



● ● ● TE URUTAU KI TE ĀHUARANGI CLIMATE ADAPTATION

He aha te urutau ki te āhuarangi?

What is climate adaptation in the context of Wai 262?

Climate adaptation refers to actions, or the preparation for actions, in response to climate change. This includes actions that help reduce vulnerability to the current or expected impacts of weather extremes and hazards, sea-level rise, biodiversity loss, or food and water insecurity.

He aha te hāngai ki Wai 262?

What does it have to do with Wai 262?

The Wai 262 claim asserts our right as *tangata whenua* to exercise *tino rangatiratanga* over our taonga and mātauranga. Central to the Wai 262 claim is our role as *kaitiaki*. The claim identified how since 1840, the Crown and private entities (supported by acts and omissions by the Crown) have undermined our traditional knowledge and relationship with the natural environment, and our ability to fulfil our role as *kaitiaki*.

Climate change continues to threaten many of our indigenous flora and fauna. The indigenous biodiversity holds many climate-resilient solutions (e.g., drought-resistant crops, climate-adapted

medicinal plants, and other valuable resources). Many of these species are also integral to our cultural identity and practices as Māori, and their protection is key to maintaining cultural heritage.

He aha ngā take kua kitea?

What are some of the issues we can see?

We have seen that the policy and legislation often do not sufficiently allow for our unique connections to our *taiao*, and in particular, that our people are, and will continue to be, disproportionately impacted by climate change. Many of our *iwi* will be affected by sea-level rise, extreme weather events in rural areas, and changing weather patterns and geography that affect the traditional gathering of *kai* for livelihood.

There is an ongoing need for the Crown to work with *tangata whenua* in climate adaptation and resilience. This recognises the disproportionate impact, but also the need to prioritise the appropriate use of mātauranga Māori in finding solutions, and the continued support of biodiversity.

E whai pānga ana tēnei take ki ngā kōrero te wā?

Does this have anything to do with the conversations happening about the constitution?

The Wai 262 claim¹ asserts that the Crown has denied Māori tino rangatiratanga, which encompasses our ownership, access, and control in relation to taonga including natural resources, leading to cultural and economic dispossession. At its heart, the Wai 262 claim challenges the Crown's status quo view of the constitution.

Te Taumata (representatives of the initial claimant whānau and iwi advancing the kaupapa on behalf of hapū and iwi) is working to see the constitutionalisation of Te Tiriti o Waitangi through entrenchment of a taonga Māori protection framework, Tiaki Taonga.

The Tiaki Taonga framework moves mātauranga into a sphere whereby protection and/or use of the subject is governed by appropriate tikanga and kawa that underpins the taonga. The framework is kaitiaki and hapū based.

E whai pānga ana tēnei ki ngā iwi taketake o te ao?

Is this connected in some way to the experience of other indigenous people around the world?

Like us, indigenous peoples around the world are disproportionately impacted by climate change. Despite contributing the least to greenhouse gas emissions, indigenous peoples around the world often bear the brunt of the impacts due to their close relationship with the environment, dependence on the natural environment for sustenance, socio-economic vulnerabilities, and geographic vulnerability.

He aha ō whakaaro?

Do you have any whakaaro you want to share with us on this kaupapa?

Te Taumata is building relationships with marae, hapū, iwi, communities of kaitiaki, mātauranga practitioners, and technical experts to advance the Wai 262 kaupapa. Do you have any whakaaro you want to share with us? Talk to our people at the Wai 262 tent or send us an email at projects@wai262.nz

¹Written by Moana Jackson and led by Saana Murray, Dell Wihongi, John Hippolyte, Tama Poata, Kataraina Rimene and Witi McMath in 1991.