

SUBMISSION to TCDC PROPOSED DISTRICT PLAN 2014:

Submitters: Nga Kaitiaki o te Awaawa o Manaia

Tena Koutou Katoa

I am presenting on behalf of Nga Kaitiaki o te Awaawa o Manaia which represents whanau who whakapapa into the lands of Manaia (and the peninsula, "Te Tara o te Ika a Maui"- "The Barb of the Fish of Maui"), and who are opposed to all mining activities in/on Te Tara o te Ika a Maui; and the waters of Tikapa Moana. Our opposition is based on our indigenous spirituality.

Two factors including whakapapa (relationship) and mauri (life-energy force) underpin Maori reality. Understanding of Whakapapa and Mauri is fundamental to sustaining the relationship between humankind and the natural creation. Our submission is an endeavour to share this particular knowledge to clarify our stand to ensure our whakapapa and mauri remains inviolate.

Te Kore, is the source of all creation. From Te Kore, the emergence of Papatuanuku (Earth Mother) and Ranginui (Sky Father) began, culminating in the physical and metaphysical forms we identify with these beings today. The last of these creations is the human form, thus we are the teina, the youngest of Papatuanuku's whanau.

Our whakapapa to Papatuanuku and Ranginui not only confirms our connection to everything in the natural world; Mai i te Rangi ki te koopu o te whenua but also more seriously imposes on every single one of us the responsibility to ensure our whakapapa remains inviolate. This can only be assured by ensuring that our resources above and below the whenua are sustained and protected. As such all natural areas are of significance to Maori and not just those with human association.

In the context of mining:

- a) The removal of minerals by any mining operation will not only directly affect the vitality and *Mauri* of Papatuanuku but also the vitality and Mauri of all natural Taonga (natural treasures including humankind) in and contiguous to sites where mining activities occur.
- b) Under the Resource Management Act, cultural effects must be taken into account as set out under:
 - a. Section 5, cultural values being an inherent part of 'sustainable management'; and
 - b. Section 6e states "the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga" is a matter of national importance to be recognised and provided for; and
 - c. Section 6f "the protection of historic heritage from inappropriate ...use and development" is a matter of national importance to be recognized and provided for; and
 - d. Under section 7, other matters that must be taken into account include Kaitiakitanga; and amenity values that include cultural values under the RMA definitions.
- c) With regard to the effects of mining on cultural values of tangata whenua, the current District Plan has taken a completely eurocentric point of view. A hole in the land even if it has no "surface expression" is a hole into Papatuanuku.

- d) It is accepted best practice for landscape assessment to take account of tangata whenua values. In identifying outstanding landscapes tangata whenua values should contribute and that has not been the case.
- e) The District plan has identified cultural sites, in the coastal environment for example but this is not enough to meet the cultural relationship of tangata whenua to papatuanuku that must be recognised under the RMA.
- f) The focus of mining companies is profit optimization. These companies have no conscience or regard whatsoever for the sustainability of finite minerals; the resultant impact on the integrity of the Whenua; nor the mental, spiritual and physical stress inflicted on the Tangata Whenua and other dependent life forms.
- g) Further our belief reveres not only the creative processes which have brought forward our tuakana (elders) and humankind (geology and evolution in western science) but also the long, long ages (nights) in which these manifestations occurred. Mining, is a short term destructive industry which devalues and dishonours these events. What has taken millennia to manifest is destroyed within mere years.
- h) Blindly supporting the exploitation of a finite resource and the associated destruction of Papatuanuku to satisfy the superficiality of the world is unacceptable. 2012 figures state jewelry comprises 78 % of gold use (2012, Scottsdale Bullion and Coin) , 2011 figures estimate 50,000 kg of gold are used in disposable mobile phones per year (2011 Global Investors) with other uses including space travel (which some of us will argue has done little to help the poor of the world or our environment). A very small percentage is actually used for environmental and humanitarian purposes.
- i) A major principle of the Resource Management Act is the 'sustainable management of natural and physical resources' whereby economic development is one of the considerations alongside enabling communities to provide for their social, cultural, health and well-being. The endorsement of industries such as mining, which promote and enhance economic values at the detriment to social, cultural and health is in direct opposition to achieving sustainable management and to enhancing the well-being/ mauri of Papatuanuku.
- j) The proposed District plan has the opportunity to address such issues but does not go far enough in encouraging sustainable use and sound economic direction especially with regard to mining. Total commitment to such a direction requires that the TCDC proposed district plan prohibits mining on Te Tara o te Ika a Maui.

We believe that when a peoples' focus is reverence of the Earth Mother, that is, to publicly acknowledge and engage with her as a nurturer and as a source of life, an economy and lifestyle will arise which truly enables 'sustainability'.

We ask that the TCDC seriously consider a similar stance as that taken by Bolivia who have invoked a Law of Rights for Mother Earth (2012) where the rights of Panchamama (Earth Mother) provide the framework for life. While the administration of this Bill has met with some difficulty due to Bolivia's economic dependency on mining, the intent is to diminish the environmental destruction created by

current status quo economic activities and lifestyles, and pursue other directions which enhance the well-being of the earth.

In the context of the foregoing our principle concerns are:-

- a. The TCDC plan further encourages economic development at the expense of Te Taiao
- b. There is no positive contribution to the economy from mining when environmental destruction is so severe especially when its major use is profit oriented
- c. Because it is the overlays that trigger controls on mining, the only way you can control mining is through the overlays. And with no cultural assessment in any of the overlays, the effects on mining to tāngata whenua have been completely ignored in setting the status of mining.
- d. Areas of key cultural value to Maori should be included in any mapping to ensure that they inform the activity status of overlays and zones.
- e. As a consequence we very firmly submit that the TCDC take stronger methods to protect Papatuanuku not only with the Plan but with its Vision and Mission statement.

We ask that as part of this protection the TCDC prohibit all mining activities in the District, Te Tara o te Ika a Maui and that Sections 14 and 37 be deleted or amended as appropriate to reflect/endorse this.

Whatungarongaro te tangata: People perish

Toitu te Whenua: The land remains

Nga Kaitiaki o te Awaawa o Manaia support the submissions by our Kuia Betty Williams, CLAIM, and Watchdog.

Nga Kaitiaki o te Awaawa o Manaia would like to thank the TCDC for the opportunity to speak to the District Plan.

Nga mihi ki a koutou

Suzanne Williams

Spokesperson Nga Kaitiaki o te Awaawa o Manaia

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