

# Proposed Changes to the Code of Ethics and Professional Conduct to recognise Indigenous knowledge, values and rights.



## OUTPUTS FROM ONLINE WORKSHOPS

Online workshops were held in Australia and New Zealand in March 2021 to build members and CEnvPs understanding of the [revised changes](#). The workshops built on feedback received from [earlier work](#). This includes [member comments](#) and results from a [survey of CEnvPs](#).

### Key themes that came out of the workshops

- Overall support for recognising Indigenous knowledge, values and rights.
- Support for proposed wording (revised from responses to member and CEnvP feedback).
- Desire for the Institute to provide tools and resources to build the capacity of practitioners in meeting proposed Code requirements – either directly, through Indigenous organisations, or other professional associations and training providers.
- Support for collaboration with Indigenous Peoples and Indigenous organisations in the implementation of proposed Code changes.
- Belief that the changes position the Institute as a leader in demonstrating best practice.
- The workshop process has enabled individuals to reflect and consider practice implications.

Table 1: Note attendees were able to 'like' feedback responses. This has been demonstrated in the table below using brackets.

| Area   | Feedback    |
|--|-------------|
| <b>Question 1</b>  | Curiosity   |
| Purpose and rationale of proposed changes explained by Bryan Jenkins, President. | Hopeful     |
|  | Overdue     |
|  | Frustration |
|  | Progress    |

| Area  | Feedback  |
|---|---|
| Participants were then asked to reflect on what Bryan said.     | Genuine   |
|   | Expected  |
|   | Concern   |
|   | Optimistic  |
|   | Exciting  |
|   | Multiple evidence based   |
|   | The wording in the proposed changes is good to make sure Indigenous knowledge is not overlooked but my concern is that we should not be required to tick the box of using Indigenous knowledge even if in the context it is not relevant. |
|   | Excited at the possibilities for expanding your practice.   |
|   | Progress being made.  |
|   | The proposed changes are good and surprise it has taken so long.  |
|   | General agreement with changes - concerns exist though.   |
|   | Feel I need more information on what it will mean for practitioners.  |
|   | Support strongly, some concerns on guidance needed to make sure evidence is rigorous.   |
|   | Does the term 'community knowledge' open up possible future problems? Or if we have 'evidence' in the words, does this resolve it?  |
|   | Should have already happened. Also believe environmental professionals already implement without formal requirement.  |
|   | Bit surprised it hasn't happened already - but think that it may be because environmental is generally inclusive and it was happening anyway.   |
| Like the intent. Think it will be a long haul to make progress. |   |
| Easy - this whole exercise is SO important AND necessary!       |   |

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|------|---|
|      | I am concerned for small projects.  |
|      | Being new to EIANZ I don't have a feel for implementation challenges but my first gut reaction is pride.  |
|      | Most of our projects are in capital cities so it is difficult to see where the opportunities lie.   |
|      | Need to be able to demonstrate how to do this when environmental practitioners often get given scope.   |
|      | I would expect that the proposed changes to the Code will trigger a range of conversations in coming years across a wide variety of disciplines involved in protecting environmental values.  |
|      | New words look good.  |
|      | Concerns about implementation - re: Gods.   |
|      | It is a start but more work to do yet.  |
|      | No major issue with what was shown. Guidance/practice notes best for elaboration.   |
|      | It's great to see elements of international environmental law being brought into practice.  |
|      | Revised wording for CoE are good BUT the guidance note needs to be produced and approved by members first. Very concerned when EIANZ seems to be moving into quasi religious considerations (considerations of Gods of Air and Land).   |
|      | A concern was raised re: capacity for the Institute to deliver these changes.   |
|      | Comfortable with the changes that advance enviro practitioners and social justice issues. Maybe other things that the Institute might like to progress that aren't in the code. A question on whether one size fits all for NZ and Aus. Don't know how that is interpreted in NZ. Very appropriate and the EIANZ has done a good job with the drafting. |
|      | *In response* Maybe by encouraging practitioners, through the Code, to respect and value Indigenous points of view, other social justice considerations may be better understood and also taken into consideration.   |
|      | What was the role of Indigenous practitioners in this process? Cross country challenges, and admirable what EIANZ is doing.   |

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|------|---|
|      | <p>Would give members more certainty if they are aware of the Indigenous voices that have been consulted and heard.</p>   |
|      | <p>This is a really important issue, and any progress is better than no progress. Once endorsed, will there be a review process? E.g. in a year?</p>  |
|      | <p>*In response* The RAP has processes for iterative review of all aspects of the Indigenous Engagement 'roadmap'; AND there will also be a ruler review of all aspects of the 2012 Code of Ethics and Professional Conduct over the next 2 years or so.</p>  |
|      | <p>Comfortable with the changes that advances environmental practitioners on social justice issues. Maybe other things that the Institute might like to progress that aren't in the code.</p>   |
|      | <p>A question on whether one size fits all for NZ and Australia. Don't know how that is interpreted in NZ. Very appropriate and the EIANZ has done a good job with the drafting.</p>  |
|      | <p>What was the role of Indigenous practitioners in this process? Cross country challenges. Admirable what the EIANZ is doing.</p>  |
|      | <p>Maybe by encouraging practitioners, through the Code, to respect and value Indigenous points of view, other social justice considerations may be better understood and also taken into consideration.</p>  |
|      | <p>This is a really important issue, and any progress is better than no progress. Once endorsed, will there be a review process? E.g. in a year?</p>  |
|      | <p>Very confused about what I read in the popular press (blah blah blah!) it's an area that people have to be comfortable being uncomfortable. Believes we will be like this for at least another decade.</p>   |
|      | <p>*In response* This comment is really important - spot on.</p>  |
|      | <p>*In response* Great way of putting it - that, us non-Indigenous practitioners need to be comfortable about feeling uncomfortable. It will take some time but it's important that we do start the journey.</p>  |
|      | <p>Potentially tiger by the tail! Hot political issue. EIANZ and the Board better not drop the ball on this. We really need to carry through. Plugs a significant gap and it should make the EIANZ and practitioners more relevant, more current and if we get our act together to get a seat at the table and pull our weight in the 21st century.</p> |

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|---|---|
|   | Needs attention. Not going to go away, is going to be more prominent. Acknowledging and keeping everyone at the table and everyone should have a voice. This is what we want to achieve. More interested in how we implement.   |
| <p><b>Question 2</b></p> <p>What would the Code changes mean for you as a practitioner if they are adopted?</p> | <p>Further clarity is needed to understand how to adopt this in our environmental and contaminated site work. Tease out differences, common points and what needs further work. Site specific. Location specific.</p> <p>Treaty of Waitangi, Conservation Act Sec 4 and RMA is being taken into account. Understanding what changes are needed to our work to adopt the code.</p> <p>Think there is a strong element of symbolism which is really important. A large number of members are already working to the standard and they are not going to have to change things too much. It will lift the bar on some people that haven't embraced the subject. Provides a strong foundation as practices become more established across the community, they will be easier to absorb into the practice of members.</p> <p>Challenges around the word advocate. What does it mean in practice? We can be allies but shouldn't speak on behalf of others. (1 like).</p> <p>Expand knowledge and learning of when to engage and how to engage - partnership to improve our own practice with the wider depth of knowledge.</p> <p>Formalizing individual values - backed up by the Code of Practice</p> <p>The western value we place on land may be different to the value which indigenous peoples value land. Acknowledging that there is uncertainty on how the desired outcomes for these proposed changes will look in day to day practice, but the changes are a necessary step. (2 likes).</p> <p>Uncertainty as yet - yet to really think through how practice will change as have not yet done it. It would be good to get case studies/best practice examples of how this will be implemented in work.</p> <p>Will need a prescribed approach to engagement - alongside.</p> <p>I am concerned that there could be some additional requirements for performing contaminated land investigations that could be costly, time consuming and not necessarily add value to the investigation.</p> <p>Need to bring in information from different value set to my Western science background. Not quite sure how to do this at all times given we don't have the cultural background to understand concepts. (1 like).</p> |

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|      | Broaden the base of the Institute.  |
|      | Common practice in heritage work. As we are a heritage advisory firm, much of this is day to day business already. The challenge becomes when there are indigenous groups which disagree - we don't want to be put in the position of adjudicating. |
|      | Not much I think, already heavily involved with Indigenous environmental practitioners.   |
|      | I don't think it will change the way I operate - may open up some opportunities.  |
|      | Additional layer of wishes that are open to interpretation. Code and guidance notes must be approved together - not separate. (1 like).   |
|      | No significant changes that I can see, my work is fairly remote from the need but I would like to know what it may involve if extra.  |
|      | No difference.  |
|      | Still need more understanding on how this will affect env practitioners. (1 like).  |
|      | Communities don't always agree. (1 like).   |
|      | How specific a code wording needs to be. Code should be kept general, and practice guidance notes to be more specific. (1 like).  |
|      | What goes in the code vs what goes in the practice notes? Where is the boundary? Current approach is to keep the code general and have more detail in the practice notes. (4 likes).  |
|      | I'm not sure there are any specific differences for me as a practitioner in my current role. (3 likes).   |
|      | Not a great difference to what I do. (1 like).  |
|      | The changes can possibly help in developing some more meaningful consultation with Indigenous representatives. (2 likes).   |

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|      | Not a great difference but possibly increase the cost and time for "developments" to be processed.   |
|      | Adds complexity to the range of values we need to take into account... but we need to do that. (2 likes).  |
|      | Depends what you're doing - this might come out of the training and PD proposed to occur in the next few months. (2 likes).  |
|      | Not a great deal day to day but provides the basis for further discussion and action.  |
|      | A concern was raised re: capacity for the Institute to deliver these changes. (1 like).  |
|      | In my audit practice it probably will not have much implication.   |
|      | I see the biggest impact being for EIA practitioners - but these should be thinking about Indigenous issues anyway.  |
|      | For those of us who don't work in an environment where we have a lot to deal with Indigenous interests/issues, it is good to be aware that there may be interests that we haven't thought about. |
|      | If anything, it will increase awareness. (1 like).   |
|      | Good thing! Not difficult, but relatively unlikely in contaminated land work.  |
|      | I envisage some changes to scopes of work, particularly in relation to consultation/engagement. (1 like).  |
|      | It is something that I want to support in my day-to-day work. (1 like).  |
|      | We are downstream in the process so not a lot of opportunity.  |
|      | I will need training on advocating "the protection of environmental values ..... that draws on ..... Indigenous, and community knowledge."   |
|      | Keep Indigenous culture front of mind when developing proposal scopes. (1 like).   |
|      | Positive change for our work in impact assessment - help to better engage with indigenous groups. (1 like).  |
|      | Contaminated land outcomes could be influenced given Indigenous context. CLM-ers need to see how its been done. Not many examples around. (1 like).  |

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|  | Just remediated a site where our works were observed by a fellow from the local land council. Very informative. (1 like).   |
|  | Steep learning curve for some and business as usual for others. Will be more transparent and equitable space for the EIANZ.   |
| <b>Question 3</b><br><br>What could the implications and opportunities be for EIANZ? | Ensure changes are consistent/ worked with MfE, iwi, councils and policy to work on this. EIANZ in communications with key stakeholders.  |
|  | Workshops and education for practitioners to work though "what it looks like in real life" EIANZ greater chance to engage with Indigenous Peoples, and gaining from their knowledge. Guidance about "how to"/guidance notes and have transition time. |
|  | Implication - Need for training and guidance. Opportunity - Bring new perspectives to bear on matters. Opportunity - bring more inclusive membership. (2 likes).  |
|  | EIANZ will need to organise training/to improve knowledge of indigenous knowledge application. (2 likes).   |
|  | Build partnerships with tangata whenua (iwi groups, organisations); maintain relationships. (2 likes).  |
|  | Opportunity to provide guidance and or case studies of best practice by EIANZ. (2 likes).   |
|  | Opportunity to have more members across a wider range. (2 likes).   |
|  | Implications that shifts the focus of EIANZ from 'environmental', to a wider knowledge base (indigenous knowledge). (1 like).   |
|  | Aim to set out some guiding principles for the next generation of practitioners. (1 like).  |
|  | Opportunity for EIANZ to work with CEnvP (an increasing number are not EIANZ members) on the journey.   |
|  | Enable us as practitioners to be more holistic in our approaches. (3 likes).  |
|  | Opportunity to support engagement; look at how to resource (providing support to tangata whenua).   |
|  | Create a bridge where we can strengthen links between western science and indigenous knowledge. (6 likes).  |



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|      | Identify those areas where we have the same information/goals but present it in different context (western sci vs. indigenous knowledge) so can get better understanding across 'jargons'. (3 likes).  |
|      | If EIANZ and all the members do this well it would provide an opportunity to provide confidence to indigenous groups when an EIANZ member was involved in a project.   |
|      | More rich working environment. (1 like).   |
|      | Collaborating with Indigenous groups. (1 like).  |
|      | The opportunity to obtain greater information in developing an approach to an issue. For the EIANZ, it might improve trust and awareness of our activities which leads to better outcomes with a greater knowledge base to be used. (2 likes). |
|      | How do you get trust in cultural knowledge the way people trust science - that is the tricky bit.  |
|      | Making practice more holistic and rich. (1 like).  |
|      | Potential to create a library or portfolio of case studies (good and bad) in this area. (2 likes).   |
|      | Implication for EIANZ? Promote this concept to other sectors e.g. judicial? And maybe exhibit moral leadership in the environment sector generally. (2 likes).   |
|      | Training - need to try to deliver training that is delivered by Indigenous people. (3 likes).  |
|      | There is an opportunity to develop practical tools to support members in the application of Indigenous consideration within environmental impact assessment and restoration. (3 likes.)  |
|      | There is an implication that we will be seen to be favouring a particular societal group over others. (2 likes).   |
|      | This could lead to a focus on a specific area to the detriment to the other areas. (1 like).   |
|      | There is an implication that we may create an expectation to influence outside our area of influence. (1 like).  |
|      | Potential for EIANZ to act more as a broker for other courses/experiences for members. (1 like).   |

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|------|---|
|      | <p>This issue of listening to traditional Indigenous custodians in a special way, is consistent with international UN principles etc... but can cause discomfort to those who value equity among societal groups. Maybe we need to regard Traditional Owners as 'rights-holders' not just 'stakeholders.' (1 like).</p>   |
|      | <p>Governance and financial requirements/implications need to be thought through.</p>   |
|      | <p>This could be an opportunity for specialists in Indigenous cultural heritage to help write guidance notes and help the wider environmental professions outside of the Institute.</p>   |
|      | <p>EIANZ could take a moral leadership role.</p> <p>*In response* I'm concerned about the moral leadership role point. This means very different things to different people. E.g. who we let into the Institute/kick out based on different peoples moral codes. Need to be careful about what we are talking about. We don't want to put a set of moral constraints on people that we don't all share. Needs to be based around professional practice and ethical values in what we need as enviro practitioners not a moral code.</p> <p>*In response* Need to be clear about our areas of influence. Who we are and what we do. Can't influence and change outside remit. As members we have the values we adhere to. We need to be clear about the interface between Indigenous values and land management.</p> <p>*In response* Moral leadership - 1000's of enviro practitioners in Aus/NZ who are not in the EIANZ who might be confused about how to deal with Indigenous values and if they can look to EIANZ's role in ethical values that could be seen as a good thing.</p> <p>We need to be careful that we do not confuse the requirements of the EIANZ as opposed to the members with respect to the Code. (4 likes).</p> <p>Assisting in driving regulatory changes in this area. (1 like).</p> <p>Pragmatic examples of how its been done.</p> <p>Suspect it will improve EIANZ's profile in this area</p> |

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|      | Opportunity - may encourage increased indigenous participation in our industry.  |
|      | Opportunity to provide training and professional development - this is also an opportunity for members. (1 like).  |
|      | Opportunity to collaborate with other professional associations that are likely to be interested in thought leadership in this area. (1 like).   |
|      | Opportunity - EIANZ taking a lead around best practice.  |
|      | Opportunity - Proactive roles for EIANZ in sharing resources about how to contact Traditional Owner groups, local land councils etc and where to go to find out information on Traditional Owner groups (e.g. DATSIP in QLD, Native Title, etc). (1 like). |
|      | Opportunity to be a leader in the area, demonstrate best practice and examples of success. Also to drive real positive improvement in indigenous engagement and integration of indigenous knowledge - ultimately better environmental outcomes. (1 like).  |
|      | A 1-2 hr training session on indigenous engagement would be a great opportunity for EIANZ. (2 likes).  |
|      | Implication - we don't want to overburden smaller projects/practitioners with undue assessment work. EIANZ need to provide scalable guidance. (1 like).  |
|      | Implication - EIANZ members/CEnvP members may feel pressured to consult with TOs but may not have all of the tools, knowledge and training to do this.   |
|      | Opportunity for cross-border knowledge sharing - for example New Zealand seems to do indigenous engagement better than Australia. Potentially broader than AsPac too. (2 likes).   |
|      | Implication - putting more resource burden on Indigenous peoples to provide feedback and input. Are they resourced enough to provide input, where do they get these resources from?  |
|      | Opportunity for EIAZ to act as an interface to the environmental industry where indigenous communities have questions or concerns on environmental impacts.  |
|      | Is there an implication that EIANZ should monitor progress in this area?   |
|      | Provide default text for inclusion in proposals that acknowledge the revised code of ethics.   |

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|---|---|
|   | <p>Use of Indigenous knowledge in enviro work I suspect needs more awareness or understanding. Newish topic and one where there is a direct line from the words to what we are doing.</p> <p>*In response* Couldn't agree more, it's a very new field.</p> <p>Far more challenging areas for enviro practitioners. How we go about using the knowledge and respecting the nuances and access to knowledge. Far more complex environment. Be careful not to appropriate their knowledge in a way that they lose Indigenous knowledge.</p> <p>The nature of what it is to be a professional? Responsibility that professionals have to continue their education. Does EIANZ need to position itself as being the sole source of knowledge for every enviro professional? So much to learn about the ways Indigenous Peoples think and work. Impossible for EIANZ to do this.</p>  |
| <p><b>Question 4</b></p> <p>What actions would it be helpful for EIANZ to do in response to these implications and opportunities?</p> <p><i>What EIANZ has committed to already:</i></p> <ul style="list-style-type: none"> <li>- Conduct workshops for discussion of Code changes and their implementation</li> <li>- Continue with Special Resolution in May and (if successful) delay</li> </ul> | <p>Building on the training opportunity - make it clearly recognised that different iwi have different values. So training needs to recognise the need to be region specific and for engagement at place level. (4 likes).</p> <p>Reach out to the regulators, e.g. MfE, to ensure they understand what we are trying to do and how they fit into the process. Need to connect outside of EIANZ. What are we doing in terms of letting organisations and groups know what we are doing and why. (4 likes).</p> <p>Confusion about what we are doing. This is about EIANZ and not what other organisations are doing. Trying to work with Indigenous environmental practitioners. The term engagement has been confused. We need to work in partnership with them. How do we help solve this confusion? Action - change guidance documents so it is clear we recognise indigenous practice, Run webinars and support, provide guidance notes, and other tools. (4 likes).</p> <p>*In response* The proposed change in part B says what should be done "i.e. using multiple evidence base" but not how it should be done. The example of using Indigenous science practitioners is an example of how it could be done but only one way of doing it.</p> <p>We need to make it clear between treating Indigenous people as research participants and treating them as research team members (partnership research).</p> <p>Ensure that training on these issues is delivered by Indigenous people. (6 likes).</p> <p>We assume that NZ practitioners are a lot more advanced in the engagement with Indigenous culture generally than we are in Australia so it would be helpful to learn from them what works (1 like).</p> |

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|---|---|
| <p>adoption until December</p> <p>- Provide training opportunities in Indigenous values and engagement (May to November)</p> <p>Revise practice note and provide other material to facilitate implementation.</p>   | Additional outreach to Indigenous groups, practitioners and students.   |
|   | Need to work with SISs to demonstrate relevance and importance - obvious relevance for Heritage SIS, maybe less obvious relevance to Contaminated Lands, for example. (1 like).   |
|   | The steps outlined by Bryan are also paralleled by other steps to be undertaken as part of the RAP.   |
|   | EIANZ could facilitate environmental management course to 'train' legal and planning professionals, as well as our own profession, and provide opportunities for Indigenous managers (e.g. fire) to provide some of this training. (2 likes). |
|   | Advice and leadership on how to integrate what may be seen as a more "fuzzy" area of practice into compliance driven environmental regimes. (1 like).   |
|   | Guidance on who to engage with. (1 like).   |
|   | Is EIANZ engaging with the bodies representing archaeologists and anthropologists and ethnologists on this to involve them or could that be considered? (1 like).   |
|   | Cross reference with ISCA criteria - might provide some direction and consistency. (1 like).  |
|   | Client alignment - I believe this is aligning with many of the clients that are already implementing RAPs to the best of their ability.   |
|   | EIANZ have the opportunity to link into this by: provide a pipeline of younger env. practitioners, helping consultancies to understand where to access Indigenous services. (2 likes).  |
|   | The steps outlined by Bryan are also paralleled by other steps to be undertaken as part of the RAP.   |
|   | Update the business plan/marketing plan etc. for the EIANZ. (3 likes).  |
|   | Link into the conference etc. (1 like).   |
| EIANZ needs to: Acknowledge that there is Indigenous knowledge that we need to be aware of and use. Distinguish between collective and individual member action. Stay within our area of influence as environmental |   |

| Area | Feedback   |
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|      | practitioners. Support members through cultural awareness, training and practical tools. Collate and communicate Indigenous knowledge that may help members to execute their practices. (6 likes).   |
|      | Can we do nothing?   |
|      | Check back with members and CEnvPs whether this is going too fast. (2 likes).  |
|      | What is the problem that we are trying to solve? (1 like).   |
|      | By lending our professional weight to respecting Indigenous values in environmental management, we are likely to influence others (politicians, decision-makers, other professions, clients etc). Acknowledgement as the first step, followed by Awareness then Action. (2 likes). |
|      | Need to communicate with CEnvPs more. (1 like).  |
|      | EIANZ to lobby politicians with ideas of Indigenous engagement. (1 like).  |
|      | When reading the summary of what EIANZ has already committed - some of these initiatives re: Indigenous engagement in Australia (and other actions) are in the EIANZ's Stage 1 Reconciliation Action Plan (RAP).   |
|      | Re: monitoring progress - some of this will be done through the RAP.   |
|      | EIANZ could have a major role in developing TRUST between indigenous people and the rest of us. (1 like).  |
|      | Centralised training - E.g. cultural awareness training, how to appropriately and effectively consult with TOs. (4 likes).   |
|      | Engage with indigenous peak groups and seek their input into the process? (2 likes).   |
|      | Sharing knowledge - People with experience in this can share their opinions with how they expect for this to work in practice. (4 likes).  |
|      | Provide evidence of consultation outcomes - Ensure that indigenous communities can see tangible benefits of consultation: "Are we being listened to?"  |

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|      | Building trust and relationships - Setting up ongoing and meaningful relationships with relevant indigenous groups/bodies. (3 likes).   |
|      | EIANZ could proactively demonstrate how the code provides conduit between environmental practitioners and regulators. (3 likes).  |
|      | Access successful case studies from across regions. (1 like).   |
|      | Indigenous participation - Work with organisations such as Career Trackers to promote environmental careers for indigenous students.  |
|      | Can we provide free and/or mandatory workshops for members?   |
|      | Is there a way to use this movement in the EIANZ to better prepare our members in the field? There is a process to demystify engagement. Bringing the Institute to the forefront and continue the momentum.   |
|      | Has been concerned in the past of saying the wrong thing to the wrong group. Use specialist consultants who are well versed in working with Indigenous practitioners. It will improve our outcomes.   |
|      | Key thing to helping people understand it across Aus and NZ. Tendency to talk about Indigenous peoples with a consistent view. We must talk about Indigenous or First Nations with a wide disparity of views across the same tribal groups.   |
|      | I'd like to think that it means the Institute will be more open, engaged and educated. While we may need to provide more services/support to our members, I would hope it means we are producing better practitioners and improving standards and outcomes.   |
|      | Supportive of the changes. WE need to look at how we support our practitioners and develop Indigenous engagement further. Draft guidance a good start but needs more work. What training will EIANZ provide. Through EIANZ actions we need to show that we are serious about these changes. In Aust the RAP is with Reconciliation Australia for endorsement and carrying through the actions in the plan in Aust and NZ. EIANZ is committed to genuinely engaging in a respectful way. |
|      | Cultural awareness training from Indigenous trainers. Something that is accessible to all members - pre-recorded webinar to reach the entire membership.  |
|      | Going back to previous comments about being uncomfortable - we need to have plenty of options for learning and engagement. The more familiar something is, the more comfortable people become. More is better.  |

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|      | <p>Two streams - 1. basically, explaining or underpinning the words that are in the code. This is a relatively small piece. Answering the questions about what the minimum is you must do to comply. 2. How do I become more culturally aware and understand the nuances and difficulties? 3. How to point members to external tools that are available. A big ask for the Institute to do this.</p> <p>*In response* I agree re: external tools, there are so many resources.</p> |
|      | <p>Sustainability body of material that has been developed and we can access this.</p>   |
|      | <p>Provide a guide for who to ask questions of and to seek answers.</p>  |
|      | <p>EIANZ could collate the information and resources available. Useful extension to the practice notes.</p>  |
|      | <p>Sustainability - EIANZ could look for gaps which is the interface between issues and enviro practice. Not how to do the standard work. Where is the niche of knowledge for enviro practitioners? Where do we have the most to gain from and how do we incorporate into environmental practices?</p>   |
|      | <p>Potential role or niche to do stuff that EA is doing or the law institute etc. It's about enviro practice rather than dabbling into the 101 of Indigenous engagement.</p>   |
|      | <p>If this is a new field some of the courses may not exist yet.</p> <p>*In response* A lot of courses do exist.</p>   |
|      | <p>We can produce many guidance notes, but this is around cultural mindset change. How will EIANZ bring this about?</p>  |
|      | <p>Onus on the practitioner to understand what they are doing. Have to embed the cultural shift. E.g. OHS became a cultural shift and that is now just how we do things. Look at examples of other successes.</p>  |
|      | <p>CoE in an org is an expression of the org's values at a point in time. Hopeful that the changes in the code alone (along with the RAP) will bring about this cultural change.</p>   |
|      | <p>Cultural shift - Good start is webinars e.g. Bruce Pascoe. Webinars are a good way to hear people speak. Raising awareness throughout the membership of engagement with Indigenous Peoples. Longer term to go beyond</p>  |



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|                         | <p>that. RAP - Investigate how we have a process of truth telling within EIANZ. Recognising whereas a profession we may have got things wrong in the past and how to move forward with a shared understanding.</p> <p>None of this is happening in isolation from a bigger context in Aus and NZ. It is accelerating and an Institute we ride the wave being powered beyond broader organisations.</p>   |
| Other general comments. | <p>Look forward to seeing the outcomes sooner rather than later this year. Reforms in NZ in this area (particularly national legislative requirements) are moving quickly; would be good for EIANZ to respond with agility.</p> <p>Are there any potential clashes between the code if practitioners are under national, state or local council requirements. Are we value adding or duplicating including processes.</p> <p>Would this fit under the banner of the RAP?</p> <p>EIANZ's remit is to provide environmental leadership to members and CEnvPs, setting the ethical standards. Also appropriate for Board to make representations to politicians on policy issues.</p> <p>Are we duplicating? Maybe, but bearing in mind that the Code changes are only part of EIANZ journey (through our RAP in Australia and similar process in NZ), each organisation needs to reflect on this within their own context and objectives.</p> <p>There is a wave in the community that we have to ride.</p> <p>I don't think it's correct to refer to the Code as a founding document for the EIANZ, especially without noting the Rules of Association.</p> <p>It would give members more certainty if they are aware of the Indigenous voices that have been consulted and heard.</p> <p>Has/how has each State's (and NZ) statutory requirements for Indigenous engagement been considered?</p> <p>Legislative requirements (Indigenous engagement or community engagement). What should an ethical practitioner do that goes beyond legislation?</p> <p>*In response* Depends on agreements in place and legislation is about adhering to the law.</p> |

| Area | Feedback  |
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|      | <p>*In response* Process that you are supposed to follow and if you go beyond this you might get in trouble. This is an excellent point that needs to be addressed in the practice guidance notes.</p>  |
|      | <p>Maori concepts were relevantly easy to incorporate into enviro practice as they are consistent with EM/sustainability principles.</p>  |
|      | <p>Enjoyed the wide-ranging discussions from all the workshops. Very helpful discussion. Different concepts across all the workshops and broader feeling from membership about where this is going.</p> |
|      | <p>This is a long process that we are only just starting. Chances to build our credibility with Indigenous Peoples to show that we are worth engaging with. This is part of the process.</p>            |
|      | <p>The code needs to be read as a whole not just for an individual clause within it. Limits the scope of what you may be able to do within the legislative requirements.</p>                            |