

ENVIRONMENTAL POLICY

SOVERIGNTY AND PROTECTION OF RANGINUI AND Papatuanuku

(Sky Father and Earth Mother)

“As Above, So Below”

As in the traditions of Maori origin stories, *Ranginui* is the Sky Father and *Papatuanuku* is the Earth Mother. They are nga Atua, Gods, Supreme Beings, Primordial and Ancestral Parents of all Earthly creation. *Ranginui* the provider, protector, and devoted partner, *Papatuanuku* the life giver, sustainer and nurturer. They are a dualistic pair, two polarities that hold and maintain the synergetic equilibrium that should never be separated by thought or action. They are the reason for all existence, where hue-mans and non-hue-mans are interwoven into the fabric of their whakapapa or genealogy. Our relationship with *Ranginui* and *Papatuanuku* is one of interconnectedness, interdependency, and reciprocity. Our responsibility as hue-mans to *Ranginui* and *Papatuanuku* is one of kaitiaki or guardian, steward, or caretaker. In return both *Ranginui* and *Papatuanuku* provide for all living beings. The origin stories of *Ranginui* and *Papatuanuku* is but one of many variations of Hapu Māori and of Indigenous people and cultures around the world. [Genesis 1:1 – 2:25]

Tangata Whenua Māori acknowledge their responsibilities in maintaining and enhancing the well-being of *Ranginui* and *Papatuanuku*, and the natural environment that we live in. Thus, as hue-mans, we should all work towards a collective approach as kaitiaki and practice kaitiakitanga or guardianship.

We are literally standing at the edge of the abyss where there is much uncertainty as to the extent of damage inflicted by hue-mans towards *Ranginui* and *Papatuanuku*.

The solution to all our Environmental problems is simple and lies within ourselves. All of hue-manity must change our thinking in order to change destructive behaviour. We must remove ourselves from the top of the pyramid where man has placed himself in the superior position above *Ranginui* and *Papatuanuku*. Without *Ranginui* and *Papatuanuku*, there can be no hue-man. When we as hue-mans begin to humble ourselves, then and only then can mankind see through renewed eyes. It is no longer acceptable to allow the ongoing violation of *Ranginui* and *Papatuanuku*. It is no longer acceptable to treat our Earthly Mother as a reusable resource for political bargaining and economic gain. It is no longer acceptable to take from her and not give back. It is time that we become conscious environmental kaitiaki in its true sense as our country and people were once globally renown for.

As people evolve into a higher consciousness, awareness for the health and well-being of our environment becomes a priority. With true, organic conservation we must look too and consider new ways of caring for

Ranginui and *Papatuanuku*. It is time to consider a new policy with new approaches that embodies the protection and sovereignty of our Environment and everything that lives within her ecosystems.

The future of *Ranginui* and *Papatuanuku* relies upon an advanced more forward-thinking ideal analogy within a hue-manitarian, cooperative, political theocracy and cultural context. In recent times, we have seen acknowledgement from a political perspective that hue-mans descend from the whenua (land) and from nature and we are still very much connected to it. The Crown duly recognises and acknowledges that Tangata Whenua have always maintained their relationship with *Papatuanuku* and Te Taio, the whenua and its natural Environment. There are two examples where the Crown acknowledges Iwi Māori and their relationship with their natural environment. This acknowledgement has been reflected in two Act's.

In 2013, the Tūhoe people of Te Urewera and the Crown settled the Crown's historical breaches against Tūhoe people and agreed to a first of its kind and unique approach to protecting Te Urewera. Te Urewera Act 2014 was created, that recognizes Urewera as a legal identity, given its own personage, thus owning itself.

In 2017 the Crown once again recognised and acknowledged the unique ancestral relationship between the Whanganui Awa and the Whanganui Iwi, thus bestowing the Awa with legal personhood status. Just like Te Urewera, Te Awa Tupua now has the same legal rights as a hue-man being. Both the Te Urewera and Te Awa Tipua Acts are reflective of the ongoing symbiotic relationship that echoes both Tūhoe and Whanganui Iwi aspirations and cultures that continue to preserve the natural features, whilst upholding the integrity of both indigenous ecological systems and biodiversity, and its historical and cultural heritage. Both these historic outcomes are not only a victory for Iwi, but for our Environment too. **(DO WE SEEK TO INSTALL ATUA STATUS OR PERSONHOOD STATUS?). (AS POINTED OUT RANGI AND PAPA ARE ATUA, AND ARE DESERVING OF ATUA STATUS AND NOT HUE-MAN STATUS) (THIS TO ME WAS A VERY IMPORTANT POINT)**

Our Government and Nation should consider the level of priority in which importance is given to strengthening and maintaining relationships with our hue-man and more-than-hue-man relations, as the health and well-being of our people, rely on the health and well-being of the environment that we live in. We must consider the concept that the land is a relation, the land is our Mother, and the sky is our Father. If we learn to understand and appreciate this concept, then people would have more respect and therefore care for *Ranginui* and *Papatuanuku*. We as hue-mans have an ethical and moral obligation to respect, protect and maintain all life, this includes the land and her ecosystems.

The ever-increasing demands from globalism have meant that hue-mans have become concerned more for aspects of commercialising *Papatuanuku* and her whakapapa (resources), than for the protection of *Papatuānuku* and her whakapapa. Globalisation is the largest contributor to existential poverty. Whilst New Zealanders' compete for a foothold into the global economic market, where opportunities for expansion and

economic growth are viable, it is fundamentally important that we do not lose sight of the importance of environmental protection that Aotearoa, [New Zealand] was once highly regarded for. In saying this, the health and well-being of *Ranginui* and *Papatuānuku* should be placed at the forefront of all decision making first and foremost before any economic or business transaction.

Not enough recognition has been given to Indigenous knowledge systems, such as Mātauranga Māori. Māori knowledge systems can offer valuable in-sights and solutions in aiding and resetting the health and well-being of our environment and ecosystems. We acknowledge the importance of knowledge sharing and in adherence to and in the spirit of Te Tiriti and its principals of participation, protection and partnership, we will bring together a body of Scientific and Environmental experts within Te Ao Maori and **Western World**.

Now is the time for fresh and evolutionary approaches to science, where Mātauranga Maori knowledge systems and Western knowledge systems work in partnership under the guidance of Te Tiriti o Waitangi, for the betterment of our precious Environment, Ecosystems and for the people of Aotearoa, [New Zealand].

This Environmental policy is revolutionary in essence and will support the establishment of new legal frameworks for future legislation that relates to the sovereignty and protection of *Ranginui* and *Papatuanuku*. This policy would also seek to protect the natural resources within *Papatuanuku* for all New Zealanders and future generations. Never before has a policy been written that seeks to give protection and sovereign rights to *Ranginui* and *Papatuanuku* and to see it become legislative law.

This policy would hold to account the actions of all Borough Councils, The Department of Conservation, Corporations, Businesses, and the Public who are complicit in continuing with ongoing poor and neglectful practices and exploitation of *Ranginui* and *Papatuanuku*. If made law, this policy would see the positive reinforcement of Kaitiakitanga in Aotearoa and the further need and urgency in protecting *Ranginui*, *Papatuanuku* and their whakapapa (all life that lives within her ecosystem).

The Environmental Policy is a polarity to the Mana Motuhake Policy. All existing and future policies with regards to the environment would require aligning with the *Ranginui* and *Papatuanuku* Environmental Policy.

- The greatest environmental crisis that we currently have in Aotearoa, is the deliberate poisoning of our ecosystems with the use of the A1 class poison Sodium Fluoroacetate also known by its brand name 1080. This is a crime of genocide against nature that has been ongoing since the late 1950's. Current political legislation that allows the incessant abuse and desecration due to the greed and deliberate incompetence from Local Councils, Government Departments, Corporations, Businesses, Farming sector and the general public, will no longer be protected from prosecution and will be held accountable under this Environmental policy. We will also seek an amendment to the Animal Welfare Amendment Act 2013 where it clearly states, that all animals are sentient beings. We will

amend this Act to include in Section 30A sub-section 7(c) and sub-section 8(c) the inclusion of Government, Government Departments and including the Department of Conservation for any wilful or reckless treatment of wild animals or animals in the wild, either imprisonment, fines or both. We will also include and implement Te Tiriti Claim WAI 262 into the Ranginui and Papatuanuku Environmental Policy that gives protection to all things that are considered Taonga under Article 2 of Te Tiriti o Waitangi.

We will;

- Stop the immediate production and use of 1080 on *Papatuanuku* by placing a moratorium on its manufacturing, production, and use. Order a full independent investigation into the systemic use and abuse of 1080 poison on our Environment, waterways, wildlife and people.
- Stop the use of toxic poison and chemicals on our whenua. Form a team of specialist Environmentalists, Scientists including Toxicologists to undertake a review of all products imported and sold in Aotearoa, [New Zealand] that would be harmful to *Ranginui* and *Papatuanuku*, ecosystems, flora and fauna, animal, bird, insect life and people.
- Stop the sale of NZ's water, land and other precious natural resources to offshore foreign interests. Put in place an immediate moratorium on the sale of our water.
- Stop the use of fluoride, which is a neurotoxin from our drinking water.
- Clean up and protect our waterways, rivers, lakes, streams and ocean surrounding NZ.
- Stop the rollout of 5G and call for an independent scientific study to bring up to date science.
- Protect our Beaches
- Protect our native forests and all life that live within
- Protect our fauna and flora, aquatic life
- Stop the contrails/chemtrails
- Stop the mining on both land and sea
- Protect ALL Life because ALL Lives Matter

Aotearoa, [New Zealand] can lead the way with a new-age revolutionary legislation that significantly embodies the sovereignty and protection of *Ranginui* and *Papatuanuku* for future generations. As kaitiaki of this great country, we are responsible for ensuring that we leave our future generations a healthy Aotearoa, [New Zealand].

Joann Byles

(*Kaitiaki for this policy*)