

Whakaoranga Marae: Marae Risk and Resilience

Lucy H. Kaiser (nee Carter)¹, Christine M. Kenney² (Project Lead) and Suzanne Phibbs²,

¹ Joint Centre for Disaster Research, Massey University/GNS Science, New Zealand

² Joint Centre for Disaster Research, Massey University, New Zealand



The Role of Marae in a Disaster Context

Example: Takahanga Marae, 2016 Kaikoura Earthquake

- Collective Ngāi Tahu response managed from Christchurch
- Takahanga Marae → welfare hub: provided 10,000 meals, sheltered (500 people) and registered (1000)
- 3 volunteer teams & 3- 5 marae hosting evacuees
- 50 helicopter trips: Transport of volunteers resources and evacuees to and from Kaikōura
- Ngāi Tahu partnered MCDEM, DPMC & NGOs - 24hrs



A Māori perspective on risk

- Risks are holistic and span multiple domains: metaphysical/spiritual, environmental, material and relational
- Knowledge of risk passed on through whakapapa (genealogy), pūrākau (stories), waiata (songs) and place names

Contributing Research Projects



Mātauranga Māori

RESILIENCE
TO NATURE'S
CHALLENGES

Kia manawaroa
– Ngā Ākina o
Te Ao Tūroa

National
Science
Challenges

Whakaoranga Marae

- Building on Kenney & Phibbs, 2014; Kenney & Solomon, 2015
- Forty-four participants representing forty-three marae
- "Kanohi ki te kanohi" (face to face) korero (talk sessions)
- A series of four two-hour semi-structured kōrero sessions

Key Risks to Marae

Key Risks	Sub-Risk
Environmental Risks	Seasonal hazards Climate change
Structural design of Marae Buildings	Legal compliance Eco-sustainability Access to knowledge Funding
Weak Agency Relationships	Connections to external agencies Lack of connection from agencies to marae Internal lack of core skills
Erosion of Cultural Skills	Loss of Mātauranga Māori/knowledge Loss of Te Reo/language Change in tikanga/cultural practices Knowledge transfer/succession Kaumātua/elder losses



Environmental factors

- Climate change: a transnational and global risk
- What does this mean for kaitiakitanga/environmental stewardship?
- Mitigating environmental risks for a globally shared future?



Structural design of marae

- Unpacking building code complexity
- Information flows: accessing expertise
- Prioritising eco-sustainability

Agency ties

- International standardisation (CIMS)
- Local disaster response and knowledge
- Tension- the role of marae in a disaster?



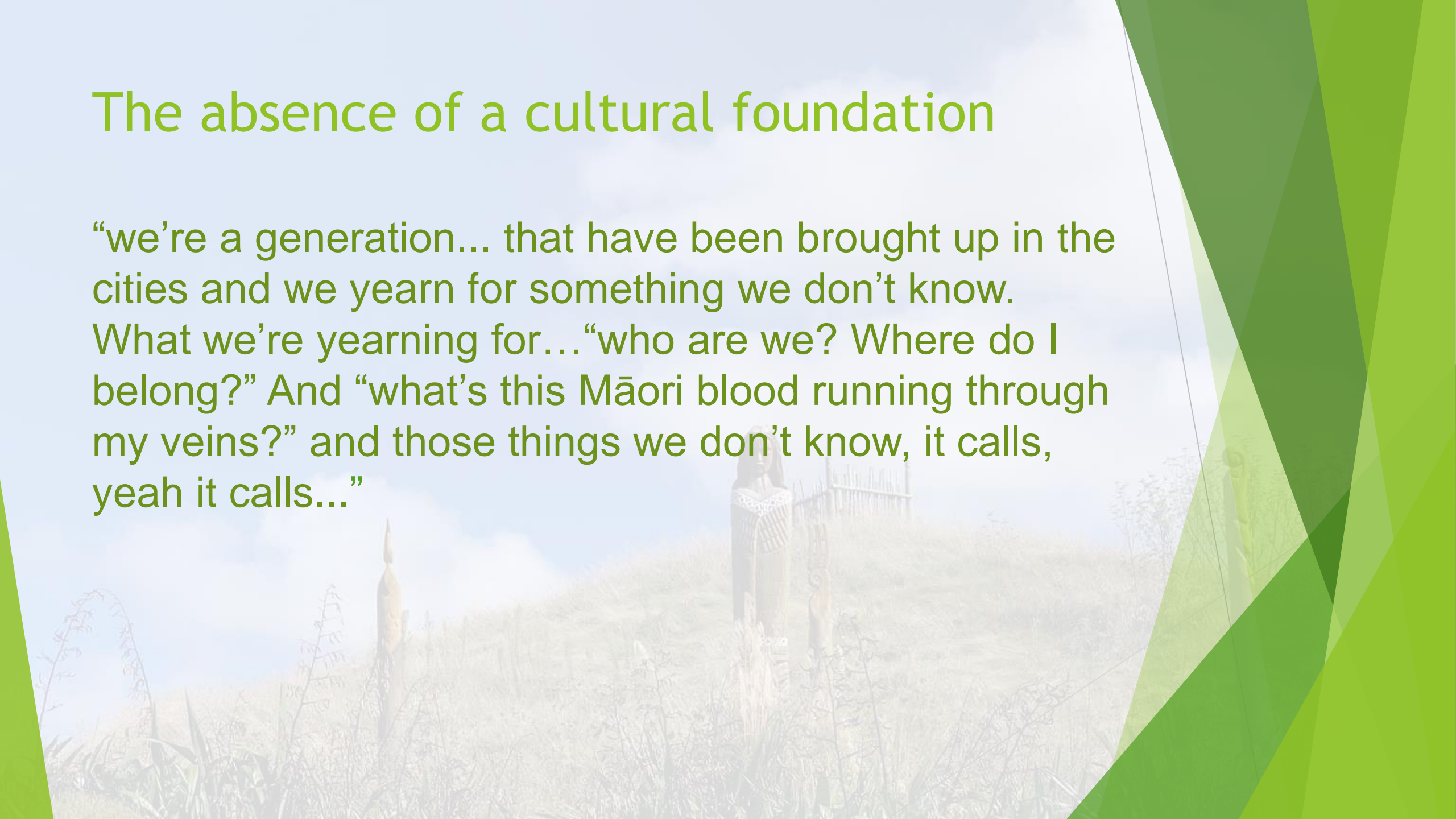


Erosion of cultural skills

- Loss of Mātauranga Māori (knowledge)
- Loss of Te Reo (language)
- Change in tikanga (cultural practices)
- Succession
- Kaumātua (elder) losses

The absence of a cultural foundation

“we’re a generation... that have been brought up in the cities and we yearn for something we don’t know. What we’re yearning for...” “who are we? Where do I belong?” And “what’s this Māori blood running through my veins?” and those things we don’t know, it calls, yeah it calls...”



Recommendations to mitigate risks

- **Kotahitanga/unity**- Collective assessment and discussion together with marae whānau- what are our maraes' risks? What are our maraes' resources? What are our maraes' strengths?
- **Identify priorities**- what can we do now to mitigate risks to our marae? What is a long term priority? How can we fund this? What (if any) agencies do we need to work with?
- **Supporting kaumātua/elders**- What are their needs? What actions can we take now to ensure they are protected?
- **Engaging rangitahi/youth**- How can we involve our youth in conversations about resilience? What do they see as risks and priorities going forward?
- **Whakawhanaungatanga/relationships**- How can we build stronger networks with other marae locally and nationally and internationally to other indigenous groups to help mitigate collective risk?



Mainstreaming Te Ao Māori in national disaster planning

- In Aotearoa/New Zealand, marae are a key resource in disaster planning, response and recovery
- Iwi and hapū need to be included as partners within local, regional and national disaster and emergency planning efforts
- National Resilience Strategy- drawing explicitly from Māori-led research to outline a relationship with Te Ao Māori
- National Resilience Strategy has been produced in a Te Reo Māori format (soon to be released), which will be the first of its kind internationally.

He anamata manawaroa

In an effort to address our current known risks, manage uncertainty, and be ready for any events that may occur in the future, it is generally agreed that the overarching goal is resilience. But what does resilience mean to New Zealanders? How do we define it, what are the attributes of resilience, and how do we improve it?

4.1 Vision of a resilient nation

Resilience can mean a lot of different things to different people. In a series of workshops around the country, participants were asked to describe what a resilient nation meant to them and the aspirations they have for New Zealand in respect of its disaster resilience. The result is a description of our desired future state – the end goal, ‘what success looks like’ for this Strategy. This is shown on pages 24-25.

4.1.1 Guiding principles for this Strategy

Within this vision of a resilient nation, participants specifically looked at what principles and values are important to us in pursuing a resilience goal. We agreed it is desirable to act with the following in mind:

Manaakitanga	We respect and care for others <ul style="list-style-type: none">• Wellbeing, health and safety• Hospitality, kindness, goodwill
Whanaungatanga, kotahitanga	We nurture positive relationships and partnerships <ul style="list-style-type: none">• Engagement, communication, and shared experiences• Acting inclusively, including to incorporate and recognise Treaty of Waitangi principles• Collaboration and collective action
Kaitiakitanga, tūrangawaewae	We guard and protect the places that are special to us <ul style="list-style-type: none">• Protecting and enhancing our cultural, historic, and natural environment• Intergenerational equity• Stewarding our place in the world• Feeling enabled and connected
Matauranga	We value knowledge and understanding <ul style="list-style-type: none">• Using scientific, historic, local, and traditional knowledge• Striving for a common understanding
Tikanga	Our customs and cultural practices are central to who we are <ul style="list-style-type: none">• Cultural identity and expression• Ethical and values-based• Accountability and transparency
Rangatiratanga	We lead by example <ul style="list-style-type: none">• Values-based leadership• Self-determination, principle of subsidiarity

Tangata whenua and a resilient nation

“This Strategy recognises the importance of whakaoranga¹, the Māori-Crown relationship, and Māori worldviews generally.

It is committed to an inclusive, community approach to resilience. It is focused on putting people at the centre of resilience, including an emphasis on manaakitanga and wellbeing.

It aims to build the relationship between iwi and agencies with roles in the emergency management system (before emergencies happen).

It also seeks to build recognition of the role culture – including kaupapa Māori and tikanga Māori – plays in our wider resilience.” (p. 21)

¹Whakaoranga- the rescue, recovery and restoration of sustainable wellbeing for families, communities, tribal homelands and all parts of New Zealand impacted by disasters.

References

- Carter, L. H., & Kenney, C. M. (2018). A tale of two communities: B-race-ing disaster responses in the media following the Canterbury and Kaikōura earthquakes. *International journal of disaster risk reduction*, 28, 731-738.
- Kenney, C., & Phibbs, S. (2014). Shakes, rattles and roll outs: The untold story of Māori engagement with community recovery, social resilience and urban sustainability in Christchurch, New Zealand. *Procedia Economics and Finance*, 18, 754-762.
- Kenney, C., & Solomon, M. W. (2014). Māori Community-led Disaster Risk Management: An effective response to the 2010-2011 Christchurch Earthquakes. *UNISDR Scientific and Technical Advisory Group Case Studies—2014*.
- Kenney, C. M., & Phibbs, S. (2015). A Māori love story: Community-led disaster management in response to the Ōtautahi (Christchurch) earthquakes as a framework for action. *International Journal of Disaster Risk Reduction*, 14, 46-55.
- Kenney, C.M., Paton, D., Johnston, D., Reid, J. & Phibbs, S. (2012). Addressing Risk and Resilience: An analysis of Māori communities and cultural technologies in response to the Christchurch earthquakes *IDRC Davos 2012 Integrated Risk Management in a Changing World - Pathways to a Resilient Society Compendium*, 373-376.

Images

1. <https://ngaitahu.iwi.nz/te-runanga-o-ngai-tahu/papatipu-runanga/kaikoura/takahanga-marae/>
2. <https://www.radionz.co.nz/news/national/318520/%27we%27re-here-to-help,-we%27ll-help-anybody%27>
3. https://www.nzherald.co.nz/wanganui-chronicle/news/article.cfm?c_id=1503426&objectid=11262414
4. <https://www.wananga.ac.nz/News?id=ff411a5e-df60-e211-b5ca-005056b10005>
5. <https://www.stuff.co.nz/national/86460484/stranded-kaikoura-residents-offered-flights-out-but-weather-could-hamper-evacuations>
6. <https://www.radionz.co.nz/news/national/318520/%27we%27re-here-to-help,-we%27ll-help-anybody%27>
7. <https://www.odt.co.nz/news/national/sense-relief-kaikoura>
8. <https://medium.com/@tessacooper5/globalisation-isnt-to-blame-it-s-our-own-selfishness-and-greed-that-s-the-problem-516b8af39ee7>
9. <https://thespinoff.co.nz/atea/02-11-2018/learning-to-live-by-the-maramataka-whiringa-a-rangi/>
10. <https://www.stuff.co.nz/auckland/local-news/manukau-courier/82468955/south-aucklands-te-puea-marae-to-stop-taking-in-homeless>
11. <http://www.massey.ac.nz/massey/maori/resources/powhiri/powhiri-information/hongi-and-hariru.cfm>
12. <https://www.tepanui.co.nz/2016/08/kaumatua-kapa-haka/>
13. <https://www.tepanui.co.nz/2016/08/kaumatua-kapa-haka/>