



Kete Whakaaro

A basket of ideas from mana whenua who are leading their own climate change adaptation

This Kete draws from kōrero and interviews with mana whenua organisations in Taranaki, Bay of Plenty and Otago. It is a collaboration of members of Te Rereatukāhia Marae Komiti, Ngāi Tamawhariua o Katikati; Maketu Iwi Collective; Te Kaahui o Rauru, Ngaa Rauru Kīitahi; and Kati Huirapa ki Puketeraki and Aukaha, Kāi Tahu; along with members of the Innovations for Climate Adaptation team Janet Stephenson, Merata Kawharu, Sophie Bond and Gradon Diprose. The research was funded by the Deep South National Science Challenge.

Hei aha ta mātou mahi? What are we doing?

We have taken leadership in adapting to climate change.

This is what we are doing:

Rangatiratanga

- Leading climate change adaptation, whether that's at the scale of a marae, kāinga, hapū or iwi.
- Taking steps to exercise mana motuhake instead of waiting for other groups to tell us how to build resilience to climate change impacts.
- In some cases, setting up a new tribal organisation or komiti to work on climate change issues.
- Developing tikanga-based climate adaptation plans and strategies to guide future actions.
- Updating iwi and hapū management plans to include climate adaptation.
- Shaping council and government policies and actions, e.g. through getting on decision-making committees, forming strong relationships with key people, developing MOUs with regional and city/district councils, making submissions.
- Supporting new and emerging leaders, especially rangatahi.

Mātauranga

- Learning from the past to guide future decisions, including how mana whenua have adapted to previous challenges.
- Drawing on tribal knowledge of past and present climate change.
- Monitoring environmental health using both tikanga and western science methods.
- Commissioning scientific reports on future local impacts of climate change (e.g. from NIWA).
- Kōrero with hapū members to identify their concerns, issues, aspirations and strengths in relation to climate change.
- Holding wānanga to upskill on climate change and share tribal knowledge.

Kaitiakitanga

- Marae-based planning for climate change adaptation.
- Fostering connections to te taiao.
- Working to rebuild the mauri of te taiao, e.g. pest control in ngahere, re-establishing wetlands, restoring the health of awa and moana.

- Undertaking hīkoi with whānau, rangatahi, kaumatua and pakeke to reconnect, share stories and observe changes.
- Involving tribal members (including rangatahi) in hands-on monitoring in awa and moana.
- Supporting rangatahi to become the next generation of kaitiaki.
- Identifying projects that need to be done and bringing people together to work on them from right across the community.

Manaakitanga

- Ensuring marae are ready for climate emergencies (e.g. Cyclone Gabrielle).
- Focusing on food security for whānau and community, integrating local resources, community engagement, sustainable practices and agricultural diversity.
- Improving water supplies for times of drought.
- Tangata ora, whenua ora – caring for both the health of people and the health of the environment.

Kotahitanga

- Bringing people together at marae, hapū and iwi levels to work on climate change issues.
- Working with other hapū and iwi on shared climate change challenges.
- Learning and sharing with others who are on their climate adaptation journeys.
- Working with (and often leading) climate actions with tangata tiriti.
- Working with researchers on climate issues identified by mana whenua.
- Collaborations with councils and government agencies that support iwi/hapū aspirations.
- Sourcing funding to support climate adaptation initiatives, e.g. from councils, government agencies, trusts.

Ā mātou kōrero. Our stories.

Over the following pages we each share stories of our climate adaptation journeys so far.

For more details, follow this link to [Ko ngā kōrero o ngā mana whenua.](#)





HE TOKA TŪ MOANA MŌ MAKETU

MAKETU CLIMATE CHANGE
ADAPTATION PLAN



► Maketū Iwi Collective

“Our climate change adaptation plan [He toka tū moana mō Maketu](#) was developed by an iwi collective consisting of Te Rūnanga o Ngāti Whakaue ki Maketū, Whakaue Marae Trustees and Ngāti Pikiao Environment Society. It was iwi-led but it’s quite deliberately the whole community. In Maketū we’re very reliant on one another, very interwoven with each other and we’re in an environment where most times iwi have a clear leadership role within the community.”

“Our marae, which is right down beside the estuary, is vulnerable. Our whānau and their housing are vulnerable as well especially from sea level rise, salt water inundation and storms. Our mahinga kai are also threatened by changes in water temperature, with some species suffering and other exotic species coming in. And with that can come a disruption to the connection with our tikanga, our reo related to mahinga kai and taiao, and even to our ability to be kaitiaki”

“From our adaptation plan there are over a dozen different types of projects. The relationships built up within the community and agencies gave us a chance to share those projects around. People who are keen to be involved with them have stood up to the plate and are starting to take charge.”

“With our tamariki and with our rangatahi, with our whānau and kaitiaki, we do a lot of hands-on education and environmental monitoring. We’ve been following the maramataka in terms of the natural cycles of inanga and tuna and other creatures that come into the estuary and up into the river. We teach our kids about what should happen at this particular moon or at these particular times through this particular season, and if it’s not, then maybe something’s not quite working right.”

“We’ve spent a lot of time developing relationships with the regional and district council staff and councillors. We make sure that the elected officials, the mayors, the council managers, that they all know who we are. We make sure that they get to come to our marae every now and then, and they’re on first name basis with our kaumātua.”

“We conduct wānanga throughout the year, some of them on climate change. The kōrero can get quite intense, but then we have kai tahi and go out on to the estuary for an hour or two and it makes a complete difference.”

“What we’ve found all the way through this journey, as long as our kaumātua are on side, everything goes well.”

► Te Kaahui o Rauru (Ngaa Rauru Kiitahi)

“Te Kaahui o Rauru is the Post-Settlement Governance Entity for Ngaa Rauru Kiitahi.”

“Our coast is eroding and our rivers are flooding more. Most of our 12 Ngaa Rauru Kiitahi marae are located near their awa, and many have already suffered impacts and taken action because of the flooding and erosion.”

“One hapuu, Ngaa Ariki have been through the process of relocating their whare both historically and more recently. After suffering the impacts of major floods in 2004, the whaanau and hapuu made the decision and massive effort to move their Whare, Ngaa Paiaka from the bank of Moumahaki uphill away from further flooding risk. All of these are examples of whaanau, hapuu and marae led action, it takes a lot of effort from committed people who are on the ground facing the impacts.”

“Our climate change strategy [Ka mate kaainga tahi, ka ora kaainga rua](#) was developed with resourcing from Ministry for the Environment. They were looking for an opportunity to partner with a smaller tribe because some of the bigger ones had already done this work. There was a very deliberate effort to centre our climate thinking around our own historical narrative in a way that would be engaging and digestible for uri. “

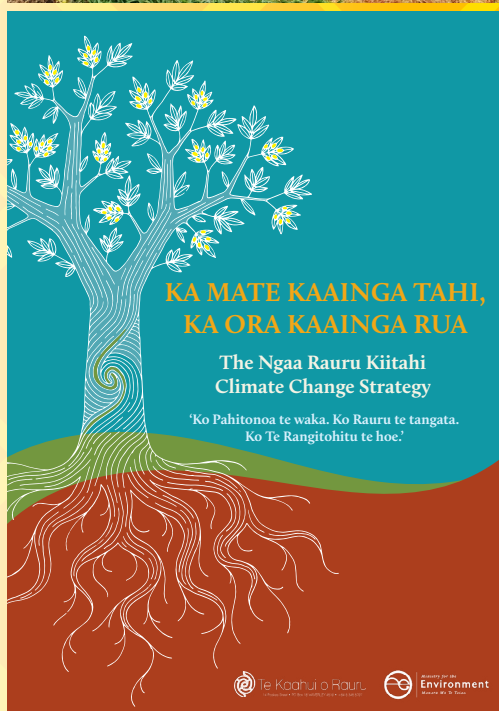
“The climate strategy guides our whole work stream as an iwi, and next will be adaptation plans or climate plans for the marae. It’s a slow journey but we’re getting there.”

“We can see the impacts but we’re not quite there yet with our next steps, so we’re having waananga to bring our people together. We’ve got hiikoi up the awa and along the coast to see what’s happening. We’ve been out on the whenua gathering stories and mapping the sites of significance, and hearing about the mahinga kai that was once there. It’s empowering uri as kaitiaki within their own whenua.”

“Climate change is synonymous with biodiversity loss so we need to restore our rivers and forests so Papatuaanuku is more able to sustain the impacts of climate change.”

“We’re developing ways of monitoring our water and biodiversity that very explicitly represent the values of uri. In a climate change sense, that is really about preserving people’s connection with wai.”

“Climate change adaptation comes with recognising the mana that’s part of mana whenua.”





► Te Rereatukāhia (Ngāi Tamawhariua)

“Our marae Te Rereatukāhia and our papakāinga are located on the only remaining land of Ngāi Tamawhariua. Our whenua has the Tauranga moana on one side and the awa coming down on the other. A lot of our whānau, over 100 people in more than 40 homes, live on the low-lying areas.”

“Our marae komiti were successful in gaining some funding from the regional council to get information on sea level rise from NIWA. After that we got more funding for a more detailed hazards report for our kāinga. The report very clearly indicates that the low-lying areas will become uninhabitable. Not only is the sea coming in, and more storms affecting our awa, but already we’re getting anecdotal evidence of the ground water rising up. At our last hui, the visual imagery of what it might be like in the future was a real catalyst for a change of thinking.”

“When we first started talking about this, it was ‘yeah, not in my lifetime’ but that has done a 180-degree shift to ‘we want a thriving and safe future for our mokopuna and, and those not yet born’. So the thinking has really shifted from the here-and-now to the future.”

“There were about 40 to 50 people at the last wānanga, and those whānau members become our messengers. So we feel that we’re spreading the word.”

“We did a survey on the current capacity and capability that exists within the hapū and it turns out that there’s a lot of skill and knowledge sitting in there and a lot of people are keen to move into this space and start doing the mahi. . It also gave us great insights into where our whānau of Te Rereatukāhia are around the globe.”

“At the moment our main work is on the kāinga adaptation plan. We’ve got a good outline, and now we’re filling in the detail.”

“Our people have certainly felt forgotten over the years. Despite knowing that we are the indigenous inhabitants of this whenua. We’ve heard, seen or felt the battles fought by our tūpuna against local Government and others through the ages, right here in our kāinga – often for the simplest of things such as water quality, land rights, education, but the battle was truly for recognition, equity and equality for our people - then, now and to come, and not restricted to the pā – but across this entire rohe and beyond. The things we were promised in Te Tiriti.”

“A mark of disgrace has been ever-present in many of our minds upon hearing the word ‘council’. But that scar, through some seriously tough mirimiri and many cups-of-teas, has begun its healing process. Through that healing, the line of sight towards brighter, bigger and better times has begun to emerge for our hapū.”

► Kāti Huirapa ki Puketeraki (Kāi Tahu)

“Our rūnaka have established a māra kai down on a piece of land on the waterfront, and on that we have a native plant nursery, and we’re growing foods including fruit trees and vegetables. We’ve also allowed camping for whānau at Christmas time or over the summer period, so they can come and work then they can take part in working in the gardens or they can just come on holiday and reconnect with the rūnaka.”

“We’ve had a long relationship with the university’s marine department around trying to recover the pāua fishery in our taiāpure, but there’s been some marine heatwaves so now we’re working with researchers to see how the pāua are affected under different thermal stresses.”

“We got a big contract with DCC and ORC to supply native trees for riparian plantings and replanting the sandbars where they’re taking out the pines. We’re replacing them with all natives and other plants that will help hold that sand barrier together hopefully. We also worked with one of the scientists at the university and developed a natural sand barrier made of driftwood which slowly accumulated sand and weeds and created a bit of a bank at the mouth of the river so that it protected the sandbar.”

“We’ve had two climate change wānaka or symposium with the iwi. The first was in 2019, then it all got quiet over Covid, and now we managed to have another one this year to put it back on the table. We had some guest speakers who are very knowledgeable in the climate change space, and some kōrero from some of our rūnaka about their mahi on climate change. The 2023 symposium opened a dedicated space for rakatahi to share climate change concerns, perspectives and aspirations for future resilience among themselves and then with the wider Iwi forum.”

“As part of implementing the Ngāi Tahu climate strategy, [Te Tāhū o te Whāriki](#), Te Rūnanga o Ngāi Tahu is supporting several coastal marae in the takiwā to develop their climate adaptation and resilience planning, as a kind of blueprint for other rūnaka.



Photos:

Top left and right: Sue Smith

Middle: Te Rūnanga o Ngāi Tahu

“There’s nobody else that knows this whenua better than the people that are here. Climate change is going to affect our families and we know that our families will still be here in a thousand years’ time.”

- Ngaa Rauru Kiihahi

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