Māori frameworks for disaster recovery and climate change

The following questions were asked during our live webinar with Shaun Awatere but due to time restrictions, we were unable to answer these in the session.

Are there examples of places where this approach is being applied well??
This framework has yet to be applied.

Where does the healthcare of the vulnerable sits in this diagram please?

Healthcare is not explicitly identified in the framework, there is definitely scope for more explicit consideration of healthcare within the resilience sphere.

How does mātauranga change (or not) from an overarching concept or framework down to a local one (ā-hapū, marae) integrate into this process?

There are different forms of mātauranga. The framework presents mātauranga Māori informed ethics and principles. I support that more applied mātauranga will vary depending on the context of marae/hapū/iwi. The intent is that hopefully the framework provides a structure for the potential to apply more detailed info depending on each unique situation.

Kia Ora Shaun, pai ana ou whakaaro rangatira ki tēnei kaupapa tarira whakahirahira. It's a great model underpinned by a strong Māori philosophical lens; my concerns are that there needs to be a moderator to ensure that the philosophy does not become contaminated by non-indigenous others. What's your thoughts about a facilitator to govern and manage this wonderful approach?

I agree. The framework would be best served operationalised through a Te Tiriti based approach. That is, this framework supports Hapū/Iwi approaches to achieve their aspirations as Te Tiriti partners alongside local and central government policy initiatives, recovery action plans. At the same time, recovery plans ought to be informed by the priorities identified by hapū/iwi. It's useful for officials to be aware of and support these types of Te Ao Māori approaches.

What are the tips for operationalising the framework? And **How can this framework practically inform recovery Action Plans and Priorities that are already happening now and are largely approached via the dominant social paradigm (even though mana whenua is part of the governance structure, the operational 'engine' is predominantly underpinned by economic growth and progress?** See answer above.

Questions & Answers

Do we change colonisation to racism?

Those ideas are both linked, great report by Haemata Ltd highlighting the connections between both:

https://www.productivity.govt.nz/assets/Documents/NZPC_Colonisation_Racism_Wellbeing_Final.pdf

How will this framework be integrated with the Spatial Planning Bill and Natural and Built Environment Bill the National Planning Framework and Adaptation Act?

This framework has yet to be applied. In the first instance this framework is to support hapū/iwi in their work to care for whanau in post-recovery mode or for hapū/iwi adaptation planning. Likewise Rauora is another framework for supporting agencies:

https://environment.govt.nz/assets/publications/Exploring-an-indigenous-worldview-framework-for-the-national-climate-change-adaptation-plan.pdf

How do you define a disaster? Nature is doing what it wants to do, how is that viewed?

A 'disaster' is when a hazard impacts people and the things they value. It is subjectively determined. A hazard is any phenomena that has the potential to cause destruction to life and property. Hazards can be either natural or manmade. Conversely disasters are not natural events. "They are endogenous to society and disaster risk arises when hazards interact with the physical, social, economic, and environmental vulnerabilities and exposure of populations." Reference: Aitsi-Selmi, A., Egawa, S., Sasaki, H., Wannous, C., & Murray, V. (2015). The Sendai framework for disaster risk reduction: Renewing the global commitment to people's resilience, health, and well-being. International journal of disaster risk science, 6(2), 164-176, p. 164.

I'm looking at your circular diagram and wondering how volcanoes/earthquakes (ruaumoko) factor into this diagram? i.e. the imbalance?

See answer above.

Priorities are already being worked on for recovery. Is there a Priority based Te Ao Māori framework out there? Our Māori communities are not rated high.

There is Rauora https://environment.govt.nz/assets/publications/Exploring-an-indigenous-worldview-framework-for-the-national-climate-change-adaptation-plan.pdf. Potentially, Māori well-being frameworks could support the prioritisation process like He Ara Waiora. Also, there are some priorities identified in He Arotakenga Huringa Ahuarangi:

https://environment.govt.nz/assets/Publications/Files/arotakenga-huringa-ahuarangi-framework-for-national-climate-change-risk-assessment-for-aotearoa-FINAL.pdf.

Ultimately, climate adaptation processes ought to be through a partnership approach where hapū/iwi are participating with council in setting priorities.

Is mana part of the atua and what is the significant difference between these two terms?

Charles Royal describes mana as a "quality, energy or consciousness in the world which can be harnessed and expressed in human activities through acts of generosity and wisdom". Mana has four sources: mana atua is the divine power, from a universal source; mana tūpuna is an inherited power, from a historical (ancestral) source; mana whenua is a terrestrial power, from a localised source; and mana tangata is personal power, from an inner source.

What applicability might this framework have to efforts to reduce greenhouse gas emissions? by govt and others?

I think we can do better with the National Adaptation Plan, there needs to a reframing of mitigation efforts from a Te Ao Māori perspective. Te Hekenga Rauora:

https://environment.govt.nz/assets/publications/Exploring-an-indigenous-worldview-framework-for-the-national-climate-change-adaptation-plan.pdf

Do "experts" still have any role at all?

Technocratic assessments ought to occur within the context of a Māori priority setting process. That is a BAU approach privileges economic assets, additional priorities from a Te Ao Māori perspective would actively consider the priorities for kura, kohanga reo, marae and urupā. Technocrats have an important role to play in order to support hapū/iwi with their priorities.

If whānau have a relocation plan response as part of their resilience based almost identically on your presentation what funding opportunities are available to progress? Funding is an inhibitor particularly at a hapu/whānau level?

I'm unaware of funding available for the relocation of communities. I'm aware that MfE is working on policy to identify funding options for whanau looking to relocate. Ultimately, I think that Cabinet will decide on what funding will be available.

Tena koe e te rangatira, is your framework being implemented at present?

The framework has yet to be applied.