

Readiness and Recovery formative evaluation

Understanding where we are
and where we want to be



Prepared for Fire and Emergency New Zealand
Te Paetawhiti Ltd & Associates

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Contents

4	1.0 Introduction
5	1.1 Background
6	1.2 Scope of the work
6	1.3 Research approach
7	2.0 Insights from the interviews
8	2.1 Discover
10	2.2 Dream
11	2.3 Design
13	2.4 Deliver (Gaps)
15	3.0 Evaluative tools
17	3.1 Case study: Turning tragedy into a collective recovery opportunity – The story of Ōwhata Marae. Mai i te pouri, ka whiti mai te rā.
18	3.2 Logic models
19	3.3 Logic model for Fire and Emergency readiness and recovery work
20	3.4 Theory of Change for Fire and Emergency readiness and recovery work
21	4.0 Appendices
22	4.1 Appendix 1 – Kaupapa Māori Methodology
24	4.2 Appendix 2 – Participant information sheet and consent
26	5.0 Bibliography

Introduction

Background

Recovery within the context of major incidents is a complex process.

Recovery from major disasters is a long and complex process that involves many agencies and participants. It is the phase that, if done effectively and in a timely manner, can have the greatest impact on the long-term wellbeing of those individuals and communities affected by an incident.

Long-term recovery efforts following major disasters and incidents are the mandate of partners, such as the National Emergency Management Agency (NEMA). However, Fire and Emergency New Zealand (Fire and Emergency) has a role to play in readiness and recovery due to their early attendance at incidents and the interactions they have with those most affected. In some instances, Fire and Emergency is the glue between the affected person/s, families, communities and the appropriate agencies to help them recover.

The question of when, how and for how long Fire and Emergency resources are used in major disasters and incidents is work being scoped outside this research brief. The focus of this research is to understand recovery and what this might look like ideally, for Fire and Emergency personnel and volunteers responding to fire events.

While there is no definition of recovery for Fire and Emergency, recovery activities can be implied.

Currently, there is no reference or definition of 'recovery' in the Fire and Emergency New Zealand Act 2017 ("the Act"); and recovery is not stated as a function for Fire and Emergency. However, there is still scope for some recovery activity to be implied so long as the recovery activity is "immediate" or directly linked to the response activity. Longer term recovery activities such as financial assistance to local businesses, and land remediation are not considered within scope for Fire and Emergency recovery work.

Fire and Emergency is committed to working with Māori as tangata whenua

Fire and Emergency is committed to working with Māori therefore it is important that any recovery framework has relevance to Māori, upholds mutually beneficial relationships with Māori, and Fire and Emergency people and volunteers feel equipped to serve hapori Māori well. This intent is consistent with wider emergency management reforms which include providing greater recognition, understanding and integration of iwi/Māori perspectives and tikanga in emergency management – before, during and after an event.

Scope of the work

In June 2022, Fire and Emergency New Zealand (Fire and Emergency) commissioned the development of a logic model to support the Readiness and Recovery project. The intent of the logic model was to identify the ideal state of recovery for Fire and Emergency including recovery outcomes, the current state, and gaps.

To develop the model the research team:

Conducted interviews with Fire and Emergency national and district personnel; emergency partners and up to five communities.

Reviewed literature with a particular focus on recovery from a Māori/indigenous perspective.

Presented key findings to personnel to test ideas and thinking prior to completing the final written report.

Research approach

Appreciative inquiry

In order to describe the ideal state, the research team used a kaupapa Māori approach and an appreciative inquiry framework. Appreciative inquiry is an approach that focuses on current understandings of recovery (Discover), what the ideal state looks like (Dream), what is needed to achieve the ideal state (Design); and how to implement (Deliver).

Interviews

Interviews were completed with 17 personnel at a national and district (Hawkes Bay and Taranaki) level, one external stakeholder (NEMA) and members from three community groups. The insights from all the interviews have informed the draft logic model.

Documentation

To support wider understanding of recovery the research team also conducted a review of relevant literature and research related to recovery in emergency management, in fire events and in Māori/indigenous contexts. There was limited literature available related to recovery in a Fire and Emergency context. Much of the literature about recovery related to emergency management. A full list of documents is attached in the Bibliography.

Section 2.0

Insights from the interviews

Discover

What does recovery mean and look like currently for Fire and Emergency personnel?

Definitions

Recovery in the emergency management context has a very distinct meaning as outlined in the National Emergency Management Agency guidelines. Recovery involves:

- the coordinated efforts and processes used to bring about the immediate, medium- and long-term holistic regeneration and enhancement of a community following an emergency. The recovery process is about supporting people to rebuild their lives and restore their emotional, social, economic and physical wellbeing. It is more than simply building back infrastructure (NEMA, 2019).

Recovery also involves activities intended to support wellbeing, build resilience, and regenerate and enhance communities in ways that meet future needs (across social, economic, natural and built environments).

Fire and Emergency personnel understanding of what recovery means was consistent with Civil Defence and Emergency Management (CDEM) documentation and broader literature related to recovery in disaster management. For example, recovery was described by personnel interviewed as:

- a complex and long process that may involve multiple agencies
- multi-layered (mental, social, physical, financial)
- the rehabilitation of personnel and property
- assisting a community, person, group to become self-sufficient, self-reliant after a fire event
- supporting and sustaining what the community value
- inexplicably linked to readiness and preparedness
- critical to growing resilience in communities.

Staff thought that Fire and Emergency's role in supporting people immediately impacted by a fire and emergency event was less clear, with no agreed definition of what short- or long-term recovery meant for the organisation and what it looked like in practice. Without an agreed position it was likely that Fire and Emergency support to families/whānau during and immediately after a fire event varied and was dependant on the individual brigade/responder, the time of day the event occurred, and the nature of the event. Staff felt strongly however that responding to a fire event and then leaving families/whānau on 'the side of the road' should no longer be an acceptable practice for Fire and Emergency going forward.



How can it be right for us to leave someone on the side of the road after we've just been there? It just can't be right.

Fire and Emergency, National Office

Challenges of engaging in recovery work

Fire and Emergency personnel providing a recovery response after a fire event however was considered to be fraught with challenges including:

- Fire and Emergency's limited brigade resources needing to be directed to response activities only.
- The potential to overcommit Fire and Emergency resources to immediate recovery activity with no clear end in sight.
- The potential to have no one to 'pass the baton' too. In other words, while Fire and Emergency may be able to provide immediate relief to impacted parties at the fire event there needs to be suitable local social service agencies who can provide long term, pastoral support to aid full recovery.
- The need for Fire and Emergency people locally to have established networks, contacts and relationships with key services and voluntary organisations who can assist families/whānau in need.
- Differentiating short-term recovery (providing immediate relief, connecting to essential services and reducing the potential for long-term trauma) from long-term recovery (ongoing pastoral support).
- All personnel especially at brigade level acknowledging that Fire and Emergency has a role in recovery and what that means for their response activities.



Essentially we're going to try and get to the job as quickly as possible, ideally whilst the firefighters are still there so we can potentially mitigate further trauma...

we may need to move the affected people away from what they're witnessing to lessen the impact of their trauma and support them emotionally, listen to their needs, address their primary concerns, start putting into place agencies that can provide support immediately for accommodation, food, clothing, all the way through to potentially trauma counselling...

Or it could just be a really minor job or in a small community where the neighbourhood is really supportive.

Friends and family are able to step up quickly and support the person affected by providing them with accommodation, potentially food.

(Hawkes Bay Recovery Team interview)

Dream

What does the ideal state look and feel like?

Based on conversations the ideal state of recovery for Fire and Emergency in its simplest form looks like the following:

The ideal state of Fire and Emergency role in recovery

Whānau/families are assisted by Fire and Emergency (that is, provided immediate relief) during and immediately after a fire or emergency event. Immediate relief is provided with the intent to:

- a. reduce any immediate and/or long-term trauma impacted parties of the event may be experiencing as a result of loss of loved ones, belongings, property and/or income from a fire; and
- b. navigate impacted parties of a fire event towards longer term support and assistance

The ideal state is informed by a theory of change which is based on the assumption that safety, health and wellbeing (cultural, emotional, physical) is a priority for Fire and Emergency and therefore by providing immediate relief (kia tau te wairua) and reducing trauma, whānau/families/community can start the journey of recovering and restoring (whakamana) what was lost and in turn can build their resilience¹ to cope with future events (Mauri tū, mauri ora). Figure 1 provides a te ao Māori perspective of how the key concepts are connected.



Figure 1: Fire and Emergency theory-based model of short-term recovery

¹ Resilience is defined in the National Disaster Resilience Strategy as the ability to anticipate and resist disruptive events, minimise adverse impacts, respond effectively, maintain or recover functionality, and adapt in a way that allows for learning and thriving (Ministry of Civil Defence and Emergency Management, 2019).

Why the ideal state?

The ideal state emphasises:

- Immediate relief with the ability to guide and navigate fire impacted parties to more appropriate and longer-term support if needed. This narrow remit fits within Fire and Emergency's legislative mandate and is also a reasonable activity linked to an operational response.
- Navigational support beyond the immediate event for those families/whānau who may have limited support networks. Based on the Hawkes Bay Pilot this navigational support could last over a month from the original fire event and may consist of a check-in phone call depending on the circumstances.
- The need for compassion and care to be demonstrated to impacted parties of a fire or emergency event, which personnel considered to be "the right thing to do" (Kia Tika). It also speaks to the values and operating principles of Fire and Emergency.
- The importance of minimising trauma in order to support long-term recovery for those affected.

The ideal state also removes the emphasis on the word 'recovery' which is strongly associated with complex and long-term efforts related to emergency and disaster management. The scope of this work recognises but doesn't cover in detail processes Fire and Emergency uses to restore the wairua and oranga of personnel involved in fire and emergency events and the recommissioning of trucks and equipment.



Recovery should also reflect in the manaaki we show ourselves, do we restore our medical kits, do we restore our wairua? How we recover from an event should be how we think about others who are impacted by a fire event.

National office interview

Design

What is needed to implement the ideal state?

Based on the interviews there were a number of challenges raised concerning the role of Fire and Emergency in recovery. Understanding these challenges has provided the basis for identifying what is needed in order to implement a recovery approach for Fire and Emergency.

Common understanding of the scope and role of Fire and Emergency in recovery activities

There was a general view that personnel may either disagree that Fire and Emergency has a role in supporting those impacted by a fire to recover, or they already do this to some extent but do not consider it a recovery activity. It was also felt that district, or brigade and/or national office level views and understanding of recovery may differ also.

Linked to understanding was also the parameters of recovery and when Fire and Emergency's role begins and ends. The recovery volunteers in Hawkes Bay were very clear that recovery ends when the whānau/families have 'found their feet' again and tell Fire and Emergency that they no longer require assistance. This can be within days, weeks or months depending on the severity of the event, the resilience of whānau prior to the event and the support resources available within the community. Recovery personnel were also very clear that their role was to check-in, re-assure, and provide information and guidance where needed.

Leadership linked to a strong recovery proposition

Overcoming the challenges of affirming recovery as an activity for Fire and Emergency requires strong leadership across the organisation.

The role of leadership includes:

- confirming and defining Fire and Emergency's role in recovery during and immediately after a fire event
- providing resources and guidance to personnel around what recovery looks like in practice
- enabling districts/brigades to define the parameters of relief and recovery given their understanding of the communities they support
- formally strengthening partnerships with key agencies at a national level including emergency partners, housing and social development agencies to understand each other's resources and policies and how these can be leveraged to provide relief to whānau/families/communities immediately after a fire event.



We need to communicate the value through storytelling and sharing experiences...the gold is not just in the response but helping that community come back...the better you do the recovery, the stronger you are for the next event. For example, if I maintain my health and I look after myself and I'm ready and then I get sick, I'll get better quicker...districts are saying that's a brilliant idea, but no one's doing it

National office interview

Deliver (Gaps)

What activities can Fire and Emergency implement to achieve the ideal state?

There are three recommended phases to implementation:

Phase one: socialise what recovery is and means for Fire and Emergency (grow awareness). Activities in this phase include:

- Clearly define recovery for Fire and Emergency, including 'why' Fire and Emergency is involved in recovery and the scope of its involvement.
- Developing simple key messages supported by research, evaluation, literature, real life stories/case studies (from Fire and Emergency and from community) for Fire and Emergency personnel to demonstrate the value Fire and Emergency is providing to communities through recovery activities.
- Ensuring national and regional leadership communicate and grow awareness of what recovery looks like for its personnel and the value of supporting recovery to the community through key messages e.g. videos, vignettes internally and externally to partners.

Phase two: operationalise recovery (strengthen knowledge and capability to deliver). In this phase it is recommended that a tight-loose-tight framework is considered where recovery (as defined in the ideal state) is nationally supported and district-led. This means:

- national policies/systems are established that provide guidance to all districts and brigades (tight)
- districts lead the implementation of the policies and procedures in ways that fit within their context (culture, capability and capacity) and the needs of the communities they serve (loose). District-led recovery is based on the assumption that district personnel and brigade volunteers live in their communities, know their communities and have a vested interest in strengthening community resilience.
- universal understanding and expectation of what a good recovery outcome looks like (tight).

Activities in this phase include:

National level

- Develop operational systems, procedures and checklists for recovery that support national consistency and also reflect tikanga Māori recovery process (e.g. the place of karakia, tapu and noa especially where fatalities occur).
- The wider organisation should consider a funding model where grants fairly represent and acknowledge the importance of recovery personnel at a district/brigade level. This includes how volunteers can be acknowledged for their service in these roles (e.g., uniforms, medals, honours for their service).
- Facilitate partnerships with key agencies /partners nationally that support local relationships.
- Create marketing collateral to attract suitable people into Fire and Emergency with a focus on recovery.
- Create training resources for all personnel and embed into induction and existing training opportunities, including case studies.
- Create a toolbox, a 'how to guide' to help with recruitment and support of recovery personnel.
- Create bespoke training for volunteers and personnel in recovery roles including policies and support relating to uniforms, PPE gears and other resources required to support them in their role.
- Encourage informal knowledge sharing sessions.
- Identify and support recovery champions across the organisation who can promote and share practice.
- Develop support systems for those in recovery roles for example, mentors, peers, counsellors.

District level

- Dedicated leadership and administrative support.
- Dedicated recovery personnel (clear job descriptions, screening and mentoring process and resources (e.g., phone, clothing).
- Trainers that can support ongoing training recovery personnel a district level including strengthening skills to listen to needs; really listening to the needs of the community, respond to the need in the way that builds resilience and minimises trauma and impact.
- Partner and build relationships with community and volunteer groups and agencies to support whānau/families with immediate relief. This may include maps and contacts of organisations who can support whānau/families inclusive of informal networks who can mobilise quickly to support whānau/families in emergency situations e.g., marae committees, Māori Women's Welfare League, Māori Women's Health League, Supergrans and so on.



The partnerships need to happen up front. You can't put a recovery person you train down the street and expect them to know what to do if you haven't got all the partnerships in place already. And these partnerships aren't memorandum of understandings...they are relationships with different organisations

National office interview

Phase three: the final phase is focused on embedding recovery as business as usual. In this phase Fire and Emergency can move fluidly through immediate relief and recovery as a specific Fire and Emergency activity, through to supporting recovery within the wider context of disaster and emergency management. Activities include:

- Reviewing and evaluating current policies, procedures and practices for learning and improvement purposes.
- Sharing effective practice and continuing to embed learnings into training.
- Renewing and reviewing partnerships regularly at a national level.
- Legislative review if required to embed and solidify what recovery looks like for Fire and Emergency.

Evaluative tools

Evaluative tools

To support what relief and recovery looks for Fire and Emergency, two evaluative tools have been provided in draft form to aid and support discussions.

Case study

A draft case study has been developed based on the experience of one community the researchers talked to about how well they were supported by Fire and Emergency during and after a fire event. This case study serves as a tool that can be engaged with, unpacked and further developed to support in-house relief and recovery discussions. As the event was over 20 years ago, the case study is a good example of what response, relief, recovery and resilience looks like for a community and the role of Fire and Emergency.

The whānau who participated in the case study discussion have reviewed the case study and agreed for it to be included in this report.

Logic model

Secondly, the draft logic model is a tool designed to show what is intended (outcomes) and how it logically connects to what is or needs to be done (activities) to achieve the outcomes. The interviews and literature were used to design the outcomes and activities. A more detailed overview of the logic model is below.

Case study

Turning tragedy into a collective recovery opportunity – The story of Ōwhata Marae. *Mai i te pouri, ka whiti mai te rā.*

Response

20 years ago, in November, Tūtānekai Whareniui at Ōwhata Marae in Rotorua was severely damaged by fire. Fire and Emergency responded to the event and put the fire out saving most of the structure of the whareniui, but the front of the whareniui, in particular, the mahau was severely damaged by fire. Furthermore, the smoke and heat damage meant that a significant rebuild was required to reclaim what was physically lost to the iwi.

Relief

The iwi responded to the event in a similar way to losing a rangatira, the analogy being the tangihanga. The iwi gathered to mourn, and kaumātua led the way with karakia, whaikōrero, and waiata. Following the initial shock and mourning of the event, the kaumātua and the Marae trustees led the way in terms of the recovery, with many iwi members lending a hand and contributing as they could.

Recovery and restoration

Through the process of restoration, the iwi reaffirmed their sense of collective and cultural identity through intergenerational knowledge transmission, for example, the rangatahi learning from the kaumātua the art of tukutuku weaving; whānau gathering pīngao to replace the tukutuku panels that had been damaged in the fire; and whānau coming together to fundraise. Carvings were repaired and replaced, the kōwhaiwhai patterns on the heke and tāhūhū were repainted, and a flame symbol was incorporated within the patterns to commemorate the tragic event and ensure that the story is told through the generations to come.

Fire and Emergency assisted where needed to support the recovery process including helping with insurance, providing advice with the design of the rebuild, and helping with establishing the on-going fire safety measures for the Marae, which included constructing a rear door, and installing a fire sprinkler.

Resilience

Ōwhata Marae sits under the mana of Ngāti Te Roro-ō-te-Rangi a subgrouping of Ngāti Whakaue whose mana whenua runs inland from along the Eastern and Southern shores of the Lake Rotorua and includes the Rotorua township. Ngāti Te Roro-ō-te-Rangi have been the ahi kā of the Ōwhata area from well before European arrival to Aotearoa and also to the Rotorua area.

Fire and Emergency success was underpinned by their capacity to work well with the Ahi Kā leadership, both kaumātua and Marae trustees in particular, in effect Fire and Emergency was able to position themselves as a useful resource to the Ahi Kā. The Ahi Kā had the capacity to lead the iwi forward competently in both a tikanga (cultural) manner, with the kaumātua, and a ture (legal) manner, with the Marae trustees. What made it work so well was that Fire and Emergency knew the community and was known by the community, particularly through Fire and Emergency personnel and volunteers who had connectivity through either whakapapa or life lived with Ngāti Te Roro-ō-te-Rangi.

Beyond the marae whānau are more aware and have in place fire safety measures. Fire and Emergency also has an ongoing relationship with the Marae in that they hold regular wānanga for Fire and Emergency personnel at the Marae.

This fire was an unfortunate event that now features in the tapestry of the rich history of the marae which stands as testimony to the resilience of Ngāti Te Roro-ō-te-Rangi.

Logic model

The draft logic model is intended to bring together the theory of change, ideal state and relief and recovery activities into one framework. The framework includes outcomes, inputs/activities, context, challenges and the theory of change model. The framework does not explicitly include participants, outputs and assumptions which are often standard components of a logic model. These components can be implied and/or added to the model.

Outcomes

The outcomes are what Fire and Emergency expects will be realised as a result of activities in both the short, medium and long-term. The outcomes are purposely broad so they are inclusive of what Fire and Emergency decides relief and recovery looks like.

Inputs/activities

The inputs and activities are the resources required to ensure that the outcomes are achieved. In the model the inputs include people, policies and procedures that support relief and recovery work.

The inputs have been organised into three phases in recognition that Fire and Emergency is still in the early stages of defining its role in recovery. These phases are:

- Socialisation of what relief and recovery work is and means for Fire and Emergency people nationally and at a district level.
- Operationalisation, that is, an outline of some of the activities needed to ensure relief and recovery work is initiated and supported at both a national and district level.
- Embedding, that is, ensuring that relief and recovery work is constantly reviewed and improved over time so it becomes business as usual for Fire and Emergency.

Context and challenges

The context and challenges provide the reader with an understanding of the environment in which the recovery project is being stood up. This section is not meant to limit what can be done in recovery but rather to ensure that any outcomes or activities are able to mitigate in some way the current challenges and/or contextual issues faced by the organisation.

Theory of change

Lastly the theory of change has been included below the logic model. The theory of change serves as a reminder of why this work is important to Fire and Emergency and what it is aiming to achieve.

Fire and Emergency New Zealand: Recovery and Relief Logic Model

CONTEXT	CHALLENGES	ACTIVITIES		OUTCOMES: Changes over time for customers or stakeholders		
		Socialise	Operationalise	Short Term (up to 1-2 years)	Medium Term (2-5 years)	Long Term (5 years +)
Fire and Emergency NZ Legislation Health and Safety Legislation Fire and Emergency NZ Strategies Relationships with unions and associations Emergency Management Reforms Commitments to Tangata Whenua, Treaty of Waitangi, Hiwa I te Rangī	Legislative constrains including Fire and Emergency NZ's current role and responsibilities Strategic leadership and collective understanding Limited resources Definitions of recovery – where recovery begins and ends (short term versus long term recovery) Changing mindset of the role of Fire and Emergency NZ – recovery is not embedded in our organisation Establishing communications, networks, and relationships with community	<ul style="list-style-type: none"> Clearly define and differentiate recovery and relief for Fire and Emergency NZ, the 'why' Fire and Emergency NZ is involved in recovery and relief, and the scope of its involvement. Develop simple key messages supported by research, evaluation, literature, real life stories/case studies (from Fire and Emergency NZ and from communities) for our people. Ensure national and regional leadership share key messages, e.g. videos, vignettes internally and externally to partners. 	<p>National Level</p> <ul style="list-style-type: none"> Develop operational systems, procedures and checklists to support national consistency with recovery and relief activities. Facilitate relationships with key agencies/partners nationally that support on the ground relief work with those affected by fire events. Create training collateral for our people and embed into induction and existing training opportunities. Create bespoke training for volunteers and our people in recovery roles. Create a recovery and relief Toolbox. Encourage informal knowledge sharing sessions. Identify and support recovery champions. Develop support systems - mentors, peers, counsellors for recovery people. <p>District level</p> <ul style="list-style-type: none"> Establish dedicated leadership and administrative support. Establish dedicated recovery roles (with clear job descriptions and resources). Establish dedicated and bespoke induction and ongoing training for recovery people at a district level. Establish partnerships with communities to support recovery and relief. Create local road maps and contacts of organisations who can support whānau. 	Fire and Emergency NZ people understand what recovery means for the organisation and for their role.	Recovery is embedded as part of business as usual	Stronger and more resilient communities
Fire and Emergency NZ people enact relief activities to reduce trauma for people affected by fire events that supports their recovery.	Recovery is contributing to community readiness and resilience					
Fire and Emergency NZ has the resources and capability to contribute to recovery and relief activities.	Communities recovery well from emergencies					
Fire and Emergency NZ has effective relationships with community (whānau, hapū, marae, iwi, Māori, hapori, NGOs)	Fire and Emergency NZ has strong Whānau, hapū, iwi, Māori, hapori partnerships that support recovery outcomes					
<p>Embed</p> <ul style="list-style-type: none"> Review and evaluate recovery and relief activities. Share effective practice and embed in training. Continuously improve policies and procedures. Renew and review partnerships nationally that support recovery and relief efforts. Legislative review. 						

Theory of change for readiness and recovery



Appendices

Appendix 1

Kaupapa Māori Methodology

Kaupapa Māori theory

Kaupapa Māori theory (Smith, 1999) positions Māori worldviews and what Māori value and believe as authoritative, legitimate and valid to guide research with whānau, hapū and iwi. It lends itself to qualitative research processes which privilege the voice of Māori, so Māori feel empowered to participate and influence change and improvement to processes and policies that impact on them and generate discussions that explore possibility, aspirations and development.

Kaupapa Māori evaluation “in practice” means as a team we inherently privilege Māori ways of doing and being. We acknowledge inequity and difference in power; we acknowledge the impact of colonisation on access to whenua and therefore the survival of our language, culture and social structures. We acknowledge and respect that as Māori evaluators we occupy an ‘insider’ position that comes with privileges but also responsibilities. We also acknowledge being Māori as a strength.

Kaupapa Māori practice and principles

Our practice is guided by the following principles:

- Whanaungatanga and whakapapa – understanding and connecting to people and place; connecting with key stakeholders, building, re-igniting and nurturing the relationships we have that enable us to appropriately locate ourselves and safely undertake the inquiry process.
- Kaupapa – acknowledging, understanding and connecting to the content we are working with and understanding the principles, practices, policies that implicitly guide diverse Māori realities, Māori communities and entities.
- Kōkikiriritia – discussion, critique, co-construction of meaning, making sense of data with others throughout the evaluation process.
- Wairua – ethical processes that ensure whānau are safe and enriched through the evaluation process by acknowledging our connectivity to the tangible (what we see and hear) and the intangible (what we feel); the enriching of one’s mauri through our interactions and the process of whakanoa as we ensure the spiritual safety of ourselves and others.

Kaupapa Māori approach

Our approach is informed by the whakataukī “Mā te rongo, ka mōhio, mā te mōhio, ka mārāma, mā te mārāma, ka mātau - From listening comes knowledge, from knowledge comes understanding, from understanding comes wisdom” and underpinned by whanaungatanga as shown in figure 2 below.

Mā te rongo, ka mōhio	Mā te mōhio, ka mārāma	Mā te mārāma, ka mātau
<ul style="list-style-type: none"> • Co-construct design • Gather insights using mixed methods including focus groups; semi-structured interviews and surveys 	<ul style="list-style-type: none"> • Testing themes • Exploring points of differences and commonalities • Answering the key evaluation questions 	<ul style="list-style-type: none"> • Presenting and discussing emerging findings • Reporting • Ensuring utility
Whanaungatanga		
Understanding and engaging with people and context in order to place ourselves and the contribution of the evaluation within the Kaupapa		

Figure 2: Mā te rongo ki te ao mārāma kaupapa Māori centred evaluation approach (Te Paetawhiti Ltd)

Ethics

To guide our practice in all evaluative research we use the ethical framework based on the work developed by Linda Smith and adapted by Cram & Kennedy (Cram & Kennedy, 2010; Smith, 1999). Protocols of informed consent, confidentiality and anonymity were also applied.

Ethical Principal	Application in evaluation context
Aroha ki te tangata	<ul style="list-style-type: none"> Engage in cultural 'rituals of encounter', guided by whānau Allow whānau to define their space and meet on their own terms Make linkages and connections with whānau where appropriate Respect the fluidity and diversity of whānau
He kanohi kitea	<ul style="list-style-type: none"> Ensure the evaluator is known to the whānau
Titiro, whakarongo...kōrero	<ul style="list-style-type: none"> Understand people's day-to-day realities, priorities and aspirations to ensure relevance. Allow the whānau to speak to their story.
Manaaki ki te tangata	<ul style="list-style-type: none"> Sharing, hosting and being generous with time, expertise, relationships including appropriate koha and kai that acknowledges the contribution from the whānau
Kia tūpato	<ul style="list-style-type: none"> Ensuring the whānau feel safe to contribute; are engaged in a space familiar to them; allow time and space for the whānau to practice their own tikanga
Kaua e takahia te mana o te tangata	<ul style="list-style-type: none"> Ensure the whānau enjoy and are enlightened through their participation in the evaluation; share evaluation findings
Kia mahaki	<ul style="list-style-type: none"> Share expertise, knowledge, understandings and findings

Table 1: Ethics and kaupapa Māori evaluation

Informed consent: Participants were made aware of how their information was going to be used and interviews were audio recorded (with permission).

Voluntary participation: All participants were made aware that their participation in the was voluntary at the initial point of contact.

Confidentiality: Participants were informed that their information (audio recordings, notes, transcripts) is held in confidence by the evaluation team.

Storage of information: Confidentiality is also about secure storage of information. At a minimum we:

- Store all research notes and transcripts in a locked filing cabinet. All notes, transcripts or documentation held in hardcopy are securely destroyed after the evaluation has been completed to the satisfaction of the client.
- Ensure that computers and any participant lists are password protected.
- Use code references (not personal names) in the naming and storage of participant interview data.
- Seek permission to audio record all interviews; and transcribers signed a privacy/confidentiality form.

Appendix 2

Participant information sheet and consent

Tēnā koe

About the evaluation

Te Paetawhiti Ltd has been commissioned by Fire and Emergency NZ (FENZ) to build a picture of the ideal state of its readiness and recovery outcomes and determine the current state to inform the development of a Recovery Work programme. You have been recommended as key FENZ staff that we should connect with who are thinking strategically about the role of FENZ in the area of recovery and/or involved in recovery activities in your community.

Our approach is informed by the whakataukī "Mā te rongo, ka mōhio, mā te mōhio, ka mārama, mā te mārama, ka mātau - From listening comes knowledge, from knowledge comes understanding, from understanding comes wisdom" and underpinned by whanaungatanga as shown in figure 2 below.

Who will I be interviewed by?

Te Paetawhiti Ltd is an evaluation and research company based in Rotorua that focuses specifically on kaupapa Māori research and/or evaluative research that supports the aspirations of whānau Māori. The evaluation team consists of experienced evaluators who will invite you to share your views and experience in a safe and comfortable way. The evaluators are:

Dr Shane Edwards

Shane lives in Kawhia and is of Ngāti Maniapoto descent.

Shane is a team evaluator who will be conducting interviews, making sense of the data and assisting with report writing.



Roxanne Smith

Roxanne lives in Rotorua and affiliates to Ngāti Rongowhakaata.

Roxanne is an experienced evaluator who has been involved in a range of education, social service, health, and whānau ora evaluations in the past. Roxanne is the evaluation lead and contract holder. Roxanne will also be interviewing with Shane, making sense of the data and writing reports.



Who can contribute to the evaluation?

We are interviewing a range of FENZ internal stakeholders who are thinking strategically about the role of FENZ in the area of recovery and/or involved in recovery activities in your community. If you agree to participate, please note that:

1. Interviews or focus group sessions should take between 40-50 minutes.
2. Interviews or focus groups sessions will take place online (via zoom).
3. Your feedback will be treated in confidence: your name will not appear in any reports; nor information used that may identify you.
4. You may end the interview at any time or choose not to answer certain questions.
5. We will audio record the interview to support our note taking (you do not have to agree to be recorded). Recordings will be destroyed at the end of the evaluation.
6. During the evaluation all documents will be stored safely on password protected laptops and password protected cloud-based storage applications (that is, Dropbox)

What will I be asked?

We are interested to know the following:

- What is your view of an ideal state of readiness and recovery outcomes (including the role of readiness in achieving these outcomes)?
- What are meaningful indicators for intended outcomes?
- What do you believe is the current state of readiness and recovery activities and outcomes undertaken by FENZ?
- What you believe are the actions required to shift towards the ideal state?

Next steps

If you would like more information about the evaluation, please contact Roxanne Smith, Project Lead, 021 216 7038, Roxanne@tepaetawhiti.co.nz.

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