



Research

Social Change
& Innovation

All Right? An investigation into Māori Resilience

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Executive summary

All Right? is primarily a public health campaign established in response to the Christchurch earthquakes. Established in 2013 the Healthy Christchurch initiative is led by the Canterbury District Health Board and the Mental Health Foundation of New Zealand. All Right? is funded by the Ministry of Health and has received support from the Ministry of Social Development and other organisations including the Red Cross, SKIP (Strategies with Kids/Information for Parents), the Christchurch City Council and the Waimakariri District Council.

All Right? completes regular, in-depth research into how the earthquakes have impacted Cantabrians and how the public health campaign can support resilience and positive living. In November 2017 they contracted Ihi Research & Development to investigate the ways in which Māori in Christchurch responded to the Christchurch earthquakes.

The research took a strengths-based approach, informed by kaupapa Māori theory and research principles (Smith, 1997). To understand how Māori coped with the earthquakes, the study utilised a mixed method approach, applying qualitative and quantitative methods. The first stage of the research involved finding key whānau members who were significantly affected by the Christchurch earthquake(s) to engage in interviews. They were located through a snowballing process, which was guided by a local kuia.

Ten Māori whānau members were interviewed about processes, resources and people who had enabled their resilience and recovery. The interview scripts were coded using inductive processes, which sought to identify participants' perceptions. Results from the interview analyses were then used as a basis to design a brief survey. The purpose of the survey was to understand whether, and to what extent, the major themes arising from interview analysis were shared by other Māori and whether findings differed according to age or other demographic variables.

The collection of survey data involved finding whānau members to participate in the survey. Two hundred and two whānau members completed the survey which was conducted during the annual Ngāi Tahu Hui-a-lwi ($n = 202$). Consequently, the majority of participants identified as Ngāi Tahu iwi (72%; $n = 145$). Other Māori respondents (28%; $n = 57$) represented various iwi from across Aotearoa New Zealand. 95% of respondents ($n = 190$) indicated they were in Christchurch, or its immediate surrounds, at the time of the earthquakes. Six respondents were not in the South Island on the day of the 2011, February 22 earthquake but did permanently reside in Christchurch.

Overall the research findings demonstrate that core cultural values related to 'Being Māori' were significant to Māori participants' earthquake recovery and resilience. Survey findings supported analysis of initial interviews, which emphasised the importance of 'Being Māori' and how Māori participants drew strength from core cultural values. Results from this study support other research that identified that the application of Māori values and practices facilitates community recovery post-disaster for Māori communities (Hudson & Hughes, 2007; Proctor, 2010; Thornley et al., 2015).

These results dispute the focus on Māori as a vulnerable population which emphasises a deficit view that Māori somehow, or in some way, lack valued resources and human capabilities (Shields, Bishop & Mazawi, 2005). Disaster recovery efforts and responses must recognise the importance of core cultural values associated with 'Being Māori' and Māori-led initiatives within particular tribal contexts which enable resilience and aid recovery across the community. This is a key recommendation.

Findings emphasised the concern whānau members had about equitable opportunities for all communities in Christchurch to recover post-earthquakes. Survey results indicated the clear majority of whānau members (91.4%) believed there is a widening gap between 'haves' and 'have-nots' in the six years since the 2011 earthquake. This finding links to interview analysis, where participants were concerned about vulnerable people and the need to ensure more responsive and equitable opportunities for timely and appropriate support. It is important to note that survey respondents did not necessarily believe they personally were discriminated against; 66 % of respondents indicated they had equal access to post-quake supports. Further research would be needed to ascertain the influence of resource strength whānau, Ngāi Tahu and Māori-led organisations based in Christchurch have on communities across diverse identity factors (iwi affiliation, cultural identity, socio-economic status, gender, age and dis/ability).

Outcomes from this research resulted in key policy recommendations for All Right? as well as iwi, whānau and other Māori-based organisations interested in culturally-based well-being, resilience and recovery. The recommendations are:

- Recognise the importance of Māori and iwi-based cultural identities and values in enabling community recovery and strengthening resilience
- Enable iwi and other Māori-based organisations to lead community recovery efforts (before, during and after disasters)
- Understand that Māori communities are diverse and ensure equitable (not equal) external support responses to ensure all communities are able to recover
- Undertake further research in this area to ascertain how identity factors (such as iwi affiliation, cultural identity, socio-economic status, gender, age and dis/ability) intersect in ways which influence whānau resilience and recovery and the extent to which all Māori communities receive equitable (not equal) opportunities for earthquake recovery over time.

Introduction

A series of major earthquakes hit Christchurch over 2010 and 2011. The most devastating was the February earthquake, which occurred in 2011. This study was commissioned by All Right? and undertaken by Ihi Research & Development. The research had two major aims. Firstly, to investigate how Māori in Christchurch identified resources and processes which enabled the development of individual and community recovery after the Christchurch earthquakes. Secondly, to understand whether a connection to Māori cultural values played a part in how whānau responded to the earthquakes.

Background

Resilience is a contested term (Southwick, Bonanno, Masten, Panter-Brick and Yehuda, 2014). It has been defined as “the process of adapting well in the face of adversity, trauma, tragedy, threats or even significant sources of stress” (The American Psychological Association, 2014, p. 4). Others have argued for more complex and contextually responsive definitions, arguing that current resiliency definitions and measures are inadequate, particularly for culturally diverse communities (Southwick et al., 2014). Nevertheless, resilience research and interest is increasing, particularly in the area of human-capability and strengths-based, competency models (Mooney et al 2011; Southwick et al., 2014).

Recovery from stress and traumatic events is strongly linked to well-being, which in turn is defined as an ability to lead a happy and satisfying life (Friedli, Oliver, Tidyman, and Ward, 2007; Sangha, et al., 2015). Well-being is influenced by close and supportive relationships with others (Holt-Lunstad, et al 2015; Kawachi and Berkman, 2001) and associated with strong social bonds within communities (Friedli et al., 2007). In other words, being socially connected to others is considered essential for psychological and emotional well-being (Holt-Lunstad et al., 2015; Kawachi and Berkman, 2001). Strong family and community bonds depend on shared beliefs and valued capabilities, which are major assets in recovery following disaster situations (Southwick et al., 2014; Thornley et al., 2013). These themes reflect in some of the cultural values inherent to Te Ao Māori, particularly related to whakawhanaungatanga and collective well-being (Penetito, 2010).

Typical measures of well-being and strengths-based approaches to resilience have not accounted for the values and beliefs of indigenous communities that are diverse and tribally based (Sangha, Le Brocque, Costanza and Cadet-James, 2015). Tribal values and beliefs are place-based and strongly connected to local natural systems (Penetito, 2011; Southwick et al., 2014). Strengths-based capabilities need to include specific place-based, complex spiritual and cultural connections and knowledge that enable indigenous people to feel well (Sangha et al., 2015). These cultural values are inter-related and tied to local natural systems which go well beyond typical community well-being measures. The considerable lack of research on indigenous cultural attributes and the ways they may be implemented to facilitate community recovery post-disaster, challenges the generalised applicability of research in this area (Kenny and Phibbs, 2015). This is keenly felt by Māori where Western perspectives and colonising attitudes have undermined the value and contribution of Māori knowledge, culture, and self-determination (Penetito, 2010).

Historically, resilience and well-being approaches for indigenous communities in colonised countries have typically reflected the values and beliefs of the colonisers (Sangha et al., 2015) which has resulted in negative stereotypes of indigenous communities as somehow impaired, damaged or helpless. These negative stereotypes and assumptions undervalue the strengths and capabilities of diverse tribal groups (Penetito, 2010). Such messages do damage by encouraging people to feel that they do not possess the necessary abilities to contribute meaningfully and so have nothing of value (Dweck, 2017; Leary, Schreindorfer, and Haupt, 1995; Shields, Bishop and Mazawi, 2005). Deficit approaches have resulted in policy approaches that are inappropriate and ineffective (Penetito, 2010). Furthermore, the knock-on effect is a lack of research into indigenous community well-being and its contribution to strengths-based, capability development. There is now an urgent need “to appropriately comprehend indigenous well-being” across a range of diverse, tribal contexts in order to better inform future research and policy decision-making (Sangha et al., 2015, p. 198).

Te Ao Māori and strengths-based approaches to community recovery in Aotearoa

The application of Māori values and practices to facilitate community recovery post-disaster has been noted by a handful of researchers (Hudson and Hughes, 2007; Proctor, 2010; Thornley et al., 2015), yet, as highlighted earlier, it has been relatively neglected in disaster research. Research has tended to focus on Māori as a vulnerable population (CERA, 2014) where Māori are over-determined by a deficit thinking approach (Kenney, Phibbs, Pation, Reid and Johnston, 2015). In contrast, evidence from stories of Māori resilience in Christchurch inferred local Māori drew on cultural values and practices to institute effective earthquake response initiatives (Opinions, 2013; Kenney & Phibbs, 2015; Thornley et al., 2015). A previous study (Thornley et al., 2013) with a small number of Māori participants found that Māori cultural values were an important determinant in recovery and resilience.

Research was undertaken in Christchurch after the 2011 February earthquake (Thornley et al., 2013). The study involved gathering information from six communities affected by the earthquake to understand what enabled (and inhibited) their resilience. Six case study communities were identified and involved in the research, which included marae communities. Ninety community participants took part in the study, through focus-group discussions and interviews. Of the ninety participants, 32% were Māori with the majority of these identifying as Ngāi Tahu. New Zealand European were the largest participant group interviewed at 55%.

Results identified four common influences on community resilience that were essential for enabling community recovery (Thornley et al., 2013, p.2). These were:

- Community connectedness and infrastructure
- Community participation in disaster response and recovery
- Community engagement in official decisions
- The importance of external support

Thornley and colleagues found that strong, pre-existing community connectedness and infrastructure (e.g. local marae, local organisations and local leaders) were critical in enabling communities to adapt immediately after the disaster (Thornley et al., 2013, p.2). Chances to connect with others were essential, such as opportunities to attend local organised events in accessible venues. The strength of pre-existing community connectedness and infrastructure was noted as influencing recovery.

Community-based responses included informal and formal activities, spontaneous support and organised responses led by community and iwi organisations (ibid, p. 2). The pre-existing marae network was a key hub for recovery support, for Māori and non-Māori. The researchers found “Māori-specific earthquake support enhanced the well-being of Māori” (Thornley et al., 2013, p. 120). Māori participants highlighted the importance of adherence to core cultural practices and values (such as manaakitanga and kotahitanga) because this reduced social isolation and greatly aided recovery for Māori and non-Māori groups alike. As Thornley et al., (2013) noted Ngāi Tahu/Māori values were important “to support the people of Christchurch, regardless of race, culture or ethnic identification” (ibid, p. 2)”. Findings from Thornley and colleagues’ (2013) study address an important gap in current research literature. Their results have been influential in the development of this present research study, which sought to better understand Māori cultural values and their place in strengthening recovery, as Māori in Christchurch responded to the Christchurch earthquakes.

Research methodology

The study was informed by kaupapa Māori research (Smith, 1997) and utilised a mixed method approach using qualitative and quantitative methods. Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. It is not a prescribed set of methods but rather about how research should be framed and undertaken. The kaupapa, or purpose, is on generating solutions and aspirations from within Māori realities in a systematised research process. As a methodology, it contains a notion of action and commitment to change, and to Māori development (Penetito, 2010).

Six intervention elements are an integral part of Kaupapa Māori and are evident in Kaupapa Māori sites.

These are:

- Tino rangatiratanga (the 'self-determination' principle)
- Taonga tuku iho (the 'cultural aspirations' principle)
- Ako Māori (the 'culturally preferred pedagogy' principle)
- Kia piki ake i ngā raruraru o te kainga (the 'socio-economic' mediation principle)
- Whānau (the 'extended family structure' principle)
- Kaupapa (the 'collective philosophy' principle)

To ensure the present study answered the questions posed by All Right? and adhered to a kaupapa Māori agenda, five principles guided the research process, data collection and analysis. The first principle was that the research would be controlled by Māori, conducted by Māori researchers and with Māori participants. The second ensured the prioritisation of Māori in research questions, methods, processes and dissemination and that this would be evident in the study. The third principle was that the research would not be a prescribed set of methods but rather about how the research should be framed. The fourth focused on generating solutions and aspirations from within Māori realities. The fifth principle ensured the research contained a notion of action and commitment to change, and to Māori development.

Research questions

Three major research questions guided data collection and analysis. The questions were:

- What sources of strength do Māori in Christchurch identify?
- In what ways can these sources of strength (e.g. Te Whare Tapa Whā and wairuatanga) be incorporated into a public health understanding of Māori well-being?
- How do Māori in Christchurch identify strengths-based qualities to understand how resilience is enabled within Māori culture.

Research process

The study utilised qualitative and quantitative methods through a two-phased approach that involved interviews and surveys. The following figure explains the research process.

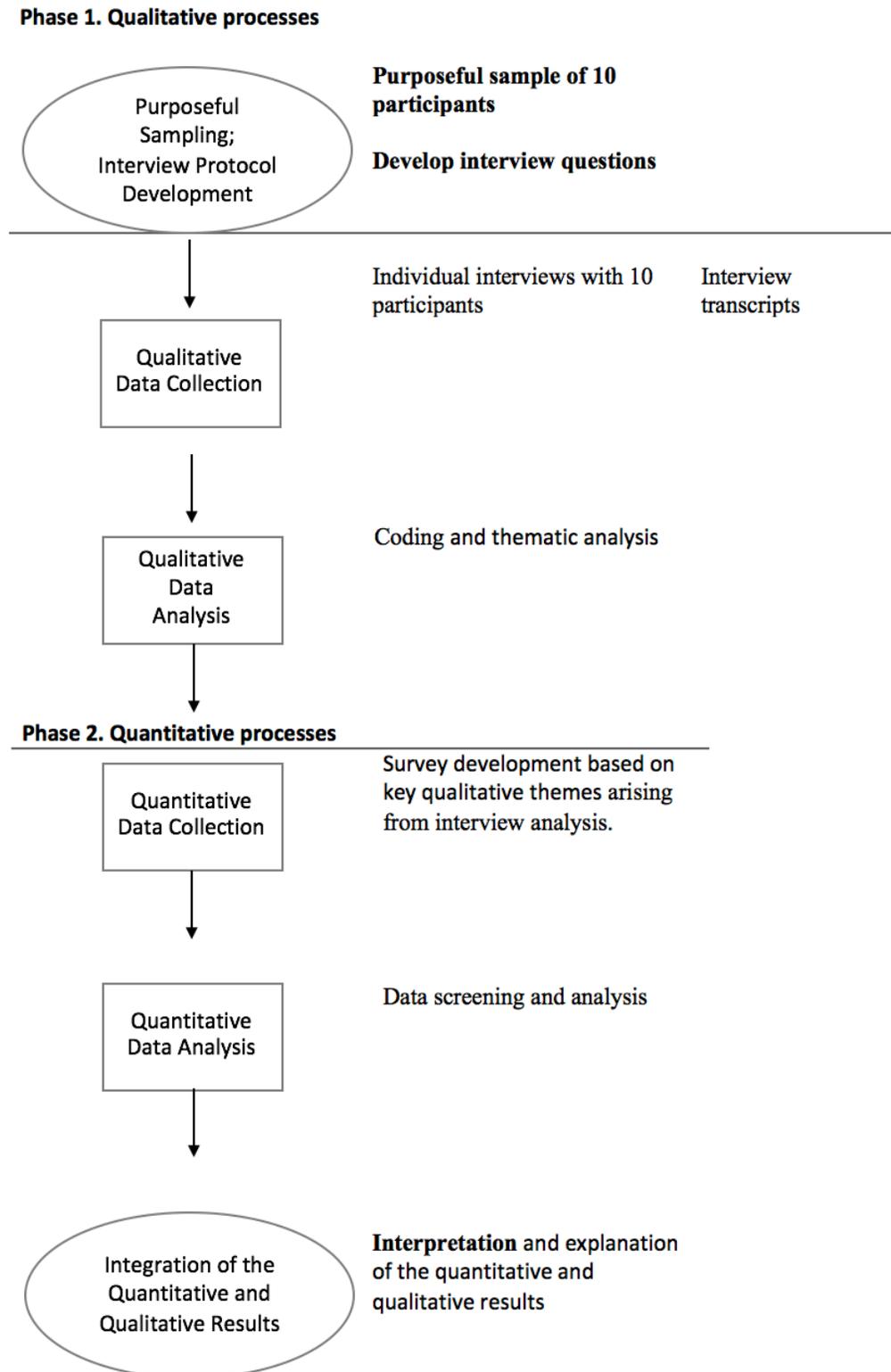


Figure 1. Explanation of the research process.

Ethics

The study adhered to strict ethical standards ensuring informed consent and avoidance of harm to those who volunteered to take part. Written information and consent forms were provided to each participant. Care was taken to ensure consent was voluntary and there was clear understanding of the purpose and process of data collection, analysis and dissemination. A copy of the participant information form is provided in Appendix 1 and a copy of the participant consent form is included in Appendix 2. Consent to participate in the survey was included in the survey delivery process, which meant participants could not take part in the survey unless they provided their consent. It was essential that participants felt safe to enable them to express their individual views. All participants were given pseudonyms to protect their identity.

Characteristic of participants, data collection and analysis

Interviews

Purposeful sampling was used to identify interview participants. A Māori researcher and local kaumatua at Ihi Research who has strong connections to the Eastern suburbs and had been significantly affected by the earthquakes, identified whānau who had also experienced significant upheaval. The first participant was interviewed using a narrative spiral process to explore his experiences during, and since, the earthquakes. An interview schedule was developed based on this first interview and sent to the participant for review and feedback. The participant then identified others who could potentially be interviewed, and they were approached. All participants had been displaced from their homes as a result of the earthquakes. Four of the ten had been through the process of either a house repair or rebuild.

In total 10 Māori whānau members who were affected by the Christchurch earthquake(s) were interviewed about sources of strength and resilience to understand their locations of sources of strength, comfort and resource. This group was diverse in terms of gender, age and iwi affiliation. Interviews took place at people's homes and/or at locations where they felt comfortable to talk. All interviews were electronically recorded and transcribed. A copy of the interview questions is provided in Appendix 2. The following table identifies the interview participants' iwi affiliation.

Table 1. Interview Participant's Iwi Affiliation

Iwi affiliation	Number of Participants
Ngāti Porou	3
Ngāi Tahu	2
Ngāti Kahungunu	1
Tainui/Cook Island	1
Whakatohea	1
Ngati Whatua	1
Taueki - Te Arawa	1

The interview scripts were coded using inductive processes which sought to identify how whānau members perceived sources of strength and resilience. Results from the interview analysis were then used to design a short survey.

The survey

The purpose of the survey was to understand if the major themes arising from interview analysis were shared by other Māori and if findings differed according to age or other demographics.

It was important to engage many Māori participants to take part in the survey. Following consultation with local iwi representatives they suggested approaching whānau members at a local hui (the Ngāi Tahu Hui-a-Iwi, held at Tuahiwi Marae November 24th-26th, 2017). By surveying many more whānau (202), we were able to ascertain an understanding of the strength of the interview analysis and whether the interviewed themes were shared. In addition, the survey aimed to investigate how Māori are managing the effects of the February 2011 earthquakes that profoundly impacted on Christchurch and its people.

Survey statements had a four-point Likert-type scale with the following anchors, weighted 1-4 respectively: Not affected at all, somewhat affected, very affected, and extremely affected. Harvest Your Data, is a New Zealand-based survey host that provides offline data collection on mobile devices. The survey was distributed on mobile tablet devices made available to participants.

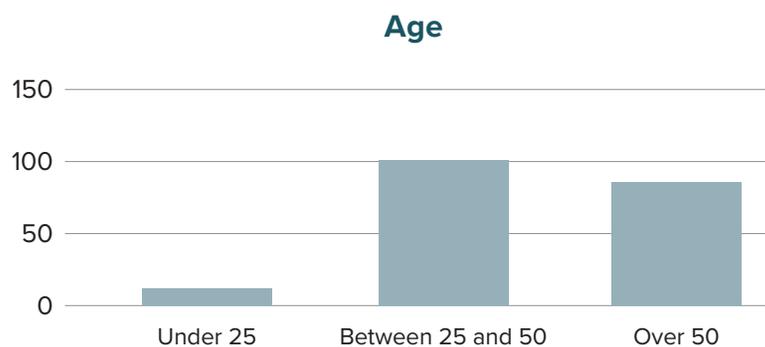
Questions were crafted to be low risk to participants and the survey design meant any question could be skipped. Participants were made aware they could stop the survey at any time. Survey data was analysed to ascertain the extent to which the resilience themes identified in the qualitative results were reflected in the sample, and, specifically regarding patterns in age, geographic region and gender.

Characteristics of survey participants

Two hundred and two whānau members took part in the survey. The majority of participants identified as Ngāi Tahu iwi ($n = 145$). Other Māori respondents ($n = 57$) represented various iwi from across Aotearoa New Zealand. Respondents who identified as pākehā are not represented in the reported results. Almost all of the respondents (95%) indicated they were in Christchurch, or its immediate surrounds, at the time of the earthquakes, only six respondents were not in the South Island at the time.

Slightly more than half of the respondents ($n = 102$) were between the ages of 25 and 50 years, with slightly fewer over the age of 50 years ($n = 86$) and a smaller number of respondents were under 25 years of age ($n = 14$). 70 % of respondents were female and 30% identified as male. The following table identifies important demographic information by age.

Table 2. Demographic information by age (survey respondents)



Survey respondents were asked to identify the suburb they lived at the time of the February 2011 earthquake. Waimakariri (14%), Christchurch Central (10%), and Linwood (6%) were the most frequently reported suburbs. No other demographic information was collected.

Characteristics of respondents: Being affected by the February earthquake (then and now)

In the survey respondents were asked how affected they were at the time of the February 2011 earthquakes and how affected they are currently. Three quarters (75%) of the respondents indicated they were either very affected or extremely affected at the time of 2011 earthquakes. Comparatively, 15% of respondents indicated they were very affected or extremely affected by the earthquakes at the time of this survey in late November 2017. This suggests participants, on average, were feeling more confident and significantly less affected by post-earthquake events.

Of note is only 33% of respondents thought they had a whānau emergency plan in place for the February 2011 earthquakes and were well prepared for the earthquake.

Table 3. Characteristics of respondents: Being affected by the February earthquake (then)

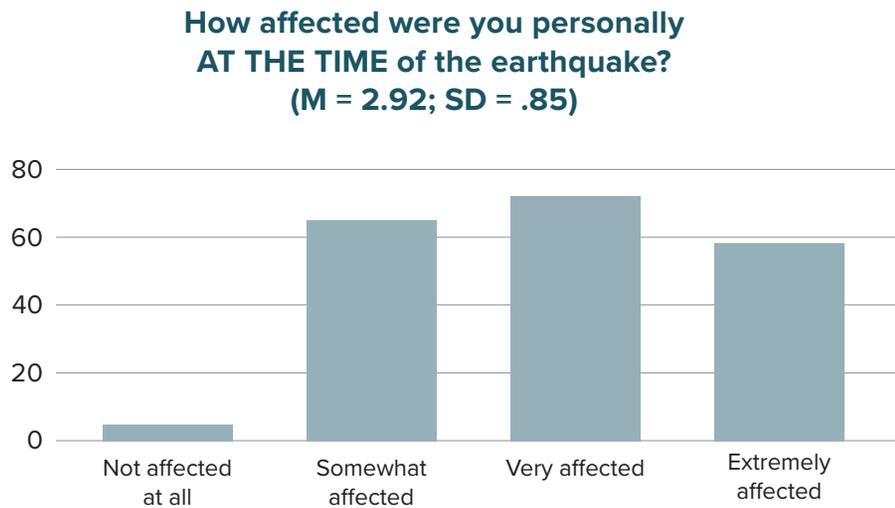
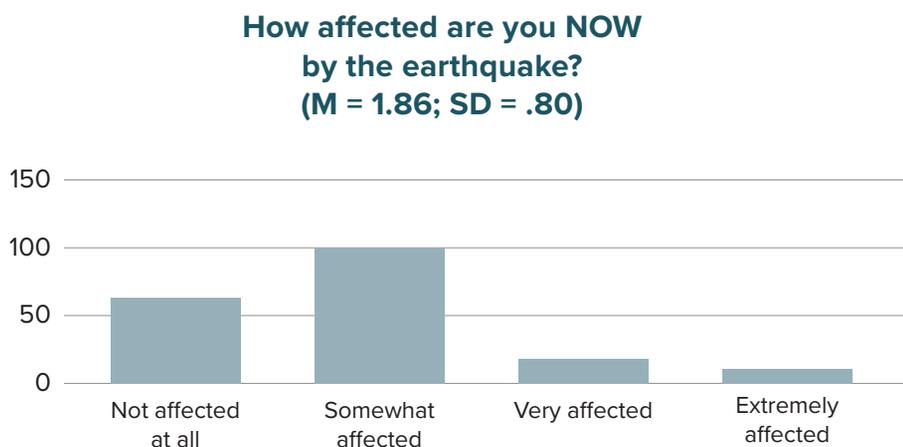


Table 4. Characteristics of respondents: Being affected by the February earthquake (now)



Considerations of the study

As indicated earlier, the majority of research participants identified as Ngāi Tahu iwi (*interview n = 2 and survey n = 145*). This is to be expected considering the context of the research and the event in which the survey was distributed. It is important to note Ngāi Tahu iwi territories overlap all of the Canterbury region. Therefore, the research results should be cautiously generalised to other iwi.

A larger proportion of survey respondents were female (70%), indicating a potential bias in the study. Survey data was also collected at one-time point and area. Wider data collection with a more proportional distribution of Māori male and female respondents and associated with different iwi could highlight other cultural values and sources of resilience not represented in this study.

In addition, the survey is a brief snapshot of a complex landscape, and results should be understood in appropriate context, which may – in some cases – be very specific. The survey did not, for example, aim to capture information regarding mental health issues, socio-economic status, disability, previous experience of disaster trauma/recovery, or attempt to typify the significance of the February 2011 effect. For example, was the significance respondents attributed to emotional (e.g., ‘emotionally traumatic’) or monetary (e.g., ‘cost a significant sum of money that impacted on longer-term financial planning’)? Further investigation could help explain differences in how participants responded to questions particularly concerning supportiveness of various organisations.

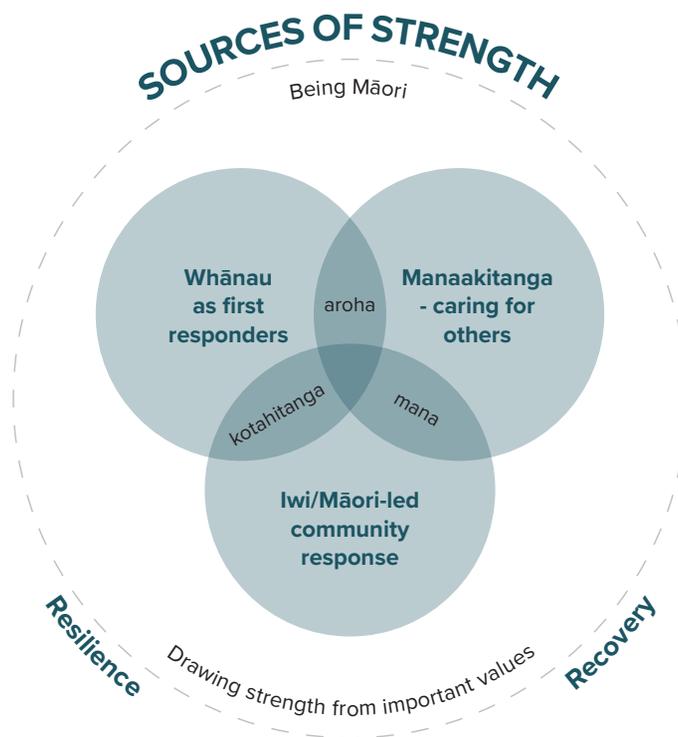
Key findings

Results from the interviews

Four major inter-related themes emerged from qualitative analysis, which were later confirmed by survey analysis. The four major themes were:

1. Being Māori: Drawing strength from important cultural values
2. Being Māori: Drawing strength from whānau/Whānau as first responders
3. Being Māori: Drawing strength through manaakitanga and caring for the vulnerable
4. Being Māori: Drawing strength through pride in Iwi/Māori led community recovery

The inter-connectedness and relationship of these themes is illustrated in the following diagram.



The major interview themes were closely connected and difficult to separate as they centred on participant perceptions of essential cultural values related to being Māori. Results indicated the enactment of these core cultural values significantly aided participant earthquake recovery and resilience and this was common across all of the interviews. In the following section a selection of quotes from participant interviews are used to illustrate these interacting themes.

Being Māori: Drawing strength from important cultural values

A key theme associated with resilience and recovery was 'Being Māori' and its close connection with important cultural values. Whanaungatanga, aroha, kotahitanga, whānau and manaakitanga were frequently mentioned and aided earthquake recovery and resilience through participants' ability to connect to important cultural values. In other words, 'Being Māori' was the glue that held people together. It was demonstrated in Māori ways of being closely connected to others, supporting others' efforts, organising safe places for people to sleep, and ensuring people were fed and cared for. Participants explained it in the following ways:

"(The earthquakes)... just brought out the whanaungatanga and the manaakitanga and it helped boost up my wairua as well to reinstall some faith in humanity. It brought out the importance of culture, you know how Māori have a tendency of being able to turn something small into something so big and it would be like, I just have a few bits that I could get together, and I'd make a blimen banquet out of it. I think that was a huge... When you're faced with things like that you've got food that you need to get rid of quick so it's like, 'Well come on then what have I got? What have you got? Let's do this' you know. And we had the big boil up pots out and it was nice to be able to bring that aroha in for our community." (Riripeti)

"I think it's just the kotahitanga how we all came together, the making sure that we were all okay. You know and that whanaungatanga and the group I stood with. It was just after the Rū whenua. You know for us to be able to mihi to those people who actually did support us from the North Island, sing a waiata to them and talk about the Rū whenua and what it is, what the support has meant to us." (Fiona)

Making sure people were safe and secure was essential for enabling recovery and connected to cultural values of kotahitanga, whānau and whanaungatanga.

"Being together (aided earthquake recovery), kotahitanga, being together and whānau, like our whānau, to keep each other safe. We would all stay in the one house over three or four days and make sure the kids were safe and there was plenty of kai and they were warm. The basics, making sure we can live off that, but as long as the kids were safe it was survival, you know. Like to make sure that we just didn't want to leave each other just in case we had a biggie again and everybody was getting frightened too and building each other's strengths up that we're okay, but we've just got to wait and hold it out. It was basically like that a little bit sometimes, but for others, like Pākehā, found it weird to be in a room full of mattresses and we were like oh marae style, yay. Our kids they were probably happier to be together as one whānau, so we'd have about four or five whānau under the one roof and everybody chipping in and everybody just feeding and make sure everybody's okay. That was the main thing to have good well-being, mental well-being." (Terry)

"I guess it was that whanaungatanga (that helped recovery), so that cultural aspect I was able to draw on that, the ability to connect to others and that sort of thing." (Isabel)

Cultural narratives and metaphors were also used for quelling fears and aiding well-being:

"Most of us have been lucky enough to grow up with stories about Papatūānuku and Ranganui living above us with their many children. One of their children, he is still in the puku of his mother, so sometimes he moves around, sometimes he might do a patero - it just lightens the whole thought of being scared of the shakes." (Marama)

Being Māori: Drawing strength from whānau / Whānau as first responders in an emergency

Another major theme, related to 'Being Māori', was drawing strength from, and being connected to, whānau. Interview analysis indicated that whānau could be the first at the scene to assist other whānau and community members.

"I think it's the fact it is you are who you are... having strong whānau helped me... we've got a strong whānau here and that helps me be resilient because we always help one another, we've got one another's backs." (Olivia)

Participants often explained they could only focus on earthquake recovery and being resilient once they knew whānau members were safe.

"It's definitely about whānau (aiding recovery). I remember leaving work (after the February earthquake) and my main focus was trying to help people, but also to try and see where my whānau were, and it's my wife and the kids, but also look at the rest of the whānau and know how we're doing. Not just in Christchurch but even wider than that but staying connected. What was really helpful? To be connected with whānau so that

you can allay any anxiety and fear. Once you got out of that protectionist mode in terms of protecting your whānau, ensuring you had immediately water, food, shelter, and then of course you started to think wider, beyond that, in terms of well-being of others. But for me my number one priority is around whānau.” (Henare)

Gaining strength through whānau also related to a wider accountability and responsibility to others in terms of meeting the challenge of the earthquake.

“(It was) Whānau. Well the strength and support they gave because without them there’s no way I would have been able to manage.... A lot of manaaki with (whānau members), lots of manaaki and understanding and they stepped up. I had expectations, well actually no, I had no expectations other than to do what they knew what they needed to do. And what they knew needed to be done. And they did, they just did it without question, without complaining they just did it and that’s what I expected them to do.” (Henare)

It’s important to note there wasn’t a ‘one size fits all response’ in terms of who counted as whānau. For some participants whānau could include neighbours/friends/kapa haka groups/rugby mates/sports team members/work colleagues/church members and other community members. These people were considered extended family members as much as blood relatives. It was the quality of connection and the care demonstrated for others that counted.

“(People came to my house) ... just caring for people helped me, it was workmates, it was some of the rugby league boys who are singles and don’t have whānau, so I really had the people that didn’t have whānau to go to.” (Sonya).

“My son’s father was on his way to pick my son up as well as me and my adopted grandson. So, we sat over there she (my neighbour) made me a cup of tea and all of that so we’d already made that connection. So when the February one hit when I got back I was like, ‘No you come over here and I’ll make you a cup of tea.’ I had a big old cast iron type, old steel pot and I had that on there and filled it up with water and we sat down and had a cup of tea and we got to talking and other neighbours came over and we ended up having a feed and they were saying they were glad I was back because it felt weird not being there. But it was really, honestly, it was a shroud of warmth and family that just overtook everything else. Then they helped me clean up my whare and it was quite a mess.” (Riripeti)

“I think if it wasn’t for a lot of the tautoko that come from extended family members and neighbours, and you know the community, I don’t think I would have made it through as easy as I did. There was a lot of support from the community.... I relied on (neighbours) and my friends. I had a few whānau that would always come and check on me, that was my cousin who had his own little rescue thing going on. But him and I have always been quite close. He’d always check on me and if there was anything I needed if he could supply.” (Fiona)

Participants explained that whānau were often first responders in the emergency, making sure others were safe and secure and had plenty of food and water. Looking after the vulnerable (elderly and children) in the family, or in the community, was part of that first response.

“We went (first) and checked on all the elders and that first, put them ahead of my own family. My mum lives with us so we went and checked on her first and she was okay, she was good. As for the wife’s siblings they all come to our place, our place is the one, the house everyone comes to.... So, they always call us if there’s an emergency or anything because we’re the ones that everyone goes to.” (Marama)

“Making sure that the kids were safe and ok was our first priority.” (Rawiri)

“We were in a tiny little cul-de-sac, so we didn’t have a lot of neighbours (but) a lot of elderly neighbours. It was just doing welfare checks on them, are they okay? I think for a lot of our elderly what was highlighted after the earthquakes was isolation. Pākehā mainly, but there were Māori in there too.. (post-quake) but our Whānau Ora picked that up, so isolation is noted. They’ve run some meals just to get together and introduce them because we’ve noticed (being) isolated with the elderly is quite big. But their resilience as well, they were amazing.” (Sonya)

An important element of drawing strength from whānau was being part of a collective, where there was a strong sense of responsibility to look after and care for others.

“I think being Māori meant that when 13 people turned up to my little house we just accommodated. Yep there was seven, for a night or a couple of nights, plus another three kids... but if we hadn’t been Māori that might have felt weird for people. And because... they just knew to turn up, having that open-door policy... we had enough kai in the freezer. I was lucky because with the power being down we had no ATMs or anything, but I always have cash no matter what. And so, I had enough money And we had plenty of kai.” (Henare)

For some, being part of a whānau meant there were clear expectations placed on individuals to be solution-focused.

“The whānau - they just, they weren’t allowed to moan. They just had to get their bum into gear and go and do some work. Don’t moan just go and fix it. If there was a problem, find a solution. Or talk together and figure out how you’re going to fix it.” (John)

Being Māori: Drawing strength through manaakitanga and caring for the vulnerable

Participant perceptions of strengths-based sources of resilience and recovery were particularly linked to manaakitanga. This was evidenced in participant descriptions of the importance of giving and/or receiving support and its essential place in aiding earthquake recovery and strengthening resilience. There was mana in manaakitanga. As one participant explained, “I’m proud that we were able to help others”.

Participants explained that manaakitanga was a core cultural value of being Māori. Drawing on cultural values greatly aided recovery particularly as participants came together to care for one another straight after the earthquakes.

“(I get my strength from) ‘Being Māori’ immediately what comes to mind is manaakitanga that’s what we do.” (Rawiri)

“I think it’s just all coming together yeah. I think that just coming together being able to do that, it sort of calmed everyone down because you’re all together you’re safe, yeah... I think it is the values, you know manaaki all of that, I think it is the values that was at the forefront.” (Sonya)

Manaakitanga meant doing what needed to be done.

“I think it’s just a matter of just what needs doing so you do it (helping others). You don’t actually think about it - it’s just common sense I think.” (Marama)

Whānau were often the first responders immediately after the earthquake struck. It was imperative to care for others by providing the basic essentials for survival such as clean water, food, and secure, safe accommodation. Diverse neighbourhood groups came together to help each other in ways which reinforced that everyone was in this together. Several participants spoke about the importance of creating community networks of care where people could give and receive support.

“We identified very quickly who has water, who has electricity. My neighbour across the road allowed us to go over and use their shower and bath you know. This is how cool our neighbourhood was, and this is a young couple who just recently got married, we knew them okay but got to really know them after the earthquakes. It’s just knowing what’s available, anything. Like ... okay what’s happening around the community?... Who’s bringing water? Where are the water depots? ... it’s about knowing what resources are available and becoming a community of action. That’s what the difference was. I remember these two showed up with some water that was really needed, that really blew me away. Another friend showed up with water... you can feel really isolated, really quickly and so when whānau, friends and neighbours are just sort of dropping in out of the blue - that was really amazing. And then you realise, ‘Oh yeah you do care.’ You know, you want to know that people care but you also want to care about others.” (Rawiri)

“Just everyone coming together, yes. Everyone coming together and helping each other. Like one whānau they didn’t have much kai and we had lots of kai in the garage. We said, ‘Come over here,’ you know. We made them like a couple of boxes and gave it to them and then a few days later they come back with big bottles of water. Yeah just helping each other out that way. Yeah. I mean it’s all survival.” (Isabel)

Witnessing diverse families come together to care for one another whether they were Māori or non-Māori was a great source of strength and comfort, which directly aided recovery and strengthened resilience.

“Seeing people help (aided resilience and recovery) there were many, many young people running around because people haven’t acknowledged the work that they did, they did magnificent work throughout the whole of the east side, young people did a magnificent job. Contributions which were made by the university students, I’ve forgotten what they were called. I mean they did a magnificent job. On the outskirts of Christchurch all the farmers and their wives, the farming community their significant contribution. During the period a significant absence of identity was the mayor of Christchurch. We don’t recall ever seeing him over here in Aranui on the east side of Christchurch during the bad times of the earthquake. What we did see, we saw the mayor of Invercargill travel with his whānau on a busload and towing his own trailer in his own car arriving with wheelbarrows and shovels and leading a whole group of people from Invercargill to come here and help us and he parked at the marae. That was the mayor of Invercargill.” (John)

Caring for the vulnerable in the community was an important expression of manaakitanga that was not always understood by others.

"It was just so stretched it was unreal. I've got a cousin who was living here at the time and there were quite a few elderly people who lived on the street, so he would walk up and down the street with high vis on so that people could see him delivering water, food, and just helping out. If people needed things secured he'd help. There was three of my cousins and a couple of their friends were going around and helping people but then the police told them they had to stop it because they had high vis on the police said that they were impersonating aid. My cousin was like, 'Well we're not impersonating, we are actually helping people.' But they said, 'No you need to cut it out.' They didn't cut it out, they just took off their high vis and just walked around still handing out water and food and if there were blankets that people needed they'd get them for them and things like that." (Riripeti)

In talking about gaining strength through manaakitanga, interviewed participants were also particularly conscious of social justice issues and inequities in terms of formal national, or local government organised, resource distribution post-quake.

"I get my strength from, I guess, questioning systems that are in place, whether they be local, regional, national or political... when I see people are in need... There are still many people and I say many in the east side of Christchurch who are still suffering but have remained silent because they're tired of waiting. Their silence is evident, and I strongly believe their silence is being accepted by the powers that be as everything is kei te pai, everything is fine. Well in my opinion it's not. This can be evidenced if we wish to go and visit the place today, just go and have a look at New Brighton and the whole area that surrounds the Aranui district and all that. There is still so much work to be done." (Henare)

There was concern expressed that poorer communities did not receive the same earthquake recovery attention as more affluent communities. Standing up for the rights of others, particularly those who weren't well-served by the mainstream system, was essential for earthquake recovery.

"At first, we all came together, it didn't matter whether you were from an affluent neighbourhood, or not, because particularly on the east side of Shirley you have all. I don't know what the neighbourhood's got, but they had a lot of liquefaction, fancy houses hampered by liquefaction. It is a leveller, brown, white, rich, poor. All affected... but then you started to see a failure in the system whereby those who had the strongest voice tended to be in those more affluent areas and the forgotten people were in the east side and an indicator of that was how the portaloos were distributed. In those more wealthier neighbourhoods they got a portaloos for every two to three houses, Aranui is an example." (Rawiri)

Being Māori: Drawing strength through pride in iwi / Māori led community recovery

Participants explained the sense of pride they felt being part of a larger, Māori led response to the earthquakes. This aided resilience and earthquake recovery, because of the practical support iwi and other Māori-led organisations provided those communities in need.

"(Just seeing) Te Arawa, and various other iwi come down and you got a sense of pride of being part of something bigger and that's where it really started to feel like, 'Wow you know these are the things that come out of this.' And I've still got a wheelbarrow and a shovel at home that Maniapoto bought using a hardship grant, which I needed for the liquefaction all round my home and that. And working for Ngāi Tahu I remember the distribution that we had the porta-coms and the big hamper, clothes and helping sort those out - that's what being Māori is. We were able to help out in that space and taking kai around and working with the Mitre 10s, it gave you a sense of social justice, pride that you were there.... And that they (iwi) were there to help and the pride in working for an iwi organisation you got to see first-hand the efforts that were being done to support... the wider community, but doing it as Māori, that sense of pride was amazing." (Rawiri)

"Some of the iwi were really well organised, they knew exactly what they were doing, brought their mobile barbecue unit and they were cooking and everything. We just told them that's your space over there and they did what they needed to, they were completely self-sustaining so that was great." (Marama)

"My husband comes from the Gisborne area of Ngāti Pōrou and I know most of all the North Island groups got together and they just did a big concert and sent pūtea down to different groups, so I believe they sent money down to the Ngāti Pōrou ki Waitaha group and they actually offered whānau who were associated with Ngāti Pōrou ki Waitaha money just to support." (Fiona)

Earthquake resilience and recovery were enabled through a collective response, where Māori led organisations worked alongside non-Māori.

“Seeing Te Puni Kōkiri, Inland Revenue, MSD, Māori Wardens work together (was inspiring). Everybody did a great job, and there were significant contributions made everywhere. So, there was a huge amount of camaraderie established and that remains to this day.” (John)

Participants described how they could utilise Māori-based facilities, such as marae, to provide much-needed resources to the community.

“I’m from Ngā Hau E Whā. A lot of the groups were coming here to the marae as a central point. We were just assisting where needed so like we looked after a lot of the elders, the kaumātua and that. We took meals and that around and things. Here it was just organising the different groups and in particular utilising our marae, and then it got to the point like we’re organising the different groups (in the community) and then I’d bring the family back here for showers at night because we had no running water or anything.” (Riripeti)

“Ngā Hau E Whā Marae did a fantastic job because you knew that when it came to support and that I was able to help other whānau members where to go to when he had the hub set up. And understanding there is other things you know, like even the legal side of things, there was a lot of whānau in stress with no employment. And knowing that hub was there was a good strength base for the community.” (Terry)

Being part of a Māori-led organisation, such as the Māori wardens, and being able to provide support for others enabled earthquake recovery, for those receiving the support and for those giving it.

“I mean we’re Māori wardens so after the earthquake we went around door knocking and that so we were making sure that our kaumātua and all the elderly people have kai, so I suppose culturally from that aspect we all, yep, we just went in and did it. There was an ear to listen to with, you know, for people if need be, especially more elderly residents who were quite scared and sleeping in their cars... one lady she was sleeping in her car with the dog and she was more worried about the dog food so, you know, we went and stood in line in a dairy to get dog food just to ease her mind.” (Olivia)

Seeing other Māori groups from around the country rally together to provide support for Christchurch residents was particularly inspiring.

“While we were all dealing with our own problems, we were still trying to help each other with everything else. The biggest thing I remember nationwide was because it was straight after Te Matatini, all the top teams came together and did a support concert for us and raised some funds and stuff. That was inspirational and the biggest thing I remember in terms of community support.” (Henare)

Survey results

The key themes that emerged from interview analysis formed the basis of a brief survey. The following section describes the major results from survey analysis. It was clear from these results that drawing on important cultural values enabled resiliency and aided recovery.

Drawing on core cultural values aids resiliency

Results from survey analysis, identified that Māori respondents believed core cultural values aids resiliency and recovery. Survey respondents were asked how helpful the following cultural values were highlighted as aiding recovery post-quake. The question used a Likert-type scale: Not at all helpful, somewhat helpful, helpful, very helpful; Score 1 – 4, respectively. Therefore, an average of >2 would indicate responses were mainly in the helpful – very helpful range.

Each value was identified as, on average ‘helpful’ or ‘very helpful’. Kaha (being strong for our whānau), manaakitanga (being nurturing and caring for others) and whānaungatanga (being able to connect with others) were the most commonly identified values. These findings match results from interview analysis. The following table highlights these results.

Table 5. Sources of strength

Indicate the extent to which you agree or disagree that the following values are sources of strength which aid recovery	Average	Number of respondents (n =)	SD
Manaakitanga: Being nurturing and caring for others	3.60	201	0.59
Kaha: Being strong for our whānau	3.67	202	0.53
Whakatohe: Being determined, stubborn and tenacious	3.49	200	0.63
Kaitiakitanga: Being able to provide leadership and support in the neighbourhood/community	3.35	199	0.74
Whānaungatanga: Being able to connect with others	3.60	200	0.54
Māoritanga: Being able to draw on the strength of being Māori	3.53	201	0.63

Results from survey analysis supported the interview findings that core cultural values related to ‘Being Māori’ were significant to Māori participants’ earthquake recovery and resilience. Table 6 outlines data analysis related to survey participants perceptions of sources of support.

Table 6. Sources of support

Indicate the extent to which you agree or disagree with the following statements:	Strongly agree	Agree	Disagree	Strongly disagree	Average	SD
	Percent of respondents (%)					
Our neighbourhood continues to support one another	23.1	49.8	20.6	6.5	2.89	0.83
Our neighbourhood supported one another after the earthquake	46.5	39.6	11.9	2.0	3.31	0.76
Helping others helped me to be more resilient after the earthquake	51.5	45.0	2.5	1.0	3.47	0.6
I was able to cope better because I am connected to the Māori community (e.g. kapa haka, marae, kaumātua, kura)	36.2	42.7	19.1	2.0	3.13	0.79
Our extended whānau and friends supported each other after the earthquake	56.7	39.8	3.0	0.5	3.53	0.58
I was proud that other iwi actively supported the Christchurch community post-quake	57.9	38.1	4.0	0	3.54	0.57
I felt proud when Ngāi Tahu led the way helping the Christchurch community after the earthquake	65.7	27.3	7.1	0	3.59	0.62

As indicated in the table above, whānau members were asked to identify sources of support after the earthquake. Community support was high post-quake. Neighbourhood support is ongoing from the time of the earthquake, 86.1%, to the present, with 72.9% of respondents indicating agreement or strong agreement with corresponding questions. Extended whānau and friends were identified by 96.5% of respondents as a source of support post-quake. Connection to the Māori community was indicated as a good source of support, with more than 80% of respondents agreeing or strongly agreeing that the Māori community provided a better support for coping. 96% indicated that helping others enabled them to be more resilient. Respondents were proud that Ngāi Tahu and other iwi led the way and actively supported the Christchurch community post-quake. For example, 65.7% strongly agreed with the statement, ‘I felt proud when Ngāi Tahu led the way helping the Christchurch community after the earthquake’ and 27.3% agreed with the statement. In addition, 57.9% strongly agreed with the statement ‘I was proud that other iwi actively supported the Christchurch community post-quake’ with a further 38.1% agreeing. These findings support the interview analysis that Māori participants felt pride in seeing iwi and Māori led organisations take a leading role in helping the Christchurch community recover after the earthquakes.

Concerns of respondents

Respondents were asked to identify specific concerns they had. The following table details this analysis.

Table 7: Concerns of respondents

Indicate the extent to which you agree or disagree with the following statements:	Strongly agree	Agree	Disagree	Strongly disagree	Average	SD
	Percent of respondents (%)					
I am still dealing with property issues from the earthquakes	14.6	11.0	36.6	37.8	2.02	1.04
I am still dealing with personal issues (such as anxiety) from the earthquakes	11.8	28.2	31.8	28.2	2.24	1
Now, our whānau has an emergency plan and is well prepared for an emergency	41.0	43.4	8.4	7.2	3.18	0.87
I feel the gap between the haves and the have-nots has widened over the past six years	48.2	43.2	8.0	0.5	3.39	0.66
My immediate concern post-quake was making sure my own whānau were safe	82.7	15.8	1.5	0	3.81	0.43

It was clear the majority of respondents believed their 'immediate concern' post-quake was making sure their own whānau were safe. Again, these findings support interview analysis that 'whānau first' was a key consideration post-quake. Forty-one percent of respondents strongly agreed their whānau has an emergency plan and is well prepared with a further 43.4 % agreeing with this statement.

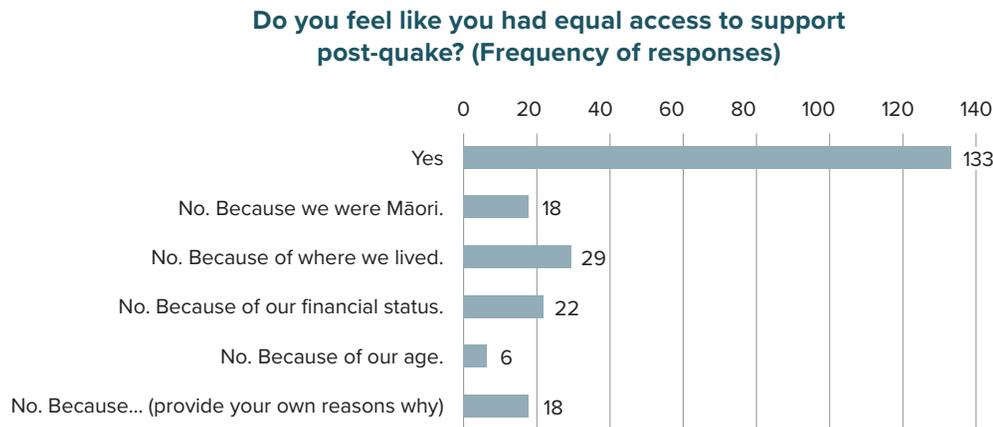
The majority of whānau members who responded, (91.4%, $SD = .66$) also believed there is a widening gap between 'haves' and 'have-nots' in the six years since the 2011 earthquake. This finding links to interview analysis, where participants were also concerned about vulnerable people and the need to ensure more responsive and equitable opportunities for timely and appropriate support.

However, 25.6% of these respondents indicated they were still dealing with property issues from the earthquake. In addition, slightly more (30%) were still dealing with personal issues from the earthquake.

Interestingly, whānau members did not necessarily believe they themselves were discriminated against; 66 percent of respondents indicated they had equal access to post-quake supports (refer to Table 8). However, 9% indicated that being Māori was a reason they didn't enjoy equal access to support.

Other barriers to access were indicated by participants: 14% thought the area they lived was a reason for unequal access, 11% thought their financial status was a barrier to equal access, and 3% felt age impinged on their equal access to support. Another 9% cited various other reasons, ranging from being too busy supporting others' recovery efforts to not knowing where to go for help. This information is provided in the following table.

Table 8. Access to Support



Support from agencies and organisations

Respondents were asked to identify support from a variety of agencies and organisations. Results are identified in the following table. Whānau most often indicated that their employers, other iwi, the Red Cross and Te Rūnanga o Ngāi Tahu were supportive in aiding whānau recovery after the earthquakes. The Canterbury District Health Board, earthquake support coordinator, Work and Income NZ, EQC, and Christchurch City Council were identified by 37% of whānau (*n* = 48) as providing little or no effective support for whānau recovery. Whereas, 85% (*n* = 176) of whānau taking the survey responded to the question regarding Te Rūnanga o Ngāi Tahu support, only 22% indicated ‘not supportive at all’. 78% of those surveyed responded to the question regarding EQC with 32% indicating ‘not supportive at all’. Participants did not respond to all the organisational support questions.

Table 9: Support from Agencies and Organisations

To what extent did the following agencies and organisations support you and your whānau to recover from the effects of the earthquakes?	Number of respondents (n =)	Supportive	Somewhat Supportive	Not supportive at all	Not relevant to me
	Percent of respondents (%)				
Your employer	166	49.4	27.1	10.2	13.3
Other iwi	141	40.4	25.5	22.7	11.4
Red Cross	151	39.1	34.4	16.6	9.9
Te Rūnanga o Ngāi Tahu	172	38.4	29.7	21.5	10.5
Salvation Army	131	28.2	30.5	22.9	18.3
Free counselling	110	28.2	29.1	19.1	23.6
Kaitoko whānau navigators	110	27.3	22.7	28.2	21.8
Your GP/doctor	140	26.2	29.1	27.7	17.0
Ngā Maata Waka	123	26.0	26.0	26.0	22.0
Canterbury District Health Board	123	18.7	24.4	30.9	26.0
Housing NZ	66	16.7	16.7	22.7	43.9
Earthquake support coordinator	107	15.9	24.3	29.9	29.9
Work and Income NZ	100	15.0	23.0	35.0	27.0
Insurance companies	154	14.3	24.0	27.3	34.4
EQC	157	13.4	19.1	31.9	35.7
Christchurch City Council	130	12.3	23.9	36.9	26.9

It is important to note there are likely to be different variables in play for each organisation and respondent experiences that explain the variations in responses.

Discussion and recommendations

Overall research results confirmed the importance of core cultural values related to 'Being Māori' that greatly aided Māori participants' earthquake recovery and resilience. Survey findings supported analysis of initial interviews, which emphasised the importance of 'Being Māori' and how Māori participants drew strength from important cultural values. Manaakitanga was a core cultural value that participants drew strength from and this was evident in interview and survey analysis. There was mana in responding to the needs of others and caring for the vulnerable.

Results highlighted the importance of whānau, whanaungatanga and kotahitanga which emphasised the importance of being part of a collective. The concept of whānau could be extended to include others who were not directly family members and often included friends and neighbours. It was the quality of connections and relationships that counted. Interview and survey analysis highlighted how important it was for participants to be strong for the whānau and make sure whānau were safe following the quake events. These were immediate concerns.

Participants in interview and survey data collections evidenced that Māori drew strength from seeing and/or taking part in iwi and Māori-led community recovery, which was a significant source of pride. Participants drew strength from seeing non-Māori organisations respond effectively to community needs. This was particularly evident in survey analysis. For example, whānau most often indicated that their employers, other iwi, the Red Cross and Te Rūnanga o Ngāi Tahu were supportive in aiding whānau recovery after the earthquakes.

Findings emphasised the concern whānau members had about equitable opportunities for all communities in Christchurch to recover post-earthquakes. Survey results indicated the clear majority of whānau members (91.4%) believed there is a widening gap between 'haves' and 'have-nots' in the six years since the 2011 earthquake. This finding links to interview analysis where participants were concerned about vulnerable people and the need to ensure more responsive and equitable opportunities for timely and appropriate support for all.

Results from this study support other research that found the application of Māori values and practices facilitates community recovery post-disaster for Māori communities (Hudson & Hughes, 2007; Proctor, 2010; Thornley et al., 2013). Disaster recovery efforts and responses need to recognise the importance of core cultural values associated with 'Being Māori' and that Māori-led initiatives can greatly strengthen recovery and resilience across the community.

Findings also emphasised the importance of recognising the context and ancestral home of many of the research participants. The majority of research participants identified as Ngāi Tahu iwi (*survey n = 145 and interview n = 2*). It is important to note Ngāi Tahu iwi territories overlap all of the Canterbury region. Strengths-based capabilities and well-being measures need to reflect the complex kinship systems of distinct tribal groups and the close connections to natural, land-based ecologies that indigenous tribes maintain (Penetito, 2010; Sangha et al., 2015). There is a 'duty of care' that indigenous tribes have for specific sites (Sangha et al., 2015) and this should be formally recognised in disaster recovery situations.

Examples of this duty were clearly visible following the devastating Kaikōura quake in 2016. On the 15th November (2016) Ngāi Tahu leader Tā Mark Solomon was interviewed about the needs of the Kaikōura community immediately following the Kaikōura earthquake (Waatea News). He explained that "hundreds have been through Takahanga Marae in Kaikōura" and considerable lessons had been learned by the iwi as a result of the Christchurch earthquakes, with access in and out of the region as well as water, food and sewage being immediate concerns.

Equitable support and access for all is clearly important to Māori participants involved in this study. The Christchurch community (Māori and non-Māori) is extremely diverse, which can impact on whānau and family abilities to recover. For example, New Zealand Sign Language (NZSL) interpreters were important for members of the Christchurch Deaf community who mainly lived in eastern areas of Christchurch at the time of the 2011 and 2012 earthquakes. Christchurch Deaf community members highlighted the importance of access to information through trained New Zealand Sign Language (NZSL) interpreters (Christchurch Earthquakes: Deaf stories in NZSL, Jul 17, 2014). However, there are only a handful of NZSL interpreters nationally who are fluent in te reo Māori and NZSL (Hynds et al., 2014). The present study did not collect information from Ngati Turi (Māori D/deaf) in Christchurch to ascertain how they perceive sources of strength and recovery. Further research would shed light on how present study results are generalisable to other iwi and diverse Māori community contexts across Aotearoa.

Recommendations

Study outcomes resulted in key recommendations for All Right? as well as iwi, whānau and other Māori-based organisations interested in culturally-based well-being, resilience and recovery. The recommendations are:

- Recognise the importance of Māori and iwi-based cultural identities and values in enabling community recovery and strengthening resilience
- Enable iwi and other Māori-based organisations to lead community recovery efforts (before, during and after disasters)
- Understand that Māori communities are diverse and ensure equitable (not equal) external support responses to ensure all communities are able to recover
- Undertake further research in this area to ascertain how iwi affiliation, cultural identity, socio-economic status, gender, age and dis/ability intersect in ways which influence whānau resilience and recovery and the extent to which diverse Māori communities receive equitable (not equal) opportunities for earthquake recovery over time.

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Appendix 1: Copy of the participant information form for Interviews

INFORMATION SHEET

All Right? Māori Resilience Research

Tēnā koe,

All Right? is a Healthy Christchurch initiative led by the Canterbury District Health Board and the Mental Health Foundation of New Zealand. They are funded by the Ministry of Health and have also had support from the Ministry of Social Development and many other organisations including the Red Cross, SKIP, the Christchurch City Council and the Waimakariri District Council.

All Right? completes regular, in-depth research into how Cantabrians are doing. This gives them a wealth of up-to-date knowledge about how people are feeling and the hurdles they are facing. This research informs everything All Right? does – from raising awareness among community groups, organisations and businesses, to creating tools that promote the things we can do to improve our well-being.

We would really like to kōrero with you. The kōrero will take approximately 30-45 minutes and will be conducted at a place of your choosing. To ensure we represent your views faithfully the kōrero will be recorded using a digital recording device. All interviews will be transcribed, and if requested, we will send back your transcript to confirm the accuracy.

You are under no obligation to accept this invitation to participate in this research. If you do choose to participate, you have the right to:

- Decline to answer any particular question/s;
- Withdraw at any time and information you have contributed at any time up until the report is written;
- Ask any questions about the study at any time during the participation;
- Provide any information on the understanding that your name will not be used.

All information provided is confidential, recordings will be listened to only by the evaluation team, any written transcriptions will be securely locked in a filing cabinet or a password protected file for the period of 1 year after the completion of the research and then destroyed. The information you provide will be analysed and included into the final report.

We appreciate your time and consideration in participating in this important work. If you have any questions or concerns, please do not hesitate to contact us.

Nāku noa, nā

Catherine Savage
027 777 9111
catherine@ihi.co.nz

Wendy Dallas-Katoa
027 940 0829
wendy@ihi.co.nz

Appendix 2: Copy of participant consent form for interviews



CONSENT FORM

All Right? Māori Resilience Research

Full name – Printed: _____

I have read the Information Sheet and had the research explained to me.

I am aware that participation in this research is voluntary and I understand the information will be kept confidential. Any questions that I have asked have been answered and I understand that I may ask further questions at any time. All information will be in a password protected file and stored for a period of 1 year and will then be destroyed.

When the report is completed and has been accepted by All Right? a summary of the findings will be sent to me if I would like.

Please tick the boxes if you agree;

- I agree to participate in this study under the conditions set out in the information sheet.
- I give consent for my interview to be audio taped.
- I give consent for my comments to be included in the research.
- My identity will not be revealed in any part of the research.

Please sign and date this consent form.

Signature: _____ Date: _____

Please provide an address/e-mail for a copy of the report to be sent to you:

Appendix 3: A copy of the interview questions

Interview schedule for All Right?

We are taking a strengths-based approach to this research, we acknowledge that the earthquake was an incredibly traumatic event and do not want to minimise the impact of the event, but we are very interested in how Māori, in particular, coped during a very difficult period. We are looking to describe how we drew on our social and cultural networks to find strength and support during a difficult time.

We are doing this so that we are able to describe some of the positive aspects about our communities, our neighbourhood and being Māori – so that in the future – if there were other such disasters we are able to communicate messages of hope and strength to our community.

1. Can you tell me about how you were affected by the quake and how you've managed to get through this time and the following years of recovery?
2. What things can you think of that offered you strength and support immediately after the earthquake and in the following years of recovery – where did you get your strength?
3. Can you tell me about your neighbourhood – how did they come together after the quake – what did you see?
4. Did the relationships change in your community/neighbourhood? How?
5. As the quakes stopped and the community recovered, what things did you see in your community that you were proud of?
6. What personal qualities do you think you have that helped you get through the quake and the years of recovery? – (such as optimism, hope, maanakitanga, being organised, keeping good records, being assertive etc).
7. What qualities did you see in your whānau – and how did that help you?
8. What does the word 'resilience' mean to you?
9. How did 'Being Māori' influence your experience over this time – what cultural aspects have drawn strength from (this could be values – or it could be iwi – or kapa haka group etc)
10. How does your Māori worldview help you when you think about the quakes – how do you see it or describe the event from your perspective?
11. What advice would you give other whānau in other areas that might have to go through a similar disaster?

Appendix 4: A copy of the survey questions

1. Were you in Christchurch when the February 2011 earthquake occurred?
Yes/No, where were you? (text box)
2. What suburb were you in when the February 2011 quake occurred?
(Drop down list of suburbs)
3. Please indicate how affected you were by the February 2011 earthquake.
How affected were you personally AT THE TIME of the earthquake?
How affected are you NOW by the earthquake?
(extremely affected, very affected, somewhat affected, not affected at all).
4. Indicate the extent to which you agree or disagree with the following statements:
Prior to the earthquakes we had a whānau emergency plan and were well prepared.
My immediate concern post-quake was making sure that my own whānau were safe.
Our neighbourhood supported one another after the earthquake.
Our neighbourhood continues to support one another.
Helping others helped me to be more resilient after the earthquake.
I felt proud when Ngāi Tahu led the way helping the Christchurch community after the earthquake
(strongly agree, agree, disagree, strongly disagree)
5. Indicate the extent to which you agree or disagree with the following statements:
I was able to cope better because I am connected to the Māori community (e.g. kapahaka, marae, kaumātua, kura).
Our extended whānau and friends supported each other after the earthquake.
I was proud that other iwi actively supported the Christchurch community post-quake.
I feel the gap between the haves and the have nots has widened over the past 6 years.
I am still dealing with property issues from the earthquakes.
I am still dealing with personal issues (such as anxiety) from the earthquakes.
Now, our whanau has an emergency plan and is well prepared for an emergency.
(strongly agree, agree, disagree, strongly disagree)
6. To what extent did the following personal qualities help you to be resilient post-quake:
Manaakitanga: Being nurturing and caring for others
Kaha: Being strong for our whānau
Whakatohe: Being determined, stubborn and tenacious
Kaitiakitanga: Being able to provide leadership and support in the neighbourhood/community
Whanaungatanga: Being able to connect with others
Māoritanga: Being able to draw on the strength of being Māori
(very helpful, helpful, somewhat helpful, not helpful at all)
7. To what extent did the following agencies and organisations support you and your whānau to recover from the effects of the earthquakes?
Te Rūnanga o Ngāi Tahu
Other iwi
Ngā Maata Waka
EQC
Red Cross
Salvation Army
Insurance companies
Your employer
Work and Income NZ
Christchurch City Council
Canterbury District Health Board
Your GP/doctor
Free counselling
Earthquake support coordinator
Kaitoko whānau navigators
Housing NZ
(very supportive, supportive, somewhat supportive, not supportive, not relevant to me)

8. Do you feel like you had equal access to support post-quake? If not, can you tell us why?
(You can select more than one reason)

Yes

No. Because we were Māori.

No. Because of where we lived.

No. Because of our financial status.

No. Because of our age.

9. Do you have any comments you'd like to add? (text box)

10. To help our analysis, could you tell us:

Your age:

Under 25

Between 25-50

Over 50

Your gender:

Male

Female

Your Iwi

Ngāi Tahu

Pakeha

Other Iwi – please list

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