



THE UNIVERSITY OF
WAIKATO
To Whaka Whānui o Waikato

SIX KŌRERO

KA MATE KAINGA TAHI, KA ORA KAINGA RUA, KA
MATE KAINGA RUA, KA ORA KAINGA TORU

CLIMATE CHANGE MOBILITY RESEARCH

**PROF. SANDY MORRISON
DR. TIMOTE VAIOLETI
LORA VAIOLETI**

THE UNIVERSITY OF WAIKATO, NEW ZEALAND



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PRODUCT OVERVIEW

This product fits into a broader research effort on the future of climate change mobility in the Pacific, enabled by New Zealand's climate finance through the International Development Cooperation (IDC) Programme. Between June and September 2023, Professor Sandy Morrison initiated six conversations with a small selection of esteemed Māori leaders from across Aotearoa. The purpose of these conversations was to explore the current thinking of these leaders on the future of Pacific climate change mobility, understand perspectives on opportunities and possible risks or challenges in a future of scaled-up climate mobility, and to gather examples of promising partnerships already happening between Māori and Pacific peoples. Most of the leaders raised broader ideas or questions around the topic of future climate mobility which are also highlighted in this document.

The intended audience for this product is broad (noting that these groups are not mutually exclusive) – Māori and other Māori leaders, policy makers in New Zealand and the Pacific, business leaders and entrepreneurs in New Zealand and the Pacific, Pacific peoples living in New Zealand and in their homeland, as well as New Zealanders in general. We hope that these conversations can serve as the starting point for a whole range of critical conversations to follow. The intent is to share some often hard-earned understandings of these leaders, bring attention to some of the perceived risks and opportunities raised as well as thoughts from the researchers on possible policy implications.

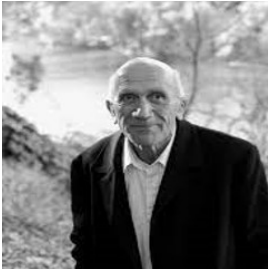
The researchers emphasise that while this product represents the views of six esteemed and accomplished national and international Māori leaders, their views cannot of course represent the full spectrum of views of Māori. The product and the insights within should be received as such. The researchers also wish to clarify that not all positions shared as part of the summary insights will be shared by all of the six leaders who took part in the conversations; insights shared here were typically raised by more than one of the leaders however powerful, unique statements are also shared. Further work to engage across the Māori community on this topic would be of benefit and is indeed a suggestion that came out from these conversations. It is equally as important to note that the Māori leaders are not speaking for Pacific peoples. In fact the Māori leaders were clear that they must open spaces for Pacific voices to be heard and respected. This will be done in the spirit of manaaki while acknowledging Pacific people's mana.

The product begins with a brief introduction of each of the six leaders engaged in the conversations, followed by a summary of each of the kōrero. Following a high-level summary of insights from the six kōrero, more detail is provided on possible foundational principles for future action, followed by a range of risks and opportunities identified by the leaders. Some specific and promising examples of partnership between Māori and Pacific are highlighted under opportunities.

The product wraps up with a note from the researchers on possible next steps.

Any opinions, findings, and conclusions or recommendations expressed in this material are those of the participants and authors, and do not necessarily reflect the views of the New Zealand Ministry of Foreign Affairs and Trade.

BRIEF INTRODUCTION TO OUR LEADERS



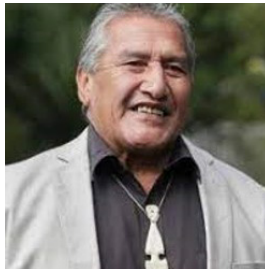
Rore Stafford, ONZM: Ngāti Maniapoto, Ngāti Rārua, Ngāti Tama. Director on Wakatū Inc; Managing Director of Rore Lands. Farmer. He is active in iwi/hapū/whānau matters and is kaumatua at Kaputuhi marae and many other marae in Maniapoto and Te Tau Ihu. He has been the lead plaintiff against the Attorney-General for Nelson Tenth's Reserves case for the last 30 years. Lives in Waitomo.



Linda Tuhiwai Te Rina Smith CNZM: Ngāti Awa and Ngāti Porou. Distinguished Professor at Te Whare Wānanga o Awanuiārangī, previous Professor and DVC Māori at the University of Waikato. Esteemed scholar whose groundbreaking work on Decolonising Methodologies has become the foundational text for Indigenous Studies internationally. She continues to support her whānau, hapū and iwi and many other Māori groupings in wellbeing initiatives drawing on her extensive experience and insights. Lives in Wanganui.



Te Poa Karoro (Paul) Morgan, CNZM, QSO: Ngāti Rārua, Te Mahurehure, Ngā Puhī is a globally recognised Māori leader and entrepreneur whose career has been at the forefront of economic development and, political advocacy with extensive Crown relationships for the Māori community for 30 years. Paul has been on the board of Wakatū Incorporation since 1986 and was Chair from 2001 to 2022. He has held many directorships and roles with Government across agribusiness, science and industry. Lives in Te Tau Ihu, Nelson.



Ngahiwi Tomoana: Ngāti Kahungunu (Ngāti Hawea, Ngāti Hori) and Samoan descent and he was Chair of the Board of Ngāti Kahungunu for 26 years. He was also the Chair of Pou Tāhua, an Iwi Chairs Group focused on International Trade and Economic Development within the wider National Iwi Chairs Forum. Active in Māori development local, nationally and internationally he continues to hold a number of governmental and other advisory roles. Lives in Hastings.



Aimee Kaio: Ngāi Tahu, Te Arawa, Ngā Puhī. She is a director and governor on a number of entities, across a range of national and regional sectors. She works as the Research & Innovation Director for Te Rūnanga o Ngāi Tahu. Lives in Motupohue, Bluff where she remains active in marae and a wide range of social, health, employment and business policy matters.



Jason Mika: Tūhoe, Ngāti Awa, Whakatōhea, Ngāti Kahungunu. Associate Professor at Te Raupapa Waikato Management School and Te Kotahi Research Institute, University of Waikato. His research, centres on Indigenous business philosophy, Indigenous trade, tourism, agribusiness, and the marine economy. Prior to academia, Jason was a management consultant and policy analyst in Māori economic development. His research has influenced areas of public policy, including trade, environment, and statistics. Lives in Hamilton.

SUMMARIES OF THE SIX KŌRERO (1 OF 2)

Rore Stafford: *This 'take' on climate mobility from the Pacific is not on the agenda of the Māori/iwi groups to which I belong. Yet it is a necessary conversation which we must start and develop and start to form some thinking around while being guided by our shared whakapapa and our Māori values. We must demonstrate manaakitanga. We need to be aware that there are many Pacific groups, and each will have their own mana, they will have their own sort of wairua for their land and their moana... we have to think about these things if they move here. While it would be good for Māori to have a unified voice, it is our own colonisation that may be a barrier and be an obstacle to our support because we must remember where we came from... our whakapapa. We must support our Pacific whānau given the circumstances that they face. But it is also what they can do for us too... the wind blows both ways. Kōrero between Māori and Pacific must also happen - we have to find a way or system to do this without the Crown.*

Linda Smith: *I have thought that the time will come. Pacific peoples must have discussions before they move about their identity as an island state because that is something that they will be giving up. What does it mean for the Pacific when they move their existence elsewhere? If they vacate the Pacific, some other people or state will fill the space. Can they imagine and create a different configuration of a nation state that pulls together those islands most at risk and maybe think about themselves as a single state? How will they keep their cultural, historical footprints in the Pacific and their sovereignty if their islands are no longer above sea level? I have so many questions for them to think about way before they move. New Zealand has not been good at creating space for different cultures, there is a risk that without concerted effort the diversity of the Pacific will be lost, and people will just be 'absorbed'. The Treaty has kept us fixed in place and it continues to be a fight to preserve who we are. There is a land provision element to the preservation of culture but that is a very difficult one to consider. We as Māori and Iwi will have to be generous.*

Paul Morgan: *So as I see it, the Pacific, we are part of it, it's our story! We migrated as Polynesians here and we evolved to be Māori. They have an inherent right to settle and migrate to Aotearoa because that's the ancient practice no matter what the reason. From an immigration point of view, they - particularly Polynesians - should have a preferred right to others, this is our whakapapa connection. The MFAT and NZ Aid programme must assist Pacific communities to build long term sustainable business, we as Māori have lots of experience in that and can support that trajectory. The Recognised Seasonal Employment scheme can help to develop supervisory management capabilities so people from the Pacific can also build businesses in their home nations. New Zealand has to move from aid into building sustainable opportunities for sustainable livelihoods.*

SUMMARIES OF THE SIX KŌRERO (2 OF 2)

Ngāhiwi Tomoana: How do we work together with Pacific peoples now and in the future because of course they must move and given our relationships, many of them will come to New Zealand. Our past relationships were deep yet many Māori have amnesia about our past, about where we came from. Pacific peoples cannot be treated in New Zealand as a commodity and be herded into low skilled jobs, we can and must do better. We must support them into pathways for economic development. We must support them into housing, even being their advocates to buy land. New Zealand's interactions in the Pacific needs to shift from being aid driven. Instead, give long term low interest loans or no interest loans so that when Pacific peoples come here, they develop their own economy, their own developments, their own reason to be and their own training services. Also, seek support from the European Union - they are active in the Pacific and I am sure will consider different sorts of partnerships with us as Māori, or with Pacific peoples themselves. Māori experience of mobility is important and how we read *tohu...Ka mate kainga tahi, ka ora kainga rua, ka mate kainga rua, ka ora kainga toru, ka mate kainga toru, ka ora kainga wha*. This means that if your first home is destroyed, then you establish another one; if that home also is destroyed then you build your third home and so forth. Figuratively it urges one to keep adapting to the change that is needed - not giving up.

Aimee Kaio: My personal experience of mobility is through a *whānau-to-whānau* approach where *whānau* in the Samoan diaspora returned to Samoa to bring their elders to Aotearoa following the 2009 tsunami. This action and selection of family was intentional - to help family that were struggling to reestablish themselves in Samoa following the disaster, and in order to benefit from the healthcare systems here. From what I see, I think that these elders are still tentative about claiming their space in their new location. Maybe it is a generational issue. They carry hurt and trauma still from leaving their home and from their relocation. They also feel the obligation to send money back to Samoa to support *whānau* whom they worry about. Through intermarriage into the *whānau*, there is a growing leadership of people who share Māori and Pacific heritage and who are growing into community leaders in their own right within their reconstituted community groups.

Jason Mika: We need to establish a framework based on common *whakapapa* and common values and caring for one another in times of need. Their need is now and we must be open to welcoming them. One of those values is the value of reciprocity and it is not just about what we can do for Pacific peoples but what Pacific peoples can do for us, as Māori. How do we as Māori provide a foundation where they can build on their own cultural foundation rather than adapting to a New Zealand approach. We must create pathways towards business ownership, self-employment, employment in different sectors and industries and ensure that Pacific have adequate and effective equitable outcomes. The experience of urban migration and Māori ending up in low skilled work must not be repeated.

HIGH-LEVEL SUMMARY INSIGHTS

Most of the leaders believed that Pacific climate mobility would occur at some point in time, acknowledged that climate change is already impacting people in the Pacific, and that relocation to Aotearoa at some point would be likely, and for some, possibly desired. They recognised that this would bring both issues and opportunities.

Overall, the six kōrero with leaders was positive, strengths-based, forward-focused and communicated a level of acceptance. In addition, the discussions highlighted a range of policy relevant matters over different time horizons. In the short-term, the leaders shared opportunities for improvements in the Recognised Seasonal Employment scheme (e.g., improved pre-departure briefings and supporting Pacific peoples into management roles). In the medium-term there was encouragement to move beyond grant funding to facilitating skill-building and business development, and in the long-term there were discussions around what it might take to successfully establish relocated populations in Aotearoa.

The leaders saw their role as advocates for Pacific peoples, providing support into housing, employment and business ownership in the spirit of reciprocity, based on manaakitanga as well as other shared values that both Māori and Pacific peoples understand. They also saw themselves entering into meaningful discussions and strategising with Pacific peoples on opportunities and options to address challenges, and being involved in Governmental processes and decision-making (from local to central government). There were suggestions to start discussions early, certainly prior to relocation.

All leaders acknowledged and respected the ancient relationships that Māori have with Pacific peoples and the moana. For some, this shared whakapapa meant that Pacific peoples hold an inherent right to migrate and settle in Aotearoa if that is their wish, and that particularly those coming from Polynesia should have preferential rights over others. Caution was given to ensure that meaningful and proactive discussions were held between Māori and Pacific peoples, and also between Māori, Pacific and the Crown to allow for appropriate and culturally responsive strategies to be implemented should relocation occur. Indeed, Māori should be part of decision-making processes, including in the development of future plans or frameworks for Pacific mobility.

Māori and Pacific peoples have their own mana, deeply embedded systems of knowledge and strength of culture with spiritual relationships to the land - whenua, fonua, fanua. Such deep connections to land and spirits would be severely disrupted when relocation occurs resulting in trauma and ongoing physical and spiritual impacts. A number of the leaders empathised deeply in considering the degree of loss facing many Pacific peoples in the future. Some felt it important for Pacific peoples to discuss amongst themselves or separately as distinct nations what would be lost if relocation was to occur, especially around their sovereignty and maintaining a 'cultural and historical footprint' in the Pacific. Citing experience, concerns were also raised on whether diverse Pacific cultures could be given sufficient space and protection in New Zealand. Land provision was acknowledged as a critical matter to discuss though an equally complex one to approach.

Our leaders favoured the idea of Māori and Pacific peoples doing business together and trading with one another as both importers and exporters of each other's goods and in setting up enterprises - either in partnership with each other or separately. They believed that New Zealand has certain capabilities that could assist Pacific nations particularly in science, research and development areas. They recognised that Churches would have a significant role to play in identifying and developing business opportunities, as well as supporting Pacific peoples in different mobility scenarios given the large number of members, their influence and their reach into communities.

Examples of successful formal and informal partnerships were shared, including between Māori and Pacific funding networks, social and economic services (e.g., The Southern Initiative), regional conservation efforts (e.g., Hinemoana Halo Ocean Initiative), and business ventures. One example often raised was the potential of the Recognised Seasonal Employment scheme. While leaders recognised there were challenges to address, the scale of the scheme (just under 20,000 Pacific peoples annually) offered an opportunity to refocus on capacity and capability building - supporting people into supervisory and management roles for example, as well as developing technical and business skills. Others spoke on the need to prioritise sustainable business and enterprise development over aid and grant funding, and/or the retargeting of aid towards land and property purchase schemes. On informal partnerships, leaders saw a natural spontaneity in partnership development between Māori and Pacific peoples and that it often happens on the basis of personal relationships. One leader shared how Māori, and specifically Ngāi Tahu will 'hold space' for Pacific peoples to enter into when they are ready.



POSSIBLE PRINCIPLES FOR MOVING FORWARD

All of the leaders involved in this process, to some degree, believed that this was a critical conversation to be had and that further discussion and planning is needed, particularly between a triangle of stakeholders, Māori, the Crown and Pacific peoples. They were also well-aligned on some base principles they felt would be critical to approach this process well, principles such as grounding discussions in ancient whakapapa connections, being values-led, engaging for mutual and sustainable benefit, and proactively planning for long-term considerations.

The below outlines a series of early, possible principles that could be considered for further thinking on Māori and Pacific as (extended) whanau and opportunities in the context of future climate mobility. This is initial thinking and further development and refinement would be warranted. The researchers hope that this section provides a useful starting point and framing for future thinking, including for policy.

Pacific people should be welcomed in Aotearoa New Zealand for reasons of whakapapa, and because cultural connections continue to flourish and were maintained by the tradition of mobility. Māori recognise Pacific peoples as their tuakana.

"We must offer our support to any Pacific nation and their people who want to move to New Zealand. We have whakapapa together, we are all Polynesians and must help each other." Rore Stafford

"You know, we get amnesia about where we come from." Ngahiwi Tomoana

"We migrated as Polynesians and we evolved to be Māori." Paul Morgan

Māori have a history of moving – both in arriving from the Pacific and moving within Aotearoa. In a sense, The Treaty somewhat 'fixed' Māori in place. Colonisation has resulted in the loss of these understandings for many. Revisiting these facts may help lay important foundations for Māori and Pacific-led discussions and frameworks for action in future. This ancient relationship is already being reinvigorated through Māori-Pacific initiatives at a local level, as well as through inter-marriage. There is a need to acknowledge those of both Māori and Pacific heritage who are growing into leadership with a view to upholding both cultures and moving seamlessly and naturally through both. Pacific peoples (including Māori who arrived here as Pacific peoples) have a tradition of mobility, as they continue to have today. Māori arrived in Aotearoa, and cycled back and forth from their original home nations for whānau and cultural reasons, and without restricting rules imposed by others outside of this relational understanding. They travelled to settle every part of Aotearoa with the permission of Tangata whenua as Pacific cultural traditions dictate. The tradition of hosting travellers from the Pacific (their extended whānau) were practiced, allowing the earlier settlers (now Māori) to share the richness of this whenua - whenua pulled up by their collective god, Maui. These Pacific mobilities benefitted Tangata whenua too through a reinforcement of their culture, languages, shared values and stories. Based on whakapapa and common culture, some of the leaders believe that those from the Pacific, particularly those coming from Polynesia, have an inherent right to settle in Aotearoa, and that in many cases, Pacific peoples should have a preferred right to settle over others. Many of the leaders believed that Māori have an obligation to support Pacific peoples as they face the impacts of climate change "their need is now and we must be open to welcoming them" (Jason Mika).

The approach will be critical - Māori should engage directly with Pacific peoples – ask what is needed and genuinely listen.

"But how do we help... we need to talk to them and also with our own people and our Governments... we just can't say we want you to do this and that, they should have a say too, otherwise we are colonising them like what is happening to us... so we must talk to them. How do they see things? What do they want to do?" Rore Stafford

Māori and Pacific peoples need to kōrero, and the engagement should be genuine – listening with an open heart to understand what people from the Pacific need, what they want to do, and respecting what their priorities are. Pacific peoples retain their own mana. Much care needs to be taken to ensure harm experienced by Māori is not inflicted (by Māori or others) on those moving from the Pacific. Great care is also needed to ensure that existing exploitation of those from the Pacific is not perpetuated in processes and actions taken going forward.

The solution or sets of solutions will need to be co-developed between Māori, the Crown and Pacific peoples.

"Will the government talk to us if they decide to bring Pacific people here [at scale] because they should... that's what partnership means - to include us so we can decide, and help." Rore Stafford

Principles of partnership in the Treaty would necessitate The Crown and Māori working together to figure out what options there are, to involve Māori in decision-making and to ensure that Māori are best positioned to support people in the Pacific; the Crown cannot simply come to Māori with proposals on actions in this space. Māori should also work directly with Pacific leaders and people to identify needs,

common goals, opportunities for shared benefit. Effectively, a 'triangle of engagement' is needed between Māori, Pacific and Crown stakeholders to develop a framework of action around future Pacific climate mobility. This partnering will be essential, including in discussions about land.

The co-development of solutions should be proactive, done through a strengths-based lens, with goals that include economic independence, and mutual benefit.

"Those kids and their kids will be future workers, future business owners, future taxpayers if we look after them right." Jason Mika

"We used to see disasters as tohu, as a taonga, because it brings new life. We are not victims of the flood, we are victors of our own future if we are able to read the signs." Ngahiwi Tomoana

"New Zealand would do well to actually have a plan." Linda Smith

Perspectives need to be shifted about the inherent value, capabilities and skills brought by Pacific peoples, much that is left unrecognised and unrealised. Māori need to ask Pacific peoples, and themselves – what else can be done to pathway people into other opportunities? Pathways and programs should be shared early so people have a chance to prepare and consider that they are going to do before they arrive in Aotearoa. There should be a move away from grant-based funding to investing in people, pathways for development, and the development of long-term sustainable businesses. It cannot be about importing cheap labour or filling the factories. If people come [including at scale] the focus should be on decent work, decent pay, access to healthcare and education and other benefits that come with being in Aotearoa. This also can't just be about providing a sanctuary and a new house - people need a place where they can express their strengths and build on those strengths. What are we offering these people, and how do we keep people (including in the regions) who have a lot to offer?

Thinking done early needs also to push the boundaries to understand the full scope of considerations (politically, legally, economically) and prioritise long term considerations.

"We need to push thinking – to go as far as we can imaginatively (about risks, opportunities and what is possible) in order to know where we can ultimately 'be', comfortably." Linda Smith

Taking the broad, and long, view will help all stakeholders to consider the range of possibilities and possible needs to plan for. Questions around sovereignty and possible governance systems (e.g., of Pacific communities relocated to Aotearoa in future), or the reimagining of statehood for example, and the future role of places like New Zealand and Australia in the Pacific under different scenarios will need to be explored for risks, opportunities and implications.

The preservation of culture may need to go hand-in-hand with the provision of land, recognising that operationalising that is truly complex.

"The issue for me is then is how do Pacific peoples live in New Zealand in relation to Māori, but also have their cultural identities supported and protected. And for me, for that to happen they need place. They actually need land." Linda Smith

How can Pacific peoples live in Aotearoa in relation to Māori, while also having their cultural identities supported and protected? Efforts should focus on avoiding previous negative outcomes experienced by some Pacific populations who were somewhat 'absorbed' culturally in New Zealand, as well as Māori themselves whose culture was not protected. Beyond efforts to preserve the cultural diversities of the Pacific – languages and practices – they will also need a 'place' – and not just individual houses, but places to commune, real communities they can see as an alternate home. Pacific peoples should lead the design of their communities, including what is needed and how those features are laid out. How matters of land would be worked through in this context is far beyond the scope of this product.

Discussions, planning, action should be values-led.

"Māori do not have a treaty with Pacific peoples... but Māori and Pacific peoples share values." Rore Stafford

"We have been heavily colonised, we've got to find a journey out of it." Paul Morgan

Māori need to cut through their colonised and colonising ways and demonstrate these values – values like manaakitanga, aroha ki te tangata, awhi, and reciprocity. Moreso, Māori should work through what manaaki for Pacific peoples looks like in the context of Pacific peoples losing their whenua, in the context of suffering – "there's not much point in coming if Māori can't manaaki them in the right way" (Rore Stafford). It will get difficult, particularly when it comes to conversations and decisions about land.

There will be many differing views on what role Māori could or should play in the future of Pacific climate mobility. While some Iwi have explicitly committed to care of all who reside on their land, approaches could be tested first at a whānau or hapū level.

"Ngāi Tahu whānui, are very clear that we're committed to supporting the wellbeing of all whānau who reside in our takiwā." Aimee Kaio

We cannot expect that all Māori will share the same views about supporting people from the Pacific, and it cannot be expected that all Māori will unify around this. Like with other examples of Māori and Pacific partnering on matters from business development to regional conservation (e.g., the Hinemoana Halo Ocean Initiative, supported by Conservation International), it may make more sense to work or pilot approaches at a whānau or hapū, or local level to start.



RISKS AND OPPORTUNITIES IDENTIFIED BY THE LEADERS

The leaders engaged for these conversations highlighted a wide range of perceived risks in considering a future of scaled-up regional climate mobility. These risks are presented below, including some thoughts by the researchers on policy and/or future research considerations. Note 'future research considerations' are not necessarily scoped for this research project (some are) however some targeted discussions will be followed up where feasible and where they are relevant for other planned products.

RISKS RAISED

If the Pacific vacates the Pacific, it will be filled by others. Other risks around sovereignty, legal rights to land and their Exclusive Economic Zone, including if that land is no longer above sea level.

A lack of timely or sufficient planning is a significant risk, could reduce Pacific peoples to refugee status; a dehumanising outcome.

Pacific peoples won't be treated as a 'protected community' in Aotearoa (based on previous examples of cultures being 'absorbed')

Pacific trauma from the loss of whenua and reestablishing in a new country, with trauma carrying over into poor physical, mental and social outcomes, health issues (including from a change in diet) also often going hand-in-hand with mobility.

Layering on matters of housing, land and belonging for possible Pacific climate mobility at scale where Māori are still trying to sort out their Treaty claims, their own issues of housing access, disconnection and displacement and consequences of inequity.

Having 'bigger' players in the room, such as New Zealand and Australia, can create unnecessary competition between groups like Māori and Pacific peoples.

Pacific peoples being treated as a disposable resource, continue to experience mistreatment and be limited in their opportunities to grow professionally when working in New Zealand (particularly when part of the RSE scheme).

POLICY/RESEARCH CONSIDERATIONS

Consider opportunities for Māori and non-Māori to share information, insights and resources to support the Pacific on climate related sovereignty risks. Approach efforts around Pacific sovereignty through a range of lenses, including regional security.

Preference longer time horizons for planning and commit to proactive conversations, proactive actions - an 'early intervention' approach with early intervention benefits.

Cultural protection and preservation should be a priority in mobility planning. Explore and support concerted efforts to preserve the diversity of the Pacific - including languages, practices.

Effort needs to be invested as soon as possible to understand priority impacts of permanent dislocation for Pacific peoples, and effective and appropriate mitigation approaches wherever possible.

Ensure that in the context of this topic, that Māori are effectively engaged as partners in discussions on approach and possible solutions. Take the long-term view on matters such as future housing needs and opportunities for solutions that meet mutual goals for Māori and Pacific peoples.

Seek direct engagement and direct partnerships between Māori and Pacific. Support spaces, initiatives and partnerships where Māori and Pacific collaboration is already happening and share success stories and lessons learned.

Government and Iwi/Māori employers of Pacific workers identify and commit to broadening employment pathways, better understand the broader skills and capabilities that current workers are bringing with them to New Zealand and explore opportunities to leverage and build on these for mutual benefit.

The leaders engaged for these conversations also highlighted a wide range of opportunities in considering a future of scaled-up regional climate mobility. These opportunities are presented below, in no particular order, including options suggested by the leaders for consideration in policy thinking.

OPPORTUNITIES IDENTIFIED

Co-develop a plan for future Pacific mobility, equally led by Pacific peoples, Māori and the Crown.

The focus of Pacific engagement continues to be on grant funding rather than supporting longer term economic independence.

Better understand the capability sets and skills that Pacific peoples have and could bring to Aoteroa.

Look at existing initiatives on ways to better balance benefits - particularly the RSE.

Significant New Zealand tax is paid annually by RSE workers yet this contribution is not recognised nor they do not benefit from taxpayer benefits (e.g., health, education).

Preparation for work in New Zealand is not as good as it could be.

Look at range of ways to build resilience, including e.g., integrating Māori and Pacific betterment goals with Government business-as-usual.

POLICY/RESEARCH CONSIDERATIONS

The plan and framework for action will take time to get right, start now and with the right people 'in the room' from the outset. Ensure that programs, pathways are in place before people have to start moving to support mental and practical preparation.

Engagement in the Pacific should move away from grants to proactively supporting employment, sustainable business development and enterprise, and setting up pathways for Pacific economic independence (in Aotearoa and in the Pacific). Māoridom has experience to share in building sustainable business. Staff efforts with business development and not grant funding experts and look for more opportunities for New Zealand to share capabilities (including science, Research and Development).

Consider pathways to develop and utilise the broad range of talents and skills that Pacific peoples possess, and mutually beneficial ways for these skills to be utilised in Aotearoa. Work on the overall 'proposition' Aoteroa offers to 'sell' to Pacific peoples (beyond a job).

The balance of benefits is not in the Pacific's favour. Look at opportunities to offer 'decent work', alternate pathways that lead to supervisory and management options, and training opportunities (including opportunities to remain in New Zealand for education and training)

Explore opportunities, test options to ensure Pacific peoples are recognised for their cumulative contributions and that they benefit from these contributions (options suggested include access to social services and investment in land purchase), and/or explore opportunities to shift some of these funds back to the Pacific to support economic independence goals.

Ensure that people from the Pacific are well-equipped with the knowledge and resources needed to navigate work in Aotearoa and prepare for employment here – suggestions included education on what a 'good' and 'bad' employer 'looks like', what their rights are, how to switch employers etc. Consider financial literacy training and financial support with a Pacific-values lens, and bring in e.g., Churches to facilitate relevant education.

Look at existing local examples where councils, governments have committed to procurement targets for Māori and/or Pacific suppliers and explore ways to scale up (e.g., The Southern Initiative). Work with Councils to help facilitate.

OPPORTUNITIES IDENTIFIED

Pacific nations - perhaps those most at risk - may consider bold approaches to protecting their interests, including banding together into a new configuration.

Māori have experiences that could be of value to share with those in the Pacific in the context of future climate change mobility.

Explore what reinvigorating and ramping up Pacific trade practices (import/export trade between the Pacific and Māori) could look like and explore joint opportunities in industries such as fisheries.

Untapped potential in large climate funders, such as the EU, to support on this matter.

Take inspiration and lessons from others around the Pacific investing for long-term outcomes.

Opportunities to get behind leaders, organisations and initiatives already working on combined Māori and Pacific outcomes.

POLICY/RESEARCH CONSIDERATIONS

In ongoing efforts to explore legal implications for Pacific sovereignty in climate impacted futures, support conversations on innovative solutions, led by Pacific peoples, led by Pacific thinking.

Work together to explore what Pacific peoples could be giving up, what priority protections may be needed, cautions, options etc.

Suggestions included exploring joint opportunities in fisheries, particularly tuna, where Pacific nations would also benefit from New Zealand's support in oversight/policing and regulatory control. Explore pathways for larger scale imports from the Pacific and ways to enable direct trade between the Pacific and Māori/Iwi/ Māori business etc.

Tap into large funders for long term investments related to the future of climate mobility - suggestions by leaders included for the purchase land in Aotearoa for relocation and development by Pacific peoples.

Learn from others, including Pacific nation states who are e.g., investing in businesses and property overseas (e.g., Nauru).

Identify and invest in partnerships that are creating pathways for social and economic betterment of Pacific peoples (The Southern Initiative, the Western Initiative), partnerships that have common goals (e.g., Hinemoana Halo Ocean Initiative looking at e.g., the protection of whale migration pathways through different national EEZ) and local efforts such as Māori and Pacific network funders collaborating for mutual benefit of their communities. Given significant membership levels, leadership and influence, supporting Churches in different Pacific communities will be critical in Pacific mobility futures as they support members with things such as food, housing and social services connection.

BRIEF THOUGHTS ON NEXT STEPS

These six kōrero represent a unique and critical start to a conversation about the future of Pacific climate mobility and Aotearoa. All leaders believed that this was an important conversation to be having now.

Though out of scope for this particular project, it would be prudent to expand the conversation beyond the six leaders who were engaged for this particular effort to gather further perspectives and insights on both risks and opportunities. As encouraged by some of the leaders, next steps could also include priority engagement of rangatahi given future mobility scenarios will play out in their futures. Conversations with others will help reveal many other examples of Māori and Pacific collaboration, as well as many opportunities to support and possibly scale-up in an effort to mitigate risks around future Pacific climate mobility and capitalise on opportunities in the window of time we still have.

The leaders engaged in this effort have provided invaluable insights into possible approaches to future actions, as well as hard-earned insights on pitfalls to avoid as we all navigate these complex futures ahead.

Hi mihi aroha me ngā whakaaro nui ki a koutou, e rau rangatira mā. Pai mārire.



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