining rangatahi

Rangatahi Age

Over the discussions, a recurring question arose - "what is classified as rangatahi?". This relates to both age and ethnicity. Te Puni Kōkiri classify *rangatahi* as "young Māori aged between 15-24 years old. In contrast, to many kuia and kaumātua, anyone under the age of 50 is considered rangatahi. Therefore the age is contextual when considering whether or not someone is a *rangatahi*.

Rangatahi-ā-iwi, Rangatahi Māori & Rangatahi-ā-motu

As a further matter, there are rangatahi with *hononga* to post-settlement iwi. These iwi are commonly treaty partners, and have some legislation in their respective settlements pertaining to the co-management of natural resources and territories. Rangatahi also identify as Māori and should be recognised accordingly under Section 4 of the Conservation Act. Lastly, the general term of rangatahi as a young person, may pertain to non-Māori as well.

For clarity, we have identified the following subclasses of rangatahi. *Rangatahi-a-iwi* who are strongly connected to post-settlement iwi in the capacity of treaty partners within their unique legislation; *Rangatahi Māori* who are recognised Section 4 of the Conservation Act & Te Tiriti o Waitangi; and *Rangatahi-ā-motu* who are generally referred to as young people with the capacity to learn from those around them.

System considerations

Contrasting worldviews of conservation

Based on the observations of the RAR, there is a disconnect between the concepts of conservation and manaaki taiao. The concept of manaaki whenua and tiaki taiao is inherent to Mātauranga Māori. Pepeha are geographical indicators of identity, and Māori have intangible connection with their ancestral whenua. However, this level of connection fails to be captured by Te Papa Atawhai's modus operandi of conservation.

Aging workforce

Based on observations by the RAR, they have observed the vast majority of employees, above B band, within Te Papa Atawhai, are Pākeha aged 50+. More accurate figures should be accessible through the Department of Conservation's employee data to substantiate this claim. This presents three major gaps to traverse as rangatahi: age, worldview and hierarchy.

Succession Planning

As the older workforce retires, there needs to be dedicated succession planning, with intentional inclusion of Māori in these roles. With more Māori in management roles, there will be broader coverage of Mātauranga Māori across the organisation, in additional to that provided by Te Kāhui Kaupapa Atawhai. Greater representation of Māori within the management tiers of Te Papa Atawhai will close the gaps above.

Governance challenges

Iwi Autonomy

As informed by our RAR, there are ongoing discussions regarding the dynamic between the conservation boards and iwi. Although this exceeds the scope of the project, it is important to mention that rangatahi-ā-iwi have the inherent responsibility of representing the interests of their iwi, however should not be left with this responsibility without formalised mandate and support.

Rangatahi representation

There are currently no observed rangatahi pathways for governance. This is equally as important as rangatahi pathways into operational aspects of Te Papa Atawhai such as rangers, project managers, team leaders, strategic advisors and technical experts.

Leadership & development

Job pathways

The RAR recognised the potential lack of development opportunities for interns or cadets. This is based on experience of the 2012 programme; interns were employed over a fixed term and only offered full-time employment if there happened to be a role available. This led to the eventual departure from Te Papa Atawhai.

Upskilling into management

The RAR further identified the lack of upskilling opportunities for new graduates or interns to ascend into higher positions. This reinforces the fact of succession planning for an aging workforce.

Operational challenges

Pastoral care

A lack of pastoral care is a key influence to whether or not a rangatahi will stay with Te Papa Atawhai. There should be clarity of who is responsible for pastoral care of any rangatahi Māori that enter into Te Papa Atawhai. This will help retain talent.

Contractual engagements

Another consideration made by the RAR was to be open to exploring contractual engagements with rangatahi. The rangatahi register was posed as an opportunity to increase capacity of the rangatahi workforce, however what is still under consideration is the mechanism by which their services are procured, valued and managed.

2.3   Reshaping the Rangatahi Regional Register

Based on the discussions with the RAR, the development of a regional register of rangatahi posed more questions. Without clarity of purpose of a regional rangatahi register, compiling a list of names to fill a register without scope is an endless task.

Key questions associated with the register are:

- Why are these rangatahi being approached?
- What is the process to get rangatahi on the register?
- What demographic, iwi, or rangatahi subset are we approaching?
- How do we procure the services of these rangatahi?
- Can we give them a job?
- Who will look after them?

There are many more questions that relate to the discussion points above. The following section will dive into proposed initial infrastructure and supporting frameworks for rangatahi within Te Papa Atawhai.

3.0   Ngā kaupapa

The initial contract deliverable has been framed to answer the question: "What is the dynamic contribution that rangatahi can provide to the vision of Papatuanuku thriving?". The RAR have provided a counter-response: "What is Te Papa Atawhai's dynamic contribution to rangatahi in achieving the vision of Papatuanuku thriving?".

Based on our analysis of the feedback from the RAR and the ongoing discussions with Te Papa Atawhai on the role of rangatahi within the organisation, there is not a single answer. The inclusion of rangatahi and intentional succession planning within Te Papa Atawhai must be approached in simultaneously; an ecosystem approach that is conducive to success versus a point-source monoculture solution.

Three key areas have been explored to start building an ecosystem within Te Papa Atawhai to support rangatahi. This has been illustrated using the mental model of a *rākau*.

3.1 Using the mental model of the rākau

The mahere uses the simple analogy of a rākau to convey the dynamic energy that rangatahi can bring to Te Papa Atawhai, and what functions are necessary for the effective use of that energy.

Ngā hīhī, ngā wainuku me te hauhā

Rākau need three key elements to create oxygen: sunlight (hīhī), water (wainuku) & carbon dioxide (hauhā). These elements in combination with the structure of the rākau allow it to sustain itself and support the ecosystem around it.

The first input into the *rākau* is sunlight. *Hīhī* conveys the energy emanating from the domain of Ranginui to be harnessed by the *rākau*. These hīhī carry the energy of Rangatahi with an affinity to thrive in the tangible domains of the taiao, in the visible spaces of Te Papa Atawhai.

The second input into the *rākau* is water. These waters are those rising deep from within the wellsprings of Papatūānuku. These waters carry the energy of Rangatahi with an affinity to thrive in the intangible domains of the taiao, in the unseen spaces of Te Papa Atawhai.

The third input into the *rākau* is *hauhā*. *Hauhā* (carbon dioxide) is currently in excess and causing one of the greatest challenges of our time - climate change. This is one of the greatest challenges faced by rangatahi in their time. Hauhā in the mahere represents the challenges to the environment that are complex and require intergenerational solutions.

The rākau is designed to fully utilise the sunlight, groundwaters, and carbon dioxide.

Ngā rau me ngā weu

Rau

Hīhī interact with the elements of the rākau that are visible and above ground; there needs to be as many channels to capture this energy. These channels are *rau* or *raurau (leaves)*. *Rau* are the operational opportunities for rangatahi to become a part of Te Papa Atawhai.

These are internships, cadetships and graduate placements in all operational areas across the organisation - rangers, project managers, technical experts, pest control, spatial mapping. These operational roles must span the entire organisation.

The energy captured by the *rau* is transferred to the heart of the rākau through *peka (*branches*)*. *Peka* are the network of branches connecting the *rau* that are supported by older, larger branches conveying the energy into the heart of the rākau.

Weu

Wainuku interact with the elements of the rākau that are not visible and above ground; again the rākau needs to be as many channels to capture this energy. These channels are *weu* or *weuweu* (rootlets). *Weu* are the governance opportunities that are available to rangatahi to become a part of Te Papa Atawhai.

These are placements within the governance structures of Te Papa Atawhai, and the structures that are required for effective succession planning and innovation in decision-making. This is also detailed below.

Ngā peka me ngā pakiaka

The energy captured by the *rau* and *weu* can only be transferred to the heart of the rākau through *peka (*branches*)* and *pakiaka* (roots). The network of branches and roots that are supported by older, larger branches conveying energy into the heart of the rākau. This manifestation of this is intentional support and mentorship for rangatahi from pakeke and tuakana within Te Papa Atawhai.

This is how the model of the *rākau* is used to convey the inclusion of rangatahi in Te Papa Atawhai to create an ecosystem. Should one of the key elements be missing, the *rākau* will not grow, will rot, will be diseased, will be weak and will not support the creation of life and the surrounding ecosystems.

With all the key elements in place, the *rākau* will flourish. With these *rākau* across the Aotearoa, strong in every region, this is how Te Papa Atawhai can create a ngahere, a living ecosystem that can contribute the vision of Papatūānuku thriving.

3.2   Operational recommendations

The *rau* are aspects of the operational infrastructure required to support rangatahi within Te Papa Atawhai.

Ngā rau - Formalised structure for rangatahi in the organisation

It is recommended that Te Papa Atawhai identify the opportunities to include rangatahi graduates, interns and cadets into all groups across the organisation. In the first instance, this involves analysing the organisation structure and identifying where rangatahi can be placed, who they report to, and how they will be supported.

Operations Group
The bulk of these rangatahi placements will be Operations Group - pest control, rangers, recreation work, spatial mapping, and engagement. However, other groups should also analyse where this is possible.

Partnerships Group
The Partnerships Group should seek to provide space for placements within large scale projects, and seek to co-fund rangatahi placements with partners. Partner organisations will most likely have treaty obligations that can be reinforced with intentional inclusion and development of rangatahi.

Biodiversity & Engagement Group
The Biodiversity & Engagement Group should seek to provide research opportunities for tertiary students in the form of scholarships. This could be extended to rangatahi interested in storytelling placed within the marketing arm of the organisation to provide an indigenous voice for our taiao. This is key to shifting the perspective of western conservation toward indigenous custodianship of our natural world.

People Group

The People Group should seek to lead in diversity and provide for rangatahi. Should Te Papa Atawhai seek to make a paradigm shift in the organisation, recruiting staff need to be aware of the dynamic contribution rangatahi can bring to the organisation.

Corporate Services Group

The Corporate Services Group should seek to provide space for rangatahi on pathways that involve administrative, management, legal and policy skills.

Policy & Visitors Group

The Policy & Visitors Group should also seek to provide space for rangatahi, particularly engaging with rangatahi-a-iwi in the development of policies that affect post-settlement iwi.

The placement of rangatahi can be at varying degrees of complexity and associated timelines. From graduates, to interns, to cadet training programmes, all areas of the organisation would stand to benefit from the inclusion of talented, innovative and driven rangatahi.

Kahui Kaupapa Atawhai

Kahui Kaupapa Atawhai should be responsible for the pastoral care of all rangatahi across the organisation by working with line managers of rangatahi. This may require a new role of Rangatahip Programmes Coordinator to be established. The pastoral care must include advocating for rangatahi in their career development through the organisation.

Kahui Kaupapa Atawhai should also coordinate with other business groups to coordinate regular hui for rangatahi to connect, learn and share experiences with their peers. Finally, KKA should look to rangatahi to increase their capacity to support the rest of the organisation to deliver on Section 4 of Te Tiriti o Waitangi.

Leveraging Jobs for Nature

In addition to opportunities within the organisation, Te Papa Atawhai should leverage the Mahi mō te Taiao / Jobs for Nature projects. This should involve the assessment of all projects and their ability to include or support the inclusion of rangatahi into their projects. These opportunities can be short-term placement opportunities for interns or cadets.

Procurement of registered rangatahi suppliers

As per the recommendations made above, it is clear that many rangatahi will be engaged at different capacities. Te Papa Atawhai should work to establish a streamline process for short-term engagements with rangatahi as contractors. This is where the "Rangatahi Register" will play a part, as rangatahi will register as suppliers of services.

This will allow better access to rangatahi who have the skills and are registered as rangatahi suppliers, but may not have the time to commit to long-term employment.

3.3   Governance recommendations

The *weu* are aspects of the governance infrastructure required to support rangatahi within Te Papa Atawhai.

Ngā weu - Formalised structure for rangatahi in governance

There are three key recommendations for the inclusion of rangatahi into governance.

Rangatahi members on New Zealand Conservation Authority
There should be a dedicated position for rangatahi on the New Zealand Conservation Authority. It is recommended that three positions be held for each rangatahi - Rangatahi-ā-iwi, Rangatahi Māori, and Rangatahi-ā-Motu.

Rangatahi members on Conservation Boards
It is recommended that each conservation board make space for three rangatahi from each subclass discussed above - Rangatahi-ā-iwi, Rangatahi Māori, and Rangatahi-ā-Motu.

Quarterly Rangatahi Governance Hui
To align with the regular hui for rangatahi in the operation of Te Papa Atawhai, all rangatahi within the governance structures of Te Papa Atawhai should be be provided quarterly opportunities to hui-ā-tinana. This will assist in effective and coordinated decision making and unifying the rangatahi voice.

Selection criteria and appointment process

One of the risks identified by the RAR was the selection criteria of rangatahi. This is still under consideration. The selection process must be controlled to ensure a certain standard is upheld for rangatahi candidates. At the same time, this process must not be so restricting that it inhibits the accurate representation of rangatahi. The NZCA appointments process is clear and transparent, as should be any rangatahi appointments.

Terms of reference

Another key consideration is the terms of reference. Although this will be scoped out further during the proposed advisory models, it is important to flag this as a matter of discussion.

3.4 Rangatahi development recommendations

Ngā pakiaka me ngā peka - Formalised development pathways for rangatahi

When considering the role of rangatahi, efforts tend to be more toward reach and recruitment, without focus on retaining the talent once within Te Papa Atawhai. Many past cadets have entered Te Papa Atawhai only to leave as either no job opportunities were available or there was no clear path for career advancement.

The recruitment of rangatahi should follow a pathway from cadet, to intern, to graduate, to employee, to specialist, project manager, or division leader. This should lead to succession planning for the soon to be retiring workforce.

Tuakana & mentors
To facilitate this succession planning, tuakana and mentors across the organisation should be identified and delegated to support the growth of new talent. For every rangatahi that comes on board, they should be delegated a mentor or key support person. This can be their line manager, or someone within their team, department or division, and can be there for pastoral support and career guidance.

These are the branches and roots that are required to bring the energy that rangatahi can provide into the heart of Te Papa Atawhai, and are a critical part of ensuring our *rākau* thrives.

4.0 Ngā kokenga ki mua

Moving forward the following actions will take place to inform the remaining deliverables.

1. Meet with new contract manager to discuss the recommendations made in this report and how it influences future deliverables.
2. Scope and cost two initial rangatahi projects as part of deliverables
3. Ongoing hui with the Rangatahi Advisory Rōpū to provide feedback and inform work moving forward.
4. Work with Te Papa Atawhai to refine the proposed recommendation and advisory models