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1. INTRODUCTION.

Situated in the south western tip of the Pacific Rim, otherwise known as The Ring of Fire, New Zealand lies on the intersection between the Australian and the Pacific Plates making this land one of the most earthquake prone areas in the world. Development patterns, as well as national and international market trends, expose communities inhabiting these lands to an array of compounding natural and anthropogenic hazards, such as tsunamis, floods, droughts, sea level rise, as well as financial risks. In this context, fostering community resilience is of utter importance, and policy documents such as the recently adopted National Disaster Resilience Strategy 2019 (NDRS) set an important precedent emphasizing equitable and transformative resilience building processes. However, operationalizing equitable and transformative resilience building could prove to be more elusive than policy documents portray. Based on three years of doctoral research, this poster provides key insights by critically evaluating how community capitals are conceptualized and how they can contribute to community resilience in the Waimakariri District earthquake response, recovery and regeneration process.

2. 'THE WAIMAK'.

The 2010/2011 Canterbury earthquake sequence significantly affected life in the Waimakariri district. Three suburbs, Kaiapoi, Pines Beach and Kairaki Beach, were severely damaged during the 4th of September 2010 M7.1 earthquake, which was made worse by the 22nd of February 2011 event. A red zoning process deemed uninhabitable a fourth of the houses in Kaiapoi, half the houses in Pines Beach, and all housing at Kairaki Beach – based on land assessments and ministerial orders in June 2011. The integrated community-based recovery framework and leadership model developed by the Waimakariri District Council (WDC) placed community engagement at the core of its actions. It presents a good opportunity to explore how different forms of community capital interact and affect community resilience.

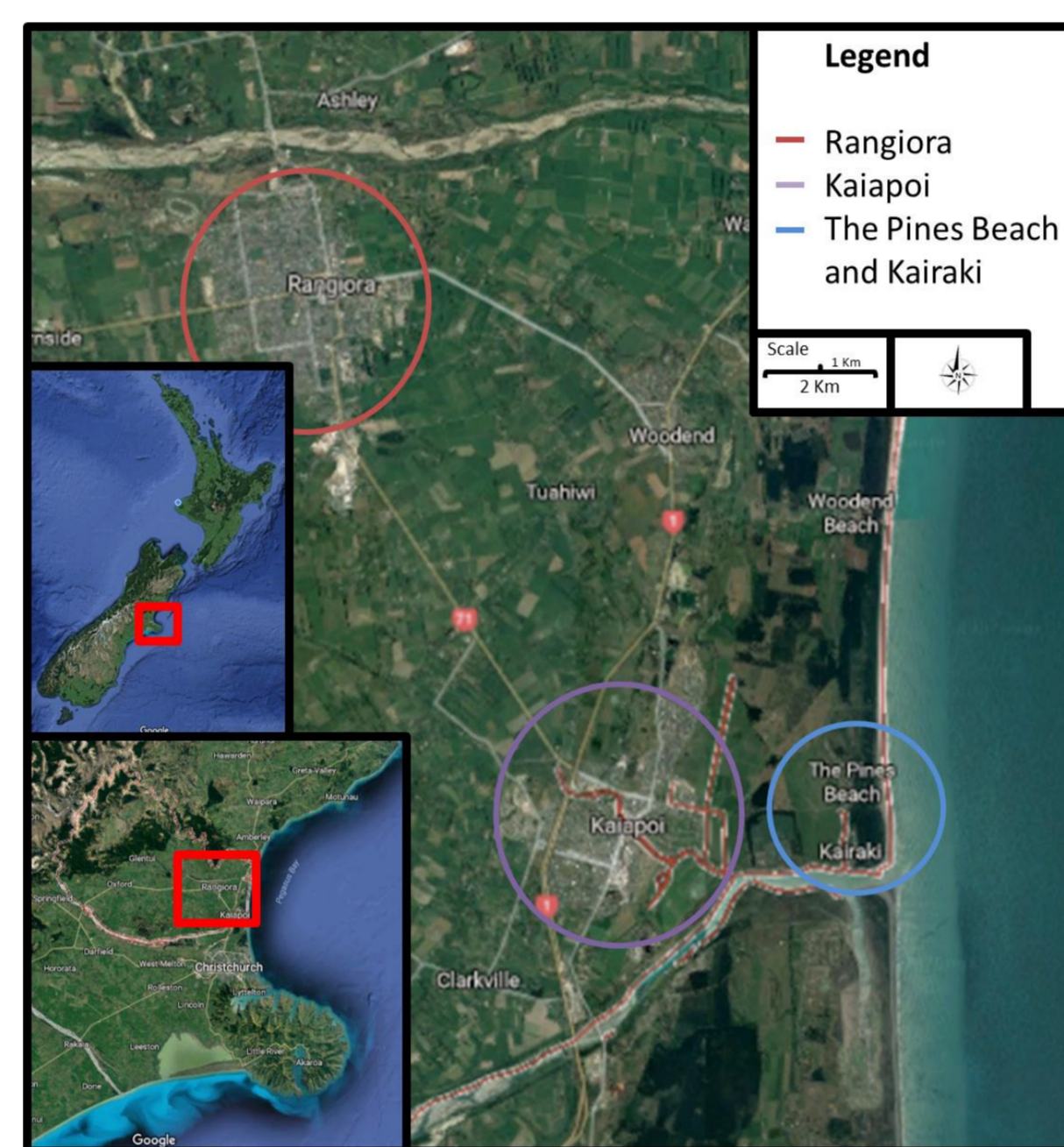


Figure 1. Map of the Waimakariri District (designed by the author using satellite images from google maps).

3. RESEARCH STRATEGY AND METHODOLOGY.

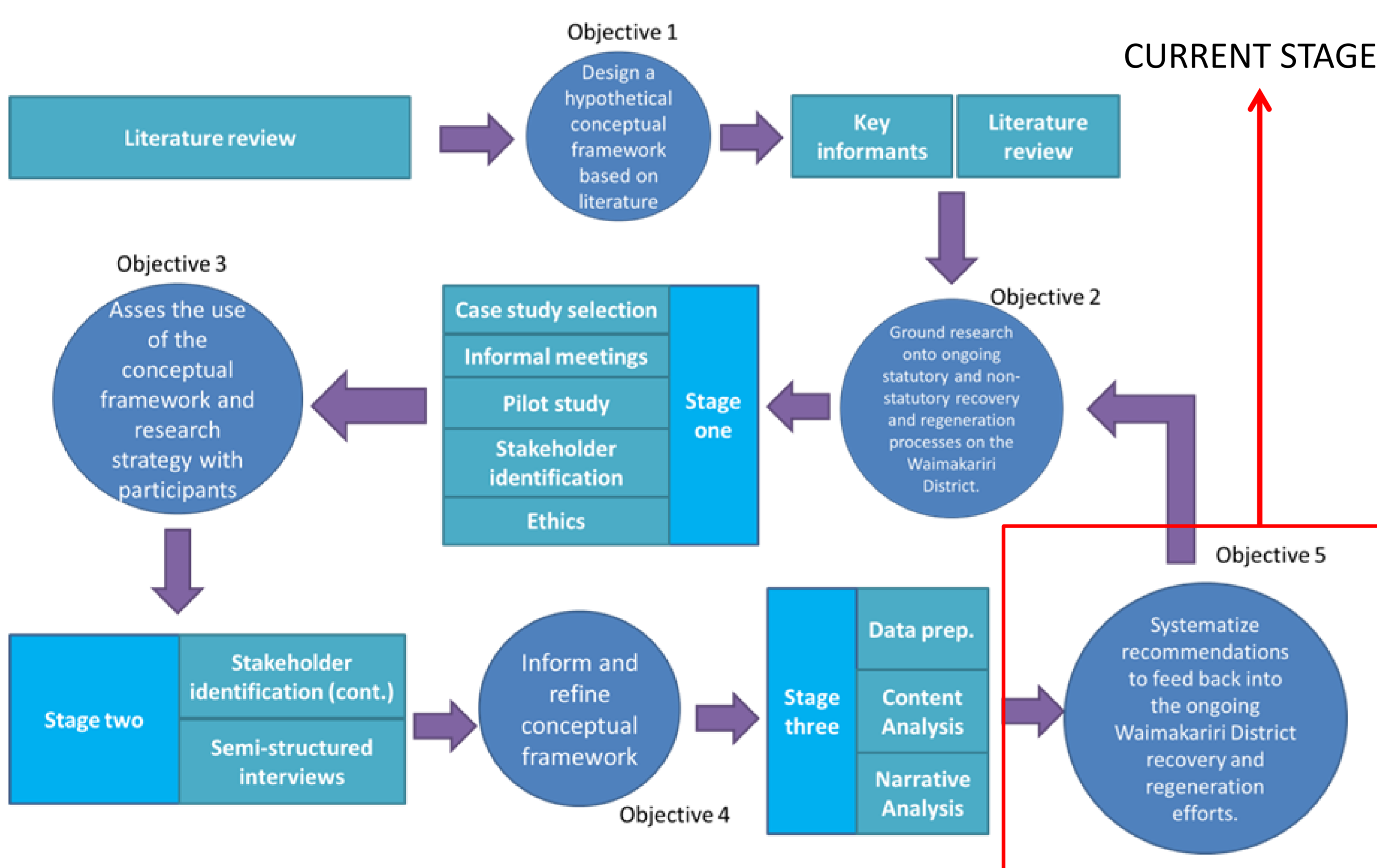


Figure 2. Schematic flowchart describing the research strategy and methodology.

References.

- Kenney, C. (2016). Engaging the 'Other': Māori, urban recovery and resilience planning in Christchurch, New Zealand in the aftermath of the 2010-2011 Earthquakes. In H. James and D. Paton (Eds.) The Consequences of Disasters: Demographic, Planning and Policy Implications (pp. 327-340). Chicago, Illinois: C H Thomas.
- Kenney, C. (2019). Ahi Kā Roa, Ahi Kā Ora: Māori Recovery Trajectories and Resilience in Canterbury, New Zealand. In H. James (Eds.). Population, Development and the Environment. Challenges to achieving the sustainable development goals in the Asia Pacific (pp. 375 – 394). Singapore: Palgrave Macmillan.

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4. RESULTS.

COMMUNITY RESILIENCE AS NETWORKED MOBILIZATION OF CAPITALS

'(...) **we** [WDC] were the **organization** that had the **capacities** and **capabilities** to do these things, so we should get on and do them (...) there was a real **sense of doing the right thing for the community** and **we [are] quite connected** [to the community], a lot of the staff **live in the district** and I do myself, so feel the **sense of responsibility in their role**' (WDC Staff Engineer).

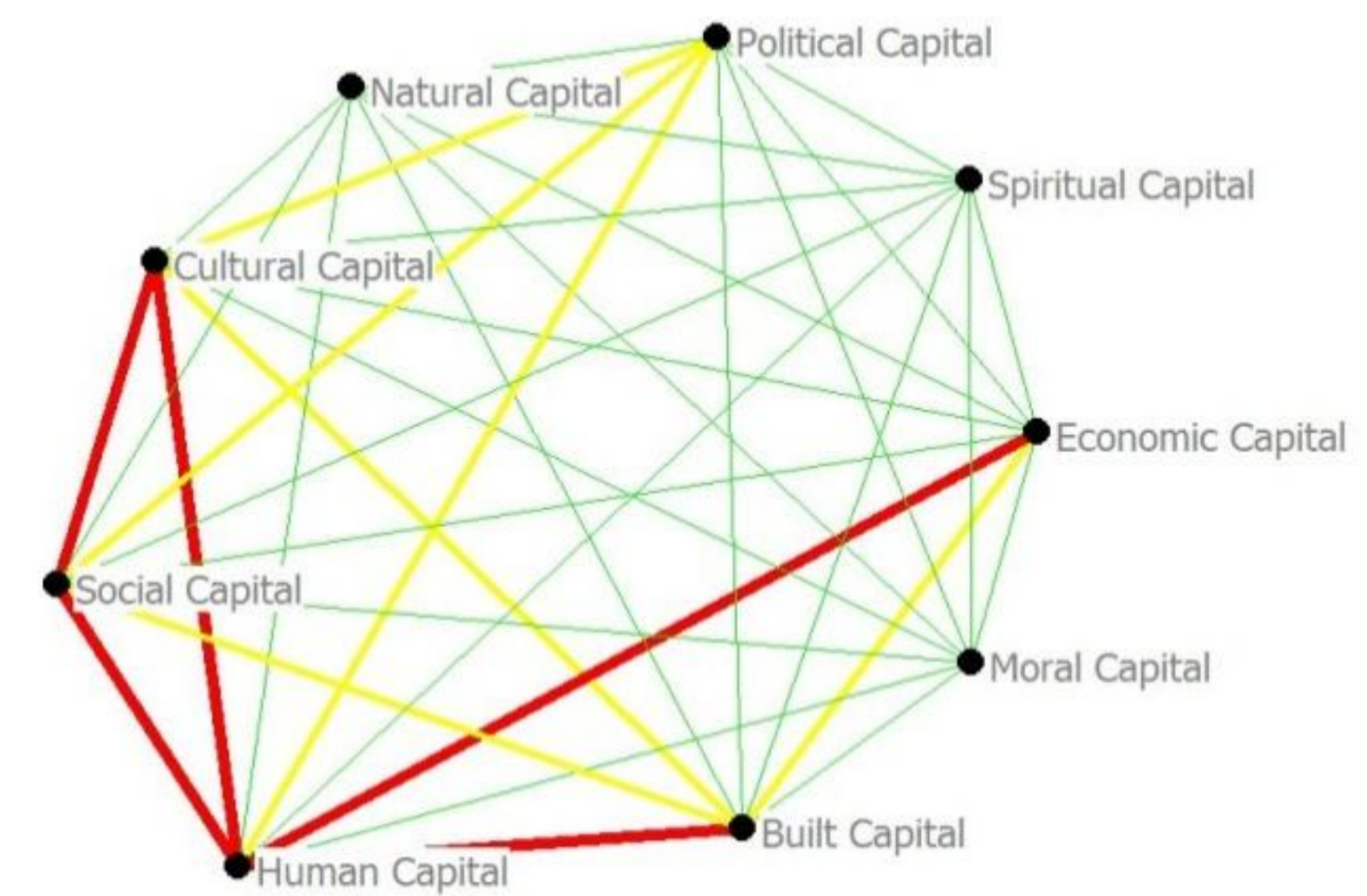


Figure 3. Capitals network image synthesizing all capital interrelations coded across all the participants talks associated to immediate response in the Waimakariri.

Interpretation of this participant's talk reveals how multiple forms of physical and metaphysical capitals are operationalized as networks during the immediate response to the 4th of September 2010 earthquake. WDC drew on human capital interwoven with social and embodied cultural capital developed through daily life and social interactions in the district. In turn, this cultural and social capital base contributed to building a strong sense of moral responsibility, thus also building moral and symbolic capital from which 'staff' drew to do 'the right thing for the community' in terms of mobilizing economic and built capitals to quickly repair lifeline utilities (built capital).

EMBODIED CULTURAL CAPITAL AND THE MARGINS OF 'NORMALITY'.

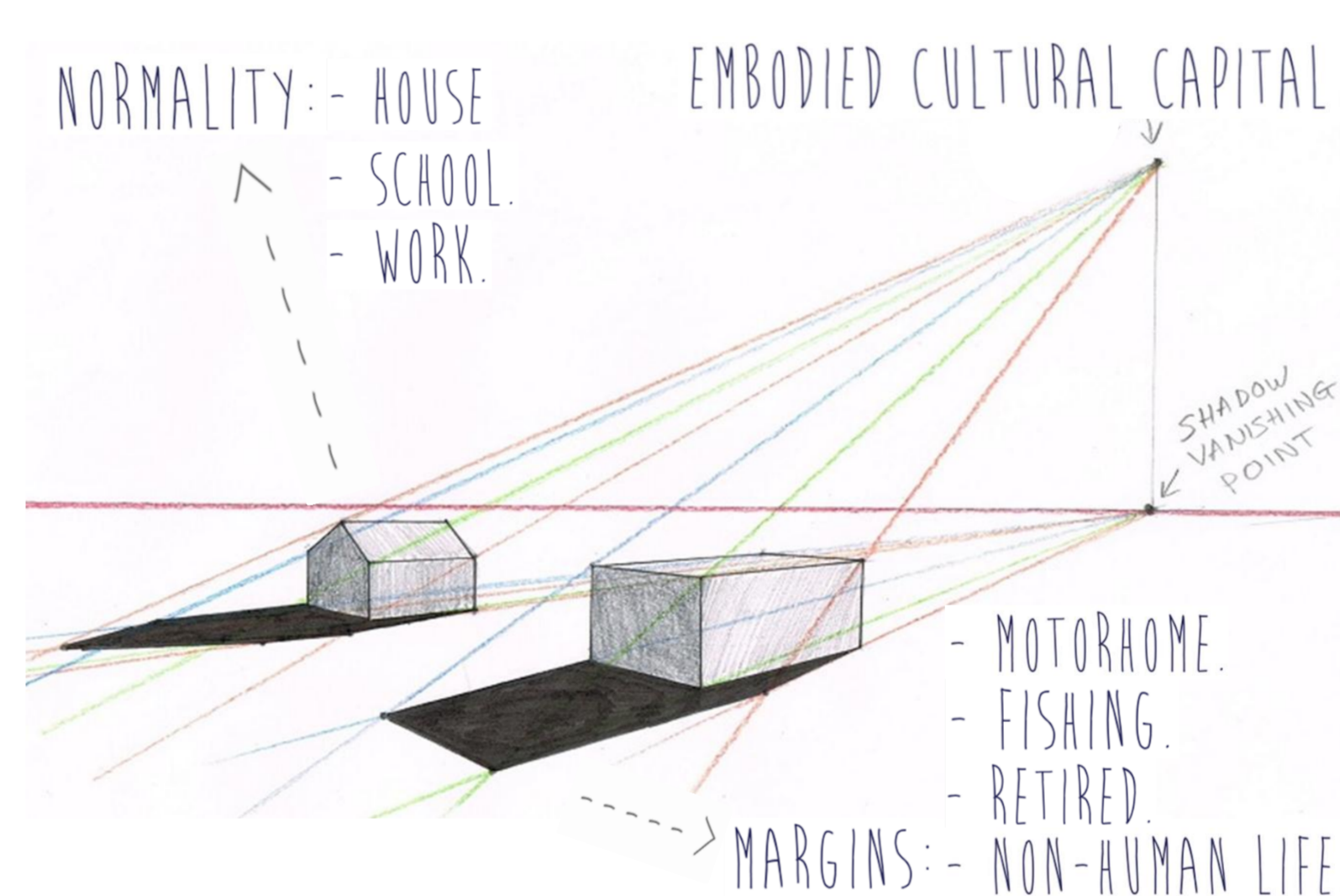


Figure 4. Image representing the way in which WDC's sense of 'normality' visibilized certain sectors of the community, yet invisibilized others, affecting the way in which resources can be distributed in a community.

However, setting response priorities around a 'normal' habitus (embodied form of cultural capital) centered on elements such as 'house', 'school', and 'work' set boundaries to the Council's response leading to the initial marginalization of an affected small coastal fishing community of retired motorcamp residents living on the Kairaki Beach Motorcamp as well as the riparian and coastal ecosystem of the Kaiapoi River and the Kairaki Coastline both of which lived outside of the boundaries of 'normality' perceived as a priority by the Council.

'(...) a lot of the stuff that we (Council) did on the early days was to make sure that people could stay in **their house**, you know, get back to **school**, get back to **work**, have some sort of **normality** (...) we made a call, a conscious decision that **human public health was more important than** worrying about whether we were discharging untreated sewerage **into the Kaiapoi river or into the coastal area in Kairaki**' (WDC Staff Engineer).

'(...) they (WDC) had a lot on their plate too, there as a lot of destruction and **we were just a smaller little corner**. So, **I don't think we heard from the Council the first two weeks** (...) we still have thirty five permanent sites with people living on them, they are mostly **retired people** (...) this camp was a serious **fishing camp**, back in the day there would be huge numbers of Salmon caught in here'. (Kairaki Beach Motorcamp resident).

6. CONCLUSIONS.

Results show the importance of understanding community capitals as complex networks of relations which assemble and combine both material and metaphysical attributes, (e.g. values and their enactment). Metaphysical capitals such as cultural, social, and moral capitals (Kenney, 2016, 2019), are highlighted because they underpin how sectors of the community construct, mobilize and allocate community capitals following disasters. Acknowledging the simultaneously material and metaphysical dimensions of community capitals will be key to the development of equitable community resilience building processes aimed at in the NDRS 2019.