

**SUBMISSION TO THE
ENVIRONMENT SELECT COMMITTEE
ON THE INQUIRY INTO COMMUNITY-
LED RETREAT AND CLIMATE
ADAPTATION
01 NOVEMBER 2023**

SUBMITTER INFORMATION

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Key Supporting Organisations:

1. The Resilience to Nature’s Challenges National Science Challenge (letter of endorsement attached)
2. Human Rights Commission (which has supported this submission in its own)
3. Papa Pounamu and The New Zealand Planning Institute (which has supported this submission in its own)

We wish to make an oral submission in support of this written submission.

We also offer a supplementary video submission: [He Ekenga Ngaru - Māori community solutions to climate retreat and adaptation](#)

4. This followed the positive response to a LinkedIn post to gauge national interest in such a wānanga, in response to the call for submissions on the inquiry into climate adaptation. Ultimately, the significant interest in response to this post confirmed the need for this, which led to the wānanga and ultimately this collective submission.
5. The wānanga was attended by approximately 100 people.
6. Video footage was taken at the wānanga and a supplementary video to this written submission further highlights the voices of the collective that gathered at Maketū. Our concerns, challenges, ideas and proposed solutions are further captured in this submission.
7. This collective effort is related to earlier submissions on the New Zealand Government's resource management reforms made by Papa Pounamu – a technical interest group which aligns with the Special Interest Groups within Te Kokiringa Taumata/New Zealand Planning Institute (**NZPI**). The earlier submissions were informed by online wānanga where those that gathered similarly discussed and workshopped the respective submission topic.
8. Like those earlier submissions which captured and amplified collective voices, we request that the Inquiry Committee and others that read this submission acknowledge that the contributions from attendees that inform this submission are a valuable resource and taonga; mātauranga from multiple and diverse whānau, hapū, iwi, and Māori perspectives.
9. The perspectives here-in do not seek to substitute, or in any way provide a substitute for, whānau, hapū, iwi engagement by the Crown.
10. To those that gathered at Maketū and contributed to this submission, it is a privilege to amplify your voices. We look forward to ongoing collaboration, and finding pathways together for ensuring resilient communities and self-determined futures.
11. To the Resilience to Nature's Challenges National Science Challenge, we thank you for believing in the Kaupapa, resourcing the full day symposium at Maketū, and making it accessible to all that wanted to be involved. Also to Papa Pounamu, Māori and Pacific Peoples special interest group of New Zealand Planning Institute, thank you for your ongoing commitment and support for this Kaupapa as well.

Introduction

12. As conveyed in the supplementary video [He Ekenga Ngaru - Māori community solutions to climate retreat and adaptation](#), there are specific matters regarding this Inquiry into retreat and adaptation that can be categorized (for simplicity's sake) into four key areas:
- a. Rangatiratanga/Mana Motuhake/Self-determination
 - b. Mātauranga Māori/localized knowledge and ways of knowing/best information
 - c. Tikanga/processes and ways of doing/best practice
 - d. Kawa/localized ways of doing/appropriate practice
13. This submission is written in accordance with those four areas of interest. While simple, it is poignant. The key message being that in order to be “community-led” in cases where those communities are Māori, an appropriate adaptation strategy at the overarching central government and national level must empower and enable iwi, hapū, whānau rangatiratanga, mātauranga, tikanga, and kawa at the local level.
14. This time of unprecedented uncertainty and change in climate and environment at international, national and local scales, is an appropriate time to finally deliver on the guarantees made and relationships envisioned here in Aotearoa New Zealand, in Te Tiriti o Waitangi (1840).
15. What is required is a holistic approach that recognises, provides for, and gives effect to Te Ao Māori systems as a whole - rather than just the “palatable parts” which has been the trend in policy and legislation. The Ihirangi report (June 2021¹), commissioned by the Ministry for the Environment, “Rauora – EXPLORING AN INDIGENOUS WORLDVIEW FRAMEWORK FOR THE NATIONAL CLIMATE CHANGE ADAPTATION PLAN” illustrated this point (p.10):

We also note that the totality of an indigenous lens requires a step away from cherry picking palatable values (like manaakitanga, kaitiakitanga etc) and instead requires an understanding of the entire customary system in which those values are housed. An understand[ing] of mana atua, mana whenua, mana moana, mana tangata is intrinsically understood within the context of whakapapa, whanaungatanga and tikanga. Likewise the cultural toolkit that is utilized to maintain systems of cohesion and environmental interaction are also intrinsically interconnected to each other; and need to be understood within their natural context before being exported or appropriated into government policy devoid of that context that gives them such rich meaning and applicability.

¹<https://environment.govt.nz/assets/publications/Exploring-an-indigenous-worldview-framework-for-the-national-climate-change-adaptation-plan.pdf>

16. This submission supports the Ihirangi Rauora Framework and acknowledges the insights and guidance it provides to the Ministry and other stakeholders. We recognise, appreciate, and support the leadership and expertise of all of our iwi and hapū leaders including the Iwi Chairs Forum, the Māori Council, and the many Māori advisory groups that become established for government-led kaupapa.
17. Furthermore, we acknowledge and support other government appointed groups that are not necessarily Māori but include Te Ao Māori experts, such as the Expert Working Group on managed retreat which provided another MfE commissioned report (revised August 2023)² specifically for this retreat and adaptation kaupapa. And of course our own respective iwi and hapū leaders within our different personal contexts.
18. As outlined in our foreword, alongside the voices that gathered at Maketū in early October, the drafters of this submission collaborated with the Human Rights Commission, and the New Zealand Planning Institute, and Papa Pounamu - SIG on this Kaupapa.
19. We support the two respective submissions (Human Rights Commission and NZPI/Papa Pounamu) and are pleased and proud to have their endorsement.
20. In addition to those endorsements, we appreciate the explicit endorsement of The Resilience to Nature's Challenges National Science Challenge.
21. Recognising that this collective submission here (submitted by E Oho!) does not address the specific or detailed planning or Human Rights matters that those two submissions cover, where there are aspects in either that recognise and provide for Māori leadership, knowledge, and practice, we give our full and explicit support.

Tuatahi: Rangatiratanga

Aotearoa has reached a moment in time, a maturity, where we can honestly reflect on how we might realise Te Tiriti promises agreed to in 1840 by the bicentenary of its signing (Charters et al. 2019:4)³.

22. This section regards indigenous rights within the Aotearoa New Zealand context.
23. At an international scale, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), passed in 2007 and endorsed by the New Zealand Government in 2010, sets the minimum standards, or benchmark, for Indigenous rights.
24. Aotearoa has two further documents that are inextricably linked with the UNDRIP, and explicitly

² [Report of the Expert Working Group on managed retreat](#), Ministry for the Environment 2023.

³ Charters, C. et al. 2019: He Puapua: Report of the working group on a plan to realise the UN declaration on the rights of indigenous peoples in Aotearoa New Zealand.

affirm Māori rights and interests: He Whakaputanga o te Rangatiratanga o Nu Tirene: the Declaration of Independence of the United Tribes of New Zealand (1835), and Te Tiriti o Waitangi (1840).

25. All three aforementioned documents guarantee Māori rights to self-determination and autonomy and provide the constitutional foundation for Aotearoa (Charters et al. 2019).
26. In 2019, the (Labour) Government commissioned an inquiry into how Aotearoa would implement the UNDRIP. The key recommendation from the resultant (and controversial) report, He Puapua, was “a refocus on rangatiratanga Māori” for which a roadmap was produced to achieve this Vision by 2040; the year that marks the 200th anniversary since the signing of Te Tiriti.
27. He Puapua argues that a transition back to rangatiratanga Māori, “is essential to truly give effect to all the rights in the Declaration, Te Tiriti and He Whakaputanga, including rights to lands, territories and resources, culture, and equity” (Charters et al. 2019:7).
28. These provisos are restated in this submission to remind the Committee and other readers of the promises and guarantees made and, in most part, subsequently breached by the Crown - and to hold the Crown accountable.
29. A Te Tiriti-centric approach⁴ to climate adaptation is the necessary foundation for the relationship between Tangata Whenua and Tangata Tiriti in Aotearoa. Te Tiriti, as a colonising apparatus, holds the most prevalent and violent associations and mamae (pain) for tangata whenua. After almost two centuries of Te Tiriti breaches (which continue today), Aotearoa is beginning to remember. The Crown is beginning to be held accountable.
30. Tangata whenua are unapologetically reclaiming rights to rangatiratanga.
31. This submission agrees with Charters et al. (2019:4) in the belief that “Aotearoa has reached a moment in time, a maturity, where we can honestly reflect on how we might realise Te Tiriti promises agreed to in 1840 by the bicentenary of its signing”.
32. Crises – such as the current “climate crisis” – are times of transformative change. What better time than now to reflect on the compact that was made in 1840, which envisioned a plurality of systems (beliefs, knowledge, practices), and the independence of communities where desired and interdependence of communities where there were matters of mutual interest. If not now, then when?

⁴ Report of the Expert Working Group on Managed Retreat: A Proposed System for Te Hekenga Rauora/Planned Relocation: Recognition of Māori rights and interests; paragraph E19, pp1-12.

The general system for addressing climate change and adaptation issues must be consistent with Te Tiriti. It should be based on the following principles

- *A partnership approach grounded in the principles of te Tiriti – the Crown and Māori must work together to develop a framework for relocation, with Māori involved in the full variety of capacities, including iwi, hapū, whānau, mātauranga Māori and kaupapa Māori expertise, and as decision-makers.*
- *Preservation of mana and rangatiratanga – the principle that iwi, hapū and Māori communities make decisions for themselves needs to be embedded within the framework.*

33. The collective of approximately 100 attendees at Maketū unanimously agreed that iwi, hapū, whānau must be empowered and enabled by central and local government to determine and lead their own adaptation plans, strategies, and actions.
34. Some attendees specifically called for a “Waka Hourua” approach (aka Waka Taurua), for which there are many recent/current models that could be explored by the Inquiry Committee for further context – for example He Waka Taurua framework for co-governed NZ marine industry developed by Maxwell et al., 2020⁵ .
35. We also discussed that Māori ways of knowing, being, practices and values will result in an Aotearoa that is better for everyone, Tangata Whenua and Tangata Tiriti alike. This model is evident in the aforementioned iwi-led climate adaptation plan in Maketū that involved the broader community including interested representatives from central and local government agencies, and several consultancies.
36. Any planning for climate change adaptation including retreat needs to consider potential impacts on any pending settlement claims that may impact the ability of hapū/iwi to engage in the process.
37. Similarly, any settlements made that will now be affected by climate change and adaptation requirements must be considered and responded to appropriately by the Crown. What that looks like needs further investigation.
38. Although specific Treaty settlements will provide direction for some iwi and hapū in terms of their rangatiratanga role and funding requirements, equitable funding models are paramount. ALL iwi and hapū have self-determination rights – either through specific signing of Te Tiriti o Waitangi, or if they did not sign, then they never ceded any sovereignty or rangatiratanga.
39. Funding models that are responsive to iwi, hapū, whānau needs and equitable, must be co-developed with Māori. They must be long-term, sustainable, transparent, and accessible.
40. Contestable or competitive funding models are particularly inept for circumstances where all applicants from across varying communities, rohe, and contexts are all vulnerable and in need of funding support – it is a matter of human and Indigenous rights.
41. Our research shows that Aotearoa has very few funding models for such purposes to draw from.
42. More imaginative, innovative, creative and enduring funding models must be co-developed. Examples which may form the basis of further exploration include:
 - a. The community-led, East Coast Exchange initiative currently under development for Tairāwhiti following Cyclone Gabrielle.
 - b. Smaller contestable funds available from some regional councils (such as Northland

⁵ For example refer Maxwell, K. et al. 2020. Navigating towards marine co-management with Indigenous communities on-board the Waka-Taurua. *Marine Policy*, 111, 103722.

Regional Council and Bay of Plenty Regional Council) on the order of \$20-25k that Māori organisations (and communities) can apply for to help plan for climate change, but these funds are limited, contestable, and to date we understand there are concerns about follow-up support for any actions identified to adapt to climate change.

- c. We are also aware of other emerging funding models such as is being undertaken in Westport ([The Kawatiri Business Case](#)) that was developed in partnership by Buller District Council, West Coast Regional Council and Te Rūnanga o Ngāti Waewae that has received co-investment from central government and that plans to embed Te Ao Māori in project thinking and design.

43. Other examples, relevant to the voices we represent in this submission, of funding models led by iwi and hapū in collaboration with Territorial Authorities are outlined below for consideration:

- a. The Kaipara Moana Remediation Programme
 - Central government contribution through Jobs for Nature funding, Regional and Local government contributions, and Kaipara Uri and wider community and landowner contributions for on-land/farm/coastal implementation
- b. Te Heke Ngahuru Ki Te Awa Tupua⁶ (Te Awa Tupua Strategy)
 - Crown Contribution and Future Discussions to Fund Implementation
- c. Te Pūwaha - Whanganui Port Revitalisation Project⁷
 - A Council \$50million Project
- C. Pūtiki Emergency Response Group, Putiki, Whanganui
 - Local Initiative Funding through Civil Defence Emergency Services.

44. We encourage further investigation of funding climate adaptation planning and believe a collaborative approach between agencies and iwi, hapū, community is required.

45. The key principles we have identified as being fundamental to more progressive and innovative funding are:

- a. outcomes focus for example, to build capability and capacity (both Tangata Whenua and Tangata Tiriti) to enable iwi, hapū, whānau and wider communities the opportunity to engage in the topic.
- b. enabling of time and resource for communities to have difficult conversations, experience grief, mamae, and whakawātea;
- c. enable the process not just the outputs;

⁶ Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, Te Heke Ngahuru ki Te Awa Tupua.

⁷ Whanganui District Council website: Available at: <https://www.whanganui.govt.nz/Your-Council/Projects-and-Initiatives/Current-Works-Projects/Te-P%C5%ABwaha-Whanganuis-Port-Revitalisation>

Horizons Regional Council website: Available at: <https://www.horizons.govt.nz/flood-emergency-management/te-puwaha-the-whanganui-port-revitalisation-projec>

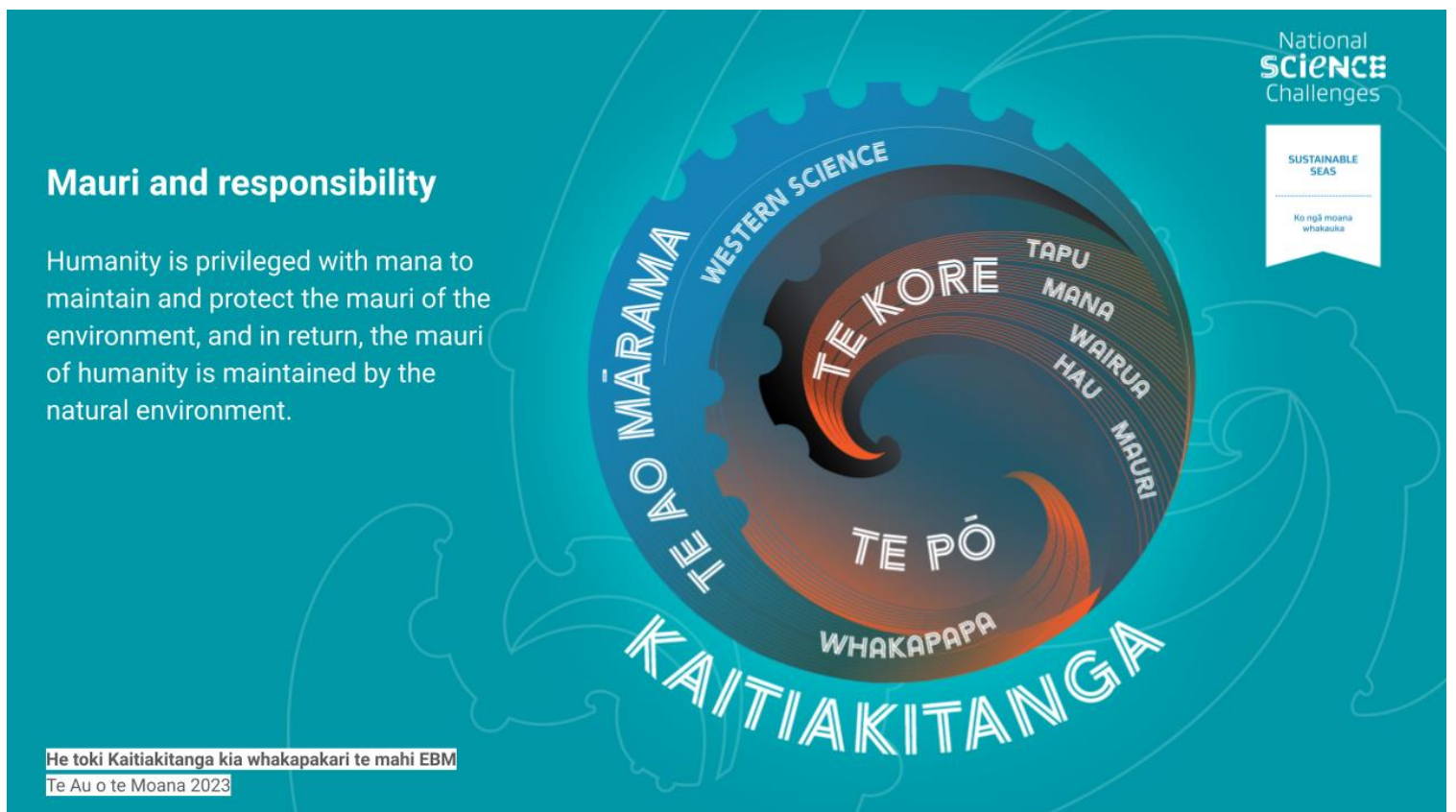
- d. identify and explore barriers and associated processes which may also require ‘adaptation’ to ensure they enable positive placemaking and support Rangatiratanga across systems; and
- e. intergenerational/non-political commitment to process and development of long term relationships between parties.

Tuarua: Mātauranga

- 46. Tangata whenua know what we need to do for our communities to adapt to climate change, but we need to be resourced and given the space to lead this.
- 47. Dynamic Adaptive Pathways Planning (DAPP) is currently recommended by the Ministry for the Environment to local government to plan for climate change, and there are more than a dozen projects underway around the country.
- 48. Our analysis shows that many of these council-led projects do not acknowledge or uphold Te Tiriti principles and generally have very limited involvement of mātauranga Māori or tikanga.
- 49. We want there to be transparent accountability and meaningful acknowledgement of Te Tiriti, more awareness of siloing “all things Māori”, and framing and maintaining a thread of empowerment for Māori in this process.
- 50. As already described, funding and process are typically fundamental barriers in achieving better outcomes to date. As a society, and as leaders of this Inquiry with the power to influence better outcomes going forward, we cannot continue to repeat the same mistakes and expect a different outcome.
- 51. We have also noticed a trend – that while DAPP is a flexible process, it has become overly focused on physical drivers (such as flooding) and mitigations to these ‘hazards’. A strong connection and recognition of the vulnerability and inherent risk to environments, people and values tikanga, mātauranga and wellbeing.
- 52. We recommend that current adaptation decision-making processes such as DAPP, which (as mentioned) is recommended by central government and rapidly being utilised by practitioners and councils in adaptation decision-making, needs to be demonstrated to be fit for the unique cultural, social, environmental and governance frameworks of Aotearoa; the ability to use this european developed process/tool to be adapted by mana whenua on our own terms OR an alternative approaches need to be created and supported.
- 53. There are many recommendations to increase mātauranga Māori and mana whenua involvement in DAPP and other climate change adaptation works, but we cannot see transparent plans to resource Māori so that we have the capacity to enable this appropriately. Hapū, iwi and Māori organisations are already under huge pressure for many kaupapa. Māori representation, voices

and our mātauranga cannot be increased (some might suggest ‘used’) in processes such as DAPP without us.

54. Another key point emphasised by many individuals and groups at Maketū was that Māori ways of knowing are not limited to “experts” as often viewed with a western lens.
55. Rather, our knowledge comes from both ka muri (the past) ka mua (into the future) and everything in between. This is expressed in the tohu below developed by Dr Dan Hikuroa, Lara Taylor, and Desna Whaanga-Schollum for the “Enabling Kaitiakitanga and Ecosystem-based Management” project for the Sustainable Seas National Science Challenge.



56. Mātauranga is inter-generational. As illustrated in the video, our wānanga, our kōrero, our thinking and our doing includes our tamariki, our rangatahi, our pakeke, our “experts”, and our kaumatua.
57. “Age isn’t a barrier” as voiced at Maketū, and there is a sense of expectation and pressure even on our rangatahi, which in te ao Māori, needs to be shared across the iwi, hapū, whānau, community.
58. Our mātauranga is interwoven with our taiao. We need our taiao. Our taiao needs our mātauranga.
59. We as Māori have rich histories of adaptation and responding to changes in the taiao – this is nothing new and we need space and resources to bring our whakapapa and mātauranga to the

forefront heading into the future with climate change.

60. Te mana o te ao Tūroa – this interconnection is in accordance with the mana of our natural environment, of which we (humans) are part and parcel. It is timely, and in fact critical, that we remember this and, with humility, also remember we are teina – the youngest, most vulnerable, and the first to go. Te Taiao – our environment – does not need us! But we do need our environment.
61. Funding is required for tangata whenua to delve deep into our mātauranga. We are already noticing tohu (indicators of change). We heard the emphasis at Maketū, that Iwi, hapū and whānau need to get moving and do careful stocktakes of our taonga species, our tohu.
62. We need appropriate data platforms for capturing, storing and interpreting our mātauranga too. As one example, one of our Papa Pounamu Komiti Members and his team are developing “The Stream”⁸ for cultural monitoring and management, which could include climate adaptation-related mahi.
63. We need to utilise OR create climate/hazard risk assessments that are centred on our mātauranga with us for us.
64. Risk assessments could be adopted and adapted by mana whenua for their respective whenua and whānau.
65. One example is the framework which was presented by Dr Shaun Awatere in a LINKOnline Webinar (July 19, 2023). Dr Awatere talks about his work in his tribal rohe of Te Tairāwhiti post-cyclone Gabrielle, and he presents a Kaupapa Māori disaster risk reduction framework, which gives mana back to the environment and demonstrates the obligation to treat the environment with respect⁹.
66. We also support the following points in “Ngā mahi āhuarangi mō ngāi Māori: Te Mahere Urutaunga ā-Motu | Climate action for Māori: The national adaptation plan”¹⁰ which regard the government’s priorities (p.3):
 - a. enabling better risk-informed decisions;
 - b. providing information about climate change threats;
 - c. alongside guidance and tools that can help us respond to those threats; and
 - d. support Māori to understand and assess the risks they face and develop suitable adaptation strategies and solutions.

⁸ <https://www.thestream.nz/>

⁹ LINKOnline Webinar: Māori frameworks for disaster recovery and climate change
<https://youtu.be/Jta2OH5vf40?si=2q7bLzxSaYLOdk-B>

¹⁰ <https://environment.govt.nz/assets/publications/NAP-info-sheets-August-2022/Climate-action-for-Maori-The-national-adaptation-plan-v2.pdf>

67. Adaptation planning, particularly “community-led retreat”, requires a by Māori, with Māori, and for Māori approach. Mana Whenua must be at the heart of every stage of the process but at the same time, many Māori communities recognise the added value of western science and expertise which can be used to complement or supplement our mātauranga.

Tuatoru: Tikanga

68. Climate adaptation is about whakapapa. Whanaungatanga. Kotahitanga.

69. Our voices at Maketū said that we must restore our relationships with our taiao so that we can shift in ways that are tika, pono, and aroha.

70. As shown in the video, attendees at Maketū conveyed the view that the strength of adaptation is in our unity. Aotearoa must be smart, and strategic.

71. In contexts where science and mātauranga are to be applied, particularly in relation to our cultural infrastructure (such as marae and urupā) and our taonga tuku iho needs to be led and at the discretion of Mana Whenua involved.

72. The voices of our ahi kaa need to be empowered and heard the most. There are many barriers and challenges, oftentimes related to colonisation. For example, Crown-constructed entities that do not reflect traditional tribal entities or systems. And intergenerational trauma resulting in ongoing socio-economic disparities and inequities.

73. The recent report “New Zealand Productivity Commission (2023). A fair chance for all: Breaking the cycle of persistent disadvantage”¹¹ explains these issues very well and we recommend that it is used for further investigation by the Government into ‘what next’ for climate adaptation and potential ‘retreat’.

74. Divergences in knowledge and understanding within iwi, hapū, whānau can make it more difficult and a longer process to work out what ‘adaptation’ looks like for particular rohe and whenua.

75. Space, time, resourcing, and other support needs to be made available for those Māori communities to undertake the necessary processes to address the complexities of adaptation and figure out how and when they want to approach it.

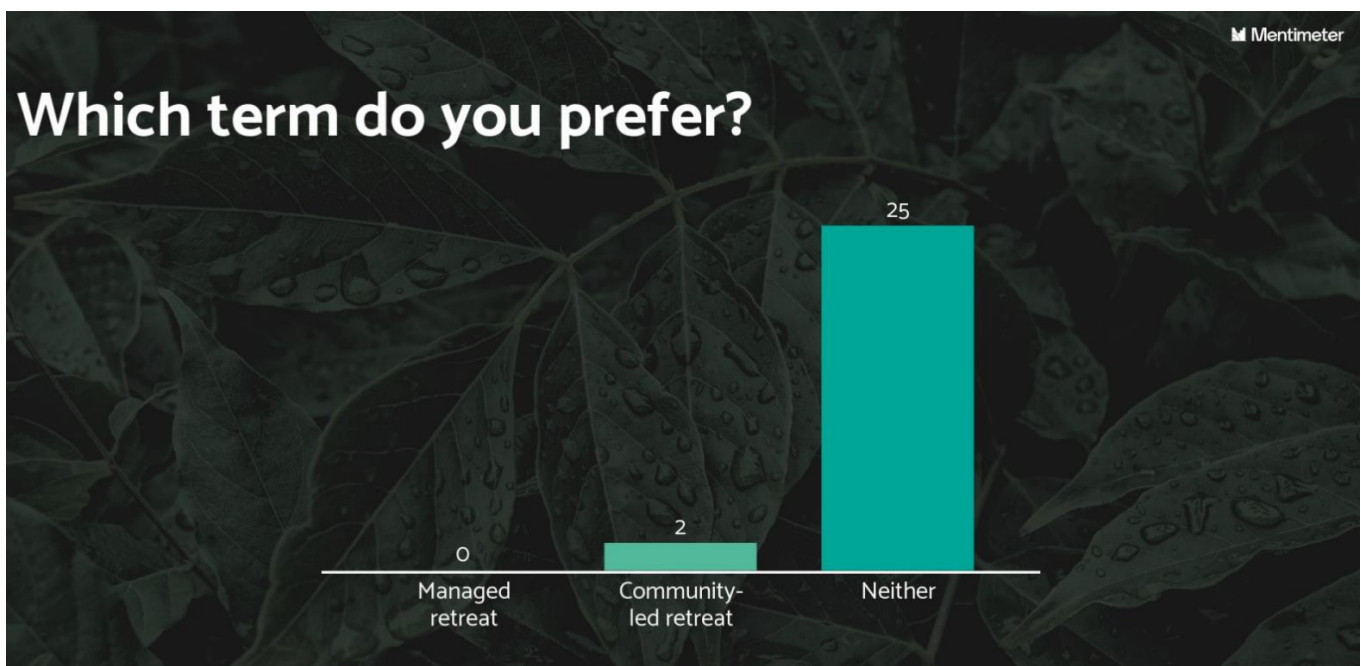
76. There is extensive mamae (hurt) and anger due to historic and ongoing impacts of colonisation. It is important that the link of climate change to colonisation is recognised and that it is acknowledged¹².

77. Time and resources are needed for Māori to come together first as a step to address these deeply impacting, intergenerational issues, before climate change planning can take place.

¹¹ <https://www.productivity.govt.nz/assets/Inquiries/a-fair-chance-for-all/Fair-Chance-for-All-Final-Report-June-2023.pdf>

¹² For example, refer to a related collective submission on the draft National Adaptation Plan led by Nadine Anne Hura Poetry submission to the Ministry for the Environment on the NAP, 2022 <https://www.nadineannehura.com/p/e-o-ho-wake-up>

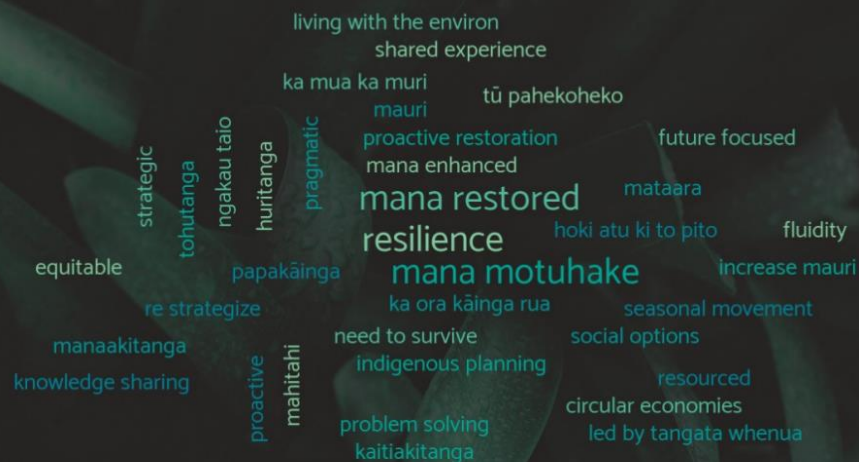
84. The increased focus on community leadership is supported but must be matched by resourcing and support for such leadership – it must not be a devolving of costs and responsibilities from government to communities to manage on their own (i.e. a shirking of all responsibilities).
85. However, “community-led retreat” still privileges non-Māori language and framing. We still do not see ourselves in it. It continues to feel colonial, and suitably vague. For example, what entails “community”? Who does that include? Who decides? How? When?. In the past globally, and within Aotearoa in the past and now, “community-led” has proven to privilege those in power (i.e., non-Māori in most contexts).
86. The image below provides further evidence that the collective voices at Maketū do not support “managed retreat” and strongly do not support “community-led retreat” either.



87. We recommend more work is commissioned to co-develop an appropriate, mana-enhancing concept, framing, and terminology that equitably recognises and provides for tangata whenua and tangata tiriti. The image below provides some initial insights into concepts that are important for this, but is not the solution in itself.

What is another word/term that describes the adaptation required?

40 responses



88. Reconciling the independence and interdependence of communities, requires trust. The government must be willing to let go of its assumed authority, and “whatever that resource that we’ve determined looks like, just give it to us and we’ll do it”.
89. Attendees at Maketū explained that mātauranga is paramount for our communities but that science is a tool that, if used appropriately rather than with superiority and privileging, can be used to help support our Kaupapa.
90. Solid, early, and meaningful co-development of adaptation planning with mana whenua will ensure tikanga and kawa is in place from the beginning. This will set future adaptation projects up to achieve their desired outcomes.
91. With regards to physical relocation (if/when necessary), if mana whenua are involved in all processes to the extent they wish to be involved, right from the beginning, then their communities will take responsibility and agency for those decisions, actions, and transitions.

Tuawha: Kawa

92. There are so many diverse issues, ideas, and opportunities – but rather than attempting to understand what all of those are, we believe that an integral finding for this Inquiry must be the autonomy and right of each tangata whenua community (iwi or hapū) to determine their own pathways to resilience (i.e. what they do, when, and how).

93. It needs to be recognised in various locations that some Māori are living in hazardous areas as a direct impact of colonisation. This is clearly visible and reflected by the disconnect between tribal rohe boundaries, and treaty settlement or takutai moana settlement boundaries.
94. It is unnecessary for the Inquiry committee to know about, understand, or have views on each community's individual context. Therefore we will not list all of the things that were said and heard at Maketū, especially in regard to particular iwi and hapū interests and ideas.
95. However, one example which highlights a te ao Māori approach to adaptation, adaptability, and resiliency, is 'seasonal living'. This is not a new concept. Many tribal groups have traditions of seasonal migration, which are related to climate and resource migration patterns and availability.
96. In the past many iwi and hapū would have had greater access to available, safe whenua.
97. Historically entities may have had places of "summer" and "winter" marae or camps for example, and in some cases even moved (dismantled and relocated) their marae seasonally, but now may only have a small, low-lying land parcel without anywhere nearby available to move to if we wanted to.
98. Over time and through colonisation, many iwi and hapū have lost this ability for seasonal migration due primarily to land confiscation/loss, disconnection, a lack of capacity and capability (among other things). For many, our marae and/or urupā are all we have left in terms of whenua that we own and use (tragically, some do not even have those).
99. Whereas in the past we may have quite easily adapted and migrated as the climate and environment changed, the consequences of colonisation have restricted and in some cases eliminated that potential option.
100. Local and regional councils are already working together and making decisions about climate change, adaptation, and funding without working with us (hapū/ iwi/Rūnanga).
101. Sometimes there is no consultation and engagement at all, and often there is no or insufficient resourcing for us to be engaged. This must be resolved.
102. There needs to be a clear decision-making model where Mana Whenua are recognised as having mana, mandate and authority - and enabled to proceed under their own tikanga and kawa, and included in collaborative processes, because such decisions are currently (primarily) being led by councils.
103. The local socio-economic, political, and cultural context needs to be acknowledged and understood (both historic and contemporary) and, regarding equity for Māori, this needs to be addressed in resourcing and funding for adaptation (including the preliminary processes, not just the physical adaptations that may be required).
104. Some mana whenua have traditionally gifted whenua to others that are in need such as in response to environmental events like the 1886 Tarawera Eruption where land gifting based on

whakapapa was practiced to support impacted hapū, where the land gifted was suitable for hapū to thrive, and was later passed back to those whom gifted it.

105. Finding solutions such as those used in the post-Tarawera recovery in the previous point, show our capacity for putting matters such as property rights (whether that be through law or lore) aside when the bigger picture concerns human and indigenous rights. Community health and wellbeing, perhaps even survival in some cases, needs to be valued and prioritised well above other matters. Again this point relates to equitable outcomes for people/communities.
106. We ask that the government works with iwi, hapū, whānau to find ways to recognise and support traditional mechanisms that are based on our own kawa/ways of doing things for our whanau and whenua.

Conclusion

107. We thank you for your time reading and considering our collective submission. This is but an example of iwi, hapū, whānau concerns, passions, and commitment to the kaupapa. And, an example of our ability, willingness, and resourcefulness to gather and collectivise for our whenua and whānau - in this case within a matter of weeks - because it is such an important take to us.
108. The 100 people that attended the symposium at Maketū are just the tihi of the maunga - we know that our communities including our elders, brothers and sisters, our rangatahi, tamariki, and mokopuna are all counting on us as practitioners and leaders in this space to get us started.
109. It is our responsibility (alongside our other Māori leaders, advocates, and activities making submissions):
- a. to bring these issues to the fore;
 - b. to make you, the Environment Committee conducting this Inquiry into climate adaptation, aware;
 - c. to make you *care*; enough to influence the Government on our behalf;
 - d. to create sufficient space for the rest of our whānaunga to get involved, to be empowered and enabled to determine our own adaptation plans and strategies;
 - e. to determine our own futures; and
 - f. to be good tīpuna.

Ngā mihinui. Our submission is now in your capable, caring hands.

Mā te whakarongo, ka mōhio, mā te mōhio, ka mārama, mā te mārama, ka matau, mā te matau, ka ora.

Through listening, comes knowledge, through knowledge, comes understanding, through understanding, comes wisdom, through wisdom, comes wellbeing.

1 November 2023

Kia ora,

Letter of support: Submission on Inquiry into Climate Adaptation

The mission of the Resilience to Nature's Challenges National Science Challenge | Kia manawaroa – Ngā Ākina o Te Ao Tūroa is to accelerate our collective resilience to natural hazards.

As part of this kaupapa we fund several research projects exploring tools and processes that support successful adaptation and retreat from climate change-driven hazards such as sea-level rise, coastal erosion and flooding.

I have been impressed by the leadership of a collective of young kairangahau Māori who have been exploring what a national approach to climate adaptation and retreat needs to look like if it is to be 'fit for purpose' for Māori communities. Through community wānanga and symposia they have collated concerns, ideas and knowledge from Māori planners, researchers, practitioners and kaitiaki from across the motu. Many participants are facing climate impacts to their whenua, marae and other taonga and are considering potential relocation and other adaptation initiatives.

I am happy to lend my support to the collective's findings and their call for a fundamental rethink of how we frame climate retreat and adaptation.

As they say in their submission, to be successful, our legislative and policy frameworks need to empower and enable iwi, hapū, and whānau and affirm their rangatiratanga, mātauranga and tikanga. We not only need to make room for these community-led approaches to retreat and adaptation, but support them with sustainable, long-term funding.

I consider this submission and the associated research to be an important contribution to the urgent national conversation we need to have over notions of climate retreat and adaptation, and I hope that the incoming select committee will take account of the collective's findings and recommendations.



Dr Richard Smith
Director | Kaiwhakahaere matua
Resilience to Nature's Challenges | Kia manawaroa – Ngā Ākina o Te Ao Tūroa

