



SUBMISSION ON BEHALF OF NGATI TAMAOHO TRUST ON CLIMATE CONTRIBUTION

WE WISH TO BE HEARD WITH REGARDS TO OUR SUBMISSION

Ngāti Tamaoho are a group with strong traditional, cultural and ancestral connections to the Manukau area and its wider surrounds. Many of Ngāti Tamaoho's ancestors were among the earliest inhabitants of the region, including Ngā Oho, Ngā Iwi, Ngāti Tahuu, Tini O Toi and members of the crew of the Tainui waka and their descendants. These tūpuna connect Ngāti Tamaoho to the wai and whenua of the Tāmaki Isthmus and Waikato Region and are an important part of their identity as a people.

Kaitiakitanga an ancient practice that was not only a sacred strand for Ngati Tamaoho Tribal wellbeing but a sacred strand sewn into all tribes of Aotearoa and inherent in Kaitiakitanga is the idea of reciprocity. All interactions between humans and the natural world, being based on the premise, that each retains equal parts within the web of life, neither superseding the other.

Ngati Tamaoho are concerned that there is more government focus on protecting our economy, including oil exploration and drilling, than protecting the environment and potential economy based on our 'clean, green image', such as tourism which provides long-term, sustainable income and benefits. We note that this is arguably a contradiction of values – wanting to make a national commitment to address climate change versus an economy that encourages fossil fuels.

Ngati Tamaoho are also frustrated with their perspective being framed as 'greenies' rather than a holistic and integrated view that includes environment, cultural, social and economic wellbeing. In particular, they stated that the door appears shut on their point of view while being open to oil exploration and production companies.

Ngati Tamaoho is concerned about the Emissions Trading Scheme. In particular, the use of international carbon units to offset our emissions; we criticize, as it means that rather than decreasing our actual emissions in New Zealand and providing a healthier environment here, we continue to pollute in our own backyard while others are paid to be clean for us. We do not see this approach of New Zealand paying for CO2 emissions overseas, as taking responsibility for New Zealand's emissions reductions.

Ngati Tamaoho are concerned at what equity, actually means – for whom and for what? We note that there is always a focus on who bears the cost but the question is who gets the income or the benefit? At some point in time where there's a cost there is an income or benefit; where does the balance lie?

Ngati Tamaoho is interested in the rationale and justification of modelling and focus on economic costs. We ask:

- why the government does not calculate the cost (and benefits) of cleaning up Papatūānuku;
- what value is government putting on the loss of our environment, and indigenous species and biodiversity, and Māori culture; and
- what will the New Zealand government take to the international climate change forum that reflects New Zealand's unique point of difference.

Ngati Tamaoho makes the following comments for consideration;

- There are likely to be major impacts on marae along the coastline from sea level rise, including effects on kaimoana and cultural practices.
- Stormwater will be a major issue. Additional rainfall will put more pressure on infrastructure and there will be more pollution washed into the sea.
- There needs to be future proofing. There are easy solutions that should be encouraged through government policy and leadership.

There is a need for a national policy that influences large infrastructure providers and enables and encourages people to have their own water tanks and power generation in their backyards.

In particular, we believe that MfE needs to have greater understanding of tikanga and how Māori whakapapa works. Māori are tied to the Pacific Islands through whakapapa; we are concerned about the impacts on the people there too and their future as they begin to suffer adverse impacts of climate change. In some places already islands are 'sinking' and people are being forced to relocate. They are confronted with the fear of losing their culture, traditions and independence as well as changing their way of life to the economic society. It is noted that while this won't happen all across New Zealand, and is a worst case scenario, nevertheless it is happening and there could be direct and indirect effects. People are lucky if they live on the coast, in the bush, on marae where those practices to survive are still being taught.

Ngati Tamaoho recommends the Ministry looks at ways the Ministry can improve the way it engages with iwi/hapū.

Hero Potini

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