

# TIKA KĀINGA APPROACH TO CLIMATE CHANGE

Lynette Wharerau

## INTRODUCTION:

Ko Te Ramaroa te maunga  
Ko Tūwhatero te wairere  
Ko Waitemata te awa  
Ko Whirinaki te whenua  
Ko Moria te marae  
Ko Te Hikutu te hapū  
Ko Hokianga-nui-a-Kupe te moana  
Ko Matawha te Waka  
Ko Kupe te tangata  
Ko Kamireira te tupuna  
Ka puta ko Tiapākeke te tuputupu whenua  
Ka puta ko Te Ākinihi  
Ka puta ko Ani  
Ka puta ko Henare  
Ka puta ahau – Ko Lynette Wharerau ahau”.

## BACKGROUND:

Kia ora mai nō tātou,

My acknowledgements and thanks to NZAIA for organising NZAIA 2019 Climate Change Mitigation & Adaptation: Assessing the Impacts.

My acknowledgements and thanks to esteemed keynote speakers for presenting at this year’s conference.

And my acknowledgements and thanks to organisers for coordinating this event.

### What am I describing?

My poster, “Tika kāinga approach to climate change”, illustrates 1,700 years of a whakapapa-based approach reaching as far back as 60-generations of ancestral foundations and layers to help explain and understand my traditions, and my inter-generational relationships and connections with my mountain, my waterfall, my river, my lands, my marae, my physical place (subject to politic, economic and social development), my ocean, my waka, and the gods.

My opening proverb was my declaration to announce these connections of my ancestral relationships to my kāinga to our earliest navigator, Kupe.

These concepts are described in more conventional terms as ‘community capitals’ that I have illustrated in order from largest to smallest segments:

1. **Green Segment: Environmental Capital - Mauri Ātua;**
2. **Orange Segment: Cultural Capital - Mauri Taonga Tuku Iho;**
3. **Pink Segment: Human Capital - Mauri Tāngata;**
4. **Red Segment: Political Capital - Mauri Motuhake;**
5. **Purple Segment: Social Capital – Mauri Manaaki;**
6. **Yellow Segment: Economic Capital – Mauri Ōhanga; and**
7. **Blue Segment: Physical Capital – Mauri Okiko.**

### What am I trying to convey?

I feel that my picture is trying to convey a kāinga view of capitals. This has been derived from my personal journey and kāinga conversations, with influences from my professional developmental journey with my friend and colleague, Gillian Stewart of Tika Impact.

### What is my story about?

I guess my story is about how I came to be seriously concerned about climate change.

I hail from a deprived kāinga located in the rural area of Whirinaki, Hokianga, Northland. For decades, generations of my people and our place has been subject to under investment, deficit-based approaches, negative stereotypes, issues of no housing, limited access to water, limited access to power, high unemployment, large vacant blocks of land, a diminishing aging population, and where 99% of descendants are disconnected from the kāinga, are unemployed, live in urban social housing areas with high rents, and are apathetic.

Especially when I see things that are happening at the kāinga and in our communities, like:

- coastal erosion
- flooding events - that are meant to be one-in-one-hundred-year events, but occur several times a year
- disengaged unresponsive whanau; and
- inaction from government and council.

Its these sorts of things that make me concerned with climate change.

One clear worry I have, is that Māori are not front and centre in terms of the thinking or the decision-making for the conversations of climate change mitigation & adaptation AND/OR assessing impacts.

Therefore, in my poster, I attempt to illustrate the levels of whānau connectivity to the kāinga by contrasting the shading from darker-to-lighter within the capitals from the centre of the capitals out.

For instance, the stronger your relationships and connections are at the kāinga, the stronger your capital connections and relationships will be. In contrast, weaker relationships and connections is indicated in the lighter shaded areas of capitals.

As well as contrast, I have used three-levels to illustrate whānau connections and relationships to the kāinga.

We use kāinga terms inferring strength of connectivity as: **ahi ka** (at home), **ahi tere** (live away from home and connected to the kāinga), and **ahi rere** (live away from home, not interested with connecting to the kāinga – but known to be related). These levels can also be interpreted as emerging whānau impact within **micro, meso and macro levels of influence**.

Therefore, all of these concerns, are because nobody is really listening, monitoring, or looking at the implications of what is happening at the kāinga, in the hapū or hāpori, regionally or nationally. Nobody is looking at an alternative way of thinking about the world.

#### **CONCLUSION:**

##### **What is the brilliance of my poster?**

The brilliance of my poster is that while thinking about these things, I inadvertently identified the importance of tikanga practices are needed to transition to a low emissions kāinga. In my poster, the various sizes of capitals, is used to describe the imbalance and tension that exists in their baseline states and generating exploration into why there's an imbalance, how to create balance and what decisions and actions would be create a kāinga narrative.

Therefore, realising our own kāinga tikanga provides the best framework in thinking about these things. So, I think that's a key starting point. Treaty relationships need to underpin the Climate Change, and bound by Treaty obligations, such as to actively protect Māori rights. It seems to be a very basic concept of involving Māori, as Treaty partners, to explore co-developing and co-designing merging a model of whakapapa, tikanga with capitals, impact assessment, climate change, and whānau relationships & connections with taonga tuku iho to have a key role to play in shaping how things are going to go forward.

I believe this is important - strengthening regenerative skills & practices for climate change narrative from the kāinga whānau.

Nō reira tātou mā, kua mutu taku korero mo tēnei wā. He mihi kau atu nei ki tātou kua tae mai nei ki te whakarongo ki te kaupapa e whai ake nei, me ngā whakaurunga te anga whakamua kii mua i a tātou kātoa. He mihi nui tēnei ki a koutou.

Na Lynette Wharerau  
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Tika Kāinga Approach to Climate Change  
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