

# International Aviation & Shipping (IAS Review)

## Advice Report - s5Mf considerations

Prepared by Dr Acushla Sciascia, Māpuna Consultants Ltd  
11 October, 2023

---

### Background

1. International Aviation and Shipping emissions have a strong impact on the environment, causing harm and irreparable damage to oceans and air quality. Indirectly, these impacts create further challenges for indigenous communities who rely on the ocean, for example as a way of life particularly those in the Pacific and located in coastal areas. Impacts to iwi and Māori have been felt through emissions generated by these sectors that further exacerbate climate change challenges and environmental impacts.
2. Like many other indigenous nations around the world, when impacts of climate change, extreme weather events and natural disasters directly affect these groups, the response and recovery phases can be delayed, under-resourced and not targeted to the needs of a people who are often impoverished before these natural events occur, further exacerbating circumstances, pressure on resources and the wellbeing of these communities
3. He Pou a Rangi are cognisant of the impacts of international shipping and aviation on our natural environment and ecosystems that Māori depend on for gathering of kai, sustainable tourism and global Māori economies. While Māori are leaders in international trade, the extent to which these are produced and transported internationally are poised to have an overarching strategy that prioritises minimal impact on the environment. This aligns with Te Tiriti o Waitangi and our tino rangatiratanga over our taonga and their protection and preservation.
4. In line with Section 5R of the Act, He Pou a Rangi are required to *“provide written advice to the Minister on whether the 2050 target should be amended to include emissions from international shipping and aviation (and, if so, how the target should be amended)”*
5. The IAS Review has been set up to deliver this advice to the Minister of Climate Change, in writing, of the outcome of the IAS Review, including any recommendations.
6. The IAS Review will work to success criteria informed by the strategic framework and the He Pou a Rangi quality criteria and expectations as documented in the Quality Assurance / Quality Control process
7. The IAS Review’s specific goals are to:
  - 7.1. consider and meet legislative requirements
  - 7.2. understand and consider the key views of stakeholders
  - 7.3. develop a strong basis for understanding global targets and actions to reduce emissions and the likely global decarbonisation pathways and technologies to achieve that
  - 7.4. make high quality recommendations that support the architecture set up by the Act to meet the purpose of the Act
  - 7.5. deliver credible, evidence-based, independent, and politically neutral advice.

8. He Pou a Rangi are required to provide specific advice to the Minister regarding Section 5Mf and 5N regarding the IAS Review. Specifically, this report seeks to understand;
  - 8.1. the implications for Crown-Māori relationship and partnerships
  - 8.2. specific interest areas and potential impacts for iwi/Māori
  - 8.3. considerations of Te Ao Māori to address emissions

## Advice

9. Māpuna Consultants provides a guiding framework (Appendix 1) to inform all advice specifically regarding to sections 5Mf and the corresponding intersections of section 5Mf with 5N related to the IAS Review paper.
  - 9.1. Section 5Mf – *the Crown-Māori relationship, te ao Māori (as defined in [section 5H\(2\)](#)), and specific effects on iwi and Māori;*
  - 9.2. Section 5N – *5N Consultation*
    - 9.2.1. *(1) In performing its functions and duties and exercising its powers under this Act, the Commission must.*
      - 9.2.1.1. *(a) proactively engage with persons the Commission considers relevant to the functions, duties, and powers; and*
      - 9.2.1.2. *(b) where the Commission considers it is necessary, provide for participation by the public.*
    - 9.2.2. *(2) The Commission may—*
      - 9.2.2.1. *(a) make publicly available, and invite submissions on, discussion papers and draft reports; and*
      - 9.2.2.2. *(b) undertake any other type of consultation that it considers necessary for the performance of its functions and duties under this Act.*
10. The framework provides three guiding pou (pillars) to anchor the basis and lens to which advice is being provided and ensures that methodologically, He Pou a Rangi understands the philosophies, values and practices that underpin advice being provided by Māpuna Consultants and should be read before reading this Advice Report.
11. The advice provided in this report is to advise and support He Pou a Rangi to understand broad themes and considerations related section 5M(f), including relating to Te Ao Māori, Te Tiriti o Waitangi and Tikanga Māori. Subject matter experts should be engaged where appropriate to further support specialised advice and analysis on key areas outlined.
12. Māpuna Consultants provides advice on the following components related to the paper, *Final scope for the review of emissions from international aviation and shipping (IAS Review)* and specifically in the following areas as agreed with the lead sponsor;
  - 12.1. Crown-Maori relationship – Section 5Mf**
    - 12.1.1. Key considerations related to Te Tiriti o Waitangi
    - 12.1.2. Key considerations that recognise equity
    - 12.1.3. Key tikanga (practices and protocols) that should be considered
    - 12.1.4. Recommendations or actions
  - 12.2. Te Ao Maori – Māori worldview**
    - 12.2.1. General and specific guidance to knowledge development of Te Ao Māori
    - 12.2.2. Key considerations that relate to tikanga

12.2.3. Recommendations or actions

**12.3. Specific effects**

12.3.1. Specific models or frameworks to support advice

12.3.2. Nuanced advice relative to the *IAS Review*

12.3.3. Preliminary recommendations or actions

**Crown Māori relationship – Section 5Mf**

**13. Key considerations that relate to Te Tiriti o Waitangi**

- 13.1. He Pou a Rangi is not a Crown entity and are therefore not directly responsible within the Treaty partnership (between the Crown and Iwi/Māori), however legal advice indicates the Commission must still consider this dynamic and in particular, the Treaty principles.
- 13.2. In addition, it is recognised that the importance of Te Tiriti o Waitangi underpins and informs the advice that is given to the Crown and therefore it is necessary to closely elevate Te Tiriti principles and consider advice which is cognisant of appropriate Crown/Māori partnerships.
- 13.3. Māori are a Treaty partner and as such, Māori interests and investments in aviation and shipping and therefore, subsequent changes to these industries as a result of emissions should consider Te Tiriti o Waitangi, the principles and articles when understanding the types of impacts that iwi/Māori may experience. It is from that framework that we are able to unpack and interrogate particular solutions that will see us lowering emissions and therefore, preparing advice to the Crown.
- 13.4. Māori require early and considered engagement to inform assessment/analysis, review and recommendations and should draw on a range of repositories and information to dive deeper into subject matter by and through a Māori lens and perspective, in particular, through mātauranga ā iwi, ā hapū (knowledge systems deriving from an iwi and/or hapū basis) as well as Māori interests, investment areas and industries that prioritise and promote Māori culture, language, identity and connection to environment.
- 13.5. Article 2 of Te Tiriti o Waitangi recognises the concept of tino rangatiratanga (unqualified exercise of Māori chieftainship) that which Māori had over their lands and taonga – when considering what tino rangatiratanga looks like with regards to protection of taonga (including our oceans), we are reminded through Te Tiriti o Waitangi to ensure that we must actively protect our taonga.

**14. Recommended resources**

- 14.1. It is important to have an understanding on the relevance and importance of Te Tiriti o Waitangi and the Treaty of Waitangi with regards to Māori and the Crown. He Pou a Rangi does not have a legislative obligation to give effect to the Treaty or Te Tiriti, however in line with section 5Mf, it must consider the wider implications of its advice to Māori who are a partner to Te Tiriti o Waitangi and the Treaty of Waitangi.
- 14.2. The following resources may provide He Pou a Rangi with wider context and understanding related to The Treaty of Waitangi, Te Tiriti o Waitangi and the principles including historical contexts to contemporary applications of te

Tiriti. This list is not exhaustive and should be supplemented with additional resources and Māori expertise to better inform Te Tiriti implications around this advice.

- 14.2.1. Mutu, Margaret, Veronica Tawhai, Tayla Cook, and Safari Hynes. "Dreaming Together for Constitutional Transformation." *Counter futures* 12 (2021): 37-52.
- 14.2.2. Orange, Claudia. *The treaty of Waitangi*. Bridget Williams Books, 2015.
- 14.2.3. Ruru, Jacinta, and Jacobi Kohu-Morris. "'Maranga Ake Ai' The Heroics of Constitutionalising Te Tiriti O Waitangi/The Treaty of Waitangi in Aotearoa New Zealand." *Federal Law Review* 48, no. 4 (2020): 556-569.
- 14.2.4. Te Aho, Linda. "Indigenous Peoples and the State-International Perspectives on the Treaty of Waitangi." *The Journal of New Zealand Studies* NS29 (2019).

15. Key considerations that relate to equity

- 1.1. Equity for Māori requires a conversation around the needs and aspirations for Māori culture, values, and identity to be prioritised, recognised and elevated.
- 1.2. Although it is important not to revert to understanding Iwi/Māori from a "deficit perspective" it is important to research this concept of "deficit thinking" and the balance between properly acknowledging disparities as a result of historical inequities, whilst maintaining due recognition and respect of Māori excellence and Māori autonomous rights to self-determination.
- 1.3. Equitable outcomes for Māori begin with an understanding of historic inequities where Māori have been disadvantaged. Māori inequities across the system (social, cultural, political, and economic) and lived realities of iwi, hapū and whānau should be better acknowledged to better understand the struggles that Māori have endured. This will better inform He Pou a Rangi to ensure its advice to the Crown does not further add to these inequities and disadvantages.
- 1.4. For these reasons, it is important to research and understand the context wherein "equality is not equity" and as such, greater investment and resourcing may be required for Iwi/Māori in some contexts where equal treatment may result or further entrench inequitable outcomes.
- 1.5. Some of the inequities that Māori are faced with include social, cultural, political, and economic inequities where Māori are amongst the worst to experience health inequities, employment inequities, inequities around access to education and support, historical inequities, and intergenerational inequities.
- 1.6. These inequities represent a spectrum of inequitable outcomes for Māori resulting in disadvantages and unfair circumstances where opportunities are not fully realised because the starting point for Māori differs to that of non-Māori. The point of inequity for Māori is steeped in historical discrimination, subjugation, marginalisation, and racism that comes as a result and continually felt impact of colonisation.
- 1.7. Colonisation is an important consideration when thinking about the inequities that Māori face, the context of Te Tiriti and the importance of honouring and

giving effect to the principles of Te Tiriti as well as being mindful to not further exacerbate already inequitable and disadvantaged Māori communities.

- 1.8. When we consider the implications of decision-making and how this plays out in already inequitable relationships or partnerships (primary example being the Treaty partnership between Crown and Māori that largely does not represent an equity-based approach to partnership and it could be better), we are encouraged to consider what an equitable partnership can look like and explore the opportunities for both partners.

## 2. *Recommended resources*

- 2.1. Came, H. A., Sarah Herbert, and T. McCreanor. "Representations of Māori in colonial health policy in Aotearoa from 2006-2016: a barrier to the pursuit of health equity." *Critical Public Health* 31, no. 3 (2021): 338-348.
- 2.2. Mutu, Margaret. "'To honour the treaty, we must first settle colonisation' (Moana Jackson 2015): the long road from colonial devastation to balance, peace and harmony." *Journal of the Royal Society of New Zealand* 49, no. sup1 (2019): 4-18.
- 2.3. Simmons-Donaldson, Lana, and Donna Cormack. "Addressing racism to eliminate Maori health inequity." *Public Sector* 44, no. 3 (2021): 18-19.

## 3. *Recommendations*

- 3.1. Based on the above considerations, it is recommended that:
  - 3.1.1. He Pou a Rangi critically reviews how they are weaving Te Tiriti into the broader context in the advice they are providing and how Māori are being enabled to participate in decision-making, with particular regard to IAS emissions.
  - 3.1.2. He Pou a Rangi sponsor and advisors engage in the above recommended readings and supplementary resources that may provide greater context and understanding into the Crown Māori relationship and partnership space that is premised on Te Tiriti o Waitangi as well as recommended readings around the concept of whakapapa and the intrinsic connection between tangata (people) and taiao (environment).
  - 3.1.3. He Pou a Rangi consider the list (Appendix 2) of potential individuals, groups, and communities to meet and discuss the implications of IAS to iwi/Māori to gain more context and understanding.

## **Te Ao Maori – Māori worldview**

- 3.2. First and foremost, an understanding (at least at an introductory level) of Te Ao Māori is critical in understanding the importance of the environment to iwi, hapū and whānau.
- 3.3. A Te Ao Māori lens to the environment is represented through whakapapa (genealogy) where all living things are connected.
- 3.4. It is through this whakapapa connection that Māori locate themselves within the environment – inextricably connected and identified through the mountains, rivers, streams and lakes. This connection is ancestral that genealogically connects people to a common ancestor of that geographical area.

- 3.5. The importance of identity has recently been recognised through legislation where mountains and rivers have gained legal personhood, symbolising the intrinsic and deep whakapapa connection between people and place.<sup>1</sup>
- 3.6. This mātauranga forms the basis to understand the relationship that Māori have with the environment.
- 3.7. To understand Te Ao Māori it is important to acknowledge both the past, present and future through conceptual thinking and ideas as well as practical application and lived experiences.
- 3.8. A central idea to Te Ao Māori is the ability to think multiple generations ahead when considering future impacts of today's actions. Mokopuna (grandchildren) have long been the focus of iwi and hapū to guide decision making and in many ways, be the decision-making framework that ensures the future is one of legacy for those unborn generations. Jones (2017)<sup>2</sup> writes about a mokopuna approach to constitutional reform as shared by Nin Tomas in a debate series in 2012. Fundamentally, Jones reflects on Māori values and principles as central and critical to understanding constitutional reform and therefore, the importance of mokopuna being at the centre of all decisions that are made;
  - 3.8.1. Aroha ki ngā mokopuna requires us to extend our thinking framework into the future – to accept that we have intergenerational obligations to our grandchildren and their children – to provide a durable legacy for them. To do without so that they can have more. It reverses the current trend of short-term gratification being okay.
- 3.9. This simplistic understanding of respect and love for a grandchild is reflected from a Te Ao Māori point of view that all things are connected. The flow of mauri from one generation to another, whether through living objects or the decisions that are made for a people that have an impact on the future – these are expressions of aroha ki ngā mokopuna (love for a grandchild).
- 3.10. A mokopuna approach to addressing emissions reductions where decisions made for our mokopuna are considerate of *their* futures, including considerations around ocean health, air quality, ensuring our most vulnerable peoples who are located in island nations, coastal areas and large city ports (air/sea) (where aviation and shipping is significant are enabled to live out their lives) are looked after, prioritised and resourced.
- 3.11. Equally, understanding Māori values is an important part of better understanding Te Ao Māori. Through understanding a Māori values system and rationale, He Pou a Rangi will better understand how Māori prioritise kaupapa like the health of our environment, the importance of sustainable practices and products that will remain for generations to come, and Māori culture, language and identity that showcases who we are.
- 3.12. These ideals and ways of thinking and behaving are what shapes Māori decisions, and indeed, supports iwi/Māori to enter industries and economies at both local and global scales with intention, respect to our environment and cognisance of future-proofing access to natural resources and taonga for generations to come.

---

<sup>1</sup> Geddis, Andrew, and Jacinta Ruru. "Places as persons: Creating a new framework for Māori-Crown relations." *The Frontiers of Public Law* (Hart Publishing, 2019) (2019).

<sup>2</sup> Jones. Carwy. "THIS IS NANA NIN TALKING ON BEHALF OF MY MOKOPUNA AND YOURS": A MĀORI VISION OF CONSTITUTIONAL REFORM". Te Tai Haruru .Journal 5. (2017)



- 3.13. As an example, the concept of mokopuna is an important guiding value for Māori. Mokopuna are the future of our whakapapa lies within our generations of tamariki, mokopuna and those yet to be born. All decisions are geared towards our greatest legacy, our mokopuna. By ensuring that the decisions made are focused on mokopuna, we are naturally committing ourselves to preserving, protecting and enhancing the wellbeing of our environment. That includes making decisions around emissions the betterment of our mokopuna.
4. *Key considerations that relate to tikanga*
- 4.1. In line with the importance of whakapapa and connection to the taiao, iwi, hapū and whānau have long been protectors and caretakers of their environment.
- 4.2. Inter-generational transmission of knowledge and practices are prioritised to ensure that traditions are carried on and the taiao remains intact for generations to come.
- 4.3. Of equal importance is grasping an understanding of Māori histories, oral traditions and narratives that inform mātauranga ā iwi, ā hapū. Through these knowledge repositories, He Pou a Rangi will gain greater insight into understanding the main pillars of Te Ao Māori.
- 4.4. Following on, Te Reo Māori me ōna tikanga plays an important role as the Māori language unpacks complex Māori concepts, philosophies, ideologies, and narratives – the Māori language is the key to unlocking the Māori world and should be given due respect and acknowledgement within and throughout any advice when considering Te Ao Māori, mātauranga and Māori interests
- 4.5. Māori are future-focused, often planning and considering the impacts on generations 100 – 500 years into the future. This forward-thinking approach ensures that the key driver of decisions made around the environment are made on behalf of our tamariki mokopuna (children and grandchildren, and so on).
5. *Recommended resources*
- 5.1. The following resources may provide more in-depth discussions around the inextricable connections between people and place – tangata to taiao. Understanding their concepts will enable He Pou a Rangi to consider the implications of its advice on philosophical and ethical standpoint with regards to the taiao.
- 5.1.1. Burgess, Hana, and Te Kahuratai Moko-Painting. "Ōnamata, ānamata: A whakapapa perspective of Māori futurisms." *Whose futures?* (2020).
- 5.1.2. Rangiwai, Byron. "Ko au ko te taiao, ko te taiao ko au—I am the environment, and the environment is me: A Māori theology of the environment." *Te Kaharoa* 11, no. 1 (2018).
- 5.1.3. Salmond, Anne, Gary Brierley, and Dan Hikuroa. "Let the rivers speak: Thinking about waterways in Aotearoa New Zealand." *Policy Quarterly* 15, no. 3 (2019).
- 5.1.4. Wakefield, Benita, Tai Stirling, and Miriama Kahu. "Haumanu taiao ihumanea." In *MĀTAURANGA TAKETAKE: TRADITIONAL KNOWLEDGE CONFERENCE*, p. 173. 2006.

## Specific effects

### 6. *Operating context for specific effects*

- 6.1. As has been identified in the scoping paper for the IAS Review, there are several industries that will be impacted if emissions reduction is to take effect for international shipping and aviation.
- 6.2. From a Māori perspective, there are two sides to this discussion which will be presented in this section from a neutral position that is not siding with any one area of interest but instead, seeks to present key areas for consideration to be made by He Pou a Rangi.
- 6.3. One side of the argument is that there are several Māori economies and industries that are likely to be impacted by including international shipping and aviation emissions into the 2050 target. These can include (but are not limited to);
  - 6.3.1. Fishing and seafood industries
    - 6.3.1.1. Iwi/Māori are dependent on healthy oceans. Kai gathering is an essential part of our culture and economy. Pollution and climate change resulting from shipping emissions can harm marine ecosystems, affecting fish stocks and the seafood industry, impacting both commercial and customary fishing practices which not only impacts Māori, but New Zealanders
  - 6.3.2. Coastal marae, wāhi tapu and community infrastructure
    - 6.3.2.1. As has been witnessed in the February Floods on the East Coast, coastal marae were severely impacted by the cyclone. Coastal Māori communities are consistently faced with challenges as a result of climate change and extreme weather.
    - 6.3.2.2. Wāhi tapu and sites of cultural significance are increasingly becoming harder to preserve and protect from climate change – where Māori culture is utilised within an industry (e.g., eco-tourism), these activities are at risk due to the degradation of natural environments caused by emissions.
  - 6.3.3. Māori tourism
    - 6.3.3.1. Tourism is an important industry for Māori, providing employment opportunities and showcasing Māori culture to the world. Climate change, influenced by shipping and aviation emissions, can lead to environmental degradation. This has a significant impact on that industry if the natural environments are not protected and preserved.
  - 6.3.4. Māori Agribusiness
    - 6.3.4.1. Changes in climate patterns due to emissions can affect Māori agribusiness and horticulture activities and while agriculture in particular is a significant Māori economic activity, there are some Māori organisations and entities who are actively moving away from agriculture as a mainstay for land use (as the impacts of farming for example on whenua is devastating). Despite this, Māori agribusiness remains a key economy for Māori and altered weather patterns, such as droughts or heavy rainfall, can impact crop yields and agricultural productivity.



#### 6.3.5. Māori export & trade

6.3.5.1. In all industries that require exporting offshore, iwi/Māori will be impacted by any emission reductions and strategies that may be implemented for shipping and aviation. However, and in line with subsequent advice that will be developed made up of the knowledge products noted in the IAS final report, technology, innovations and strategies will be required if emissions from shipping and aviation are to be included in the 2050 Target.

#### 6.3.6. Māori arts

6.3.6.1. Māori arts as an industry is world-recognised and may be impacted if materials used for creating works are depleted or scarce. Pounamu, tōtara and other key materials that are not as accessible as it once was or available will be impacted and as a result of wider climate change impacts, these natural resources will be affected.

- 6.4. Not all of these industries are dependent on shipping and aviation but depending on emission reduction strategies and technologies that will be implemented, these may have an impact on productivity and meeting supply demands from international markets.
- 6.5. The other side of the argument refers to the impacts on ocean health and air quality, as has been expressed in other parts of this paper and critically important to sit alongside the economic impacts that iwi/Māori may likely experience.
- 6.6. Māori are an ocean people. Our shared histories with Pasifika peoples of star navigation on double-hulled canoes are key indicators of our intrinsic, long, and deeply connected relationship with the ocean. We have experienced considerable environmental impacts to the ocean, in particular, when shipping vessels have capsized and created irreversible environmental and ecological catastrophes for small coastal hapū and iwi.
- 6.7. 2011 Rena Oil Spill was one of the most significant shipping disasters in our country's history resulting in hundreds of tonnes of oil spilling into the Bay of Plenty causing extensive pollution, affecting marine life, seabirds, coasts and reefs. This incident had devastating impacts on those coastal communities – many of which were Māori - their ways of life, kai-gathering, traditional fishing grounds, wāhi tapu (sites of significance) and Māori economies such as tourism were all massively impacted.
- 6.8. It is abundantly clear the importance of ocean health to iwi and Māori across Aotearoa New Zealand. The health of the ocean enables kai to be gathered, managed and sustainably regenerated and ensures that our ways of life are protected for generations to come. Without that reassurance of its protection, this brings into question Te Tiriti o Waitangi and our (collective) responsibility to upholding the specific articles of Te Tiriti in particular, protection of taonga.
- 6.9. In 2010, [Te Mana o te Moana](#) – a voyage of seven double-hull canoe were commissioned and built using sustainable materials to chart a two year voyage around the world. Their key message was to bring about a critical awareness of the impact of sonar pollution to marine and ocean life, to highlight the importance of sustainability and the reclamation of mātauranga (knowledge) and

traditions that will support our sustainable future. The voyage represented seven island nations of the Pacific and began its journey here in Aotearoa New Zealand in April 2010. The voyage was largely made by star and wind navigation utilising mātauranga tawhito (esoteric and historical knowledge). The voyage brought to light key environmental issues and challenges that are devastating small island nations, marine life and ocean health. It represents not only the intrinsic and deeply held relationship that Māori, Pasifika and Polynesians hold with the ocean, but also the importance of educating society about climate change impacts through demonstration, practice, traditional knowledge and mātauranga. These are useful considerations for carving out new strategies and tools for implementation if international aviation and shipping emissions are to be included in the 2050 budget.

- 6.10. With shipping as a key contributor to recent environmental impacts to our oceans, we must consider new technologies that will enable those impacts and emissions to lessen over time and prioritise the environment so that our mokopuna-focused decisions will ensure mokopuna enjoy these natural resources in the future.
- 6.11. We recognise also the importance of climate change and the importance of reductions emissions whereby iwi are already strategically positioning themselves to be active in combating climate change impacts. Some iwi across the motu are actively working towards reducing emissions within their iwi strategic plans which would be important context for understanding how iwi are positioning themselves to address emissions within their own strategic plans and actions.
  - 6.11.1. “We have no choice but to develop a response and show leadership, in the effort to reduce the impacts of climate change, and in the crucial adaptation work for the ongoing wellbeing of our people and our communities” (Ngāi Tahu Climate Change Strategy, 2018)<sup>3</sup>
  - 6.11.2. “Development of mitigation plans with marae whānau for those marae critically impacted by climate change” (Whakatupuranga 2050, Five Year Plan 2024)<sup>4</sup>
  - 6.11.3. “The use of best practice farming methods and emissions reducing technologies in the dairy industry” (Te Uru Taiao o Ngāruahine – Ngāruahine Kaitiaki Plan (2021)).<sup>5</sup>
- 6.12. Māori diaspora records indicate 1 in 5 Māori are living overseas (namely Australia). This is an important consideration of the importance of Māori being able to return to their whenua when required but particularly for urgent cultural activities e.g., tangihanga (funerals). Emissions reductions for the aviation sector, while important to ensure we are taking care of our environment, may have an impact on the Māori diaspora being able to regularly and actively return home depending on how potential increases of costs to the aviation industry may impact whānau Māori diaspora.

<sup>3</sup> Ngāi Tahu Climate Change Strategy. Website accessed <https://ngaitahu.iwi.nz/wp-content/uploads/2018/11/Ngai-Tahu-Climate-Change-Strategy.pdf> (2018)

<sup>4</sup> Waikato Tainui Whakatupuranga 2050 Five Year Plan 2024. Website accessed <https://waikatotainui.com/wp-content/uploads/2022/08/Whakatupuranga-2050-Five-Year-Plan-2024.pdf> (2018)

<sup>5</sup> Te Uru Taiao o Ngāruahine – Ngāruahine Kaitiaki Plan 2021. Website accessed [https://ngaruahine.iwi.nz/wp-content/uploads/2023/03/Alternative-Energy-Booklet\\_Web.pdf](https://ngaruahine.iwi.nz/wp-content/uploads/2023/03/Alternative-Energy-Booklet_Web.pdf) (2023)

- 6.13. Addressing international shipping and aviation emissions is crucial to mitigating these potential impacts on Māori economic areas. Sustainable practices, renewable energy adoption, and international cooperation are essential to safeguarding both the Māori economy and the taiao.
- 
7. *Recommended resources*
    - 7.1. Aotearoa ki te Ao Report. Website accessed.  
<https://www.mfat.govt.nz/assets/OIA/OIA-2019-20/For-release-PR-351-Aotearoa-ki-te-Ao.pdf> (2019)
    - 7.2. Awatere, Shaun, Darren Ngaru King, John Reid, Lewis Williams, Bridgette Masters-Awatere, P. Harris, Natasha Tassell-Matamua et al. *"He huringa āhuarangi, he huringa ao: A changing climate, a changing world."* (2021): 1-12.
    - 7.3. Barnes, Helen & Harmsworth, Garth & Tipa, Gail & Henwood, Wendy & McCreanor, Tim. Indigenous-led environmental research in Aotearoa New Zealand: beyond a transdisciplinary model for best practice, empowerment and action. *AlterNative: An International Journal of Indigenous Peoples*. 17. 117718012110193. 10.1177/11771801211019397. (2021)
    - 7.4. Cherrington, Majka, David Airehrour, Ihaka Dunn, Qiang Xu, and David Cameron-Brown. "Learning to mitigate emissions: relevance of research with Maori hapu and iwi." (2020).
    - 7.5. Harmsworth, G. Report on the Incorporation of Traditional Values/Tikanga into Contemporary Māori Business Organisation and Process, Landcare Research Report: LC/0405/058. (2005)
    - 7.6. Henderson, E. N. Māori diaspora: Being Māori on the Gold Coast (Thesis, Master of Arts (MA). The University of Waikato, Hamilton, New Zealand. Retrieved from <https://hdl.handle.net/10289/14585> (2021)
    - 7.7. MBIE. He Kai Kei Aku Ringa – The Crown Māori Economic Growth Partnership 2023. <https://www.mbie.govt.nz/dmsdocument/27308-he-kai-kei-aku-ringa-maori-crown-economic-growth-partnership-2023-briefing-proactiverelase-pdf> (2023)
    - 7.8. Meade, Richard. Role of Māori in the Transition to a Low-Emissions Economy. Cognitus Economic Insight. Website accessed: [https://environment.govt.nz/assets/publications/Cognitus-Maori-Role-in-Low-Emissions-Transition-2021\\_06\\_05.pdf](https://environment.govt.nz/assets/publications/Cognitus-Maori-Role-in-Low-Emissions-Transition-2021_06_05.pdf) (2021)
    - 7.9. Ministry for Primary Industries. Rautaki mō te Taurikura. Embracing change for prosperity. Website accessed: <https://www.mpi.govt.nz/dmsdocument/54376> (2022)
    - 7.10. Role of Māori in the Transition to a Low-Emissions Economy Report. Website accessed: [https://environment.govt.nz/assets/publications/Cognitus-Maori-Role-in-Low-Emissions-Transition-2021\\_06\\_05.pdf](https://environment.govt.nz/assets/publications/Cognitus-Maori-Role-in-Low-Emissions-Transition-2021_06_05.pdf) (2021)
  8. *Recommendations*
    - 8.1. Consider the above Māori economic industries and consider how they may be impacted with a dual respect and consideration of the impacts on the taiao
    - 8.2. While this review is not to provide advice to He Pou a Rangi around whether or not one particular approach is more viable/appropriate than another, it acts as a

set of sign posts to further wānanga areas that may not be well-known by He Pou a Rangi to then inform advice to the Crown.

- 8.3. Importantly, in its advice, He Pou a Rangi should consider the importance of the taiao and leaving it in a state that our mokopuna will be proud of, be able to access and enjoy in the future.

## APPENDIX 1: Guiding Framework to underpin external advice provided by Māpuna Consultants

### He Pou a Rangi – Climate Change Commission Guiding Framework Prepared by Dr Acushla Sciascia, Māpuna Consultants

---

*This framework has been developed specifically to provide advice on 5Mf and 5N sections regarding Target Review 2050; Monitoring; NAP; EB4 and; IAS.<sup>6</sup>*

#### Framework

The framework provides three guiding pou when preparing advice back to He Pou a Rangi that will then inform advice to the Crown on climate issues. The three pou anchors the basis and lens to which the advice is being provided to ensure that methodologically, He Pou a Rangi understands the philosophies, values and practices that underpin advice being provided by Māpuna Consultants.

#### Using this framework

This document will support the reader to explore a Māori cultural mindset that underpins Te Ao Māori. We have intentionally kept framework components as conceptual (and not overly reduced or explained) and invite you to consider how these concepts connect to you, your work and your understanding of Te Ao Māori. We recognise people are at different points of walking their own Te Ao Māori journey and acknowledge the levels of proficiency, understanding and knowledge will vary. We hope this framework provides you with a foundation to understanding the knowledge base and philosophies that inform the advice provided by Māpuna Consultants.

#### Pou 1: Te Tiriti o Waitangi

We recognise that He Pou a Rangi is not a Crown entity and therefore not obligated to the responsibilities of being a Treaty Partner. Despite this, as a responsible organisation charged with giving independent, evidence-based advice to government on climate issues we recognise the importance of Te Tiriti o Waitangi in our work, and in the advice that we give that elevates the Treaty partnership between the Crown and Māori. In this way, we acknowledge the importance of Te Tiriti o Waitangi in the advice that we give to the Crown that is reflective of Treaty principles and giving effect to these. The following principles are referenced in Te Tiriti o Waitangi and inform the advice that is being provided.

---

<sup>6</sup> Please note that the framework has been designed by Māpuna Consultants for the purposes of providing advice to He Pou a Rangi regarding five separate pieces of advice around 5Mf and 5N sections regarding Target Review 2050; Monitoring; NAP; EB4 and; IAS and should not be used, reproduced or copied for any other purposes without the express permission of the author.

- **Partnership** – recognition of partnership that is reasonable, honourable and in good fair
- **Participation** - actively participate in a mutual and mana-enhancing relationship
- **Protection** – recognition of Māori interests and their protection
- **Recognition of Cultural Values** – recognition Māori perspectives and values
- **Mana Enhancing Processes** – recognition of an appropriate process to engage that is timely, early and ongoing

## **Pou 2: Mātāpono (guiding principles)**

These guiding principles represent the basis of knowledge, worldview and understanding that sits behind the advice being provided.

- **Te Ao Māori** – Te Ao Māori as a philosophy and knowledge system is the basis for all advice that is provided
- **Taiao ora** – The collective belief that tangata and taiao are inextricable and connected. If our taiao thrives, our people thrive
- **Mātauranga ake** – Recognition of iwi, hapū and whānau knowledge systems and practices that have always protected our taiao
- **Ki tua** – A firm focus on the future to ensure our taiao remains thriving for generations to come

## **Pou 3: Tikanga (protocols)**

These tikanga represent a set of protocols that should be considered when interpreting, understanding and utilising the advice that is being provided

- **Whakaute** – Respect in how advice is framed should reflect Māori histories, realities and futures with due respect to those iwi, hapū and whānau who have long been kaitiaki of our taiao
- **Whakamahi** – Advice is geared towards tangible actions that supports the above principles and mātāpono
- **Whakamana**– Advice should reflect iwi, hapū and whānau interests and prioritises and elevates these interests
- **Whakaiti** – Humility is expressed towards the taiao and tangata as inextricably connected and at balance with each other



## **APPENDIX 2: Individuals with subject matter expertise and technical expertise**

- Dr Mahinaarangi Baker (Independent iwi scientist and mātauranga Māori practitioner)
- Dr Shaun Awatere (Mātauranga Māori practitioner and scientist; Manaaki Whenua)
- Dr Daniel Hikuroa (Mātauranga Māori practitioner and scientist; University of Auckland)
- Veronica Tāwhai (Treaty expert and trainer; Massey University)
- Tuhi Ao Bailey (Climate change activist & iwi leader, Parihaka)
- \*More names shall be added to this list as they come to hand