

9 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

10 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

11 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

12 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

13 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

14 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

15 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

16 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

17 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

18 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

19 'Oua na'a ia'oa' koloa ma'amoutolu 'i māmani; he ko e potu ia 'oku keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

20 Kae fa'oaki koloa ma'amoutolu 'i langi, he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea 'oku 'ikai haea 'e he kau kaiha'a 'o nau kaiha'asi:

21 he ko e potu 'oku 'i ai ho'o koloa', 'e 'i ai foki mo ho loto'.

22 he ko e potu 'oku 'i ai ho'o koloa', 'e 'i ai foki mo ho loto'.

23 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

24 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

25 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

26 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

27 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

28 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

29 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

30 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

31 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

32 he ko e potu ia 'oku 'ikai keina ai 'e he ane' mo e 'ume'umea', pea haea 'e he kau kaiha'a 'o nau kaiha'asi:

KiMuaNZ: Exploring climate futures

1-3 July 2019
 40 young people aged 18 to 25 came together to explore scenarios for adapting to and mitigating climate change focusing on New Zealand and our Pacific neighbours.

Front cover image: Artwork by Hulita Koloi
Photographed by: Becky Jenkins

Artist statement

The role of plastic within Pacific communities has grown through traditional craft, ceremony and celebration... Local businesses have appropriated Pacific life, creating an unlimited supply of affordable and accessible plastic products. Our people are buying into the convenience of plastic that has devalued our culture, while destroying our natural environment.

The feta'aki (raw tapa cloth) was prepared by my relatives in Tonga. Five thousand plastic red flowers, 1000 resealable bags and 15 yarns of nylon were all bought from the local Savemart in Glen Innes. The five chosen Bible verses speak about greed – one of the 'Seven Deadly Sins'.

If the fundamental Tongan values are based on Christianity, and God speaks about not buying into the materiality of this world, how can our people not see that the plastic we have replaced natural materials with is contributing to our own demise?

Are we so consumed by the notion that wealth is obtained through the accumulation of material goods, that we can no longer see the effects of climate change on our home-islands?

God help us.

— Hulita Koloi

I stand as one,
I come as many.

Pacific connections map

TUVALU

Sulu-Danielle Joshua*
Meiema Laupepa
Louisa Vaeluaga*

TOKELAU

Nikolao Omari Cockerell*
Sulu-Danielle Joshua*
Louisa Vaeluaga*

SOLOMON ISLANDS

Andre Kologeto

FIJI

Nicholas Bing*
Sisifa Lui*
Renali Narayan*

AOTEAROA NEW ZEALAND

NEW ZEALAND/MĀORI

Nicholas Bing*
Mitchell Chandler
Heleine Chankay*
Nikolao Omari Cockerell*
Adam Currie
Mariner Fagaiava-Muller*
Anzac Gallate
Freya Hargreaves-Brown
Sulu-Danielle Joshua*
Renali Narayan*
Allanah Petersen*
Fereni Peti*

KIRIBATI

Aaron Itinteang

SAMOA

Melanie Atonio
Heleine Chankay*
Matalima Enosa
Mariner Fagaiava-Muller*
Mapu Faleolupe Aiiloilo
Faithing Notoa
Allanah Petersen*
Fereni Peti*
Ella Rooney*
Rosie Semu*
Brittany Tapusoa*
Janet Tekori
Renee Topeto*
Angelica Tovia*
Cameron Young*

PHOENIX ISLANDS

KIRIBATI

TOKELAU

SAMOA

COOK ISLANDS

COOK ISLANDS

Dylan Apera
Miimetua Kino
Tumaru Mataio Tairi
Nicole Taunga*
Cameron Young*

NIUE

Elijah Noue-Taelima

TONGA

Chesta Fa'otusia
Mariner Fagaiava-Muller*
Hulita Koloi
Sisifa Lui*
Freya Schaumkel*
Samu Telefoni*
Maryanne Tupou

Ella Rooney*
Freya Schaumkel*
Rosie Semu*
Rebecca Shaw
Brittany Tapusoa*
Nicole Taunga*
Samu Telefoni*
Renee Topeto*
Angelica Tovia*
Louisa Vaeluaga*
Kaeden Watts
Cameron Young*

* Participant has multiple Pacific connections

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Tiaho Mai Ra

*That star in the night sky is a reminder of our
everlasting love*

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Acknowledgements

Foreword

Talofa lava, malo e lelei, bula vinaka,
kia orana, fakaalofa lahi atu and warm
Pacific greetings.

KiMuaNZ brought together 40 young people with connections to the Pacific who were prepared to tackle the issue of climate change. I would like to commend these young people for their bravery in exploring this topic. It is difficult, emotionally-challenging and important work.

This workshop was a chance to raise the voices of Pacific-connected young people, and to hear their thoughts and concerns about the impact of climate change.

Over the workshop, *KiMuaNZ* participants learnt how to develop scenarios for a range of challenging climate futures. In certain scenarios, we face the loss of the Pacific Islands and, by extension, Pacific culture. This was an incredibly difficult scenario to work on and I am proud of the participants for remaining optimistic and resilient while exploring this prospect.

Participants squeezed a busy work programme into three days (see diagram below).

Day one was held at the McGuinness Institute, and involved a foresight skills workshop with Hawaiian futurist Dr Richard Lum. Participants learned how to develop future scenarios, with a particular focus on climate change. They worked intensively in small groups focusing on different kinds of scenarios, and then creatively shared their findings with the full workshop. The evening included a visit to Te Papa Tongarewa where Pacific Collection curators, Dr Sean Mallon and Rachel Yates, gave participants an insight into the processes of safekeeping Pacific cultures in a time of climate uncertainty.

Day two was held at the New Zealand Treasury and began with a welcoming ceremony in Treasury's whareniui. Participants then heard from speakers from a range of backgrounds and disciplines, including policy, finance, geography and education, about their understandings of the risks and opportunities associated with climate change. Participants were able to gather expert insights and ask questions as the speakers hot-seated around table groups. In the evening participants heard from Pacific artist Michel Tuffery, who called for participants to think outside the box when sharing challenging ideas with their communities.

Day three was held at the McGuinness Institute. Participants focused on bringing together their ideas and preparing their finale presentation at Government House that evening. Prior to the presentation, participants had a Q&A session with the Minister for Pacific Peoples, Hon Aupito William Sio. Participants were also fortunate to engage in a group discussion with the Governor-General, Her Excellency The Rt Hon Dame Patsy Reddy, before their finale presentation.

Finale presentation: Participants' family, friends and other invited guests, including ambassadors and MPs, arrived at Government House to hear participants share their insights and what they learnt from the workshop. The presentation was united and powerful. Participants had a clear, unified message: 'I stand as one, I come as many', which was personalised by the experiences of each participant through presentations, poetry and waiata.

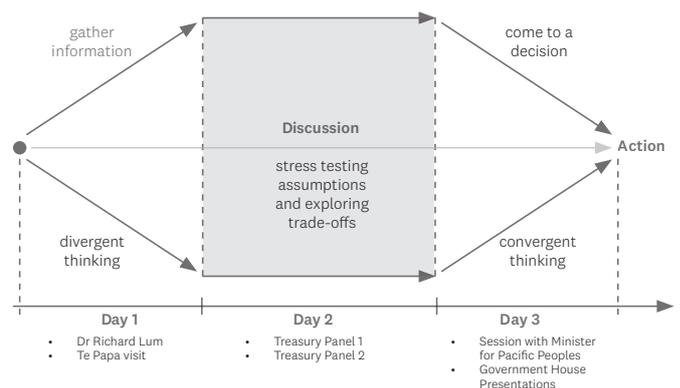
The Institute will work hard to continue to support the participant cohort of *KiMuaNZ: Exploring climate futures*. It has been my honour to work with you all.

Thank you to the people who were involved in the workshop, including speakers and volunteers – your time and expertise was invaluable. Finally, I would also like to acknowledge what an honour it was to have the final presentation hosted by the Governor-General, The Rt Hon Dame Patsy Reddy, GNZM, QSO.

— Wendy McGuinness, Chief Executive,
McGuinness Institute

Workshop work programme

(Diagram adapted from *The Decision Book*, Krogerus and Tschäppeler)



‘We must act.
For if not us,
then who,
if not now,
when?’

The workshop was a small but powerful example of what can be achieved when you put together a group of amazing individuals. ‘1+1=3...’ the whole was certainly greater than the sum of its parts. I have left the workshop feeling inspired and empowered to make a difference. It certainly will not be easy taking on the challenge of climate change. Things must be done differently if we are to create real change when hundreds if not thousands have gone before us with little to no avail.

We must use our united energy and strength to combat the existential threat that is climate change. More importantly, we must use a small part of that strength to feed each of us in this battle together. How can a person fight against something so big when they are too busy fighting an internal battle? Only through a united front that is strongly interlinked and supported may we overcome the battle that is before us.

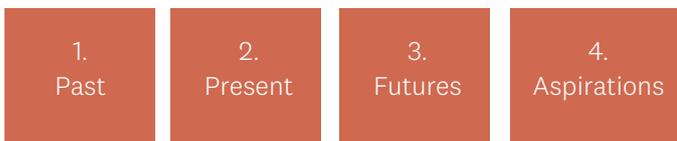
— Aaron Itinteang

Day 1: Learning how to build scenarios

The first day of the *KiMuaNZ* workshop started at the Guinness Institute, where participants learned about scenario-based models to think about the future.

Dr Richard Lum, Hawaiian futurist, introduced a series of approaches used for futures thinking. Drawing on his book *4 Steps to the Future*, Dr Lum defined the concept of foresight as ‘insight into how and why the future will be different from today... foresight is insight into what could be, not what will be’.

The *4 Steps to the Future* model is comprised of:



Each step has its own questions, tools and worksheets to enable workshop participants to delve into futures thinking.

Dr Lum also introduced participants to the ‘cone of plausibility’ model (right) which urges futurists to examine the extent of the unknown, while also thinking about what

possible, plausible and preferred futures may look like, and how we might get there.

Each participant was fortunate to receive a copy of Dr Lum’s book *4 Steps to the Future*, below.



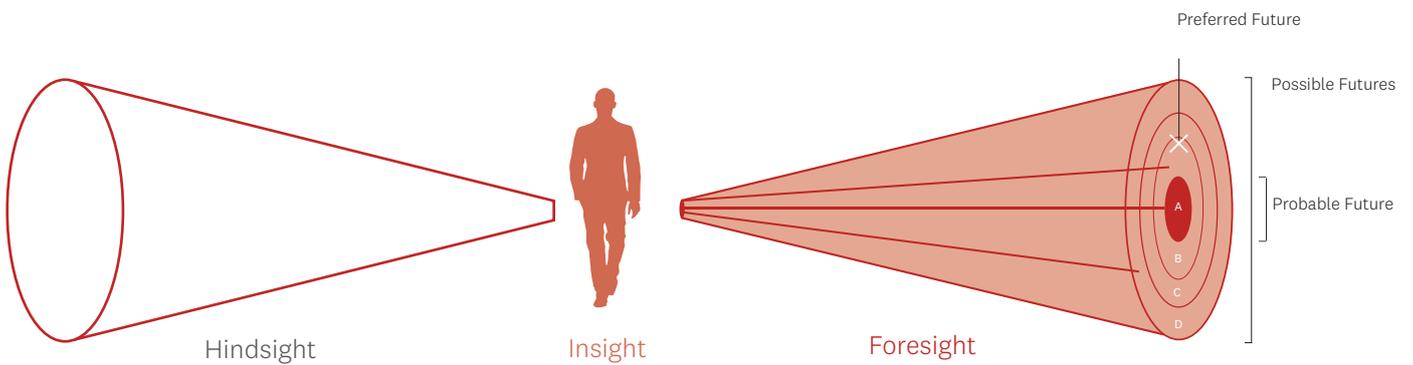
Image above: *KiMuaNZ* workshop participants Mapu Faleolupe Aiiloilo, Freya Hargreaves-Brown, Cameron Young, Nicole Taunga and Matalima Enosa.



Image above: *KiMuaNZ* workshop participants Anzac Gallate and Louisa Vaeluaga adding dates to the timeline to demonstrate historical patterns.



Image above: *KiMuaNZ* workshop day one: Dr Richard Lum running the future scenarios workshop.



With these two foresight models in mind, participants brainstormed emerging issues impacting New Zealand and our Pacific neighbours, including:

- Pacific peoples as one of the fastest growing groups in New Zealand;
- Increasing reliance on technology;
- Increasing environmental awareness;
- The preservation of cultural capital;
- Ensuring social cohesion, diversity and inclusion;
- Lack of face-to-face personal relationships;
- Loss of Indigenous cultures and languages; and
- Conflict over limited natural resources.

Participants then spread out into seven groups, each dealing with one of four types of scenario:

A: Continuity

Business as usual, life continues as we know it.

B: Incremental change, low disruption

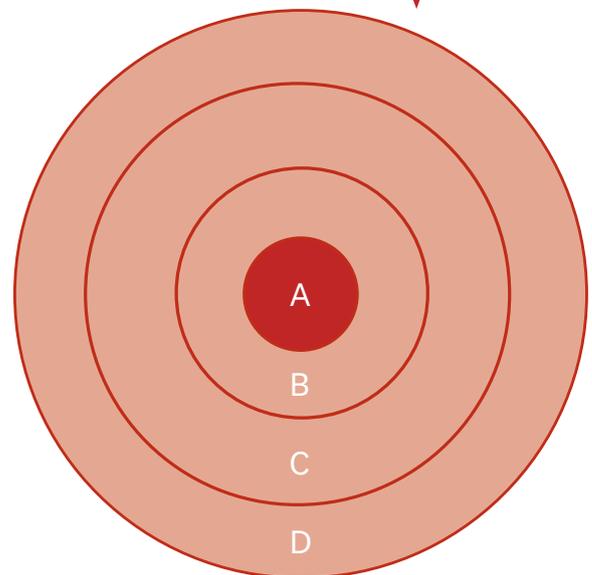
Change is occurring, but the scale, scope or timing causes minimal disruption.

C: Incremental change, high disruption

Change is occurring, but the nature of the change causes significant disruption.

D: Abrupt

Change is sudden, and the future is significantly altered.



Given the threat of climate change, participants were tasked with analysing how the world would look in their particular scenario. The groups grounded their ideas within three time periods: 2019, 2035, and 2058. This enabled the groups to explore how the future might unfold under the many possible impacts of climate change.

The groups' scenarios are outlined on pages 29–35.

‘While you have all the skills, and the right attitude, if you do not look after the basic needs, you will fail.

We stand before you, diverse, passionate, brave, bold, strong, determined, with a unified heart and mind, to move the currents of climate solutions.

But we cannot achieve this alone. What we need are leaders who do not part the sea, for us to leave our homes, heritage and identities – but connect with us, as a great ocean of people who long for our mana, for our future, to flow together.’

— Chesta Fa’otusia

Te Papa Tongarewa Pacific Archives



Image above: *KiMuaNZ* participants visit Te Papa Tongarewa Pacific Archives. From the left: Samu Telefoni and Mariner Fagaiava-Muller.



Image above: *KiMuaNZ* participants visit Te Papa Tongarewa Pacific Archives. From the left: Dr Sean Mallon, Sulu-Danielle Joshua and Faithing Notoa.

After a day of workshoping and scenario development, participants were lucky enough to have a tour of the Pacific Archives at Te Papa Tongarewa. Below we share two personal responses.

We got to Te Papa and it didn't take long for the archive curators to mention my beautiful island of Tokelau. My heart was warm, and I was filled with pride. 40 of us young leaders were going to learn about my homeland! I was beaming. Dr Sean Mallon showed us beautiful, ancient artefacts from Hawaii, Samoa and Tonga, such as weapons, old clothing, and flags. Next to these other artefacts was a blue cage with the artefacts from Tokelau. They had just arrived; some items were still wrapped. The reality of why Tokelau was mentioned was for a much different reason. My heart broke.

Sean told us that Te Papa had asked Tokelau for items that represented a part of Tokelau's response to climate change. He expected plastic and bits of waste from the ocean but was instead gifted with matau (fishing hooks), pahina (traditional necklace), moega (mats) and vaka (our boats). The items were newly made – the matau and vaka had recently been carved, the moega were recently weaved, and the pahina shine differently when they have been recently cut from their shells.

They weren't items from our history, but representations of it in order to preserve our culture. They were not items of old age but instead were meant to tell the stories of our Tokelau ancestors. Instead of beaming with pride, I was hurt knowing the purpose of these items wasn't just to show people who their Pacific neighbours *are*, but, heartbreakingly, who their Pacific neighbours once *were*.

The purpose of the *KiMuaNZ* workshop sunk in when we were taken to the Te Papa's Pacific Collection. Do not let Tokelau be a memory in a museum. My lands are rich with the teachings, traditions, and tales of my ancestors, and it must be preserved. My Tokelau lands are not the only thing at risk with climate change but also our language, culture and identity. These are things that no item in any museum will be able to show.

— Sulu-Danielle Joshua

On our visit to Te Papa Museum, *KiMuaNZ* participants were in awe of the history and artefacts of the Pacific that have been preserved within the museum's archives. Because of climate change, the archives tell a story of our Pacific people preserving our history in a state institution far from home. For myself, the visit was not one that any ordinary tourist would normally appreciate. For me to see that our people would have to rely on foreign institutions to preserve our customs, traditions and heritage was heartbreaking as well as concerning.

If we do not take immediate and long-term action against climate change, Indigenous records will only be appreciated and remembered in museums. This is a threat to the existence of our authenticity as a culture. As a daughter of the Pacific, I would not like to be remembered as an ancestor whose lack of leadership and action allowed for her mokopuna to search for their culture within a state institution.

— Sisifa Lui

Day 2: Learning from experts at the New Zealand Treasury

On the second day of the *KiMuaNZ* workshop we had the privilege of being at the New Zealand Treasury. This day was filled with gifted speakers who took time out of their schedules to share their knowledge with us.

We were very blessed to have a pōwhiri as we arrived at the Treasury premises. When first hearing about this procedure I remember thinking it was a very modernised way of conducting such a formal event. A pōwhiri usually has a fluent Māori male speaker conducting the whaikorero, and a Māori wahine conducting a karanga; however, this was not the case. The Treasury whānau conducted an all-inclusive pōwhiri where people from all walks of the earth came together to be a part of it. There was no karanga; instead there was only one whaikorero and one speaker who had options of speaking in English or their own native language if they felt more comfortable.

I was so honoured when my *KiMuaNZ* whānau nominated me to speak on their behalf. It was a privilege I never thought I would be able to experience and I am beyond grateful for the opportunity. We listened to the wise words from the Treasury side, as they had three speakers and a waiata. After this, I proceeded through my whaikorero before we did our waiata of Te Aroha. We were so honoured to be in the presence of our Minister for Pacific Peoples, Hon Aupito William Sio.

My amazing fellow workshop attendee, Samu Telefoni, also spoke within the space of the marae to thank our MP for joining us while we began our journey at the Treasury. Samu's kōrero was conducted with such passion and it was an honour to hear him speak.



Image above – from left: Trevor Moeke and Dr Richard Lum during the pōwhiri in the Treasury whareniui.

It was an honour to be surrounded by such inspirational people. From the Treasury pōwhiri, to the guest speakers throughout the day, we were privileged to be surrounded by such amazing people and such talented and inspirational Māori and Pacific peoples. To see our Indigenous people strive in such high profile jobs, I think really changed the perspective for a lot of us on how far we can go.

Thank you McGuinness Institute for giving us the experience, and thank you to our guest speakers and the conductor of the pōwhiri for showing us that there is no limit to how far we, as Indigenous people, can go.

— Nicole Taunga



Image above: Nicole Taunga speaking on behalf of *KiMuaNZ* participants at Treasury's whareniui.



Image above: Treasury Principal Advisor Su'a Thomsen and Samu Telefoni hongi at the pōwhiri in the Treasury whareniui.



Image above: Laavaneta Juliano (Kiribati) and Rima'ati Moeka'a (Cook Islands) spent the day with the participants at Treasury and shared their reflections at the end of the day.

Panellists

KiMuaNZ participants had the opportunity to engage with a range of speakers from varied backgrounds, including economics, policy, education and art. The speakers presented their unique stories and involvement in climate change-related work.

The speakers were split into two panels. At the end of each panel, speakers joined workshop participants in their groups for hot-seat discussions. Participants then presented key issues that resonated with their group back to the panellists.

After panel two concluded, participants made their way back to the McGuinness Institute to hear from the final speaker of the day, artist Michel Tuffery (see below right). Michel shared a series of images on how to convey challenging ideas through art.

‘Without support and belief from behind, we will never move forward’

– Miimetua Kino

PANEL ONE

Su’a Thomsen (Principal Advisor at the New Zealand Treasury) opened the first session speaking about the implications of small island states accepting aid. Su’a highlighted the importance of such nations absorbing these resources into their financial system to help mitigate climate change (see p. 12).

Vicki Plater (Director of Growth and Public Services at New Zealand Treasury) spoke about her experience in international development, highlighting the importance of thinking holistically about climate change as not just an environmental issue, but an economic, social and political issue (see p. 29).

Tim Grafton (Chief Executive of the Insurance Council) followed by discussing the unique position of insurers in the climate change landscape. Tim expressed that for insurers, thinking around climate change can be grouped into three points: preparedness, prevention and protection (see p. 30).

Mele Tabukovu (ETS policy developer at the Ministry for Primary Industries) spoke about advising government on agriculture emissions. She stressed that since the agriculture sector is such an integral part of New Zealand’s economy, climate change will have an enormous effect on the industry as well as on the livelihoods, identities and legacies of farmers (see below left).

David Crosbie (Associate Social and Urban Development Specialist with Jacobs) concluded panel one by discussing how to empower vulnerable communities as part of international social development and discussed his experience working with the Asian Development Bank and the importance of collaborating with local communities, rather than providing top down infrastructure (see p. 35).



Image above: Mele Tabukovu presenting her thoughts during the panel sessions at Treasury on day two.



Image above: Michel Tuffery and Dr Richard Lum (centre), Holly Diepraam (workshop manager) (front left) with participants at the end of day two.



Image above: Natalie Labuschagne sharing ideas with a group during the panel sessions at Treasury on day two.



Image above: Saia Mataele talking to a group during the panel sessions at Treasury on day two.



Image above: Neville Peat presenting his ideas during the panel sessions at Treasury on day two.

PANEL TWO

Trevor Moeke (Principal Advisor of Crown-Māori Capability at New Zealand Treasury) opened the second session with a speech about the importance of acknowledging Indigenous perspectives when developing solutions to climate change, stressing a bilingual and bicultural approach (see p. 12).

Natalie Labuschagne (Manager for Transition and Regional Economic Development at New Zealand Treasury) spoke about applying economic tools and frameworks to the challenges in the climate policy space, and emphasised the absolute necessity of embracing diversity in the context of climate change (see left).

Gina Lefaoeseu (deputy principal of the Holy Family School in Porirua) shared her experiences working in a decile one school, which has a high-proportion of Pacific students. Three school students were in attendance with Gina, who each shared their desire to fight climate change. Gina also brought along Taliaoa Enoka Pita Faaea, a Matai Chief, who spoke about the growing pollution within Samoa and how changes in land use can contribute to preservation (see below).

Saia Mataele (management consultant at PwC) expressed that a few key areas need particular attention for the Pacific to be more resilient to climate change. These included the Pacific economy and its reliance on tourism, and the Pacific lifestyle, which is highly dependent on the fish stocks that are currently depleting (see left).

Neville Peat (author and photographer) highlighted the fact that the trend of rising sea levels varies significantly worldwide and that the Pacific and New Zealand are experiencing faster sea level rise. He used Tuvalu as an example, which is experiencing a rate of sea level rise twice that of the global average (see below left).



Image above: Gina Lefaoeseu sharing her thoughts with a group during the panel sessions at Treasury on day two.

Day 3: The finale presentation

Hon Aupito William Sio, Minister for Pacific Peoples

Day 3 of the workshop started back at the McGuinness Institute. The participants got into their groups and reflected on what they had learnt over the past two days. Each participant thought about the key insights that resonated with them, and envisioned how they wanted to communicate their ideas to the public at the Government House finale event that evening.

After spending the morning at the Institute going over their final preparations, participants headed over to Government House. When they arrived, the participants were fortunate enough to have a Q&A session with Hon Aupito William Sio, Minister for Pacific Peoples. Participants asked the Minister questions such as ‘how can we include Māori and Pacific values into our climate change policies?’ and ‘what advice do you give to young people engaging in politics?’ This was a unique opportunity for New Zealand youth to converse directly with a Minister in such a significant setting.

In the afternoon, workshop participants met with the Governor-General, Her Excellency The Right Honourable Dame Patsy Reddy, GNZM, QSO. Her Excellency presented each participant with a certificate, and congratulated them for the hard work and passion they had expressed throughout the workshop.

Guests then arrived to Government House to hear the *KiMuaNZ* participants share what they learnt from the workshop. Honourable guests included Hon Aupito William Sio, Minister for Pacific Peoples, His Excellency Mr Leasi Papali'i Tommy Scanlan, High Commissioner of Samoa, and wife Mrs Joyce Scanlan, and Pastor Jonathan Su'a and wife Lama Su'a.

Her Excellency welcomed everyone to Government House, and praised the participants for being engaged in such an important and pressing issue.



Image above: Hon Aupito William Sio, Minister for Pacific Peoples.



Image above: The Rt Hon Dame Patsy Reddy and Sulu-Danielle Joshua.



Image above: Elaina Lauaki-Vea, Nicola Willis MP and Angelica Tovia at Government House.

The Rt Hon Dame Patsy Reddy, Governor-General of New Zealand

Talofa lava, malo e lelei, bula vinaka, fakaalofa lahi atu, kia orana, fakatalofa atu, malo ni, mauri, kia ora koutou. A warm welcome to Government House.

I specifically acknowledge: The Dean of the Diplomatic Corps, His Excellency Mr Leasi Papali'i Tommy Scanlan, Hon Aupito William Sio, Members of the Diplomatic Corps, Nicola Willis MP, kia ora koutou.

My thanks to the McGuinness Institute and the Treasury for bringing together this gathering with the very topical focus of the impact of global heating in the Pacific.

Last year I was fortunate to go to the magnificent Oceania exhibition in London. It showcased a stunning collection of taonga of the Pacific. Seeing those beautiful objects reinforced for me – and I am sure for many other people – just how much the islands of Aotearoa are Pacific Islands, and that the Pacific Ocean doesn't separate our island nations. It is what connects us together. The great voyagers of the Pacific colonised territory as far apart as Hawaii in the north, Aotearoa in the south, and Easter Island to the east.

A Tahitian chief who embodied that great voyaging tradition accompanied Captain Cook to Aotearoa in 1769. His name was Tupaia. He helped construct an impressive map of Pacific Islands scattered across vast stretches of ocean. He was able to name and place islands on the chart, thus proving that Pacific peoples maintained links through their navigational and seafaring skills. When Cook arrived in Aotearoa, Tupaia's presence proved to be invaluable. His shared ancestry and linguistic links with Māori were established lines of communication between Cook and iwi. In the 21st century, as the migrations of Pacific peoples to Aotearoa continue apace – to pursue education, employment opportunities, or to join family members – the connections between Pacific peoples have strengthened in new ways.

So much of Aotearoa's cultural vitality in fine arts, cinema, literature, fashion, opera, and popular music is due to the strength of Pacific and Māori arts. The impact of Māori and Pacific people's influence and achievement is felt across many other fields of endeavour – and is one of the most fundamental and defining features of Aotearoa New Zealand. New Zealand's increased orientation towards the Pacific includes a shared understanding of a responsibility to support and promote the interests of Pacific Island nations.

Pacific Island peoples do not have the luxury of putting off thinking about the impact of global heating. They don't have the time to speculate about what technological innovations might be developed to deal with carbon emissions. They are already dealing with rising sea levels, storm surges, bleached coral, salination of agricultural land, and the loss of ancestral homelands. Their current predicament is the not-too-distant predicament of low-lying coastal settlements around the world, including New Zealand. As the Prime Minister of Tuvalu, Enele Sosene Sopoaga has said, 'If we save Tuvalu, we save the world'.

There is no place for wilful ignorance. Our best hope is that the rapid shift in attitudes towards global heating and climate crisis will accelerate and translate into lifestyle changes that will result in lower carbon emissions. Alexandria Ocasio-Cortez, elected to the United States Congress at the age of 29, recently said:

Hope is not something that you have. Hope is something that you create, with your actions. Hope is something you have to manifest into the world, and once one person has hope, it can be contagious. Other people start acting in a way that has more hope.

Today's forum is part of that process. I have no doubt that the people presenting today will be leading the charge for change, and that their commitment will be contagious. I wish them every success.

Kia ora, kia kaha, kia manawanui, huihui tātou katoa.



Image above: The Rt Hon Dame Patsy Reddy speaking at the finale presentations at Government House.

Closing words

Participants of *KiMuaNZ* shared their personal thoughts and perspectives at Government House.



Mitchell Chandler – New Zealand

As a scientist I believe it is important everyone realises that, scientifically, climate change is not a contentious issue. The process through which increased greenhouse gas concentrations in the atmosphere leads to warming of the global average surface temperature is basic climate physics and we have the observational data to back this up (see, for example, the Intergovernmental Panel on Climate Change's [IPCC's] Fifth Assessment Report – their most recent). Global warming has many implications for the wider climate system. We have observed, among other things, increasing ocean temperatures and rising sea-levels, as well as meteorological changes leading to more intense extreme weather events such as droughts and floods.

There is a clear scientific consensus that climate change is real and that climate change is occurring right now. Therefore, the issue of climate change needs to move beyond the realm of science and into the fields of people, economics, culture, and policy where we can't afford to ignore what the science is saying.



Louisa Vaeluaga – Tokelau, Tuvalu, New Zealand

Tuvalu mo te Atua
Ko te Fakavae sili,
Ko te ala foki tena,
O te manuia katoa;
Loto lasi o fai,
Tou malo saoloto

Imagine you bury a loved one, and decades later their remains are swept away by the ocean, Atafu Tokelau. That's exactly what happened to my great-grandmother, Eletise Patea. How effective are the steps that you're taking now, in mitigating the effects of climate change for my people? I also challenge the urgency of these steps, in allowing my Tuvaluans and Tokelauans to adapt when they do migrate here to New Zealand. I stand as one, I come as many. E tasi kae afe.



Freya Helen Wharerimu Hargreaves-Brown – New Zealand/Māori

To my baby sister, you were born into this life on 24 May 2019. Your home being Ovalau, Fiji. And what a blessing you are, but I'm sorry. I'm sorry we have forgotten there is no 'Earth 2.0'. I'm sorry that most of us today don't think about your tomorrow. I'm sorry that we have placed profit above people, that acting with compassion is, well, 'out of fashion'. I'm sorry that we have placed your island under threat without a safety net. Your home is sinking and yet we're still thinking, considering, not acting. What you will see in your life scares me. Baby girl what will it be like in your 2050? You were born into this life on 24 May 2019. Your home being Ovalau, Fiji. And what a blessing you are, but I'm sorry. Because baby girl I don't know what it will take. Will it take thousands of our people being displaced? What will it take for people to care that soon your island, your whenua, your home, will soon disappear? I ask, what will it take?

Aroha nui, au lomani iko baby girl.



Renali Narayan – Fiji, New Zealand

Business as usual has led us to where we are right now. Our current frameworks aren't working and an example of this can be seen in the ETS. Our emissions trading scheme basically gives companies and government a right to keep polluting our planet for the benefit of economic gain. My nation, Fiji, is experiencing the raw reality of this today. As a collective we need to shift our way of thinking and start approaching the root causes more holistically. To do this, we must challenge our systems and pressure those in power to listen to our voices, my voice. We need aggressive change making policies that will transform Aotearoa and our Pacific neighbours to adapt for a risk-resilient society that will be future proofed for many generations to come.

I challenge you all to get involved with local government and our communities, because our lives and lineage depends on it. Vinaka vakalevu.



Kaeden Watts – New Zealand/Māori

When you've been surrounded by the vulnerabilities of climate change for so long, how do you pinpoint on just one issue to challenge people with? New Zealand's attitude to climate change is that we are global leaders. Very recently, at the United Nations COP24, New Zealand put its hand up to be a leader in the talks about agriculture, particularly methane, that we could aid other countries in facilitating talks, and how we can better strategise to alleviate those effects. When we're still having issues domestically on how we can actually become more ambitious and how we can actually get those emissions down to zero. I feel a lot of faith when I look at my brothers and sisters knowing that we're going to keep pushing that mahi, keep pushing that waka in the right direction as leaders.

I'll leave you with this challenge: as leaders, in the waka that we're sailing, do we know that the waka we're trying to recruit people to is actually sailing in the right direction?



Andre Kologeto – Solomon Islands

God save our Solomon Islands from shore to shore.
Blessed all our people and all our lands with your protecting hands. Our nation, Solomon Islands.

I stand as one but come as many. Nau ku mala te wane, maku Lea Mai olitana figua.

I stand as one but represent 669,000. Climate change is real and it is bound to happen. Frankly, climate change is the biggest threat to mankind. The signs are obvious. How are you so blinded and so arrogant? Pacific people are at the forefront in terms of climate change. If we don't make a stand now, when will we? It's sad to see that Pacific Islands are the first to face the effects of climate change. A wise man once told me: a man's greatest fear is failure, and a man's greatest pain is regret.



Angelica Tovia – Samoa, New Zealand

To be quite honest, I am exhausted, disheartened and on the verge of a breakdown. I have struggled immensely to encapsulate everything in my head in regard to this global issue. So bear with me as I attempt to project a piece of my soul to you. I am a proud daughter of a Samoan migrant's dream. The blood that flows through my veins is that of warriors and voyagers who conquered and thrived. Yet here I am, standing before you, feeling discouraged and disempowered. Climate change has its foot on the neck of my people and with each day that passes our pulse falters. 'O le malaga e faiaga e timuia' – a journey that is delayed will encounter rain. This journey is the hardest battle my people will ever encounter but it is crucial for the survival of my people. My culture is heavily rooted in our lands, it is the gatekeeper and safe haven for our identity, traditions and language. Time and waves wait for no-one, and they certainly won't wait for our nations. We may lack in resources and knowledge but we're wealthy in passion, resilience and determination. So this fight is for my ancestors, for my future descendants, and for my land.



Heleine Chankay – Samoa, New Zealand

Talofa lava. In this century, climate change mitigation can be achieved through multicultural assimilation – assimilate to integrate and adopt policies, assimilate to combine Eastern and Western philosophies and our current learning and education. We can't rely on one-sided views or one-sided alliances when it comes to this emerging crisis. We must come to an understanding to find commonalities, shared relationships, mutual trust between our communities. This will lead our near-term goals to conquer our long-term goals. If properly applied, it can provide a global framework that enables our global leaders to handle this new wave of critical uncertainties. People could come together with the same interest, ideas, beliefs, collectively as one global community.



Nicole Taunga – Cook Islands, New Zealand/Māori

What kind of ancestors are we becoming?

On a global front, there is an ongoing number of ideas through which we can frame the subject of climate change. However, as a nation we need to go back to our roots that made us who we are today. The promises of the Treaty are not only vital in the conversation of climate change, but pivotal in the making of a new nationwide Indigenous mindset. We need to ensure the Indigenous ideology of living with the land, not on it, and protect our whenua as it protected us. Keeping the promises of the treaty ensures the protection and rehabilitation that the land deserves. We, as Māori and Pacific voyagers, owe it to our ancestral roots to never stop fighting for our taonga, which they have passed down to us today to preserve and love, not abuse for profit.

What kind of ancestor are you becoming?



Rebecca Shaw – New Zealand

‘Climate change is no longer some far-off problem. It is happening here; it is happening now.’
– Barack Obama

Our laws, policies and actions for climate change need to ensure communities are at their very core. I am a Waikato girl, born and bred. Rural communities are at my heart and home, and I have heard their fears in regards to climate change about loss of livelihood, heritage and purpose. But these are shared fears by our Pacific communities. This shows that there is not one community afraid, it is a collective fear. Climate change isn’t individual, it affects many. New Zealand is a part of the Pacific. We are one region, and this is all of our problem. I do not want the scenario of 2058 to be that Pacific communities are a part of New Zealand because their homes and communities were fractured and torn apart because of New Zealand’s lack of leadership for climate change. Our rural communities have a responsibility to be leaders. We know that we are a part of the problem. We have time to change, that our Pacific neighbours do not. Are we willing to keep one community at a constant, unchanged, at the cost of a hundred others?



Matalima Enosa – Samoa

Si au tama peleina. The year is 2058, tell me child is your voice being heard? Is climate change still threatening your way of life? You come from a long line of marginalised knowledge, the only way our perspectives were acknowledged and recognised was through education. Education is a powerful tool, a crucial social mechanism that validates our Pasifika knowledge. It informs and strengthens our worldviews, it allows your voice to be heard, and most importantly it sparks your innovative thinking. In relation to climate change, education is important in raising awareness as well as generating solutions. However, I believe Pasifika knowledge is the key to mitigating climate change. So my pele, if my generation’s attempt to stop climate change from swallowing the Pacific fails, I urge you to continue our fight. Do not give up, be persistent, include yourself on various platforms, do not be afraid of the world, be afraid of the fact that it won’t exist much longer. That said, education is the most powerful weapon, which you can use to change the world, so please use it effectively.

E leai se manuia e maua ma le filemu, finau, lototele ma fa’amalosi.



Mariner Fagaiava-Muller – Tonga, Samoa, New Zealand

The erasure of Pasifika identity within Aotearoa has plagued the way in which our people think and act today. The erasure of Pasifika identity in the time to come, occur within the Islands themselves. The way in which our people think and act in the future simply will not exist. When the Prime Minister of Tonga is reduced to tears when hearing stories of young Tuvaluans losing their homes, I struggle to comprehend the continued passivity of climate change solutions, particularly in New Zealand. There is nothing transformational about a government who will shy away from some of the nation’s biggest contributors of greenhouse gas emissions. The government holds an overwhelming majority of key Pasifika voices within its constituency, yet fails to consult with them on the issue that affects them right now.

‘A ua sala uta, ia tonu tai’ – when a mistake has been made inland, it should be rectified at the seaside. One can still save a wrongful situation by settling things right.



Samu Telefoni – Tonga, New Zealand

Mahia te mahi, hei painga mo te iwi. My fellow revolutionaries from the Pacific and I had an insight and a chance to hear from people at the table of power. We couldn't help but get the feeling of your mother coming home after working a 12-hour shift and asking you 'why isn't the house clean?', because nothing has been done. To the people in power, or at that table, we ask, is the work you're doing to toe the party lines or lifting the bottom margins? Is it worth it? We heard a story from a ten-year-old from Kiribati living in Porirua. His only wish was to grow older so he could go back home and swim, but from the news back home, his chances are unlikely.

To my revolutionaries: we were told throughout the workshop to have faith, have hope. But as the good book says: 'faith without work is dead'. Mahia te mahi, hei painga mo te iwi. Do the work for the betterment of the community.



Janet Tekori – Samoa

Education is the key to success. People will not make the difference between right and wrong until they are educated. The idea of making climate change a compulsory subject at schools will lay the foundation of awareness and shape behaviours of our young generation who will then continue to educate their families, communities, islands. This action will normalise climate change conversations. Another avenue of education occurs within our communities. Our ancestors have paved the way for us to talanoa, to hold a conversation in an inclusive, receptive space. And for most of us, that common space is within our churches and our villages. We therefore need to utilise these platforms to draw forces closer together through sharing stories about climate change and educating one another.

As a nation, it is vital to encourage further study and training within this area as the state of our world continues to change. Educating through a collective approach will have an impact across all levels and will create a stronger voice that will then be amplified nationally and globally. Use education to bring unity, prosperity, and build a stronger nation. Use education to protect our world. Auā e sili le puipuia nai lo le tau togaftia. Early detection is your best protection.



Ella Rooney – Samoa, New Zealand

There is injustice in this world, this is not a new concept; inequality in its many forms is not something we are only now facing. However, with the issue of climate change, a relatively new challenge, we are faced with these familiar discriminations in a new light. Throughout the workshop I was struck by the sheer magnitude of the crisis inflicted upon the Pacific; however, I was greater struck by the seemingly overwhelming wave of disinterest from other nations. Climate change and social consequences come hand in hand. There is no differentiation between the two, and it is so important that this is recognised. Refusing to act now will not only effect the state of our environment but the state of our international relations. The continuation of intentional ignorance towards my people in the islands is a form of Pacific genocide. The mentality of 'ignoring what is not happening to them' is putting a price on our culture, our histories, our people, and, ultimately, our worth.

As witnessed in the workshop, the empowerment and education of people is what will fuel the fight for saving our nations. Having been surrounded by educated and passionate brothers and sisters has shown me this. Knowledge in the people will help fight the ignorance of others.



Aaron Itinteang – Kiribati

Some say it's our saving glory: the Zero Carbon Bill. So why does our battle still seem uphill? Oceans are rising, surely and steadily. The question remains, is our government ready? Ready for what? Ready to pay the full price of compassion? Keyword – full. In the debating chamber, all I hear is talk. Remember that, while you are thinking, our islands are sinking. What is the cost of more aid? A group of small islands, with little to trade. I wonder why? Phosphate mining – and now that we ask, some of you are hiding. My people of 'chingey' eyes, and brown complexion – does New Zealand value our social connection? The world has angered Mother Earth. It's too late for passive policy, because it won't stop nature's ferocity in time. Please act strongly, for others share this fate of mine.

One final question, Aotearoa: my people, or your profits? Which do you value more?



Fereni Peti – Samoa, New Zealand

What do we need you to focus on? Education. In this workshop, I've been exposed to so much information, and to opportunities that I previously didn't know existed. That to me says we're not doing enough to let everyone know that climate change exists, and that it is severe. Back home in South Auckland, I use my Instagram to see the opinions of young Pacific people on climate change, and all they really know is that the sea-level is rising. How can they grasp the full effect of climate change if they don't know everything about it, and are not moved to do more? Everyone is expecting my people to act on something that they don't fully understand. We all hold knowledge that must be passed on, so I urge you to make more of an effort to share your knowledge with Pacific people so we have no excuse not to know. Every bit helps and matters right now. So, incorporate it into the curriculum. Travel, educate and connect with my people. Hold more Pacific climate change conferences and make it known. Share your knowledge in a simple conversation. Our people need to know, in order to empower the rest. Don't just educate and consult the worthy or the capable, aim to educate and consult everyone.



Miimetua Kino – Cook Islands

I descend from the prestigious country of the Cook Islands. The Cook Islands is a small country, a developing state, comprising of 15 small islands, with an exclusive economic zone of nearly 2 million square kilometres of the South Pacific Ocean. Globally, the Cook Islands contribute less than 0.1% of greenhouse gas emissions, which is an insignificant amount relative to global emissions. However, collectively, the consequences of the global emission via climate change is destructive to ecosystems, infrastructures, economy, and therefore the livelihood of Cook Islanders. We want to enjoy the highest quality of life in harmony with our culture and environment. And in order to achieve this, there is need for substantial support and finance to provide and cater for climate change-related events. I believe, in order to implement these changes, we need your continuous support.

Without support and belief from behind, we will never move forward.



Melanie Atonio – Samoa

The question that we often raise regarding climate change is 'what would 2058 look like?' rather than 'why and how will we get there?' Personally, perhaps we should consider how living was organic and natural in the past, compared to now. In saying that, knowledge that our ancestors use to get by each day is slowly fizzling out. Yes, our culture is being documented and is guaranteed to be passed on, but Indigenous knowledge takes a more oral approach regarding passing it to the generations to come.

Perhaps integrating Indigenous knowledge in science study in addressing issues related to climate change will help us understand the fundamentals in order to form strategies to prevent such problems. Merging these two concepts would perhaps help to shape a more favourable outcome. Involving Indigenous knowledge within conversations and discussions about climate change can be one of the many attributes that help us determine that why and how we'll get to 2058.



Nicholas Bing – Fiji, New Zealand

The only thing that we can do to combat climate change now, is to do something radical, something revolutionary. In my field, we say that innovation and entrepreneurship is one solution, but we cannot rely on one individual to solve a world problem. I'm a Pasifika entrepreneur. In my native values, we value relationships with people over profit. Translating that into business showcases what is needed, where we don't have to make a financial gain from the needs of others, but instead focus our businesses on creating value. Just like the trade war between America and China, New Zealand and the Pacific must stand united, and declare war on climate change.

I may be standing here as one, but I aim to provide for the many.



Cameron Young – Cook Islands, New Zealand, Samoa

E tō matou mātou Matua i te rangi. Our Father who art in Heaven, hallowed be thy name. Climate change may come, but Your Will will be done, on Earth as it is in Heaven. Give us this day our daily feast of sweetbreads and palusami, poke meika and ika mata. Give us the hula dance and the siva Samoa. Give us our forefathers' secrets of moana, of where to fish during the mating seasons, and the knowledge of how important coral is to maintaining an ecosystem. Give us the memory of the popo, our coconut tree, where every aspect of the tree is used for sustainable living. The leaves are used for roofing, the trunk for timber, and the sweet nectar is for sustenance. Thank you, Father, for creating the Pacific peoples. Lord, our cultures are so important to preserve, cultivate, and actively appreciate, especially within New Zealand. Because it is undoubtedly within our cultures that knowledge for fighting climate change lies.

Let us act now to preserve these disappearing cultures. Let us educate the next generation, for a more sustainable, a more attainable, future.

E tuatou ua tu. In Jesus' name, I pray, 'Amene'.



Elijah Noue-Tauelima – Niue

Who am I?

Reading between the lines of stereotypes, thinking outside the box that my skin colour says that I am in. Who am I? I am a Pacific Island youth. I stand strong as a Niuean male, yet I have had bullets of judgement inject my mind and I've had a knife made of stereotypes dissect my body. I've seen the actions of those who share my same race accept the fate that the privileged have already predetermined for them. Who are we? Are we nothing more than rugby players on a Saturday morning? Are we nothing more than singers in a gospel choir? Are we nothing more than a common statistic? Will we be anything more? Stand up, be strong, because now the question isn't what we see through our eyes, but what we feel in our souls.

Let me ask you: who are you?

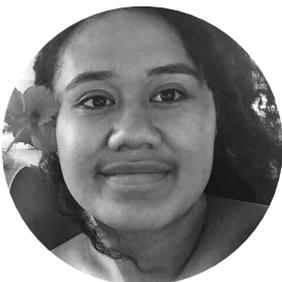


Tumaru Mataio Tairi – Cook Islands

Sad. Disconnected. Alone, and ashamed. How would you feel if you lost your culture? How would you feel if you lost your island, country, your identity? How would you feel, seeing your own grandchild debating in 2058 if they should have a family or not, because of what the world has become? How would you feel seeing your own child, or grandchild, leaving this country, their island, their home, to be a migrant in another country? How would you feel, because of climate change? How? Dear us, dear me, dear you. Here we are, standing together, as one plus one equals two, or three, or more. To make a difference within climate change, in order to make the world a better place.

Dear child, dear grandchild.

Please hold on. Please don't feel ashamed, sad and lost because of our mistakes of not attempting to protect to tatou, pukarea, to tatou enua, our land, our culture and our identity. We are trying now and will keep trying to heal the world and make it a better place for me, for us and for you.



Faithing Notoa – Samoa

Talofa lava. Addressing the issue of climate change, we want the New Zealand government to work collectively with the Pacific Island countries. We want New Zealand to engage with our Pacific communities, to understand the Pacific values and hear the Pacific voices and what we have to say about climate change. There is no use in the implementation of policies, the introduction of bills, technology, tools and initiatives in addressing climate change, if there is no collectivism between New Zealand and the Pacific Island countries. We believe that without collectivism, New Zealand cannot move forward as a country in terms of tackling climate change. A Samoan proverb comes to mind: 'Alupe ta vau esiesi...' and this proverb can be used in terms of climate change – although we are scattered throughout the Pacific Ocean, and come from diverse backgrounds, if there is an issue (and in this case, climate change) we need to come together, we need to face it together, as a collective.



Adam Currie – New Zealand

If our journey has not yet ended, then what does Aotearoa need to actually do for its responsibility in the Pacific?

The answer must be rooted in talanoa (dialogue) and include serious climate finance for both adaptation and mitigation in acknowledgement of the havoc Aotearoa's emissions are wrecking on the Pacific community. The current paradigm has failed. We need a fundamental rethink of Aotearoa's approach to the Pacific and in the transparent and participative spirit of the talanoa. The elites of Aotearoa are rich from emissions intensive industries, yet are now expecting developing nations, including the Pacific, to mitigate climate change. Think about the climate justice ramifications for a second. Aotearoa's historic climate whakaaro is the very antithesis of climate justice and of talanoa. In the meantime, Aotearoa's piddling emissions reductions are consistent with a boiling 3°C world.



Meitema Laupepa – Tuvalu

We Pacific Islanders come from the largest ocean on Earth and that makes us vulnerable to sea level rise, tropical cyclones and natural disasters.

As a mother, I am predominantly concerned with the issues that climate change will have on my descendants, especially my son, Koloa, who is only eight months old. I worry that his descendants will have no chance to step foot on my homeland, the place that I was born and raised. It worries me that our Pacific people will have to abandon their homelands and find refuge in other countries and adapt to that society. Not only we will lose our Indigenous heritage, but we will have a massive disruptive shift of losing our human race due to the continuous conflict and chaos of the over-crowdedness.



Freya Schaumkel – Tonga, New Zealand

What kind of ancestor am I becoming? This question continues to resonate with and challenge me.

It asks whether my actions today are paving the way for my descendants; whether I am continuing the legacy of those who came before me; whether my children and grandchildren will know the pure white sands and crystal clear lagoons of Vava'u; whether my culture, heritage and identity will be passed down to future generations in a manner that upholds its integrity; or whether my inaction in the face of a changing climate will continue the trend of sea level rise and extreme weather events wreaking havoc across the Pacific.

It is impossible to relay my experience in a way that encompasses and does justice to the lessons learnt, scenarios developed, connections made, relationships established, laughter shared, tears shed and memories forged in my mind and heart.

These four days were intense, overwhelming, and at times disheartening. Individual action barely scratches the surface of the systemic shift that is needed to take meaningful climate action. Simultaneously, I feel so encouraged by my fellow *KiMuaNZ* participants – we are young leaders determined to see Indigenous voices recognised in policy and legislation. In the face of climate change and its devastating impacts on the Pacific, I have hope.



Nikolao Omari Cockerell – Tokelau, New Zealand

I am scared. I am scared that my children will not be able to bury their toes in the sand that my Nana once stood on. I'm scared that the opportunities that the world once showed the Pacific will be a detriment to the Pacific itself. I'm scared that the value of the Pacific is not valued, and that the culture within it will be diluted by the unconscious uniformity of relocation in Western culture. I'm scared we are not doing everything we can. I'm scared that the people of the Pacific depend on all of us. I'm not scared of climate change. I'm hopeful of the strength and unity it can bring and the power that it has. But that involves you.

I'm not scared of climate change; I'm scared of you.



Sulu-Danielle Joshua – Tokelau, Tuvalu, New Zealand

Before coming and joining this workshop we were asked, if we could talk to our descendants in 2058, what do we hope to tell them about what has been done in relation to climate change. My reply was, if I could talk to my descendants of my beloved Tokelau, in 50 years, that would be a testament in and of itself that we did something to prevent climate change. I see that the New Zealand response is already prominent in our museums. They are already accepting artefacts from my home in response to climate change, to preserve our culture rather than preserve our land. I want us to not give up. We can't fail.

Let Tokelau not be a memory in a museum, but let it be a snapshot of who we are still, in the Pacific. Let Tokelau not be a sacrificial lamb in order for us to start acting. We can, and we must, act now. As great as it is, in Tokelau we have 100% solar-powered energy. But we need to do it on scales where it really matters. My people alone – we do not create many emissions. But if we were to move it to a scale like New Zealand, oh, the glory. How much we would be able to slow it down. Climate change, if it were to affect Tokelau, it doesn't just rise above our land. It doesn't just take our land, but it also takes our culture. It takes our language, and it takes our identity. So let Tokelau not be the sacrifice. There is no room for failure. We can, and we must, act now. I stand as one, but I come as many.



Dylan Apera – Cook Islands

Dear World,
Unified action. Amplified voices. Listen to understand.
Yours sincerely,

Dylan Apera | CC Influencer
7 Bs | Jeremiah 29:11
Stand as One | Come as Many



Hulita Kolo – Tonga

My father mentioned the word 'aonga during one of our conversations, explaining how it not only means 'useful' but it also asks the question 'how are you being useful?'. And as I contemplate my role in the world, I contemplate the role of art within the climate change conversation. Initially, my ideas were to represent the perspective of those most vulnerable to the effects of climate change. To express the urgency our islands face towards the crisis in the hopes of creating a subjective and more compassionate response towards the people of Oceania. However, after months of not being able to contextualize the usefulness or the 'aonga of these ideas, it finally clicked that representation was not enough. It seemed I had been sucked into the 'drowning islands narrative' rather than questioning the societal breakdown of climate injustice within the islands. The overriding threat to our homes is not the water levels rising, it is large corporations and overseas giants' unwillingness to compromise their capitalist gains to stop a Pacific genocide.

As I look towards the future of my art, I aspire to create works that challenge the social fabric of our society, what we prioritize and promote accountability on all levels. Furthermore, I will focus on our lack of respect for our environment which we all rely on for life. In turn, I expect this work will create discomfort, however, I believe that this discomfort will birth great change. A change that is led by moral value rather than monetary value. Re-learning how to co-exist with nature, the way our ancestors did. Fulfilling our shared responsibility to reach our hope of mo'ui 'aonga – a life well served.



Chesta Fa'otusia – Tonga

It is imperative for climate change to be at the top of law-making priorities which can be achieved by enabling Pacific voices. This is how we begin to enforce regulations for targeted emissions – by recognising that the best way for law to efficiently address a problem that is affecting Pasifika communities is if it is formed with Pacific leadership. Martin Luther King said 'injustice anywhere is a threat to justice everywhere'. Climate change is not the issue of our time for Pasifika. Climate change is the injustice of our time, for all people.



Allannah Petersen – Samoa, New Zealand

When asked to say a few words, we often begin by acknowledging our Heavenly Father. Why? Because we live by the saying ‘Fa’avae I Le Atua Samoa’ – ‘Samoa is founded on God’. We commonly use our belief and faith as a logical explanation as to why we see obvious changes in the environment. When a tsunami occurs, many elders say, ‘oh, God is coming’ or ‘this is God’s punishment on us’. Ae pe a su’i tonu le mata o le niu, I believe that there is missing and misunderstood knowledge that have influenced this way of thinking. Religion which has become a part of culture should be taught alongside sectors such as economic and science when tackling the issue of climate change.

However, the problem is, how do we educate people who have a rock-solid belief and faith that there are other factors needed to be taken into consideration that are negatively affecting our environment?



Sisifa Lui – Tonga, Fiji

So what are you going to say at our funeral once you’ve killed us?

Here lies the people who we once called warriors. Here lies the bodies of both the drowning and the dead. Rest in pieces, my whānau, who I took for noises, determined ancestors, who because of me, sleep evaded. Their gods listening. Their oceans angry. Here, heaven will be a future that could have been possible. Ashes to ashes, waves upon waves, dust to the Pacific.



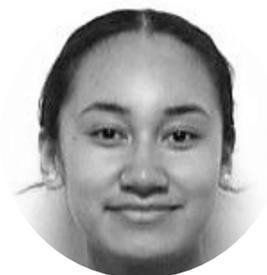
Brittany Tapusoa – Samoa, New Zealand

They say if you don’t get a seat at the table, you’re probably on the menu. Well guess what? We brought our own seat. Climate change isn’t a new story. And with the changes that are being made, or the lack thereof, the same story could potentially be repeated time and time again. What we don’t need is the retelling of the same story. What we desperately need is a plot twist. And if me, a young Ranui kid, speaking in this space, amplifying the pleas of a collective, doesn’t add to the start of this plot twist, then tell me, what will? If I may be so bold; we can’t keep taking the same futile approaches and expect a different result. We must recognise the value in Indigenous practice and the potential of co-design and stakeholder engagement. Pacific Indigenous adaptations form risk responses. They close the gaps that your scientists can’t. It’s just a matter of finding the medium to articulate these Indigenous ways of knowing in policy and in action. I could stand here and go on about Indigenous innovation, and spiritual connections that could inform science in mitigating climate change, but I won’t. So, I challenge you to find out for yourself. You want potential solutions? Go to the Pacific. Take people other than those of MPP. Collaborate with the locals, and those who aren’t sitting behind the safety of their desk, making executive decisions on our behalf, and find out for yourself. Indigeneity, coupled with science, offers more than you could imagine.



Maryanne Tupou – Tonga

New Zealand has been at the forefront of climate change aid to the Pacific for years. In terms of education, New Zealand has helped countries like Tonga implement climate change studies into the curriculum and I must express profound gratitude for that. However, very little progress has been made because the resources needed to engage students has not been provided. There is an increasing feeling in the country of being left behind and one word that echoes in everyone’s minds is ‘fakatamulu’ which basically means ‘a quick fix’. We have people coming into our country to plant trees on our shores to help mitigate the effects of the ocean on our land, but little consideration is given to the circumstances in which these trees need to thrive. For example, mangroves need to be planted at a certain time of the year and cared for in a certain way. When this is not factored in, these trees wither away and it’s like nothing had been done at all. Accordingly, we seek for a more thoughtful and long-term approach in terms of the donations and help that Tonga is given. It is very often that after the target number of trees is reached and the reports are filed, the process ends there, ignoring the reality that these projects and programmes need to be nurtured for months and years to succeed. Our island then tends to be left behind to deal with the issues these unsatisfying results bring. Leveleva e malanga, tu’a’ofa atu.



Renee Topeto – Samoa, New Zealand

My ancestors weep for the sami they used to know, the land that used to grow, their tamaiti they want to hold. The child weeps for the shores they'll never touch, the tongue that becomes none, the connection they've lost. I weep for the measina you attempt to store, the dollar you put on the life of a Toa, the dollar you use to measure our worth to let us sink or swim, thrive or say tōfā, ready or not. What do you weep for? What will it take? To make you listen to make you stay awake. My people are screaming and the cries have been heard but listening isn't enough we want our lives restored. As I stand before you now from a line richer than paper with the sea to my knees, a heat that makes us bleed, will you value the shoulders I stand on? Will you, too, weep for our pleas?



Anzac Gallate – New Zealand

This workshop highlighted how complex the issue of climate change is. Most people already have an understanding that it is a complicated issue. But for me, this issue was made even more complicated by hearing all the speakers that come from their diverse backgrounds share their own experiences, solutions and challenges for this issue. These different perspectives provide contradictions, a 'crosshatching of ideas', which makes climate change a difficult issue to tackle.

Climate change is an issue that takes all of us. It requires effort from everyone to tackle issues simultaneously. Not one single person can solve this issue. Instead, we must work together.



Rosie Semu – Samoa, New Zealand

My country, my homeland, my precious Samoa and our neighbouring countries are the genuine victims of climate change.

I would like to share something that I got from this amazing programme. Regarding climate change, education is key. In my view, education is not only a learning and teaching process, education is not something that only happens in classrooms. Education is only complete when it comes hand in hand with actions. As the saying goes, 'actions speak louder than words'. Proverb 22:6 says 'train up a child in the way he should go, and when he is old, he will not depart from it'. I believe that if climate change is taught at an early age, it will be easier for the next generation to jump on board and join the movement. How about making climate change a subject at school? It will benefit everyone, as it will offer job opportunities too. Many people are aware of what climate change is and its effect, not only on the environment, but its effect on society and economics too. Generations today should come together to help raise awareness and work out solutions towards climate change as they are the ones that are going to be affected. What is the use of solutions to climate change if we don't have community to help out? Teamwork makes the dream work.



Mapu Faleolupe Aiiloilo – Samoa

Dear Mother Nature, for centuries we have recklessly roamed on your spine. Sucked the minerals of your mammary glands until they run dry. Consistently shredding your sternum until you bleed. Our never ending pleasure we must feed. For all of that and much more, I, no we, are sincerely sorry! Sorry for turning our music louder whenever we hear you sob. Because your inner soul we continue to inconsiderably touch. Sorry for the continuity of injecting toxic chemicals in your veins. Above all, we are immensely sorry for our empty words, when we promised years ago that we were going to change. Sorry for snatching your innocence the very moment we met. From the eroding of your beautiful skin to the poisoning of your breath. Your final memory will be that final wave, the wave by climate change, that your own offspring single-handedly create. And for that I am deeply sorry.

Pasifika e, O le tagi a le pumate ma le tauologologo a masefau.

Ia amanaia mai le augani atu a le fanau.

Tautuana o tatou laufanua na maligi faavai ai le Toto o nai o tatou tuua anamua.

O le tatalo a le auaua faatauvaa.

A ta'ape le fuamansina, ia lele le manu ma si ana i'a.

Manuteleina lenei afiafi

Ae ola le a'uauna fa'atauva'a soifua!

Post-workshop: Final scenarios

Wendy McGuinness,
McGuinness Institute

Participants gained knowledge from many sources throughout the workshop, such as foresight modelling with Dr Richard Lum, attending the Pacific Archives at Te Papa, sharing time with experts and guests at the New Zealand Treasury, and meeting and listening to the views of the Governor-General and guests at Government House. Importantly, participants gained further insight by talking through complex issues within their groups. All of these avenues were intended to enable participants to gain a better understanding of a range of possible climate futures.

Why scenarios?

Foresight tools aim to help policy analysts and business people make better long-term decisions. Frequently used foresight tools include timelines, megatrends and scenarios. Combinations of these tools are often used: for example, in this workshop timelines were used as a precursor to the scenarios to help participants identify patterns, while a megatrend (climate change) was set to shape the scenarios and focus the dialogue. Creating scenarios enables us to understand the type of terrain that may lie ahead, and allows us to engage early with challenges and opportunities before they become difficult to manage or opportunities are missed.

Using foresight skills and scenario-based modelling can enable us to be more flexible and observant. It also allows us to identify different levers, how some levers are easier to use than others, and how the order of those levers may change the outcome. Scenarios train your brain to see patterns; identify new issues, technologies and ideas; and to see the connections and unintended consequences of events. To help build these skills, a previous youth workshop (*ForesightNZ*) created some playing cards and a set of card games for creating fast and furious scenarios.

Importantly, studying the future is not about prediction or working out how to achieve a preferred future. It is about the study of possible futures, and scenarios are used to build knowledge about the future. What we do with that knowledge is beyond the study of possible futures – moving from a place of play to a place of action (such as through strategy development, planning, monitoring and most importantly, implementation).

About the seven scenarios

After the workshop, participants continued to work within their groups to complete their scenarios. This is the first time they had attempted to create a scenario so, for the experts among you, you will notice there is a tendency to develop plans and discuss a preferred future. This is normal and illustrates how easy it is to move from a place of foresight to a place of action. We all have to work hard to gather and garner foresight before we start to plan. I like to think of these tasks as two distinct processes – using the analogy of a house, the foresight room requires the skills of curiosity (e.g. research), creativity, critiquing (e.g. stress-testing

assumptions) and storytelling, whereas the implementation room requires the skills of vision-making (i.e. your preferred future), planning and action (e.g. through developing plans, monitoring progress and creating checklists).

While there are many ways to create scenarios, before starting there are some basic decisions that need to be made. These are based on the audience and your purpose (e.g. a problem you are trying to solve or a business opportunity you want to pursue). These decisions can be made by answering three questions:

1. What is the scope (in this case it was climate change and the Pacific), purpose (upskill and connect participants), and who is the audience (guests at Government House)?
2. What is the time frame? For this exercise three different years were selected: 2019, 2035 and 2058.
3. What traits are being used to explore the terrain? These are the traits that will ensure that the scenarios are different enough to be useful. In this case, each group developed their scenarios based on a degree of change and level of disruption. There are many different ways to select the traits to shape and build different scenarios. Example traits could include a world predominantly changed by technology, art/culture or business, and/or you can add other dimensions such as a world shaped by war or by peace, or a mix of both.

As a range of traits can inform a series of scenarios, it is important to be transparent and share with the audience your answers to these questions when sharing your conclusions.

As discussed on page 9, each group was given one of four scenario types: (A) continuity; (B) incremental change, low disruption; (C) incremental change, high disruption; and (D) abrupt. Over the following seven pages you will see a range of climate change scenarios. Scenario A, the continuity scenario, helps to identify the strongest themes and trends and gives a benchmark against which the other scenarios can be considered. This was developed by a group of McGuinness Institute staff and associates. Scenarios B, C and D, developed by *KiMuaNZ* participants, help to showcase the degrees of change and levels of disruption that might occur. Scenarios are assessed for their integrity and creativity, and what they tell us about a future world.

Although it takes time to learn and use foresight and scenario-based modelling, participants were quick at understanding how to construct and explore possible futures. It was a pleasure to meet them and share their enthusiasm. Page 37 outlines the participants' next steps. I am so pleased to see them striving for change and asserting their place in the climate change narrative. I hope they continue to build on the knowledge gained from the scenario exercise, and, with their own skills, connections and communities, shape the world the way they want it.

Scenario A: Continuity

Focal issue: Lack of climate change response in New Zealand, 2058

Beginning – 2019

Climate change initially has no major observable impact on the continuation of the status quo or business as usual. In New Zealand, however, underneath the surface there is growing instability among the forces that push and pull society.

When presented with such a complex issue such as climate change, people naturally shift the ‘blame’ away from themselves, which stems from reluctance to part with their lifestyles. A person’s lifestyle is directly related to their identity, and to part with one is to challenge the other. As a result of increasing social and cultural issues, New Zealand’s economic and political sectors are put under pressure and the continuation of business as usual is used as an attempt to cover up these emerging issues.

Middle – 2035

The instability within society has surfaced and the ‘business as usual’ ideology can no longer cover up the impacts of climate change. Tension is rising across social/cultural, economic and political themes and, when paired with an increasing world population, immigration and global warming, a trade-off emerges.

The question is asked: do we value the preservation of capitalism and economic stability in the short-term over the expensive alternative of addressing climate change later? From our continuative perspective, the answer is yes. It is more important than the implementation of drastic and expensive measures needed to mitigate and adapt to the effects of climate change. This is the make or break point within this scenario.

As a result, we see an array of flow-on effects. Vulnerable communities are overwhelmed with fatigue by the lack of action toward the issues they are experiencing. This ultimately leads to the displacement of such communities and leaves infrastructural challenges and a worsening housing crisis.

Image right: *KiMuaNZ* participants developing their initial scenario with Vicki Plater (second left).

Group members:

- | | |
|----------------------|----------------------|
| 1. Reuben Brady | 4. Isabella Smith |
| 2. Elaina Lauaki-vea | 5. Eleanor Merton |
| 3. Rima’ati Moeka’a | 6. Laavaneta Juliano |

Name of scenario: Business as usual

End – 2058

The multi-dimensional impacts of climate change have overpowered the attempt to maintain status quo within society. The ‘band-aid’ solutions that derived from political short-term thinking, a lack of consensus, disillusioned priorities and capitalist greed have now fallen off – revealing the stark reality of continuity.

The climate as we know it has unalterably changed and mitigation is out of the picture. We are now faced with the impossible task of adapting to the consequences of climate change as they are happening. However, as a nation we are distracted by the multitude of issues that are present across all areas of society as a result of continuity – resources are now depleted, infrastructure is compromised, and national morale is low.

How will you know we are heading for this future?

Insight into whether or not this scenario plays out is completely dependent on the next 5–10 years. If social, economic and political priorities remain the same over this time period then we are heading toward said future. Drastic change is required across all aspects of humanity to avoid the stark reality that results from Scenario A: Continuity.



Scenario B1: Incremental change (low disruption)

Focal issue: Lack of climate change response in New Zealand, 2058

Name of scenario: A baby step is still a step

Sub-scenarios

Op Shopping/clothing recycling: Second to oil, the clothing and textile industry is the second largest polluter in the world.

Transportation: The transport sector is the leading source of greenhouse gas (GHG) emissions.

Electricity/Power: Power companies are currently trending towards switching from fossil fuels to natural and sustainably sourced electricity.

Beginning – 2019

Op Shopping/clothing recycling: Fast fashion continues to dominate the apparel market.

Transportation: Awareness of pollution caused by transport is strong and gradually increasing but people lack the means to have access to electric/hybrid cars. Personal car use is the population's method of main transportation. Electric/hybrid cars usage and demand is growing but still relatively low, public transport is used by a minority of the population for general travel (i.e. getting to work).

Electricity/Power: Power companies are aware of the effects of fossil fuel sourced power and are already in the process of making the switch from fossil fuel burning to completely renewably sourced electricity. Electricity generation from the combustion of coal, oil and gas currently makes up around a quarter of New Zealand's electricity with that percentage gradually decreasing.

Middle – 2035

Op Shopping/clothing recycling: Gradual increase in awareness of clothing and textile industry pollution. Small number of businesses find ways to use sustainably sourced clothing material goods/recycled clothing material. Market population of consumers looking for op-shopping/recycled clothes are still a minority but there is a continually growing population.

Image below: *KiMuaNZ* participants developing their initial scenario with Tim Grafton (centre left).



Transportation: Awareness of pollution from transport is strongly recognised by the general population. Personal car use still dominates as the population's method of transport. Gas cars are still used most, but electric/hybrid cars are more easily accessible and their usage has increased. Public transport infrastructure has improved which has led to gradual increases in public transport usage.

Electricity/Power: Power companies continue to invest in sourcing sustainable and renewable energy. Technological improvements mean we can source renewable energy more efficiently and effectively. New Zealand's generation of electricity from coal, oil and gas continues to decline.

End – 2058

Op Shopping/clothing recycling: Gradual increase over a long time means there is now a strong awareness of the clothing and textile industry pollution in the general population. Market population of consumers looking for op-shopping and recycled clothes has grown significantly and will soon dominate the market.

Transportation: Near full population awareness of pollution from transport. Electric/hybrid cars are far more easily accessible as opposed to gas run cars. Gas run cars are seen as being phased out. Public transport has become very reliable due to highly improved infrastructure. Increasing population with more personally owned cars leads to longer traffic queues and therefore public transport such as trains become more popular and faster. Public transport is much more commonly used now.

Electricity/Power: Power companies have completely phased out coal, oil and gas burning as a means of sourcing electricity. Technological improvements has led to sustainably sourced electricity being far more productive as opposed to burning fossil fuels.

How will you know we are heading for this future?

It is easy to see that we are heading for this future because incremental changes with low distribution will only take minor steps. By only making minor changes over the next few years, we can expect the future climate to look similar to today's climate. However, change in incremental steps is better than no change at all.

Group members:

1. Aaron Itinteang
2. Allanah Petersen
3. Brittany Tapusoa
4. Faithing Notoa
5. Nikolao Omari Cockerell
6. Renee Topeto
7. Mapu Faleolupe Aiiloilo

Scenario C2: Incremental change (high disruption)

Focal issue: Lack of climate change response in New Zealand, 2058

Name of scenario: We live with the land

Beginning – 2019

It is 2019 and the government of Aotearoa is undergoing a major restructure of our country with climate change being its main priority. When dealing with such a complex issue, it is very difficult to navigate which direction will ensure the best result. However, after much consideration, there were two things Parliament agree to set in motion.

Firstly, climate change is made a compulsory subject in all primary and high schools throughout New Zealand. Secondly, the government agrees to uphold the promises of both the Treaty of Waitangi and Te Tiriti o Waitangi, to ensure that our sacred whenua is treated with the utmost respect.

Middle – 2035

We have come to a time in our scenario where the efforts of our previous governments are finally starting to show. Those who were once our rangatahi are now the leaders of our country. They are making policies and ensuring that climate change is considered in every aspect of public policy. In every kura in Aotearoa we have tertiary educated teachers who have dedicated their lives to ensuring the betterment of our ecosystem by teaching their knowledge of our world to tamariki and rangatahi.

New Zealand's Indigenous people are able to preserve the land that hasn't already been built upon, the land that was once theirs. We, as a country, are able to ensure the revitalisation of our whenua. We are able to grow kai for our surrounding communities and to dream about a more sustainable environment in the upcoming years. Māori and Pacific communities are able to educate other ethnicities of 'we live with the land, not on it', to try and ensure that we do not abuse the land which gives us the nutrients to survive.

End – 2058

We can finally call ourselves a sustainable country. The majority of New Zealanders are doing their small part in ensuring the betterment of our environment. We are finally working as one to ensure our country's beauty does not disintegrate because of the foolishness of the human race.

Image right: *KiMuanZ* participants developing their initial scenario with Mele Tabukovu (centre).

Group members:

1. Janet Tekori
2. Adam Currie
3. Hulita Kolo
4. Maryanne Tupou
5. Nicole Taunga
6. Rosie Semu
7. Elijah Noue-Tauelima

The majority of our population now has comprehensive knowledge of climate change and its effects on us and our ecosystem. The knowledge of our tamariki is sustainable, leading to enforcement of laws and policies for Parliament. The decision to make climate change a compulsory subject has paid off significantly.

New Zealand's infrastructure has virtually stayed the same. Enforced law ensures the protection of any unoccupied land and iwi are able to give it the nutrients it needs to survive. The obligations of Te Tiriti o Waitangi help to treat the taonga that is whenua with the respect that it deserves.

The end of our scenario is in 2058; however, this could continue to have many positive effects for years to come. The fight for the sustainability of our environment is constant.

How will you know we are heading for this future?

The entirety of this scenario derives from whether or not our government makes drastic changes in relation to climate change. If this crucial issue is ignored then our timeline will look a lot more negative than the one outlined above. However, if we understand our mistakes and tackle them with an immediate action plan, we could have a positive outlook on our future in 2058.

Our time to act is now. We, as a country, need to come together as one now to ensure our whenua, our environment, our country is safe.



Scenario C3: Incremental change (high disruption)

Focal issue: Lack of climate change response in New Zealand, 2058

Name of scenario: A Pacific exodus

Beginning – 2019

The impacts of climate change grow more severe for Aotearoa's surrounding Pacific neighbours and the influx of climate refugees continues to grow alongside it. Pacific countries facing immediate vulnerability to climate change find themselves having to migrate to Aotearoa in search of a new home. With this shift in home and lifestyle, climate migrants may find themselves disconnected from their culture due to lack of exposure to their homeland, whakapapa, language, values, customs and land.

Loss of culture is not a problem exclusive to climate refugees. As focus shifts to accommodating new settlers, Māori may feel themselves disconnecting from their own culture as they manaaki those who are trying to preserve theirs. Pacific cultural diversity finds itself blending together; both creating a new image of Pacific culture in Aotearoa, as well as disconnecting people from their own.

Middle – 2035

Alongside the increasing vulnerabilities of climate change within the Pacific, the influx of climate refugees to Aotearoa also grows. With the growing numbers of new settlers entering the country each year, overcrowding becomes an increasingly urgent issue. Although Aotearoa is willing to welcome our new Pacific brothers and sisters with open arms, finding where they can reside becomes a barrier with its own set of unique issues.

Land use starts to shift with increasing numbers of climate migrants. New housing projects are prioritised over other sectors such as agriculture or business. Housing quality decreases as the priority is quantity over quality. These new housing communities are considered low socio-economic areas and suffer from financial instability, lack of resource access, and high unemployment. As the priority of land use shifts to accommodate overcrowding, resource scarcity increases. This leads to an inflation in the costs of goods and services, making access to essentials like food and water much more difficult. Communities find themselves shifting towards more subsistent ways of living, such as establishing community gardens.

Adaptive strategies have come into play, but these are largely band-aid solutions.

End – 2058

The increasing influx of climate refugees has caused an unsteadiness to regular ways of living for all communities within Aotearoa. Prior ways of living are no longer sustainable as prices of food, electricity, rent and services continue to inflate. With rising sea levels beginning to impact land availability within Aotearoa, space for new housing developments and resource management is stricter. This land limitation contributes to further accelerating price inflation, which leads to families and communities shifting their focus to subsistent ways of living.

Whānau sizes decrease as it becomes harder to sustainably accommodate larger family sizes. Focus shifts towards community living as a means to get by. For Māori and Pacific communities, whānau is an integral part of the culture, and it is common for Māori and Pacific communities to have a large whānau. Culture is already being lost for Pacific communities with the disconnect from their homelands, so a decrease in family sizes will only continue to further disconnect them.

How will you know we are heading for this future?

Drastic change is required in order to avoid this hypothetical becoming a reality. Lack of bold climate action has caused progress to be slow in preventing what appears to be the inevitable consequences of climate change within the Pacific. Attention on climate change issues is currently placed on the individual, focusing on personal and daily life changes that can make a small difference. To avoid climate catastrophe, bold fundamental shifts to our systems, operations and processes must be made.

Image right: *kiMuaNZ* participants developing their initial scenario with Vicki Plater (left).

Group members:

1. Kaeden Watts
2. Ella Rooney
3. Freya Schaumkel
4. Matalima Enosa
5. Melanie Atonio
6. Sisifa Lui
7. Tumaru Mataio Tairi



Scenario C4: Incremental change (high disruption)

Focal issue: New Zealand's climate futures through to 2058

Beginning – 2019

Our scenario begins with increasing global population and increasing atmospheric CO₂ concentrations as key issues, both of which are indisputable facts in our current world. Solutions to these issues lie in green technological developments.

Middle – 2035

Only incremental changes in technological solutions, aimed at combating the initial issues of increasing population and increasing CO₂, have occurred. These initial issues have flow-on effects, which have exacerbated environmental issues such as decreasing availability of clean water, overfishing, rising sea-levels, rising global temperatures, and increasing extreme weather events. These have all become prevalent problems, requiring immediate action.

In order for drastic action to be taken to mitigate and adapt to these environmental issues, political consensus is needed at a regional, national, and global level. However, political actions are inadequate and/or too slow to halt the negative environmental issues. On top of this, there is continued population growth and rising atmospheric CO₂ levels.

End – 2058

As a result of these incremental, but inadequate developments in positive technological and political change, we have a highly disruptive end result in 2058. The negative environmental impacts have worsened, leading to migration away from unsafe or unliveable locations. Because of New Zealand's strong relationships with many Pacific Islands, climate refugees migrate to New Zealand. Climate refugees bring their culture and values with them but undergo cultural assimilation upon arrival in New Zealand, resulting in tensions between conflicting cultural practices, ideals, and values. Some people in New Zealand hold resentment towards the policies and agencies that have enabled refugees to migrate.

Name of scenario: Supine
[adjective – too lazy or afraid to deal with a problem that needs attention]

Migration also occurs within New Zealand as those living near the coast are forced to shift inland. Loss of land and other resources, such as food and clean water, leads to conflict. Because these key resources (land, water, and food) are scarce, they become expensive. The wealthy and upper classes have better access to these resources, while the poor and lower classes do not (many of whom may already be climate refugees displaced from their homelands), resulting in an unequal distribution of climate solutions by class.

How will you know we are heading for this future?

This future is identified by the incremental but inadequate changes seen in positive technological development and political action. These changes either do not occur in time or are inadequate in scope and action.

We will know that we are heading for this future if we do not see significant development and uptake of climate friendly technologies, such as renewable energy sources and use of electric vehicles, and if we do not see both political consensus, action, and the enforcement of climate-friendly policies and behaviours.



Image left: *KiMuaNZ* participants developing their initial scenario with Dr Richard Lum (centre right).

Group members:

1. Meieme Laupepa
2. Andre Kologeto
3. Anzac Gallate
4. Freya Hargreaves-Brown
5. Louisa Vaeluaga
6. Mitchell Chandler

Scenario D5: Abrupt disruptive change

Focal issue: Climate change action may come at a cost to social conditions

The government implements mitigation laws which radicals are lobbying for, such as the closing down of coal-based power plants, converting to solar-powered energy, and outlawing plastic packaging across the country.

Beginning – 2019

The children of the diaspora (Pacific youth) declare a climate change emergency. New Zealand's youth-led School Strike 4 Climate movement calls for their voice to be heard in Parliament, and are successful. The United Nations is creating legal frameworks to accommodate the 2016 *Paris Agreement*, and with pressure from the youth, New Zealand's Zero Carbon Bill Act will adapt and mitigate the impacts of climate change.

As a result of pressure from an increasingly climate-focused public, the government quickly passes radical sustainability policies. These mostly help the middle class but have little empathy for those in low socio-economic positions of society. Sustainable but costly agricultural changes are enacted. Housing policies are tightened. Coal-based power plants are closed down and converted to more environmentally-friendly fuel sources. The New Zealand Government also enforces much healthier diets and food wastage practices.

Middle – 2035

Following New Zealand's initiatives, other major Western countries have followed suit and have introduced their own sustainable laws and policies. Climate change has plateaued and is no longer having a disastrous effect in the Pacific.

The New Zealand economy has considerably weakened from the legal restrictions on agriculture and farming. Lacking a substantial education on the need for these changes, farmers come to view this ban on certain farming methods to be 'unfair' and 'detrimental' to the farming community. Many rural workers are forced to change career paths and significantly alter their lifestyle. As a result they begin to rise up in protest.

Increased tax on plastic goods and packaging have left minority groups, such as Māori and Pacific people who are on the lowest rungs of the socio-economic ladder, to further struggle financially. Rates of poverty have significantly increased.

Image right: *KiMuaNZ* participants developing their initial scenario with Su'a Thomsen (left).

Group members:

- | | |
|---------------------|--------------------|
| 1. Chesta Fa'otusia | 4. Dylan Apera |
| 2. Angelica Tovia | 5. Heleine Chankay |
| 3. Cameron Young | 6. Rebecca Shaw |

Name of scenario: Children of the diaspora

The government has made radical, and perhaps even necessary, changes to laws and policies which affect the environment. However, these have failed to think sympathetically and realistically about the position of the less-fortunate members of society. Protests from outspoken groups erupt all across the country. The police force are now in constant demand for their protective services.

End – 2058

New Zealand's economy has remained weak and stagnant. Farming and agricultural practices have begrudgingly improved after governmental 'persuasion', but they still suffer a loss on an international market from their drop in annual product exportation.

Tourism has peaked and is now New Zealand's greatest source of income. While transport methods (air travel and land vehicles) have been reduced, tourists have not been put off from seeing the sustainability practices of a world-leading country. Coal power plants have almost all switched to sustainable alternatives. New Zealand's wildlife has thrived accordingly.

The New Zealand Government has succeeded in leading the world in sustainable laws, practices and policies. But at what cost? The whare of New Zealand is crumbling, and after successfully combating 'climate change', the new emerging issue for the people is 'social change'.

How will you know we are heading for this future?

He aha te mea nui o te ao? He tangata, he tangata, he tangata.

What is the most important thing in the world? It is the people, it is the people, it is the people.

Climate change can only be thwarted if our Pacific youth are educated about these environmental problems. A community wishes to be served by those who understand it, and only the Pacific people in Aotearoa truly understand the ways and traditions of those living in the Islands. Therefore the Pacific diaspora must come together as a collective, stand in solidarity as one people and be the leaders and voices needed in climate change decisions.



Scenario D6: Abrupt disruptive change

Focal issue: New Zealand's climate future in 2058

Beginning – 2019

The growing issue of sea-level rise continues and the smaller island nations and atolls, Kiribati, Tokelau, and Tuvalu 'sink' first. This causes some commotion but not enough to bother the international community. There isn't much change in the way we live, work or operate in society; surrounding countries such as New Zealand and Australia incur minor migration increases due to these climate change refugees. The numbers are relatively low and policies and infrastructure can handle it as the displacement occurs overtime.

Middle – 2035

With no change in our global climate efforts, people start paying attention because the bigger islands have now disappeared, such as Samoa, Cook Islands, Fiji, Niue, Tonga. New Zealand's government is pushed to pass legislation to mitigate climate change. However, those who evacuated their lands now face many social and cultural issues in their new homes. 2.5 million Pacific people are forced to find refuge.

Mass migration occurs from those displaced from island nations to New Zealand, Australia and surrounding countries. This is a burden on New Zealand's infrastructure, society and resources, and invokes intercultural conflict and violence. For Pacific people, this increases many current issues that New Zealand Pacific Islanders have incurred in and throughout New Zealand's history, issues such as mental health challenges, ostracism, loss of culture, new environments (which are at times unwelcoming), and housing and welfare issues. Ultimately these migrants are turned into a widespread scapegoat for New Zealand and Australia.

Name of scenario: Mate Ma'a Fonua – Die for the land

End – 2058

Things improve now that laws are in place to slow climate change, but the cost was significant. Due to societal differences, the refugees from the islands have now assimilated into New Zealand's culture. This marks the first generation of native Islanders to lose their heritage, as the next generation of islanders are no longer born on their home land. They learn to grow in a westernised, colonised and individualised community. We have lost our land, our culture, and will start to lose the heritage of all that made the Pacific what it is today.

Society no longer lives as it did in the early 21st century as we have learnt our lessons from the impacts of climate change. Businesses have changed, governments have changed, the lineage of Indigenous Pacific cultures are lost.

We picture a world that has changed at the cultural and societal level, but with deep costs and sacrifices for those who are the most affected by climate change today.

How will you know we are heading for this future?

This scenario focuses on the increasing inaction on sea-level rise, and how climate change affects everything from our society to our culture. This scenario could become reality if countries around the world don't do their part in combating climate change now.

We are heading down this pathway if Pacific communities and voices are not heard in wider conversations. If our voices are not heard, we risk increasingly anti-empathic feelings towards Pacific people and their communities. Without adequate Indigenous representation on these issues, we risk a lot more for our future generations.

Currently this scenario is inevitable for smaller island atolls – we pray that it doesn't get to the point where these islands are submerged without any recognition or media attention, as this will be the first sign of this disruptive future.



Image left: *KiMuaNZ* participants developing their initial scenario with David Crosbie (centre right).

Group members:

1. Samu Telefoni
2. Fereni Peti
3. Miimetua Kino
4. Renali Narayan
5. Nicholas Bing
6. Sulu-Danielle Joshua
7. Mariner Fagaiava-Muller

Weep For the Measina

My ancestors weep
for the sami they used to know,
the land that used to grow,
their tamaiti
they want to hold

the child weeps
for the shores they'll never touch,
the tongue that becomes none,
the connection they've lost

I weep for the measina
you attempt to store,
the dollar you put
on the life of a Toa,
the dollar you use
to measure our worth
to let us sink or swim,
thrive or say tōfā
ready or not

what do you weep for?
what will it take?
to make you listen
to make you stay awake

my people are screaming
and the cries have been heard
but listening isn't enough
we want our lives restored

as I stand before you now
from a line richer than paper
with the sea to my knees,
a heat that makes us bleed
will you value the shoulders I stand on?
will you too, weep for our pleas?

— Renee Topeto

Ignoring climate change is Pacific genocide

The sami screams at me to Siva Samoa for her
The ocean
Asks me to salu the high tides
In all of her plastic Pasifika
Polluted hues
Salt shaken blues
Will dehydrate her kin

The sami screams at me to make coffee with
her waters
Maybe then the hierarchy will wake up
Drown in some sense
Her grandchildren will run across derelict
sand dunes
Leap into her arms
Oil dipped
Broken coral shells
Skip her grandchildren's spines
To backstab them

Ignoring climate change is Pacific genocide
Ignoring climate change is Pacific genocide
Ignoring climate change is Pacific genocide
Ignoring climate change is Pacific genocide

This will be the dusk of colonial dawns
Migrant dreams
Family
Āiga
Kaiga
Fānau
Whānau

And although it is not the rising of the ocean that
will kill the kin
It is the deaf ears
Who land the falls of screams
From the sami

— Mariner Fagaiava-Muller

Translations:

sami = sea

tamaiti = children

measina = treasures

Toa = warrior

tōfā = goodbye

Next Steps: Participants continue the conversation

The development of the ideas and actions throughout this project have been profound. The shared experiences of the participants have added great depth to the McGuinness Institute's *ClimateChangeNZ* project. Notably, participants framed the context of climate change as a 'right here, right now' problem, one that requires diverse, innovative thinking and immediate action.

Of this workshop's many outputs, one of the biggest and most important for the participants is the connections made. Over the course of just a few days, there is now a network of connected young people from all across Aotearoa New Zealand. The cumulative knowledge and experience base will move New Zealand forward, connecting local communities, district and city councils, central government, and the Pacific.

Finally, being part of the process is key. As was reinforced many times throughout the workshop, the only way to influence and effect change is to understand how the system works and be entrenched in the decision-making process. Our goal is to inspire young people to be involved in these life-changing decisions that will affect them and their descendants. To the participants of *KiMuaNZ*, this project is now yours to take forward.

Since the conclusion of the *KiMuaNZ* workshop, participants have continued to work for better sustainability outcomes within their own communities. Ongoing communication and a shared drive to create change has allowed participants to continue developing influential work together.

This work includes:

- Speaking at various wānanga, conferences and events promoting the voice of Pacific youth.
- Continuing conversations with other climate leaders to develop new avenues for Pacific advocacy in the climate space. This has included meetings with the Ministry for Pacific Peoples and PhD students to collaborate ideas.
- Publishing articles across several magazines and news outlets.
- Developing a climate change workshop for high school students.
- Promoting what they learnt from the workshop within their own communities and organisations through education.

The scenarios developed by participants emphasised that great change is needed to avoid a climate catastrophe. We need to shift how we think of and approach climate change. Participants are eager to see ongoing, significant change occur at all levels; from government policy to individual efforts. Changes that *KiMuaNZ* participants want to see include:

- Change in society's mentality to be more compassionate about and understanding of the climate change-related vulnerabilities that face Pacific peoples.
- Shift in organisational priorities from economically driven aspirations to ones that are more focused on sustainability.
- Government to implement more effective policies that ensure actions preventing climate change are priority.
- Media to place more urgency on the consequences of climate change.
- Acknowledgement of the financial, social and cultural effects of climate change, with the implementation of effective strategies to alleviate these impacts.



Image above: *KiMuaNZ* workshop participant Hulita Kolo'i gifting The Rt Hon Dame Patsy Reddy her artwork at the finale presentations at Government House.

Tiaho Mai Ra

Tiaho mai rā
Te whetu o te ata
Kopu i te ao,
Pareārau i te pō
Ka tu te ao marama
he ao hara
Tu mai rā koe hei tohu i ahau,
Tu mai rā koe hei tohu i ahau,

E kore te aroha,
E kaupare noa
Hoki mai rā ki ahau, e te tau.
Hoki mai rā ki ahau, e te tau.

Tiaho mai rā
Te whetu o te ata
Kopu i te ao,
Pareārau i te pō
Ka tu he o marama
he ahara
Tu mai rā koe hei tohu i ahau,
Tu mai rā koe hei tohu i ahau

That star in the night sky is a reminder of our everlasting love

Shining over there
Is the morning star
Venus in the dawn,
Saturn in the night
The full moon is rising
Above a sinful world
You rise up there as a sign to me
You rise up there as a sign to me...

...that love does not
Randomly turn away.
Come back to me my darling
Come back to me my darling

Shining over there
Is the morning star
Venus in the dawn,
Saturn in the night
The full moon is rising a
Above a sinful world
You rise up there as a sign to me
You rise up there as a sign to me.

— Te Awhina Kaiwai-Wanikau

KiMuaNZ was made up of 40 participants who spanned every corner of the Pacific, bringing with them their stories, whānau and whakapapa. The presence of each participant represented the journeys that both they and their whānau have experienced in order for them to represent their culture proudly, alongside new brothers and sisters in Aotearoa. As one rōpū, *KiMuaNZ* represents thousands of different journeys throughout the Pacific.

Tiaho Mai Ra talks about navigation and guidance through the stars. As navigators, our ancestors looked to Ranginui (sky father) to guide us on our travels throughout the Pacific. The journeys our whānau and ancestors experienced through navigating the Pacific led us to Aotearoa, where we could represent our cultures proudly.

— Kaeden Watts



Image above: *KiMuaNZ* workshop participants with the Governor-General (centre) and Wendy McGuinness (left) at Government House.

Acknowledgements

Many people contributed to the *KiMuaNZ: Exploring climate futures* workshop; it would not have been possible without the time and dedication of those mentioned here.

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Back cover image: Artwork by Hulita Kolo
Photographed by: Becky Jenkins

...be like them. You have already
 9 ... you ask
 10 ... you should
 11 ...
 12 ...
 13 ...
 14 ...
 15 ...
 Teach ...
 16 ...
 17 ...
 18 ...
Riches in Heaven
 19 "Do not store up riches for yourselves here
 on earth, where moths and rust destroy,
 and robbers break in and steal.
 20 Instead, store up riches for yourselves
 in heaven, where moths and rust cannot
 destroy, and robbers cannot break in and
 steal.
 21 For your heart will always be where your
 riches are.
The Weight of the Body
 22 ... like a grain of dust ...
 ... body ...
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23 ... if your eyes are no good, you ...
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God and Riches
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