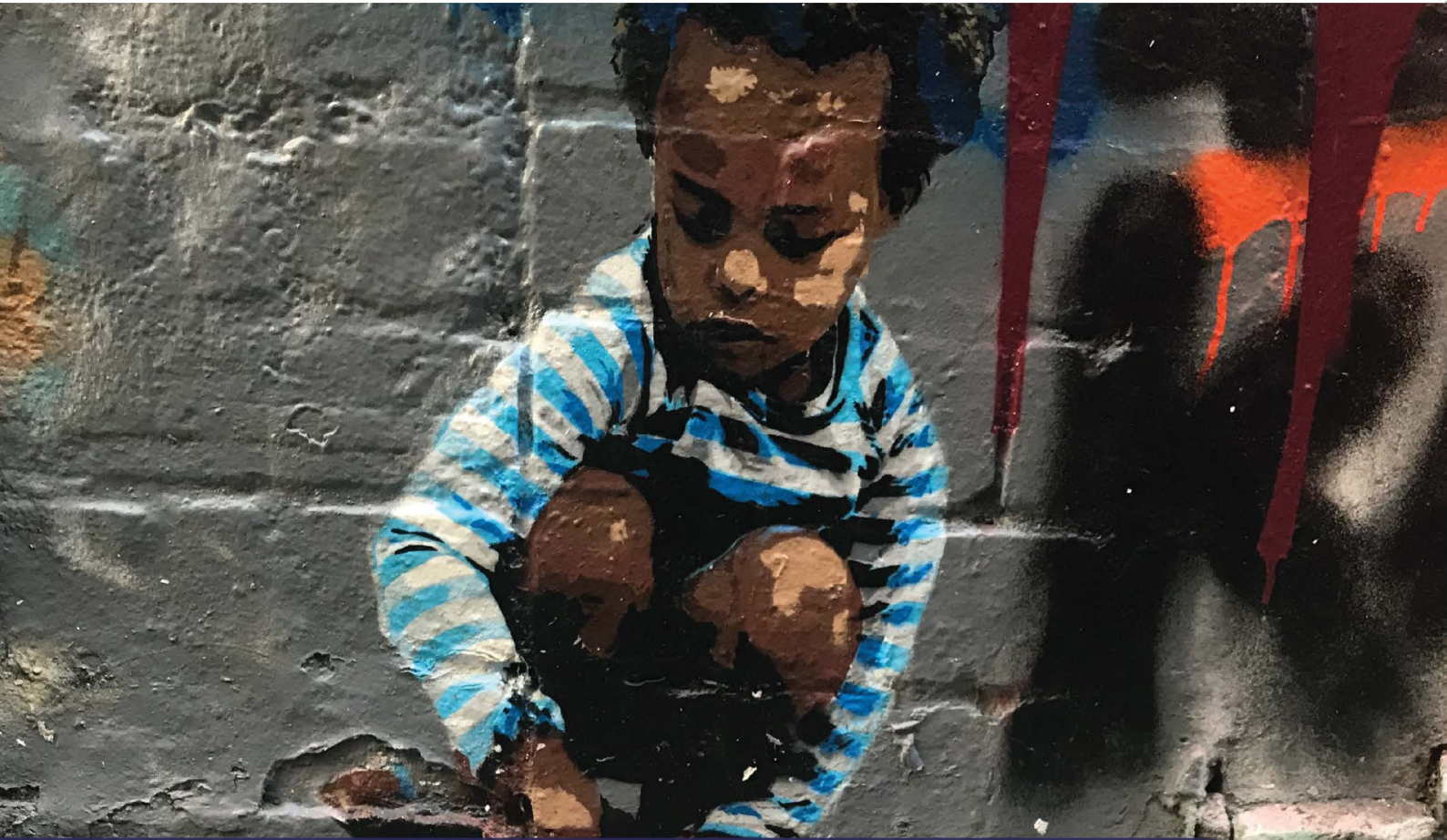




Whānau-centred approaches to address family violence

Formative Evaluation Report



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A note to readers

Kaupapa Māori whānau-centred approaches to address family violence are being developed through a 'co-design process'. The approach to co-design held by Te Puni Kōkiri is about developing concepts and testing them to further improve, before confirming a final prototype or approach. At the time of this report, prototypes and approaches were still being developed and tested. Therefore, this evaluation report seeks to highlight insight and learning to date within what is still a very formative phase. Outcomes from the design and delivery, as well as for whānau, while touched upon here, are still emerging and will be covered in more detail in the next phase of the evaluation. It is important that this context is recognised as this report is read.

Acknowledgements

The evaluation team would like to sincerely thank the Ōtautahi Co-lab, Waikato Coalition, Kōkiri Marae, Kōkiri Refuge and Ōrongomai Marae leadership, kaimahi and whānau with whom we engaged and who shared their whakaaro and their journeys so openly.

Tēnēi te mihi atu ki a koutou.

Disclaimer

The information in this report is presented in good faith using the information available at the time of preparation. It is provided on the basis that the authors of the report are not liable to any person or organisation for any damage or loss that may occur in relation to taking or not taking action in respect of any information or advice within this report.

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Executive Summary

1.

Family violence disproportionately affects Māori, with Māori being more than twice as likely to experience it than other New Zealanders. Over the last 20 years there has been a raft of literature, reports and programmes that have recommended a broadened perspective of family violence and demonstrated the necessity for, and efficacy of, kaupapa Māori, whānau-centred and strengths-based approaches to working with the complex issues of family and intimate-partner violence. Investment in these approaches can fill a significant gap in both the range and positioning of services available to whānau.

2.

Te Puni Kōkiri has contracted four well-respected, long-standing, experienced partner providers – Ōtautahi Co-Lab (Christchurch), Waikato Coalition, Kōkiri Marae (Lower Hutt), and Ōrongomai marae (Upper Hutt) as part of an initial tranche of investment. The intention was to co-design¹ and test whānau-centred, strengths-based approaches or prototypes – to enable localised solutions and continuous improvement before wider implementation and/or roll out. The overarching outcome Te Puni Kōkiri set for the four provider rōpū prototypes is to restore and establish healthy, safe, and functional whānau relationships.

3.

Te Puni Kōkiri has engaged Hikitia and Associates to undertake a formative evaluation of the co-design and piloting process. The evaluation approach uses a mix of methods underpinned by kaupapa Māori and culturally responsive practice.

4.

This report reflects on the first 12 months of initial engagement and co-design and provides a snapshot of what has occurred during the phases of testing. The primary focus has been to: document the approaches as they stand to date, as well as articulate learnings associated with their development; highlight any emerging outcomes; and offer considerations for possible future implementation. Evaluation activities have included a scan of relevant literature, review of relevant programme documentation, ongoing engagement (e.g., through hui, interviews, telephone conversations) with Te Puni Kōkiri representatives, the four providers and a limited number of whānau.²

¹Collaboratively developing concepts and testing them to further improve before confirming a prototype or approach.

²Due to the timing of the report, it was too early in the development phase to engage with whānau engaging with all four rōpū.

Findings

5.

Emerging findings indicate that overall, the design and testing of the prototype concepts is progressing well, albeit with some delays due to the time needed to develop trust and relationships within a new co-design environment. The concepts being tested reflect the intentions and aims of the investment in whānau-centred approaches to address family violence and the overarching Theory of Change (ToC). In particular, kaupapa Māori approaches are strongly evident and are beginning to strengthen and restore healthy, safe and functional whānau relationships. Learnings from this early phase can inform future implementation/ scaling up of kaupapa Māori whānau-centred approaches to address family violence.

The Approaches

6.

Four distinct and localised, kaupapa Māori whānau-centred approaches had emerged at the time of this report.³ Reflecting the emerging findings noted above, Table 1 outlines the mechanisms to facilitate change within the four approaches, including aspects such as being kaupapa Māori, whānau-centred, strengths-based, prevention focused, and geared to develop whānau capability.

Table 1: Overview of the four whānau-centred approaches

	Underpinning concept	Mechanisms to facilitate change
Ōtautahi Co-Lab	Create a 'new door' for whānau who do not come to the attention of services or who may not choose to access services, and one that whānau enter by choice - not by force	<ul style="list-style-type: none"> • Establishment of collaborative (Co-Lab) • Establishment of three kaimahi roles • New ways to engage with whānau (e.g., community events) and connect them with relevant supports and services
Waikato Coalition	Address drivers or underlying causes of violence and systemically addressing the impacts or violations from all types of violence experienced by whānau.	<ul style="list-style-type: none"> • Developing practice-based evidence to understand organisational and coalition readiness and capability to support whānau to restore states of ora.
Kōkiri Marae	Improve the co-ordination of cohesive and consistent programmes and services for whānau being delivered by Kōkiri Marae and Kōkiri Māori Women's Refuge.	<ul style="list-style-type: none"> • Establishment of a shared whānau-centered family violence facilitator role • Case management of four to five whānau • Testing of kaupapa Māori assessment tools • Improved information-sharing processes
Ōrongomai Marae	Leverage Te Hikoī and other existing delivery mechanisms to enhance services and supports to whānau	<ul style="list-style-type: none"> • Establishment of kaupapa Māori living without violence programme for tāne • Enhanced support to whānau • Creating connections with marae and marae activities • Strengthening workforce capacity (e.g., through professional development, supervision, additional resourcing)

³It is intended that testing of the prototypes will continue until early 2020, and as such, there were no 'final' prototypes.

Emerging learnings

7.

A number of learnings have been identified through the evaluation to date. In the first instance, there are a number of emerging 'pou' that appear to support a successful kaupapa Māori whānau-centred approach to family violence, namely:

- kaupapa Māori
- whānau ki te manawa,
- mahia te mahi, hei painga mō te iwi
- whanaungatanga.

8.

Providers start from whakaaro Māori, embedding tikanga in all structures, processes and practices. Whānau wellbeing is at the heart of the approaches and providers work towards positive change for whānau, establishing and building high trust relationships.

9.

Further, there are key factors that support successful design and implementation. These centre on:

- strong community partners – that includes effective leadership, relevant experience, ability to cater for whānau with diverse needs, etc.
- capable workforce and ensuring their safety and wellbeing as they undertake their mahi
- collaboration for action - where partners have high trust in each other, commit to a common vision, and share a desire to seek systemic change
- support for reflection, evaluative capability and critical thinking across the whole system (i.e., for providers and the Crown partner)
- resilient commissioner-provider relationship, characterised by trust, and freedom for providers to be innovative to develop localised responses
- flexible and supportive co-design – undertaken according to provider needs and reflects their particular contexts and 'starting places'
- alignment of work of evaluators and co-designers to ensure work and/or burden on providers is not duplicated, and contributes to the enhancement of design and evaluation capability.

10.

There is evidence that all four approaches address the expected outcome domains:

- increased access to and engagement with services and support to strengthen whānau functioning
- establishing, restoring or maintaining whānau links and relationships
- improved whānau wellbeing through increased health, safety or improved functioning as evidenced through kaupapa Māori values
- internal provider change to deliver outcomes.

11.

As would be expected, providers are at different stages of testing their prototype concepts – therefore the extent to which outcomes (particularly whānau related ones) have been realised varies. However, prototypes show promising progress through a number of emerging outcomes for whānau which also reflect projected

Whānau Ora outcomes such as connectedness, trust and engagement, empowerment and motivation, increased awareness, knowledge and skills and active participation in courses. It is also recognised that connectedness, trust, and empowerment, for example, reflect outcomes experienced by providers and kaimahi.

Considerations for possible future implementation

12.

Through analysis of feedback and documentation, the following considerations are put forward for possible future implementation. These are reflected below under three main areas: the systemic context, shifting the focus, and readiness for scaling up.

13.

The systemic context: Typically, Crown funding of Non-Government Organisations (NGO) responses to family violence is underpinned by provider accountability towards the Crown (e.g., key performance indicators are stipulated by the Crown funding agency through contracting and procurement). This system generally does not reflect the notion that Crown partners might have a reciprocal accountability to community partners. Although providers acknowledged new opportunities presented to them through this initiative (e.g., to work holistically with whānau rather than individuals within a whānau), future implementation will be enhanced by anything Te Puni Kōkiri does to further the development of respectful, (accountable) reciprocal relationships with its community partners.

14.

Shifting the focus: Te Puni Kōkiri has applied an innovative Whānau-centred family violence framework internally and across the four providers that is intending to influence positive shifts in ways of responding to family violence (e.g., from a focus on deficit to strengths, competition to leveraging diversity and relationships, Crown agency outputs to whānau-informed provider-designed outcomes, etc.). Feedback from providers however indicates that to truly make a difference for whānau, further shifts such as better co-ordination between Crown agencies (e.g., Police, Health, Oranga Tamariki) and community providers, and a 'whole of government approach' are necessary.

15.

In the context of family violence, investment in whānau-centred approaches can fill a significant gap in both the range and positioning of services available to whānau (e.g., expanding the criteria for accessing services from individualised to wider whānau focus, clarifying the definition of whānau versus family, and kaupapa Māori as opposed to conventional or 'mainstream' approaches).

16.

That said, it will be critical for Te Puni Kōkiri to review the problematic description of the intended focus on whānau affected by family violence who have been identified via a family violence response or intervention, and who are assessed as being of low to medium risk of further violence. Requiring whānau to have previously come to notice is too restrictive and is potentially at odds with the idea of targeting whānau for

whom the risk of harm is low to medium. It is clear that providers work with anyone who they think they can help, and they have not necessarily required that potential participants have previously come to notice.

17.

Readiness for scaling up: Based on evaluation findings and a scan of the literature, a number of key aspects of programme development, capacity and capability need to be considered before the next tranche of investment, including the existing provider rōpū and their approaches. These include:

- develop a clear Theory of Change
- determine key pou that support success at both programme and provider levels
- appropriate lead-in time and establishment of relationships
- determine design approach and level and intensity of ongoing support throughout testing
- undertake internal planning for commissioning to collectively ensure infrastructure, systems and processes are in place that align to the test and learn environment
- secure sufficient resourcing and capability
- consolidate of initial sites to support design and learning during next wave of implementation
- have in place key relationships and systems in place to support shared learning and development of new and existing providers (e.g., regional and national Te Puni Kōkiri relationships, design leaders, evaluation expertise).

18.

Within a relatively short timeframe, considerable progress has been made towards positive systemic shifts and changes. Considering readiness for scaling up will be an important next step.

Background

19.

Te Puni Kōkiri engaged Hikitia and Associates to undertake a range of formative evaluation activities associated with the testing of four locally-designed, kaupapa Māori whānau-centred approaches addressing family violence. This section provides relevant background information, while the report overall provides early formative evaluation findings.

Family violence and whānau Māori

20.

Family violence disproportionately affects Māori, with Māori being more than twice as likely to experience family violence as other New Zealanders. Previous analysis suggests that some existing mainstream family violence approaches and interventions are ineffective at improving outcomes for whānau Māori.⁴ In 2017, the Family Violence Death Review Committee called for a “long term commitment from government and mainstream services to address structural inequities and institutional racism which are also forms of violence which have contributed to the current levels of violence within whānau” (p.6).

21.

Over the last twenty years there has been a raft of literature, reports and programmes that have demonstrated the necessity and efficacy for kaupapa Māori approaches to working with the complex issues of whānau and intimate-partner violence.

22.

In 2008, a Family Violence Literature Review was undertaken by Leonie Pihama for Te Puni Kōkiri.⁵ It argued that Western frameworks of family violence were failing Māori and that a Māori framing was required. This included: wider definitions of the term whānau violence; inclusion of whānau, hapū, iwi and Māori community responses; and contextualising whānau violence within colonisation. The review identified kaupapa Māori models as critical to making change, and tikanga and mātauranga Māori as providing a conceptual framework from which the relevant values, protocols, concepts and understandings are derived.

⁴Pihama, L. (2008) *Family Violence Literature Review. Prepared for Te Puni Kōkiri, August 2008.*

⁵Pihama, L. (2008). Also see Te Puni Kōkiri (2010) *Arotake Tūkinu Whānau: Literature Review on Family Violence. Te Puni Kōkiri. Downloaded 21 December 2018 at: <https://www.tpk.govt.nz/documents/.../262/tpk-family-violence-literature-review.pdf>*

23.

In 2014, Dobbs & Eruera, through the kaupapa Māori Wellbeing framework report, emphasised the use of cultural imperatives to inform wellbeing, transform behaviours and provide alternatives to violence, as well as to act as protective factors. Strengthening and restoring whānau and communities, as well as providing individual interventions were recognised as important.

24.

Therefore, kaupapa Māori conceptual frameworks change the way whānau violence is understood and managed. Pihama (2008), Dobbs & Eruera (2014), E Tū Whānau – Te Mana Kaha o te Whānau (2014), Grennell & Cram (2008), Kruger (2004) and others stress that programmes should be grounded in te reo me ōna tikanga, underpinned by Māori values and beliefs, and Māori cultural paradigms and frameworks.

25.

It is also emerging across government that investment in whānau-centred approaches to family violence can support whānau to heal after trauma caused by family violence and will help to prevent its recurrence. The use of a strengths-based approach that focuses on building resilience and protective factors, is increasingly seen (both domestically, and internationally) as being key to successfully shifting whānau outcomes over time.⁶

Whānau-centred approaches to addressing family violence

26.

The analysis of Phase One Whānau Ora research and monitoring results undertaken by Te Puni Kōkiri in 2015 "provides evidence that whānau-centred approaches are effective mechanisms for improving whānau wellbeing, because they enable ongoing immediate and high-level outcomes, including among whānau previously seen as 'hard to reach'. This suggests it may be conventional service delivery that is 'hard to reach' rather than whānau themselves" (p. 13).

27.

The Meihana Model,^{7 8} created with Te Whare Tapa Whā at its foundation, realises the need to develop initiatives that systemically create an environment responsive to the needs and aspirations of Māori. The model allows for diverse Māori realities to be recognised and responded to and looks to understand and support connections between whānau and Te Āo Māori. A critical piece to the responsiveness of the model is its purposeful assessment of the impact of colonisation, racism, migration and marginalisation on whānau.

28.

Similarly, through her review of a range of programmes, Pihama (2008) found that when whānau came to

⁶Te Puni Kōkiri. (2015). *Understanding whānau-centred approaches Analysis of Phase One Whānau Ora research and monitoring results*. Wellington, Te Puni Kōkiri.

⁷Pitama et al (2007). *Meihana Model: A Clinical Assessment Framework*. *NZ Journal of Psychology*, 36(3) Nov 07, 118-125.

⁸ Pitama, Huria and Lacey (2014). *Improving Māori Health through clinical assessment: Waikare o te Waka o Meihana*. *NZ Medical Journal*, 127(1394) May 14, 107-119

understand their situation, action and transformation was based on instilling values, such as whanaungatanga, whakapapa, respect for women and children, strengthening whānau and whānau development.

29.

Many aspects of the kaupapa Māori literature also eloquently demonstrate the interconnectedness of kaupapa Māori and Whānau-centred approaches. That is, whānau are at the very heart of Te Āo Māori, embedded within a supportive system of hapū, iwi and hāpori, simultaneously providing strength to the wider collective. This deep relationship is also highlighted within te reo, whakapapa, whakataukī, and other cultural imperatives. Therefore, whānau are intrinsically woven within kaupapa Māori, and necessitate approaches that reflect this interconnectedness.

30.

Furthermore, there is a continuum on which current providers and programmes of family violence sit in terms of the extent to which the focus is kaupapa Māori. As reflected in Figure 2 below, some have very little Māori focus and others are deeply grounded in kaupapa Māori principles and practices.⁹

Figure 1: A continuum of service delivery to Māori



31.

The various kaupapa Māori frameworks, developed to support the deep work that occurs in family violence contexts, are strongly centred on the wellness of whānau, hapū, iwi and hāpori Māori. For example, a fundamental aspect of the Mauri Ora Framework is removing opportunities for whānau violence to be perpetuated, through education for empowerment and liberation of whānau, hapū and iwi.¹⁰ Noted earlier, the kaupapa Māori Wellbeing framework report emphasised that strengthening and restoring whānau and communities, as well as providing individual interventions, were important.

32.

Whānau-centred approaches and practices are “focused on improving the wellbeing of whānau as a collective, without losing sight of individual needs. Whānau aspirations and challenges are seen through whānau eyes” (Te Puni Kōkiri, 2015, p. 18). These approaches are “firmly founded on long accepted best practice methodologies derived from holistic Māori models of health and wellbeing. For example, Te Whare Tapa Whā (Durie, 1985), Te Wheke (Pere, 1991), Te Hoe Nuku Roa (Durie, 1995) and Te Pae Māhutonga (Durie, 1999)” (Te Puni Kōkiri, 2015, p. 19). Again, the focus is on solidifying the interconnectedness with kaupapa Māori and demonstrating the culturally distinct positioning of whānau-centred approaches.

⁹Pipi et al, 2003, p. 25

¹⁰Kruger et al., 2004. *Transforming whānau violence – A conceptual framework. An updated version of the report from the former Second Māori Taskforce on Whānau Violence.* p.5

33.

It is important to note, that at times, the concept of 'family centred' has been used synonymously with whānau-centred. However, as this section demonstrates, the significant cultural underpinnings of kaupapa Māori whānau-centred concepts clearly distinguish this from others which appear similar.

34.

In the context of family violence, investment in whānau-centred approaches can fill a significant gap in both the range and positioning of services available to whānau (e.g., expanding the criteria for accessing services from individualised to wider whānau focus, clarifying the definition of whānau versus family, and kaupapa Māori as opposed to conventional or 'mainstream' approaches).

35.

In contrast to mainstream or Western approaches to social service delivery, whānau-centred approaches are not based on a dichotomy between professional service providers and those who 'receive' services. As noted by the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, professional social work, in which workers are warranted through academic qualifications based on a knowledge system that did not reflect Māori realities, creates barriers between "us" and "them" (1988, p.22). In contrast, a whānau approach mandates the active involvement of whānau and privileges whakawhanaungatanga over academic qualifications, eliminating or minimising any distinction between service deliverer and service recipient.

36.

Te Puni Kōkiri is investing in opportunities for whānau-centred approaches to address family violence to be designed and tested through co-design processes by four providers or provider collaboratives. Underpinning this investment intention is the recognition of kaupapa Māori conceptual frameworks to change the way family violence is understood and addressed. In particular, Te Puni Kōkiri drew on E Tū Whānau, a kaupapa Māori initiative to strengthen whānau, change the attitudes, behaviours and norms that sustain violence, and build those factors that protect whānau.

37.

Through this investment approach, Te Puni Kōkiri want to determine whether a holistic, strengths-based, culturally appropriate, whānau-centred approach to addressing family violence builds resilience, restores and establishes healthy, safe, and functional whānau relationships, and delivers better outcomes for whānau.

38.

According to the initial plan for investment, the whānau-centred family violence interventions "will focus on working with whānau affected by family violence who have been identified via a family violence response or intervention ... and who are assessed as being of low to medium risk of further violence".

39.

Te Puni Kōkiri has engaged four well-respected, long-standing, experienced partner providers – Ōtautahi Co-Lab (Christchurch), Waikato Coalition, Kōkiri Marae (Lower Hutt), and Ōrongomai Marae (Upper Hutt), as part of the initial tranche of investment. They have designed and are trialling localised applications of their

collaboratively designed approaches.

40.

With a mandate to test and learn, providers have focused on understanding what works to facilitate positive change with whānau experiencing violence, through whānau-centred approaches, culturally grounded in tikanga and kaupapa Māori.

41.

Each provider rūpū has worked with a co-design team or undertaken a design process to develop unique prototype concepts. Within this investment phase, there are four overarching outcome domains (three relate to whānau outcomes and one relates to provider-specific outcomes). They include:

Whānau-level outcomes

- a. Increased access to, and engagement with, services and support to strengthen whānau functioning
- b. Establishing, restoring or maintaining whānau links and relationships
- c. Improved whānau wellbeing through increased health, safety or improved functioning as evidenced through kaupapa Māori values

Provider-level outcome

- d. Internal provider change to deliver outcomes.

Evaluation purpose

42.

This formative evaluation aims to develop a better understanding of the process of establishing kaupapa Māori whānau-centred approaches to address family violence. The evaluation provides an opportunity at this early stage of design and testing of localised approaches to gather information and knowledge; to learn and improve. Where possible, the evaluation will also highlight emerging outcomes for whānau and outcomes at a provider or collective level in relation to their contribution to the change process.

43.

Three Key Evaluation Questions (KEQ) provide the high-level structure to the evaluation and this report:

- KEQ 1: What are the kaupapa Māori whānau-centred approaches designed and tested by each rūpū?
- KEQ 2: What are the emerging learnings from across the kaupapa Māori whānau-centred approaches being tested?
- KEQ 3: What considerations are there for possible future implementation?

44.

Further, the evaluation will provide Te Puni Kōkiri with findings to consider regarding readiness for scaling up and transferability of learnings from the approaches, and seek to inform Te Puni Kōkiri about the potential of co-design and the practices and processes that enable co-design, which may lead to possible innovation and adaptation to occur.

Further details on the evaluation methodology are provided in Appendix One.

Formative Findings

45.

This section presents the emergent and formative findings of the evaluation in line with the three evaluation questions: what are the approaches designed and tested; what are the emerging learnings; and what are the considerations for future implementation? Before launching in to the findings however, an introduction to the provider and provider collectives is presented below.

Overview of the provider rōpū

46.

Te Puni Kōkiri engaged with four recognised providers and provider collectives (provider rōpū) who have a strong track record and expertise in the use of whānau-centred, strengths-based, kaupapa Māori approaches in a family violence context. Table 2 provides an overview of the four rōpū who have participated in this first wave of investment and evaluation.

Table 2: Overview of participating provider rōpū

Rōpū	Member or Partner Organisations	Guiding Principles	Structure	Vision and Aims of Kaupapa Māori Whānau- Centred approach to family violence prototype
Ōtautahi Co-Lab	<p>Te Puna Oranga, Te Whare Hauora, He Waka Tapu and the coordination role of Mataawaka</p> <p>Te Pūtahitanga is the fund holder</p>	<ul style="list-style-type: none"> • Whānau-Centred • Social inclusion • Connectedness • Respectful relationships • Tino Rangatiratanga • Mana enhancing • Strengths-based • Generosity • Reciprocity 	<p>Member organisations have come together as a 'Co-Lab' – a platform for collaboration and innovation</p>	<ul style="list-style-type: none"> • Opening new doors for whānau who do not come to the attention of services or who may not choose to access services. • Through pre-planned community events and dedicated THT Kaimahi, the Co-Lab aims to engage and connect whānau with healthy spaces through Co-Lab initiatives, events and existing services/programmes.

Rōpū	Member or Partner Organisations	Guiding Principles	Structure	Vision and Aims of Kaupapa Māori Whānau- Centred approach to family violence prototype
Waikato Coalition	Te Rūnanga o Kirikiriroa, Te Whakaruruhau o Ngā Wāhine o Waikato, Waahi Whānui, Te Rūnanga Hauora o Ngāti Hauā, and Ngāruawāhia Tu Tangata Trust, all located across the rohe of Waikato.	<ul style="list-style-type: none"> • Kotahitanga: unity of coalition members • Tino Rangatiratanga: re-establishment of sovereignty • A systems approach which places violence within the context of colonisation, racism, poverty and the criminalisation of Māori • Orangatanga: journeying towards positive living at all levels: organisational, kaimahi, whānau • Whanaungatanga • Whānau tuatahi: starting from where whānau are at • Kawa and Tikanga 	A coalition of Māori organisations that individually provide a range of social and health services as social change agents, and collectively seek to contribute to the wellbeing of whānau.	<ul style="list-style-type: none"> • Ultimately address drivers or underlying causes of violence and to systemically address the impacts or violations of violence experienced by whānau. • A multi-level approach to test the application of an ora assessment tool (Te Awa) to develop practice-based evidence to understand organisational and coalition readiness, capability and put development plans in place to support whānau to restore states of ora and enhance practice within kaimahi and coalition partners.
Kōkiri Marae	Kōkiri Marae and Kōkiri Refuge	<ul style="list-style-type: none"> • Rangatiratanga • Tūrangawaewae • Tikanga • Manaakitanga • Kaumātua, tamariki • Tipuna & whakapapa • Kaitiakitanga • Mana • Aroha • Wairua 	Collaborative relationship acknowledging the historical connectedness of the two organisations.	<ul style="list-style-type: none"> • Re-establish collaborative ways of working to enhance communication and information sharing to enable more consistent and cohesive services. • Dedicated kaimahi to walk alongside whānau to ensure holistic wrap around support through Kōkiri Marae, Kōkiri refuge and other services. • Kaupapa-informed intensive case management approach with five whānau.
Ōrongomai Marae	Ōrongomai Marae	<ul style="list-style-type: none"> • Tikanga Māori • Whānau-Centred • Manaakitanga • Whakawhanaungatanga • Kotahitanga • Holistic • Inclusive • Reciprocity 	Urban marae with extensive wrap around services.	<ul style="list-style-type: none"> • Enhancing and expanding existing successful delivery mechanisms through enhanced delivery to tāne and whānau and creating connections with the marae and marae activities. • Strengthening capacity through kaupapa Māori professional development and supervision, additional resourcing and engaging capability to address whānau needs (e.g., counselling).

KEQ1: What are the kaupapa Māori whānau-centred approaches designed and tested by each rōpū?

Key Finding:

Overall, the evaluation found that the design and testing work is progressing well, albeit with some delays due to the time needed to develop trust and relationships in a new co-design environment. Critical design considerations are evident in the range of localised, kaupapa Māori whānau-centred approaches being designed and tested, and reflect the overarching Theory of Change (ToC). In particular, kaupapa Māori approaches are strongly evident and are beginning to strengthen and restore healthy, safe and functional whānau relationships. Learnings from this early phase of implementation can inform future implementation/scaling up of kaupapa Māori whānau-centred approaches to address family violence.

Setting the scene for prototype development

47.

In the initial stage of this project, a number of programme-level critical design considerations to support success were identified by the evaluation team and affirmed by Te Puni Kōkiri. Through a review of the research literature, investment documents developed by Te Puni Kōkiri, and Whānau Ora evaluation reports, the important aspects that informed design are illustrated in Table 3. These considerations were used in the activities and principles set out in the programme-level ToC.¹¹ The considerations informed the co-design processes that were utilised by providers to design a prototype concept or approach to test and learn.

Table 3: High-level critical design considerations

Regional Providers	High level design	Facilitation of change
<ul style="list-style-type: none"> • Collaborative partnership model with whānau, local partners and agencies, the evaluation team and Te Puni Kōkiri • A strong track record and expertise in the use of whānau-centred, strengths-based, kaupapa Māori approaches • Able to engage with whānau to determine if their approach would best respond to their needs (and level of risk) 	<ul style="list-style-type: none"> • Kaupapa Māori • Whānau-centred • Strengths-based, prevention focus • Whānau Capability Development • Localised application of design considerations • Whānau co-design processes • Mandate to test and learn 	<ul style="list-style-type: none"> • Enabling mechanism/s that support whānau to determine and lead positive change

¹¹ Refer to Table 10 later in this report.

48.

Phase One Whānau Ora results (from previous reports) identified that there was a strong correlation between whānau-centred approaches and whānau outcomes. This suggests that whānau-centred family violence interventions could contribute to building resilient, cohesive and nurturing whānau as well as other wider Whānau Ora outcomes.

49.

Initially, Te Puni Kōkiri had proposed that a whānau facilitator role, underpinned by a whānau-centred model, would be the mechanism to support whānau and contribute to the range of whānau outcomes sought. However, while reviewing the draft programme-level ToC, it was identified that there could be a range of mechanisms that could facilitate change and that needed to be explored. This then led to a distinct adaptation to the initial high-level design for the investment, from resourcing 'whānau-centred facilitators' to investing in 'whānau centred facilitation' to signify facilitation as an active process, rather than based around the person. This created a mandate for providers to innovate, design and trial their own localised solutions.

50.

Te Puni Kōkiri engaged four well-respected, long-standing, experienced partner providers for this first tranche of investment. This critical design consideration signals the intention to partner with recognised leaders and experts in kaupapa Māori responses to family violence. What is implicit and emergent through the evaluation, is that the recognised leadership and expertise is present within every level of the organisations. That is, kaimahi through to the Chief Executive, are recognised within their communities and by whānau as leaders who live and practise whaakaro Māori.

51.

Another important contextual feature of this design space is the need to recognise that for some of the providers, the design, test and learn approach is very new. This approach is also new in the context of family violence. That is, allowing for change and adaption of approaches while they are being tested or trialled with whānau, is in contrast to the current conventional approaches to contracting and delivering services that have been in place for some time. The evaluation has identified that, although providers are experienced, it takes time to design, test and learn, and in particular, to understand how to weave a new design with existing delivery, or how to change and adapt systems within their organisation and teams.

52.

Associated with this is the use of critical reflection and learning, a purposeful resource into this design space, facilitated at times by the co-design and evaluation teams, was valued by all providers.

53.

The remainder of this section outlines each of the approaches.

Overview of the four provider prototype concepts

Ōtautahi Co-Lab

54.

As illustrated in Table 2, the Ōtautahi Co-Lab consists of five well-established Māori organisations of social and health services, with the South Island Whānau Ora Commissioning Agency, Te Pūtahitanga o te Waipounamu as the fund holder. The members of the Co-Lab saw exploring whānau-centred approaches to address family violence as an opportunity to work together and co-design a 'different' approach to engaging whānau.

Overview of the Ōtautahi Co-Lab Te Herenga Tāngata (THT) journey and ToC

55.

The underpinning concept of the approach – Te Herenga Tāngata (THT) - is to create a 'new door' for whānau who do not come to the attention of services or who may not choose to access services, and one that whānau enter by choice - not by force. The key components are:

- the establishment of the Co-Lab, including the unique context and kaupapa Māori approach in Ōtautahi
- the establishment of three kaimahi ('weavers') across the Co-Lab providers
- ways in which whānau are engaged and connected to positive and healthy spaces through Co-Lab initiatives, events and existing services/programmes.

56.

Reflecting on the ToC for the approach (See Table 4), there have been a number of achievements to date. Firstly, the employment of three kaimahi from each provider organisation. It is expected that the kaimahi will act as a triage unit that assesses what services and staff across the Co-Lab would be most suitable for whānau. To date, some processes and policies have been adopted and kaimahi have begun to triage and work with whānau.

57.

The kaimahi have gone through an induction process of spending one week with each provider. This has highlighted the value of the services each provider offers and provided the kaimahi with rich insight into services whānau can access, as well as organisational focus and procedures. Kaimahi utilise a shared client management database that is already in use by two of the partners: Te Puna Oranga and Te Runanga o Nga Maaata Waka. Nga Maata Waka has undertaken to create a separate database within its own system, has purchased new user licenses for kaimahi and managers, and is responsible for kaimahi training of kaimahi and management of the THT aspects of the database.

58.

Due to concerns about the security of ongoing funding, kaimahi were employed internally and will therefore carry out this role in addition to their existing roles. The time necessary for undertaking the role will be understood over time and adjusted accordingly. That said, there is an expressed intention to see kaimahi fully deployed to THT if the pilot continues.

59.

The original focus of the establishment of a vegetable co-op and soup kitchen as a key place to engage with whānau

was changed in favour of active participation in a range of local community events. However, this was adapted slightly to utilise existing community events and spaces versus establishing a new and possibly duplicate space.

60.

The Co-Lab members have attended three community events where they had a stall, and each provider was rostered on to run it throughout the day. It was a space where whānau could come and ask questions and talk. They held a 'his and hers pamper baskets draw', and to enter people had to answer one question: "What do you think would help reduce Family Violence?" Over 150 forms were filled in, with a variety of answers, which have informed the Co-Lab's thinking around their approach.

61.

The Co-Lab also attended the 2019 Whānau Ora Symposium, and going forward, plan to focus on systems and process development to support whānau engagement (e.g., introducing PATH planning, an aspirational and visual planning approach with whānau) and to begin working with clients. Opportunities to incorporate co-design across other parts of the Co-Lab are also being considered.

Summary of progress: Ōtautahi Co-Lab

62.

Table 4 outlines the Theory of Change for the Ōtautahi Co-Lab approach.

63.

Overall, the evaluators' observation is that the Co-Lab is progressing well. It has been useful for the Co-Lab to spend time investing in building relationships, and the kaimahi are operating well as a team and at a pace that is manageable. Support from each provider to ensure that the required support is in place for whānau engagement has been helpful. Employing provider kaimahi to the THT roles has led to providers feeling connected in the kaupapa and that the journey (including the workload) has become a shared one.

64.

The kaupapa Māori aspects of delivery are apparent and through this initiative are being more explicitly identified, discussed and affirmed. The THT approach has opened new doors for whānau to connect through community events; and the Whānau Ora Symposium, the intention to do PATH planning with whānau, and potential new opportunities for co-design are evidence of innovation.

65.

As the Co-Lab gathers momentum through strengthened collegial relationships and engagement with whānau in new environments, they will look towards reviewing their internal processes as a Co-Lab; focusing on the roles and responsibilities of each Co-Lab member.

Table 4: Overview of the Ōtautahi Co-Lab approach

Resources / Inputs	Principles, Activities	Outputs	Short-term Outcomes (6-18 Months)	Longer term Outcomes (18 Months +)
<p>Resources</p> <ul style="list-style-type: none"> • TPK Investment (\$ and design support) • Te Putahitanga fund holder role • Mataawaka Operations Coordinator • E Tū Whānau values and resources <p>Inputs</p> <ul style="list-style-type: none"> • Provider expertise - HWT, TPO, TWH • Knowledge of dynamics of family violence • Kaupapa Māori • Tū Pono principles • Understanding of Ōtautahi whānau & communities • Collaborative design • Evaluation frameworks & processes 	<p>Principles</p> <ul style="list-style-type: none"> • Whānau-centred • Social inclusion • Connectedness • Respectful relationships • Tino Rangatiratanga • Mana enhancing • Strengths based • Generosity • Reciprocity <p>Activities</p> <ul style="list-style-type: none"> • Develop Colab MoU • Establish roles & responsibilities of Colab • Recruit 3 weavers for each provider (HWT, TPO, TWH) • Set up & facilitate a vege coop and soup kitchen • Engage whānau in healthy wellbeing korero • Establish activities that build & enhance positive relationships within whānau • Facilitate access to supports & protective factors for whānau • Develop success criteria for evaluative reflection 	<ul style="list-style-type: none"> • Number of whānau engaged • Number of engagements, by activities • Types of activities undertaken with whānau • Feedback from whānau • List of whānau needs • Connections with supports (who, what purpose, frequency) • Number & type of activities by colab • Round table reports of colab 	<p>Restore/establish healthy, safe, and functional whānau relationships</p> <ul style="list-style-type: none"> • Trust & rapport built with whānau • Whānau have access to healthy, affordable kai • Whānau share their aspirations, needs • Whānau are co-creators of wellbeing & health • Whānau inspired activities identified & developed • Whānau supported to improved their situation • Increased whānau knowledge and confidence to access supports • Weavers link whānau to ongoing supports • Weaver increased confidence and skills to support positive whānau relationships • Colab more responsive to whānau needs 	<ul style="list-style-type: none"> • Improved social cohesion • Improved sense of emotional wellbeing • Improved relationships • Stronger whānau connectedness • Increased access to sources of support • Increased connectedness and access to cultural sources of support (e.g. whānau, marae, whenua, mātauranga) • Restoration of te ao Māori and traditional ways of living • Improved resilience and self-reliance • Reduction in violence • Whānau able to heal from trauma

Waikato Coalition

66.

Waikato Coalition consists of five well-established Māori organisations located across the rohe of Waikato. The Coalition's members of urban and rural and community-based providers deliver a range of social and health services.

67.

As an existing Coalition, members have come together to progress shared kaupapa, operating within common values, avoid duplication of services and make the best use of their respective strengths. Importantly, coalition members have committed to resisting the competitive funding model currently in place for most Crown funding agencies. Instead of competing against each other, they present a common voice in speaking to government, deciding among themselves what is the optimal response to any identified need, challenge or opportunity (including calls for tenders or expressions of interest).

68.

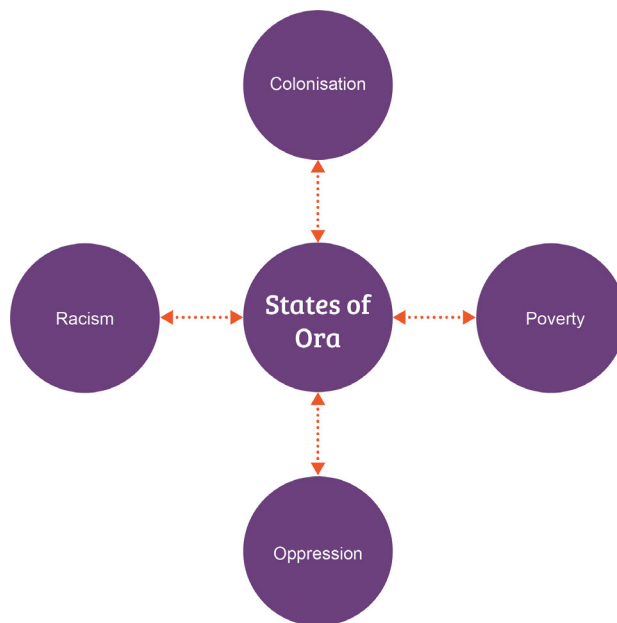
Continuing their commitment to shared kaupapa and ways of working, they have a committed willingness to critique, reflect, create and model practices of wellness that can be paralleled with whānau wellness.

Overview of the Waikato Coalition journey and ToC

69.

Underlying the Waikato Coalition's approach is the desire to address the drivers and causes of violence, systemically addressing the impacts or violations from violence experienced by whānau, reflected in Figure 2 below.

Figure 2: Overview of the Waikato Coalition approach



70.

The Coalition asserts that there is a need to acknowledge and address colonisation, racism, misuses of power, oppression and poverty that have historically and currently result in trauma, isolation, disconnection from whakapapa and whānau, self-harm, suicide and other violations of wellness of self and others. To enable this systemic approach, the Coalition have sought to re-language and re-define how family violence is articulated:

- From Family Violence to Violence: The Coalition sees the term 'family violence' as limiting the gaze to within the whānau. In contrast, using the term 'violence' enables the Coalition to acknowledge the explicit and implicit acts of violence that individuals and whānau can endure beyond the family home or family unit, including colonisation, racism and poverty. This supports a critical analysis of the drivers of violence and how they manifest in violence towards oneself such as self-harm, self-hatred, substance misuse, isolation and dislocation from whānau and whakapapa, and then towards others.

¹²Ora can be described in many ways such as feelings of wellness, health, safety and being alive.

- State of ora: By centering their approach on states of ora, the Coalition seeks to understand how whānau define ora¹² and what damages or restores ora. This aligns to the overarching outcome of the initial phase of investment - restoring/establishing healthy, safe and functional whānau relationships.
- Violation: This recognises that whānau experience a violation of their ora when subjected to violence. Whether it is seen or unseen, the violation must be rectified to restore the state or states of ora.

71.

By systemically focusing on states of ora or wellness, the following positive shifts are some examples envisioned for whānau:

- Define what their states of ora are and understand how to grow and restore ora;
- Mend and strengthen whānau connections;
- Reconnect whānau to their whakapapa;
- Provide opportunities for whānau to heal from violations of ora including historical and current trauma.

72.

The Waikato Coalition sought to test and understand their own current state of ORA at three levels:

- for kaimahi
- for each coalition member
- for the coalition as a collective.

73.

ORA in this context is also an acronym for the way in which the Coalition will understand and address systemic issues and violations to move to a state of wellness:

- Ownership: understanding and taking the leadership to understand current state of ora.
- Responsibility: ability to identify opportunities for growth, recognise ability to contribute, and making a plan of action.
- Accountability: committing and working to achieve states of ora.

74.

This multi-level approach is needed because, in the Coalition's view, unless each level is in a state of ora, it will not be possible to be effective in helping whānau achieve ora. It is important to note that the approximately 195 kaimahi employed by coalition members have extensive whānau connections across the Waikato rohe: they are whānau and respond to the needs of whānau members as whānau. As opposed to nine to five, five-days-a-week professionals, whānau members within the Coalition cannot cordon off their professional work from the rest of their lives. They can only sustain their effectiveness if in a state of ora.

75.

Central to this process and the approach they are testing is the Te Awa assessment tool. Initially developed by Te Rūnanga o Kirikiriroa, this tool and associated processes enable individuals, whānau and other collectives to understand their current state of ora and to identify strengths and opportunities to plan and evaluate

development. Te Awa provides a consistent methodology for the Coalition; improvements can be identified at kaimahi and organisational levels, and learnings shared collectively across the Coalition. Overall, there are seven stages or wāhanga to Te Awa, which extend from Kaimahi Ora through to Toi Ora Whānau Whānui.

76.

Ultimately the Coalition is developing practice-based evidence to understand organisational and coalition readiness and capability as well as to test how this approach can identify needs and put development plans in place to support whānau to restore states of ora and enhance practice. This approach is outlined in their ToC below (Table 5). To understand ora at the three levels (individual, organisation, coalition), the following activities have begun, and the approach tested:

- engagement of a Project Co-ordinator by Te Rūnanga o Kirikiriroa to oversee the testing of the approach
- review of Te Awa assessment tool and process
- implementation of Te Awa with each coalition member's kaimahi and then at a rōpū level
- analysis of the data and development plans prepared
- cross-organisational mentoring to assist in consistency in practice.

Summary of progress: Waikato Coalition

77.

Observation and feedback indicate that the Waikato Coalition is progressing well with testing their approach. There appears to be a high level of trust and cooperation, evidenced by a non-competitive environment (e.g., full and open disclosure throughout Te Awa process, leveraging skills and expertise across Coalition members) and individual members offering time and resource to achieve collective goals.

78.

The success, according to Coalition members, comes down to the Coalition being driven by the members rather than being a requirement of, or associated with, a particular Crown programme. It has grown out of 30 years of working together and building solid relationships. This is encapsulated in the following member quotes:

The model allows for collaboration without power issues.

We're not just working together; we have a common heartbeat.

Table 5: Overview of the Waikato Coalition approach

Context / Situation: TPK identified an opportunity to invest to determine whether a holistic, strengths-based, culturally appropriate whānau-centred approach to addressing family violence build resilience and delivers better outcomes for whānau.

Resources / Inputs	Principles, Activities	Outputs	Short-term Outcomes (6-18 Months)	Longer term Outcomes (18 Months +)
<p>Resources</p> <ul style="list-style-type: none"> • TPK Investment (\$ and design support) • Coalition members' have extensive experience and expertise in family violence interventions <p>Inputs</p> <ul style="list-style-type: none"> • Existing Te Awa assessment tool • Existing holistic services 	<p>Principles</p> <ul style="list-style-type: none"> • Kotahitanga: unity of coalition members • Tino Rangatiratanga: re-establishment of sovereignty • A systems approach which places violence within the context of colonisation, racism, poverty and criminalisation of Māori • Orangatanga: journeying towards positive living at all levels: organisational, kaimahi, whānau • Whanaungatanga • Whānau tuatahi: starting from where whānau are at • Kawa Tikanga <p>Activities</p> <ul style="list-style-type: none"> • Establish a coordinator position to work with all coalition members • Conduct ora assessments with kaimahi, organisations and whānau to identify violations of ora • Develop plans to address violations • Implement those plans at all 3 levels • Reflect on progress and implement learnings 	<ul style="list-style-type: none"> • Completed assessments • Violations of ora identified at all levels • Plans formulated to address violations • Organisational change processes put in place to close gaps and support kaimahi ora • Whānau receiving enhanced services as a direct result of enhanced kaimahi ora. 	<ul style="list-style-type: none"> • Coalition partners reoriented from purely social service towards social change • Service capacity and capability built by enhanced ora at kaimahi and organisational levels • Whānau addressing challenges to their ora 	<ul style="list-style-type: none"> • Stronger whānau connectedness • Improved resilience for whānau: economically, emotionally, relationally • Reduction in violence, self harm and self-medication through drugs and alcohol • Whānau able to heal from trauma • Improved sense of emotional wellbeing • Improved relationships • Greater whānau engagement in the wider community as they participate in actions to address violations of ora

Kōkiri Marae

79.

Kōkiri Marae is an urban marae located in Petone, Lower Hutt, on the northern shore of Wellington Harbour. Kōkiri was first established as a Kōkiri Centre, a community-based facility to support whānau Māori who were moving to the city for employment and training, and more generally to address outcomes being experienced by Māori.¹³

80.

Kōkiri Marae moved very quickly from providing employment programmes to not only taking on the customary role of a marae but to a kaupapa Māori organisation that now provides a holistic range of services covering the operation of education, Te Kōhanga Reo, social and health services. Kōkiri Marae also guided the establishment of Kōkiri Māori Women's Refuge which has been running for over 20 years.

¹³www.kokiri.org.nz

81.

Kōkiri Marae, as part of their suite of social and health services, has been delivering a range of marae-based programmes to support whānau to live violence free. They provide an open door, a safety net that whānau can come through by choice, as their programmes are not court mandated.

82.

Whānau are able to access a range of health and social services and programmes, including Tama Tū, Tama Ora and Whakaoho te Wairua to support them on their journey. Kōkiri Marae also works with a range of government agencies to ensure whānau are supported, when previously they were not involved. Ultimately, the marae is committed to building whānau capability to understand family violence and lead their own change.

83.

Through the later part of the co-design process, the opportunity emerged to improve the co-ordination of cohesive and consistent programmes and services for whānau being delivered by Kōkiri Marae and Kōkiri Māori Women's Refuge. This led to the coming together of the two organisations to explore how to work in more cohesive, consistent and co-ordinated ways to increase their overall responsiveness to whānau needs and aspirations.

Overview of the Kōkiri Marae and Kōkiri Refuge journey and ToC

84.

Table 6 provides the ToC developed for the approach that Kōkiri Marae and Kōkiri Refuge are testing. Three key outcomes sought are:

- improved relationship between Kōkiri Marae and Kōkiri Māori Women's Refuge
- improved communication between services
- support of improved and quicker response because of improved flow of information between marae and refuge and whānau.

85.

As outlined in the ToC, activities identified to initially test and learn include:

- the establishment of a shared whānau centered family violence facilitator role
- case management of four to five whānau
- testing kaupapa Māori assessment tools
- information-sharing processes via a shared client management platform.

86.

Since July 2018, Kōkiri Marae has been establishing a facilitator role. Currently this role is located within Kōkiri Marae with a strong relationship created with an identified therapist within Kōkiri Refuge.

Summary of progress: Kōkiri Marae and Kōkiri Refuge

87.

Kōkiri Marae and Kōkiri Refuge are authentically testing and learning through this co-design process.

88.

Sharing information via a shared platform is an ongoing aspect of the approach for the two organisations to work through. Protecting confidentiality when sharing information between organisations has been a critical consideration, while sharing of information across organisations is key to enabling collaborative planning and supports to be put in place, such as a single whānau safety plan.

89.

Reflections on this collaborative approach demonstrate that substantial gains have been made regarding the sharing of information at a practitioner level. Through working more closely together, key practitioners are working through the safety and ethical issues of sharing information, both within and across organisations.

90.

To ensure that they are meeting the needs of whānau in a safe and appropriate way, the two organisations have had to carefully consider what information is shared, with whom and for what purpose. What is emerging is that critical information can be shared without getting into highly sensitive details. For example, with both organisations around a local joint agency table, with a shared understanding of whānau in need of support, they are able to bring a collective voice and appropriately advocate for a consolidated response from across agencies: for example, by identifying which agencies are already working with specific whānau. This is seeing more timely, co-ordinated, responsive services and supports being made available to whānau.

91.

While continuing conversations will need to occur at an organisational level, the upcoming change to legislation that governs what information can be shared to whom and for what purpose, will provide another opportunity to unpack this important issue. Fundamentally, what this co-design process has affirmed is how important the sharing of information is and how embedded ways of working have become.

92.

Another key element of the design that Kōkiri Marae and Kōkiri Refuge have grappled with is the identification of whānau who are at low to medium risk of experiencing family violence.

93.

What is occurring with the sharing of vital information, is that more appropriate responses can be generated. For example, Whānau Ora practitioners are now being made aware when whānau they are supporting are experiencing violence and have been identified via a joint agency family violence response.

94.

This can see whānau move from low to high risk immediately, requiring an increased level and intensity of support. This may not have been provided had the sharing of information not occurred.

95.

Finally, kaupapa Māori informed processes such as a whakapapa assessment – reconnecting whānau with the ways of their tupuna - are still being tested to establish and re-establish connections to their whānau and their Māoritanga.

96.

Overall, key practitioners are harnessing their complementary skills and services, working to provide seamless supports to whānau, within and outside the home. The sharing of information that enhances the wellbeing of whānau and quality of services they receive is a significant success of this prototype.

Table 6: Overview of Kōkiri Marae and Kōkiri Refuge approach

Context / Situation: TPK identified an opportunity to invest to determine whether a holistic, strengths-based, culturally appropriate whānau-centred approach to addressing family violence build resilience and delivers better outcomes for whānau.

Overarching Outcome	Restore/established healthy, safe and functional whānau relationships	
Longer term Outcomes (18 Months+)	<ul style="list-style-type: none"> Improved understanding by whānau of family violence - whakapapa assessment of violence Improved understanding of low-medium family violence Improved leadership and coordination amongst family violence service Improved social cohesion Improved sense of emotional wellbeing Improved relationships Stronger whānau connectedness reconnecting with whakapapa Increased access to sources of support Increased connectedness and access to cultural sources (e.g. whānau, marae, whenua, mātauranga) Improved resilience and self-reliance Reduction in violence Whānau able to heal from trauma 	
Short-term Outcomes (6-18 Months)	<ul style="list-style-type: none"> Increased understanding & knowledge of working within family violence services Enhanced advocacy for whānau - being the translator, coach and mentor through life experiences (e.g. engagement with services, reconnecting with whānau) Improved relationship between Kōkiri Marae and Kōkiri Women's Refuge Improved communication between services Support improved and quicker response because of improved flow of information between marae and refuge and whānau Improved first point of contact to whānau Improved access to safe place for whānau - ko wai au? Sense of belonging, reconnecting with whakapapa, marae, te ao marae Improved coordination of services from whānau Increased cohesive & consistent services for whānau - same message, same ways of working Increased responsive to whānau needs Maintaining independence (rangatiratanga) Whānau have a stronger voice in their own care Whānau supported to improve their situation Whānau are receiving the most relevant support needed 	
Outputs	<ul style="list-style-type: none"> Data management information e.g. referrals, services accessed, types of interventions with whānau Monitoring data e.g. POLs Whānau stories of change Feedback from whānau 	<ul style="list-style-type: none"> Connections with supports (who, what purpose, frequency) Whānau centered facilitator feedback Kōkiri Marae and Kōkiri Māori Women's Refuge hui Prototype progress reports
Activities	<ul style="list-style-type: none"> Strengthen the relationship between Kōkiri Marae whānau ora services & Kōkiri Māori Women's Refuge Establish a shared whānau centered facilitator role (WCF) with Refuge Develop and agree whānau confidentiality arrangements to protect sharing of information Implement whānau Tahī system in Refuge to supporting sharing information Work with 4-5 whānau to identify priorities plan supports needed - follow through and test then change approach as needed 	<p><i>Activities</i></p> <ul style="list-style-type: none"> Oversee what services are delivered to whānau & make improvements where needed Support kaimahi to work with whānau through family violence training experiencing family violence Facilitate access to appropriate supports for whānau Strengthen relationships with external service providers Develop success criteria from evaluative reflection

Table 6 continued: Overview of Kōkiri Marae and Kōkiri Refuge approach

Principles	<p><i>Principles</i></p> <ul style="list-style-type: none"> • Rangatiratanga • Turangawaewae • Tikanga • Manaakitanga • Kaumatua, tamariki 	<ul style="list-style-type: none"> • Tipuna & whakapapa • Kaitiakitanga • Mana • Aroha • Wairua
Resources / Inputs	<ul style="list-style-type: none"> • TPK Investment (& design support) • Whānau voice • Provider expertise • Existing kaupapa Māori services • Whānau Ora • Established internal systems and processes 	<ul style="list-style-type: none"> • Strong infrastructure • Collaborative design processes • Evaluation frameworks & processes • Understanding of Lower Hutt whānau & communities • Knowledge of dynamics of family violence • Kaupapa Māori focus

Ōrongomai Marae

97.

Ōrongomai Marae is an urban marae based in Upper Hutt. Since 1976, when the marae was first built, Ōrongomai has been a hub for whānau Māori who are living away from their papakainga. The marae has been working continuously for four decades to awahi whānau, particularly those who are the most marginalised by systems and society.

98.

A core service that Ōrongomai has been delivering for over two decades is Tiaki Tāngata and their Te Hikoī programme, which aims to support whānau who are coming up for parole and possibly returning to their whānau and community.

99.

Underlying the approach Ōrongomai is testing has been to leverage Te Hikoī and other existing delivery mechanisms to enhance services and supports to whānau. Their approach initially included four mechanisms:

- Whakamanatia te Tāne – a kaupapa Māori living without violence programme for tāne
- Enhanced support to whānau
- Creating connections with the marae and marae activities
- Strengthening capacity through kaupapa Māori professional development and supervision, additional resourcing and engaging capability to address whānau needs (e.g., counselling).

Overview of the Ōrongomai Marae journey and ToC

100.

It is evident that there have been a number of adaptations that have occurred since Ōrongomai affirmed their initial concept in May 2018 and began testing aspects of their model from June 2018 (see Table 7).

101.

Firstly, being able to provide a female counsellor has been an identified need for some time. Initial kōrero was undertaken with possible candidates; however, it was difficult to secure someone for this role. This was

attributed in part to candidate capability and ensuring the right fit for the marae and the whānau they serve. Ōrongomai has tapped into female counsellors via Women's Refuge; however recently, a woman counsellor has been secured to complete her placement at the marae. This has involved strengthened referral processes within Ōrongomai internal services to ensure that whakawhanaungatanga between whānau and the Counsellor supports positive engagement and uptake of the counselling process.

102.

Another adaptation has been the development of an Atua Wāhine inspired Mana Wāhine programme to be delivered alongside Whakamanatia – Living Without Violence programme for tāne. The impetus for this programme was twofold. A programme for wāhine who are experiencing violence became a recognised need within their community. Also, direct feedback from a number of tāne participating in Whakamanatia was that they would like to see their wāhine have access to the support of a similar programme. Although this programme has just started with a group of 15 women, interest is high and each week Ōrongomai receive requests. From the learnings of Whakamanatia, kuia and koroua are now in attendance alongside to whakamana and tautoko the respective programmes.

103.

Finally, the Whakamanatia programme was adapted to include a further 10-week programme to see tāne move into learning skills to facilitate modules within Whakamanatia. A key aspect of the original programme was that it was collaboratively and iteratively designed with, and for, the tāne who were participating. This was guided by the lead facilitator, who is a highly experienced practitioner and brings lived experience to the programme. This not only saw an extension to the original eight-week programme to 14 weeks, but the development of a facilitator programme for participating tāne. The facilitator programme enabled tāne to research, develop and present a session based on the 14 modules that are within Whakamanatia. Staff envisage many potential outcomes from the facilitator programme; in particular developing the skills, confidence and competency of tāne with lived experience of violence means that they are able to go on to deliver an effective, authentic programme.

Summary of progress: Ōrongomai Marae

104.

Overall, observations and feedback indicate that Ōrongomai is progressing well in testing their approach. They have continued to harness and leverage existing successful kaupapa Māori models and programmes to further facilitate access to appropriate supports for whānau within a marae setting.

105.

This approach has been complemented by enabling additional support for whānau (e.g., kaibosh¹⁴ and other marae programmes) and recognition of staff who embody the principles that underpin their approach, via professional development and pay equity.

¹⁴Kaibosh is Wellington-based food rescue service. They link the food industry with community groups that support people in need ensuring that quality surplus food reaches those who are struggling rather than being needlessly discarded.

Table 7: Overview of Ōrongomai Marae approach

Context / Situation: TPK identified an opportunity to invest to determine whether a holistic, strengths-based, culturally appropriate whānau-centred approach to addressing family violence build resilience and delivers better outcomes for whānau.

Resources / Inputs	Principles, Activities	Outputs	Short-term Outcomes (6-18 Months)	Longer term Outcomes (18 Months +)
<p>Resources</p> <ul style="list-style-type: none"> • TPK Investment (\$ and design support) • E Tū Whānau resources <p>Inputs</p> <ul style="list-style-type: none"> • Whānau voice • Provider expertise • Existing holistic services • Kaupapa Māori focus • Understanding of Upper Hutt whānau communities • Knowledge of dynamics of family violence • Established internal systems and processes • Strong infrastructure • Collaborative design processes • Evaluation frameworks & processes 	<p>Principles</p> <ul style="list-style-type: none"> • Tikanga Māori • Whānau-centred • Manaakitanga • Whakawhanaungatanga • Kotahitanga • Holistic • Inclusive • Reciprocity <p>Activities</p> <ul style="list-style-type: none"> • Establish female counselor role • Establish activities with a preventative focus (e.g. programme with tāne) • Support & acknowledge existing staff through professional development, improved resourcing &/ or supervision • Link with internal existing services e.g. prison reintegration • Facilitate access to appropriate supports for whānau • Reflective planning with staff & whānau (e.g. programme with tāne) • Promote services in Upper Hutt community • Strengthen relationships with external services • Develop success criteria for evaluative reflection 	<ul style="list-style-type: none"> • Number of whānau engaged • Number of engagements, by activities • Types of activities undertaken with whānau • Feedback from whānau • Connections with supports (who, what purpose, frequency) • Staff hui & staff feedback • Prototype progress reports 	<p>Restore/establish healthy, safe, and functional whānau relationships</p> <ul style="list-style-type: none"> • Service capability and capability built • Staff acknowledged through improved resourcing • Increased responsiveness to whānau needs • Trust & rapport built with whānau • Whānau are co-creators of wellbeing & health • Whānau are empowered to be part of their recovery journey • Whānau supported to improve their situation • Whānau have improved access to services & supports • Whānau are receiving the most relevant support needed 	<ul style="list-style-type: none"> • Improved social cohesion • Improved sense of emotional wellbeing • Improved relationships • Stronger whānau connectedness • Increased access to sources of support • Increased connectedness and access to cultural sources of support (e.g. whānau, marae, whenua, mātauranga) • Improved resilience and self-reliance • Reduction in violence • Whānau able to heal from trauma

KEQ 2: What are the emerging learnings from across the kaupapa Māori whānau-centred approaches being tested?

Key Finding:

The experiences of the four rōpū provide clear lessons about developing unique ways to provide kaupapa Māori whānau-centred approaches to family violence. While there is a diversity among rōpū experiences, there are also similarities in the whakaaro underpinning their prototypes or approaches they are testing, and similarities in the learning to date. There is a reflection of the diverse realities of whānau and what it takes to live without violence. At this very early stage, outcomes against the four domains are emerging.

106.

There are a number of key learnings across the four rōpū including:

- having a strong kaupapa Māori foundation guides and supports provider approaches
- effective relationships, capable workforce and supportive environments support successful design and implementation
- outcomes are beginning to be realised
- challenges have emerged that are being worked through, including an appropriate assessment/classification of family violence.

A strong kaupapa Māori foundation guides and supports rōpū

107.

The high-level design considerations proposed by Te Puni Kōkiri (as shared in KEQ1 above), reflect the learnings from literature as illustrated throughout this section.

108.

Pou or markers which have emerged through the 'test and learn' phase undertaken by the four rōpū (Table 8), also reflect the literature and examples shared previously in this report. These pou, that underpin the rōpū kaupapa Māori whānau-centred approaches, reflect the initial intention of the whānau-centred family violence interventions, and the high-level design considerations. These pou provide another application of the learnings from the kaupapa Māori literature and can be considered critical factors for success.

Table 8: Overview of Pou that support a kaupapa Māori Whānau-centred approach to family violence

Kaupapa Māori	Whānau ki te Manawa	Mahia te mahi, hei painga mo te iwi	Whanaungatanga
<ul style="list-style-type: none"> • Tikanga embedded in structures, processes and practices • Recognising whānau within te ao Māori • (Re)-Connecting to whakapapa and identity critical • Starting from whakaaro Māori as a clear source of guidance for collective, organisational and whānau engagement, delivery and decision making. 	<ul style="list-style-type: none"> • Deep commitment to the kaupapa of healing, improving and restoring whānau health and wellbeing through addressing the drivers and impacts of violence • Meeting whānau where they are at, working at their pace • Respecting and working from crisis towards their needs and aspirations, doing what it takes • Recognition that each collective and provider is a representation of whānau and must maintain their own states of wellbeing to be of service 	<ul style="list-style-type: none"> • Seeking systemic, as well as whānau and individual change • Commitment to collaborate, expressing kōtahitanga • Resistance to competitive and siloed models and practices that deter from their collective kaupapa • Ability to have courageous, respectful conversations to maintain line of sight with their kaupapa and actions • Shared responsibility 	<ul style="list-style-type: none"> • Investing in and modelling high-trust, respectful relationships and leadership • Developing shared tikanga or ways of working • Knowledge, skills and expertise of partners recognised and valued • Open sharing between partners to access knowledge, skills and expertise that is trusted and respected • Commitment to ongoing learning and developing collective understanding and approaches • Kaimahi are recognised and respected leaders within their whānau and hapū settings

109.

Rōpū have explored how kaupapa Māori models create change for whānau in family violence contexts, with tikanga and whakaaro Māori providing a conceptual framework from which kaupapa, values, protocols, concepts and understandings are drawn. All rōpū draw on whakapapa, tikanga, wairua, and mana to restore mauri in whānau and support a transformative process. This reflects the Mauri Ora Framework (Kruger et al, 2004 in Grennell & Cram, 2008), where violence is seen as damaging the mauri ora (life principle) of both victims and perpetrators.

Key factors that support successful design and implementation

110.

In 2015, Te Puni Kōkiri undertook a thematic analysis of over 260 Whānau Ora research and monitoring reports to better understand the development of whānau-centred approaches and how these led to whānau gains.¹⁵

111.

The analysis identified five overlapping themes essential to the implementation of whānau-centred approaches that can generate positive whānau outcomes. All themes are anchored in te Āo Māori (the Māori world) with practices shaped by whanaungatanga (relationship, kinship) as a tool for connecting and building whānau strengths. The five themes are:

¹⁵Te Puni Kōkiri, 2015, pg. 10.

- Effective relationships: establishing relationships that benefit whānau
- Whānau rangatiratanga (leadership, autonomy): building whānau capability to support whānau self-management, independence and autonomy
- Capable workforce: growing a culturally competent and technically skilled workforce able to adopt a holistic approach to supporting whānau aspirations
- Whānau-centred services and programmes: whānau needs and aspirations at the centre with services that are integrated and accessible
- Supportive environments: funding, contracting and policy arrangements, as well as effective leadership from government and iwi to support whānau aspirations.¹⁶

112.

In the context of this evaluation, the themes above reflect the aspects of the four rōpū kaupapa Māori whānau-centred approaches to family violence, that is, whānau rangatiratanga and whānau-centred services and programmes. Three themes, namely effective relationships, capable workforce and supportive environments, align with the key factors for successful implementation that have been identified through the evaluation. These are explored below in more detail.

113.

Strong community partners. The progress made so far owes much to the strength of the provider organisations. Developing whānau-centred approaches to family violence is challenging and potentially risky work. In reflecting on what the evaluation team has witnessed, clear markers for organisations being ready for this challenge have emerged. These include:

- strong effective leadership, including having the support of kaumātua
- extensive experience in engaging with and providing support to whānau, acknowledging the protective factor of whakapapa and (re)-connecting whānau
- being well-embedded in their communities
- paying attention to organisational processes and the health and wellbeing of kaimahi
- kaimahi being skilled at their work, including having a good understanding of the dynamics of violence
- an ability to cater for whānau with diverse needs. A holistic approach means that for whānau ora to be enhanced, whānau members may need support in multiple areas of their lives (e.g., poverty, literacy, budgeting, housing, employment, training, mental health and/or addictions issues).

114.

Collaboration for action. The progress made so far owes much to the strength of coalitions. It is vital that coalition members have strong links to each other. This is evident in such things as:

- a high level of trust in each other
- a commitment to a common vision; kaupapa driven
- a desire to seek systemic (not just individual or whānau) change
- kotahitanga; being prepared to move through the process as one
- transparency and open to critical reflection
- clear roles and responsibilities, to ensure each member can utilise their expertise to contribute to the collective.

¹⁶Te Puni Kōkiri, 2015, pg. 10.

115.

Such collaboration is likely only if the impetus comes from the community; pressure to collaborate imposed from above is likely to be resisted. That said, the investment by Te Puni Kōkiri in this context has contributed to collaborative approaches emerging, both formal and informal, to positively support whānau wellbeing.

116.

A key benefit of collaboration is having a mix of organisational services and supports for whānau (e.g., kaupapa Māori, rural, urban, maataa waka), which ensures whānau needs can be met at all levels of society and that the rōpū is an expression of whānau, hapū and iwi and hāpori Māori.

117.

Strong commissioner-provider relationship. By virtue of their role as funders, Crown institutions are inevitably in a position of power in relation to the community agencies with whom they form contracts. This power differential is particularly evident when the funding model is based on competitive tendering. Funder and provider partners we spoke to frequently expressed frustrations with the competitive funding model often used by the Crown, along with the multiple reporting requirements that are not always utilised or reviewed.

118.

In contrast, the approach to contracting used to engage providers to design and test whānau-centred family violence approaches was generally welcomed by the organisations. This is because it aimed to mirror the intention of enabling providers to innovate, with the mandate to test and learn, versus implementing a prescribed approach.

119.

Generally, where a strong commissioner-provider relationship is evident, this has been facilitated by trust (from and between Te Puni Kōkiri and provider management) to come together to collaborate; allowing time to get to know and understand each other and the co-design process – whanaungatanga in action.

120.

The evaluation team also found that there are aspects of commissioner-provider relationships that could be improved. These include:

- a. Better links between some regional offices and the head office of Te Puni Kōkiri. Generally, providers preferred to talk to local officers but sometimes they felt they were receiving mixed messages depending on who they were talking to.
- b. Some aspects of the contracts caused quite a lot of anxiety for some providers. Providers emphasised that making significant changes takes time. This is equally true of individual and whānau change and of 'internal' organisational change as providers extend their services, develop new activities and recruit and train staff. The evaluation team reflect that this situation is connected to the ongoing movement and adaption of and into a new procurement for, an innovation relationship versus the previous contract for service approach.

121.

Supporting reflection and critical thinking. The ability to test and learn has been widely appreciated by providers. It has assisted providers to make changes without penalty. Some of the kaimahi we spoke to commented on the value of being able to try things out and reflect on the effectiveness of what they were doing. In some cases, this would not have been considered or attempted previously.

122.

At the same time, some providers spoke to the need for the Crown partner to be similarly engaged in self-reflection and critical thinking. They wondered if 'the system' will engage in critical reflection to amplify what supports successful commissioning and implementation. They also pointed out that whānau often have no alternative to engaging with Crown agencies that have not served them well to date. A truly reflective system would be reviewing its effectiveness in engaging respectfully with whānau and providing safe and effective services.

123.

Flexible, supportive co-design. Co-design and design thinking as tools to support innovation and change have been well-received in this context. The extent to which co-designer input is needed can vary. Understandably, for some providers this has been their first experience of co-design and considerable input was needed; others managed substantially by themselves, recognising the degree to which some providers are in a continual mode of learning, planning and adaptation. The approach to co-design therefore needs to be flexible to reflect local conditions so that providers who need more input get it, and those who need less are not burdened unnecessarily. We make further comments about co-design in the next section.

124.

Aligning the work of evaluators and co-designers. The evaluation team have noted in a previous paper¹⁷ that the respective roles of the co-design and evaluation teams need to be clearly defined and well-communicated due, in part, to the relationship between evaluation and design.

125.

Hannon and Dart (2017)¹⁸ note that a critical first step is the need to set up the design and evaluation relationship for success. A standard approach is for all partners to come to an understanding of the scope of a project and the roles that the design process and evaluation process will play. Where design and evaluation come together, the framing of each often happens concurrently. Therefore, it is important to define the boundaries and understand when and what evaluation activities should occur to support the different stages of the design process. This can be done by clearly confirming roles, as well as designating governance of the design and evaluation. To avoid duplication of effort and ensure that providers are not over-burdened with requests for information, it is important that co-designers and evaluators coordinate their work carefully.

¹⁷An internal discussion document was prepared in September 2018 exploring the insights into utilising co-design in this context.

¹⁸Hannon, T. and Dart, J. (2017) *Design & Evaluation – We're Better Together*. InDEEP Framework diagram, retrieved from <https://www.clearhorizon.com.au/all-blog-posts/design-evaluation-we-re-better-together.aspx>

126.

Loosen the eligibility criteria. As noted previously, we think the statement in the Investment Plan setting out the intended focus of whānau-centred is problematic. That is, the intended focus are whānau “affected by family violence who have been identified via a family violence response or intervention ... and who are assessed as being of low to medium risk of further violence.” Requiring whānau to have previously come to notice is too restrictive and is potentially at odds with the idea of targeting whānau for whom the risk of harm is low to medium. It is clear that providers work with anyone who they think they can help, and they have not necessarily required that potential participants have previously come to notice. We think that the latter is a sensible approach.

127.

Capable Workforce. In line with the findings reported in Understanding whānau-centred approaches (Te Puni Kōkiri, 2015), the kaimahi observed and engaged with during the evaluation demonstrated the key features of a capable workforce:

- a. Cognisant of and committed to the kaupapa of whānau ora and living without violence
- b. Culturally competent
- c. Holistically focused and responsive to whānau needs
- d. Equipped with comprehensive skills to support whānau.

128.

The evaluation observed that those kaimahi who complement the features above with having lived experience of violence bring an added level of credibility to the mahi that enhances engagement and trust.

129.

However, as noted earlier, working in a family violence context is demanding, all-encompassing, and at times, risky work. Many things impact on kaimahi wellbeing –work life (e.g., work load, organisational dynamics, administrative pressures, working to address states of crisis, personal commitments and physical and mental health).

130.

Therefore, the importance of ensuring the ora or wellbeing of kaimahi has been recognised, implicitly or explicitly, through their prototype designs. We have seen, for example, key areas identified through the Te Awa Assessment include work-life balance, addiction management (e.g., to fast food, sugar, smoking), social connectedness (e.g., having connections beyond their work environment did not exist for some), and professional development. More implicitly, aspects like professional development needs and generally supporting kaimahi to address personal issues, emerge more organically through kōrero and other informal mechanisms. In summary, organisations that value kaimahi wellbeing and are active in their support of them can do much to the development of a capable workforce.

131.

One opportunity is the provision of kaupapa Māori supervision, acknowledging difficulties with access for some organisations.

Outcomes are beginning to be realised

132.

Each provider rōpū has the mandate to test and learn from their prototype; this takes time. However, early formative findings indicate that expected outcomes (within the outcome domains identified) are being addressed and are beginning to be realised.

133.

With this mandate, providers focused on understanding what works to facilitate positive change with whānau experiencing violence.

134.

There is a growing recognition that many of the issues and challenges that society faces are complex and occur in dynamic contexts, family violence being one. Therefore, there is a need to deploy new and renewed ways of working to develop systemic solutions – systems thinking and approaches, human centred design, collaboration, innovation and adaptive practices to name a few.

135.

When thinking about outcomes in a complex context and at a formative stage, taking a developmental focus provides greater understanding of the dynamic systems involved and of how they are producing the outcomes that are being sought. That is, we can better understand what is required for good programmes to succeed and identify the innovative and successful components of any one programme (Patton, 2011; Patton et al, 2016)¹⁹.

136.

The kaupapa Māori family violence literature (Pihama, 2008; Ministry for Women, 2015)²⁰ also notes that a diversity of delivery is required and that these should not be overly prescribed. Therefore, common characteristics or a principles-based approach could be more useful in this context.

137.

Each provider rōpū worked to develop unique prototype designs, with the overarching long-term aim to restore and establish healthy, safe, and functional whānau relationships. Within this co-design four high-level outcome domains for whānau and providers were developed. These included:

Whānau-level outcomes

- Increased access to and engagement with services and support to strengthen whānau functioning
- Establishing, restoring or maintaining whānau links and relationships
- Improved whānau wellbeing through increased health, safety or improved functioning as evidenced through kaupapa Māori values.

¹⁹Patton, M.Q. (2011). *Developmental evaluation: applying complexity concepts to enhance innovation and use*. New York, NY: The Guilford Press. Patton, M.Q., McKegg, K. & Wehipeihana, N. (Eds.). (2016). *Developmental Evaluation Exemplars – Principles in Practice*. New York, NY: The Guilford Press.

²⁰Ministry for Women (2015) *Wāhine Māori, Wāhine Ora, Wāhine Kaha: preventing violence against Māori women*. Ministry for Women: Wellington, NZ.

Provider-level outcome

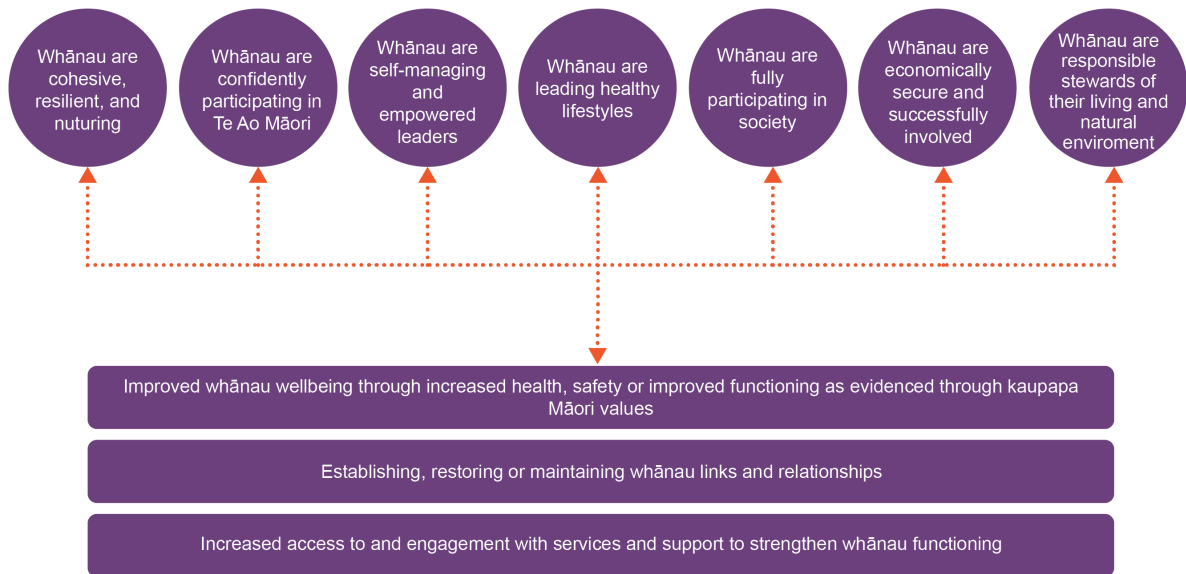
- Internal provider change to deliver outcomes.

138.

These domains are reflected across the Whānau Ora Taskforce Outcomes and are provided here as a guide for this context (Figure 3).

Figure 3: Overview of Whānau Ora Taskforce Outcomes and Outcomes set for this investment

Whānau Ora Taskforce Outcomes



Whānau Outcomes domains for Kaupapa Māori Whānau Centered approaches to address family violence

139.

Emerging outcomes reflect expected intermediate Whānau Ora outcomes²¹ such as connectedness, trust and engagement, empowerment and motivation, increased knowledge, awareness and skills, and active participation in courses, as well as supportive environments, effective relationships, whānau-centred programmes and services and a capable workforce. The Whānau Ora outcomes' logic (refer to Figure 4 below) posits that over the longer term, these outcomes are likely to contribute to the Whānau Ora Taskforce Outcomes.

Figure 4: Whānau outcomes associated with whānau-centred approaches²²



140.

The following sections provide a snapshot of the early expressions of outcomes within the outcome domains that are beginning to emerge across the provider rōpū.

141.

Overall, many of the actions undertaken by providers address more than one outcome domain. For example, implementing new services and programmes help to increase access to services and support, which in turn is likely to facilitate improved whānau wellbeing and contribute to establishing, restoring or maintaining whānau links and relationships. Examples are provided. However, it is important to reiterate the early stage of the test and learn phase of the prototypes.

²¹As outlined in *Te Puni Kōkiri, (2015), Understanding Whānau Centred Approaches, p. 40*.

²² *Te Puni Kōkiri, (2015), Understanding Whānau Centred Approaches, p. 53*.

Increased access to and engagement with services and support to strengthen whānau functioning

142.

As illustrated in the previous section, all providers have designed Whānau-centred approaches that focus on increasing whānau access to, and engagement with services and supports. Given the diversity of whānau reflected across the provider rōpū, it is important to note that the purpose is to strengthen whānau functioning in ways that reflect the whānau types within each rōpū. Aspects designed to facilitate increased access and engagement include:

- Inventing or reigniting new approaches to reach and engage with whānau, such as:
 - establishing dedicated whānau facilitator roles
 - provider presence at community events
 - implementing new programmes
 - use of self-reflection and assessment tools that enable individuals, whānau and other collectives to understand their current state of wellbeing or ora and identify strengths and opportunities to plan and evaluate development.
- Channelling funding into resources that:
 - improve providers' ability to reach and support whānau
 - enable whānau participation in activities
 - increase the types of support whānau can access
 - support continued whānau engagement over time (e.g., facilitators, vehicles, counsellors).
- Simplifying referral processes and facilitating access to services from other providers, for example, through cross-referrals, coalition and partnership models, to make service provision more seamless.

143.

Provider feedback outlines a range of important key components required for what works to connect and sustain engagement with whānau:

- drawing on the whakaaro Māori; voices, memories and learnings of kaumātua
- the importance of whanaungatanga, using the powhiri engagement process to start thinking about how we engage with whānau, on their terms
- building on whakapapa links and creating connections and connectedness
- attracting whānau to the rōpū by choice, not by force, so they will self-refer or engage when they normally would not have
- inviting new ways of hearing and sharing whānau stories, and conversely ensure whānau don't have to tell their stories multiple times
- acknowledging the wairua of whānau and recognising both te ira wāhine and te ira tāne
- ensure accessing services is easy (e.g., reduce barriers such as transport, being non-threatening, and using language of wellbeing instead of negative branding)
- unrestricted by time or restricted by services/programme specifications (e.g., ensure support is provided to access services, from wherever that might be); taking a longer-term approach – not a quick fix'

- ability to acknowledge, hear and address (if appropriate) co-existing issues – there are likely to be other factors that may drive violence or inhibit whānau from addressing issues of violence
- there is a recognition of what whānau-centred means – looking at the total context of the whānau when looking at what is happening for individuals within
- engaging men into different non-stigmatising conversations about their behaviour.

144.

Addressing mamae (hurt) or trauma, both current and historical, is recognised within the work of some kaimahi. For example, by creating a space for whānau to self-heal, kaimahi will map out a healing pathway that will not be restricted by time or existing services/programmes. Throughout the process, kaimahi will be mindful of: keeping whānau at the centre of all change, listening to the whānau voice for insights into how services are organised and offered, and acknowledging the strength and skill within whānau.

145.

To illustrate this practice, Waikato Coalition members reflected that they encourage engagement that is focused on ora - helping whānau to remember wellness rather than positioning them as victims.

We are not working on the pain: we are working with what whānau already know about ora.

In contrast, it was noted that in the past whānau experience of interacting with services was that, sometimes, it was not about ora.

146.

While it is early in the design and testing phase, evaluation findings indicate that some of these changes and engagement processes have led to increased access and engagement by whānau. For example:

- Three hundred new whānau attended the Affirm event, creating a new door to engage with members of the Ōtautahi Collaborative. One hundred and fifty whānau members provided their input into how family violence could be reduced, and 70 completed a survey
- Waikato Coalition partner kaimahi have undertaken the Te Awa assessment to identify key opportunities to strengthen functioning as whānau, while elevating the use of self-reflection at both whānau and individual levels, likened to the whakataukī Ko au, ko koe, ko koe, ko au – I am you and you are me
- Kōkiri Marae's collaborative mahi with Kōkiri Women's Refuge has begun to facilitate enhanced service delivery to wrap around whānau seamlessly who are seeking a life free from violence
- Ten tāne have participated in Ōrongomai Marae's 'Whakamanatia te tāne – Living without violence men's programme'. The duration of this programme was extended, and a follow up programme implemented, to accommodate the wishes of the participants for continued engagement and capability development. Feedback indicates that tāne are curious and keen to keep engaging, as evident in the following quote:

Curious about where this goes – I'll keep coming (Tane)

Establishing, restoring or maintaining whānau links and relationships

147.

Establishing, restoring and maintaining whānau links and relationships are fundamental to the providers' approach. This is evident in the focus of approaches on working with whānau as a unit (rather than individualistic support) and on restoring or reconnecting whakapapa links.

148.

This outcome domain is embedded within the approach being developed and tested in a number of ways by Kōkiri Marae and Kōkiri Refuge. Firstly, they are working with whānau, acknowledging that both partners are more than likely committed to remaining together. Therefore, both must commit to ending violence and engage and participate in services that support them individually and as a whānau. Secondly, this rōpū has recognised over many years of engagement with whānau, that whānau can become 'stuck' and believe violence and other deficit-based ways of living are part of who they are. Kōkiri Marae and Kōkiri Refuge aim to shine a light for whānau that strengthens their belief that "somewhere in their whakapapa, things weren't like this" (personal communication). This exposes what Kruger et al (2004 in Grennell & Cram, 2008) call 'imposter tikanga' – where a learned behaviour has been normalised but was in fact not present in our whakapapa or ways of living historically. To assist whānau, Kōkiri Marae have reignited an assessment tool that aims to look back with whānau and find a time and place where family violence was not part of their whānau, to understand why and what was it like, and to bring this whakaaro through to help enhance the lives of their whānau members now.

149.

A further example, from the Whakamanatia te Tāne programme with Ōrongomai Marae was the feedback that the most prevalent benefit for tāne was their ability to engage and communicate with their partner, tamariki and wider whānau to restore relationships. This was reflected in the feedback from one tāne:

.....

Course has opened my eyes to what I have been doing to my family (Tane)

150.

This theme is extended in the tikanga or principles of practice that guide the Waikato Coalition. Their prototype included:

Whakapapa: from isolation and disconnection to unity, identity and connection; looking towards our mokopuna and the next generations to ensure we make positive differences that they will experience.

151.

Further, the Coalition has a systemic focus on states of ora or wellness, and it is envisioned that as a result whānau will:

- Mend and strengthen whānau connections
- Reconnect whānau to their whakapapa
- Strengthen identity and connectedness to Te Āo Māori.

152.

Relationships have strengthened and new relationships have been established between kaimahi within and across the organisations, and improved access to services is evident.

153.

The foundation of the prototype concepts for all four rōpū are grounded by the desire to nurture and strengthen relationships in some way. Kōkiri Marae and Kōkiri Refuge identified key outcomes centred around strengthening their relationship and ways of working to enhance the value of their services to whānau. Ōrongomai Marae have involved kaimahi across their different services to engage with the Whakamanatia te Tāne programme, welcoming the shared knowledge and expertise of others. These strengthened relationships have also led to the development of a Whakamanatia te Wāhine programme. A further example from the Otautahi Co-lab is how strengthened relationships have led to a greater understanding of individual service providers and the supports they offer to whānau. However, more importantly it is learning how they can provide areas of support for whānau amongst each other ensuring that a holistic wrap around service is available.

Improved whānau wellbeing through increased health, safety or improved functioning as evidenced through kaupapa Māori values

154.

All approaches ultimately aim to improve whānau wellbeing. This is evidenced through the implementation of programmes and services tailored to whānau, where they are at, and what their needs and aspirations are. Examples include:

- Community-based events that provide opportunities to engage with new people, services and learn new things
- Kaupapa Māori programmes to develop communication and other skills to live a life without violence and enhance relationships with loved ones
- The use of kaupapa-informed practices to enable self-reflection to identify opportunities for growth and development.

155.

Providers report that whānau can communicate their needs and that they feel heard, and that whānau are supported to ensure their safety, while working towards healing and restoring wellness.

156.

Engagement by whānau with the rōpū also helps facilitate whānau connection with marae, hapu and iwi. An example of this is the location of services and supports on the marae. Kaimahi reflected that tāne who have participated in marae-based programmes like Tama Tū Tama Ora at Kōkiri Marae and Whakamanatia at Ōrongomai Marae have developed an on-going relationship with the marae and participate in other marae activities. The marae has become a hub for whānau, and provides a safe place where whānau can be as Māori.

Internal provider change to deliver outcomes

157.

Examples of Provider or Collective internal change that have been planned or implemented include:

- using co-design approaches for other aspects of provider services
- consolidating or enhancing states of ora to enable staff to better support whānau
- provision of individual supervision and kaupapa Māori development for staff
- developing a deeper understanding of how whānau experience the services and support provided
- exploring how existing collaborative relationships can be improved and become more innovative
- reviewing services provided and identifying gaps in service provision
- strengthening administration support to reflect increased demand.

158.

Observation and provider reports indicate that the actions taken have supported:

- a workforce that is experiencing or understanding what it takes to reach a better state of ora
- improved understanding of what works and does not work for whānau
- enhanced co-ordination of services to achieve an improved ability to provide relevant services for whānau
- movement towards seamless service delivery in an otherwise fragmented service delivery context
- improved relationships between members of the workforce and kaupapa Māori organisations.

Challenges have emerged which the rōpū are working through

159.

A number of challenges have been identified through feedback and observation. These have been noted in part earlier with associated key factors that support success,²³ as well as the following:

- finding the right people to aid in the support of whānau (e.g., a suitable Māori and/or female counsellor)
- finding appropriate supervision for kaimahi: that is, someone who operates from a Māori world view, and who understands how to work through the issues that face whānau
- succession of key staff: when key staff leave, there may be delays to getting things up and running, or a halt to established activities
- sharing information between agencies: there can be confidentiality and safety issues with sharing information between agencies that may inhibit seamless support
- lack of understanding of the Whānau Ora approach or whānau-centred ways of working when dealing with non-Māori organisations.
- identifying 'low risk whānau': whānau can move in and out of different risk levels, and/or may be low on the family violence scale, but high risk on other scales (e.g., drug addiction) and what is put down on paper may not reflect reality.

It's been a challenge to find what low means – we haven't got it right, and I'm not sure it exists

This is discussed in more detail below.

²³Refer to section titled *Key factors that support successful design and implementation* from page 33

Appropriate classification of family violence for rōpū and whānau

160.

As noted above, the provider rōpū have reflected on a number of occasions throughout the evaluation on the contradictory nature of the critical design consideration regarding the level of risk whānau may be experiencing. It was initially proposed that the prototype concepts should be designed to support whānau who are assessed as low to medium risk but also 'known to the system'.

161.

The evaluation team have argued elsewhere²⁴ that (a) family or whānau violence is typically reported only after repeated episodes and (b) repeated assaults are generally factored into most risk assessment measures as indicating escalating risk – it is questionable whether limiting the intervention to whānau who have already been engaged in some intervention would produce a target group that could not really be regarded as low to medium risk.

162.

For Kōkiri Marae and Kōkiri Refuge, this aspect of the prototype design has been of particular focus. Throughout the testing and learning phase, they have affirmed, as they noted very early in the design process, that levels of risk can change rapidly and dramatically. Despite whānau being initially assessed as low risk and could remain at this level for some time, a situation may occur or information may be shared that moves them immediately to a high level of risk, requiring a very different response.

163.

Also, when tamariki / mokopuna are part of the whānau, and violence is present, provider rōpū maintain that the risk level should automatically be high given the significant impact on tamariki / mokopuna of being exposed to violence.

164.

However, as we discuss in this report, providers have developed a more inclusive approach such that they are engaging with whānau who may not have previously been subjected to a family violence service.

²⁴Internal report prepared December 2018 for Te Puni Kōkiri on risk and targeting interventions in family violence contexts.

KEQ 3: What considerations are there for possible future implementation?

165.

This section takes a step back and shifts the focus to look at the systemic context in which the investment in creating change via kaupapa Māori whānau-centred approaches to addressing family violence is located. Finally, key aspects of readying for scaling up are put forward for consideration.

Key Finding:

Te Puni Kōkiri has applied an innovative whānau-centred family violence framework internally and across the four rōpū. There are encouraging positive shifts emerging through kaupapa Māori responses, signalling what will support success in current and future implementation. It is critical that Te Puni Kōkiri also assesses its readiness to continue to lead this innovation across the system.

The systemic context

166.

Family violence has been described as a 'wicked problem' requiring a coordinated response across government and community agencies²⁵ At least 10 Crown agencies have significant responsibilities for addressing family violence²⁶ together with a large NGO sector.

167.

Currently the funding of NGO responses to family violence is largely defined by Crown legislation and regulations relating to contracting and procurement. The Crown contracts providers and monitors their performance based on key performance indicators which are focused on outputs. That is, community agencies are held to account under frameworks established by the relevant Crown agency. The Crown holds the power and control.

²⁵Herbert, R.L. & Mackenzie, D. (2014). *The way forward: an integrated system for intimate partner abuse and child abuse and neglect in New Zealand*. Wellington, N.Z.: The Impact Collective.

New Zealand Police. (2019). *Integrated Safety Response*. Downloaded 8 May 2019 from <https://www.police.govt.nz/about-us/programmes-and-initiatives/integrated-safety-response-isr-pilot>

²⁶Ministry of Justice. (2019). *Joint venture model to lead prevention and reduction in family violence and sexual violence*. Available at <https://www.justice.govt.nz/assets/Documents/Publications/joint-venture-qa-october.pdf>

168.

Typically, providers are contracted to work with specific individuals within a whānau, (e.g., victims, perpetrators or children), rather than with the whānau as a whole. In contrast, the opportunity to develop a holistic, whānau-focused approach within the current initiative is welcomed by the providers.

169.

However, some of the people we have spoken to within provider organisations have pointed out that the current system puts a large emphasis on provider accountability to the Crown while there is little or no notion that Crown partners might have a reciprocal accountability to community partners. It is an unequal relationship. The development of coalitions within the NGO family violence sector is at least partly an attempt to move towards a more equal relationship between the coalition members and the Crown.

170.

While rebalancing the Crown (funder)-NGO relationship requires a response across the whole of government – certainly broader than Te Puni Kōkiri – it is very likely that future implementation of the whānau-centred responses to family violence initiative will be enhanced by anything Te Puni Kōkiri does to further the development of respectful, reciprocal relationships with its community partners.

Shifting the focus

171.

Te Puni Kōkiri has applied an innovative Whānau-centred family violence framework internally and across the four providers that are intending to influence positive shifts in ways of responding to family violence, within Te Puni Kōkiri and initially the four providers.

172.

Table 9 highlights the evaluation analysis of the literature, learnings and key shifts that this initiative is aiming to focus on as a result of designing, developing and initiating new kaupapa Māori Whānau-centred family violence approaches. Throughout this report we highlight some of the shifts that are occurring (from this... to this) across the initiatives and other shifts are aspirational and will take time.

173.

There is still a lot to be done in improving co-ordination between Crown agencies, (e.g., Police, Health, Oranga Tamariki, Education etc), and community-based providers.

174.

Providers suggest a whole of government approach is needed. There seems to be little progress in making government agencies accountable for their activities. In recent times, such progress that has been achieved has been under the umbrella of the Integrated Response System and the Joint Venture Business Unit.

Table 9: Shifting the Focus

From this	To this
Disjointed and un-co-ordinated approach	Co-ordinated approach within Te Puni Kōkiri and providers
Inherent competition	Leveraging diversity and relationships
Implicit role of kaupapa Māori	Explicit kaupapa Māori approach
Working with low to medium risk whānau	Meet and work with whānau where they are at
Dependency on mainstream professionals	Realisation of professionalism of kaupapa Māori practitioners
Crown agency driven outputs	Whānau-informed, provider-designed outcomes
Provider responsibility	Emerging whole of government responsibility
Prescribed approaches to family violence	Whānau-led, adaptive and flexible approaches
Crown holds the power	Shared decision-making and planning
Measuring outputs and outcomes	Measuring change and learnings
Deficit	Strengths

175.

Compared to business as usual, the proposed new approach above allows for a more holistic, strengths-based approach that is less reactive. It is a relational approach that respects the knowledge and expertise of all partners in the system. It has a deepening understanding of the context of Whānau-centred family violence, and kaupapa Māori approaches. It appreciates that time is needed to respond in meaningful ways with whānau to support sustainable change.

Considering readiness for scaling up will be an important next step

176.

Within a relatively short timeframe, Te Puni Kōkiri and this approach to address family violence has made considerable progress towards positive shifts and changes as indicated in Table 9. Considering readiness for scaling up will be an important next step.

177.

There are a number of key aspects of programme development, capacity and capability that need to be in place before the identified principles of kaupapa Māori Whānau-centered approaches to address family violence might be considered 'ready' for scaling or expansion in numbers and reach (Olds, 2002; Coburn, 2003; Fixen et al, 2005; Campbell et al, 2008).

178.

A number of these aspects in readying for scaling up have been identified throughout this evaluation and are explored in this section, including:

- A clear ToC
- determine key pou that support success at both programme and provider levels
- appropriate lead- in time and establishment of relationships
- determine design approach and level and intensity of ongoing support throughout testing
- undertake internal planning for commissioning to collectively ensure infrastructure, systems and processes are in place that align with a test and learn environment
- sufficient resourcing and capability secured
- consolidation of initial sites to support design and learning during next wave of implementation
- key relationships and systems in place to support shared learning and development of new and existing providers (e.g., regional and national Te Puni Kōkiri relationships, design leaders, evaluation expertise).

Clear Theory of Change (ToC)

179.

"A programme theory is an explicit theory or model of how an intervention (e.g., programme, project, initiative, strategy) contributes to a chain of results and finally to the intended observed outcomes" (Rogers & Funnell, 2011, p. xix).²⁷

180.

The process of designing the programme theory was developmental. This acknowledges change and adaptation over time, as we test and learn more about the approach as it is implemented.

181.

The overarching programme ToC that underpins the four provider Whānau-centred approaches provides

²⁷Funnell, S., & Rogers, P. (2011). *Purposeful Programme Theory: Effective Use of Theories of Change and Logic Models*. San Francisco, John Wiley & Sons.

a good foundation for future development and implementation of Whānau-centred family violence approaches (refer to Table 10). The programme theory has enabled change and adaption over time, as the providers tested and learnt more about their approaches through prototyping.

182.

The overarching principles of the programme theory are fit for purpose and reflect the context and needs of providers when working with whānau. They also reflect the needs of whānau and the areas on which it is important to focus (e.g., kaupapa Māori, strengths-based, prevention focus).

183.

The principles outlined in the ToC are focused on provider intention and activity. These principles include tikanga/kaupapa Māori, whānau-centred, strengths-based, prevention focus, whānau capability development, localised application of design considerations, whānau co-design processes, and a mandate to test and learn. The principles reflect funder and provider core values and ways of working, with providers able to relate to the overall objective of the programme, and why and in what ways it could be possible to effect change.

184.

Te Puni Kōkiri investment of funding and additional resources, including the collaborative design processes and the evaluation, have been beneficial. These activities have had a positive impact on the emergent provider developments and outcomes to date. Enabling diverse and responsive application of these processes is essential to support innovation and change in kaupapa Māori family violence contexts.

185.

Resources also supported providers to design and then test possible Whānau-centred responses. They were given the space to reflect, plan and action with the evaluation providing a mechanism to capture learnings.

Table 10: Programme Theory of Change

Context / Situation: Te Puni Kōkiri identified an opportunity to invest to determine whether a holistic, strengths-based, culturally appropriate, whānau-centred approach to addressing family violence builds resilience and delivers better outcomes for whānau.

Resources	Principles, Activities	Outcome Domains
<ul style="list-style-type: none"> • Te Puni Kōkiri Investment • Tikanga Māori and Kaupapa Māori models • Understanding of dynamics of family violence • Host Providers • Collaborative design processes • Whānau Facilitators • Evaluation frameworks and processes 	<ul style="list-style-type: none"> • Tikanga Māori • Kaupapa Māori • Whānau-Centred • Strengths-based, prevention focus • Whānau Capability Development • Localised application of design considerations • Whānau co-design processes • Mandate to test and learn 	<p>Restore/establish healthy, safe, and functional whānau relationships</p> <ul style="list-style-type: none"> • Increased access to and engagement with services and support to strengthen whānau functioning • Internal provider change to deliver outcomes • Establishing, restoring or maintaining whānau links and relationships • Improved whānau wellbeing through increased health, safety or improved functioning as evidenced through kaupapa Māori values

Determine key pou that support success at both programme and provider levels

186.

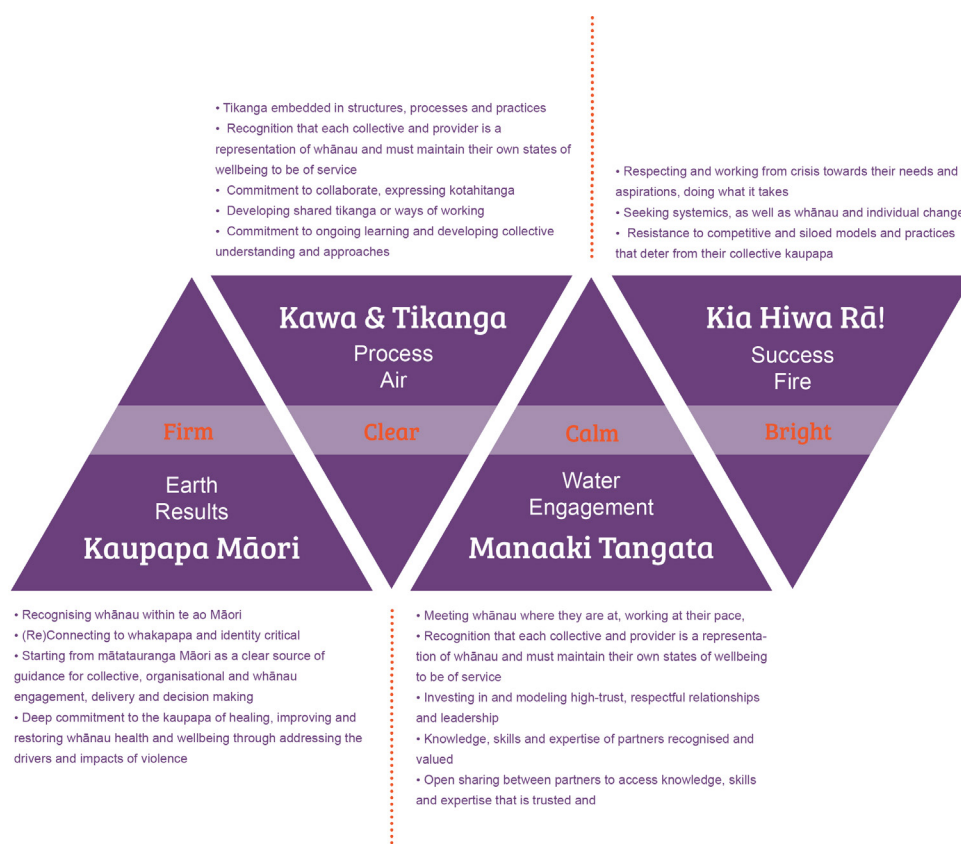
The four pou identified in the previous section - Kaupapa Māori, Whānau ki te Manawa, Mahia te mahi, hei painga mō te iwi, Whanaungatanga, when analysed through a TetraMap framework²⁸, affirm the aspects that underpin kaupapa Māori Whānau-centred approaches.

187.

Based on a TetraMap framework future kaupapa Māori Whānau-centred approaches will need to consider a balanced combination of:

- kaupapa Māori knowledge: set realistic goals and objectives based on past knowledge
- kawa and tikanga: establish ways of working and processes that reflect the context of whānau and wider community
- manaaki tangata: build high trust, respectful networks, connections and relationships
- kia hiwa rā: develop innovative, creative solutions relevant to context and needs.

Figure 5: Overview of TetraMap Analysis of the pou identified for kaupapa Māori whānau-centred approaches to family violence



²⁸TetraMap is a behavioural model based on the elements of nature that is also used in organisational development and change (www.TetraMap.com).

Appropriate lead in time and establishment of relationships

188.

A primary function of the provider prototypes was to design and adopt strategies to strengthen whānau-centred services. This cannot be done in isolation from other services supporting whānau, or whānau themselves. There is a need to have strong links between national and local/regional staff to provide consistent, clear messages.

189.

When asking providers to come together and develop collaborative approaches and to operate in new and innovate ways, it is important to set the scene and give adequate time for relationships and ways of working to be established. Learnings from Whānau Ora highlighted "the need for whole organisations to work in the same way, that is, to take time to build relationships and engage with whānau, work with whānau strengths and capabilities, and work with other sectors and agencies to provide joint solutions to meet whānau needs." (Te Puni Kōkiri, 2015, p.71).

190.

As with Whānau Ora collective experiences, the four participating providers reflected on the need for providers involved to:

- establish relationships and connections with one another identifying commonalities and differences
- get a good understanding of the context of each provider or external agency they are working with; their strengths, barriers and the whānau they serve
- develop ways of working; consider how collaboratives and individual providers will conduct themselves, their vision and mission, core values and principles
- integrate and innovate services for whānau.

A co-design approach is effective in this context but there are opportunities for improvement

191.

Through co-design, providers are engaging in ways that align with their rūpū contexts and are enjoying the opportunity to take stock and plan creatively. Te Puni Kōkiri is navigating a new and exciting pathway that has the potential to change the contract/procurement environment to reflect an adaptive and developmental approach to design and implementation approaches.

192.

The co-design process afforded an opportunity for providers to innovate and engage in the Whānau-centred family violence space, considering how they are responding to whānau and how they might improve. All providers felt that the co-design process had allowed them the freedom to have their say, to focus on what was key for them in their communities, and be more open to possibilities with the combination of co-design and funding.

193.

Providers felt considerable pressure in the beginning of the process to come up with a prototype to ensure this opportunity was not lost. At times the process was unclear and lengthy, but at the same time they felt they were always bringing their kaupapa to the table and trying to find their way through on how to go forward.

194.

At the beginning of the process, providers sometimes experienced some uncertainty relating to such things as funding, the people involved, and the scope of the initiatives. This uncertainty was unsettling. Subsequently, the test and learn space has allowed changes without penalty. Nevertheless, the uncertainty of the co-design space and the focus on testing and learning, has caused some challenges for provider staff to explain and show traditional contract outcomes at a level and pace inconsistent with the complexity and intensity of working in family violence contexts.

195.

There are a number of key opportunities for improvement for Te Puni Kōkiri to consider going forward, outlined below.

196.

It will be important to understand how kaupapa Māori delivery of co-design can provide a responsive process within kaupapa Māori contexts. Experience-based learning provides the following insights into how a kaupapa Māori approach to co-design can be applied:

- ensures that there is sufficient space for whanaungatanga, a time to make connections through whakapapa between co-design team members and those brought together to design
- frame co-design workshops in a whakaaro Māori process (e.g., Mā te wānanga - as part of the whakataukī mā te mōhio, ka marama, etc.)
- ground the process in te Āo Māori, drawing on a kaupapa Māori specific wānanga of relevance to the kaupapa
- elicit insights and apply a kaupapa Māori lens to the analysis of insights
- encourage the use of te Āo Māori symbols and pictures to reflect thoughts
- use te reo Māori, whakataukī, whakaaro Māori to engage in conversations
- affirm and validates whakaaro Māori
- prompt for Māori specific examples and unpacks layers of thinking and complexity (e.g., unpacking meanings of Māori words when they are used).

197.

Another consideration when exploring the application of co-design in kaupapa Māori family violence contexts, is the appropriate fit and match of those facilitating design processes. The following is a set of suggested considerations for this role and process:

- acknowledge that kaupapa Māori is inherently innovative and utilised to generate innovation to respond to systemic issues that impact whānau
- have a deep understanding of context and kaupapa Māori
- be transparent about the design approach being applied
- have realistic expectations of the possible innovation or prototype
- provide strong facilitation positioning

- understand the family and whānau contexts
- be able to synthesise to propel the co-design process forward
- balance between 'how might we' with realities or considerations that will impact the design, including procurement considerations.

198.

Also outlined in the earlier discussion document prepared for Te Puni Kōkiri regarding insights into utilising co-design, a number of pragmatic suggestions were made to enhance the initial co-design and testing phase and looking forward to the next possible tranche of investment. These included:

- roles and responsibilities are clearly identified, well mapped out and communicated to all parties involved in the co-design
- time and resources are required for providers to co-design and innovate
- timelines are reviewed periodically to allow for possible change and adaptation
- providers are continued to be supported to develop frameworks that reflect their aspirations and objectives, activities/tasks and to support the implementation of their prototype. These will also guide the provider rōpū evaluation plans.
- evaluation site visits and expectations are clearly articulated and aligned to the co-design team plans to avoid duplication and provider fatigue (and vice versa)
- collective reflection and sense making of the learnings are undertaken with Te Puni Kōkiri staff to inform the next tranche of contracting
- undertake a cross Puni discussion (investment, procurement, policy, organisational knowledge and regional) to share insights from the process and collectively determine how the next tranche could be structured to support design process and practices more explicitly
- explore the option of a Relationship or Project Manager role whose primary focus is being the 'glue' between all the components – procurement, design, regional and evaluation.

Undertake internal planning for commissioning to collectively ensure infrastructure, systems and processes are in place that align to test and learn environment

199.

Te Puni Kōkiri, through commitment to testing whānau-centred approaches, developed a new procurement process, taking into consideration the current rules of procurement. This process is inclusive and understands the barriers for providers when delivering services to whānau. Importantly, it recognises that supporting whānau to reach aspirations takes time and outcomes need to be measured incrementally.

200.

A better understanding is needed of the specific legal, funding and contracting models that support whānau-centred approaches. The commissioning model is one aspect of this, but it also includes funding and contracting of conventional health and social services, as well as in other contexts.

201.

In line with the intention of co-design, bringing together key leaders to leverage the specialist expertise and knowledge would be hugely beneficially, and has been sought by the current rōpū. Not only would this facilitate sharing and learning across the rōpū, but also reach different contexts, hapū, iwi and other regions, to solidify community-led, localised responses. This process also has the ability to support the ongoing development and adaptation of systems and process that support procurement, through real time feedback loops.

Sufficient resourcing and capability secured

202.

Te Puni Kōkiri has invested considerable resource into the programme. The allocation of resources to enable time to innovate and be creative outside of business as usual is critical.

203.

Going forward, it will be critical that resources reflect the needs of the providers and whānau. Provider reflections highlight the significant time and energy required to undertake formative activities of establishing relationships, designing and developing new services. The design process took up to nearly 12 months to get the prototypes to implementation stage, where their new and innovative ways of reaching and connecting to whānau could begin. This length of time was deliberately allocated to enable development and design to test and learn.

204.

As reported by the providers, a more realistic timeframe for funding and supporting providers would occur over 2-3 years. Providers would be able to spend the first 6 -12 months establishing what and how they want to start testing with whānau. Year two would focus on testing, learning and adapting the Whānau-centred approaches. In Year three, providers would be able to reflect on what has worked, holding on to the approaches that are having positive impacts for whānau.

205.

The timeline outlined above also echoes what we have come to understand about effecting change in complex environments and systems as signalled earlier. Applying a 12-month contracting cycle to a co-design process that is intended to have multiple cycles of iteration and testing, seems counter-intuitive, but perhaps reflects the on-going negotiation between current and future state procurement processes.

Ability to maintain initial sites to support design and learning during next wave of implementation

206.

While this section is focused on considerations for future implementation, they also apply to the current four rōpū and the approaches they are testing. As the initial sites of testing and learning, (which will potentially continue when the next wave of investment is in train), it is vital that the original sites of development are able to continue to test and learn, continuing to inform the adaptation of the overall approach.

Key relationships and systems in place to support new and existing providers

207.

As identified in the programme ToC, and earlier in this report, there is a need for system leadership within the family violence context. It is projected that through system-wide advocacy and leadership at government level, systemic responses will be enhanced.

208.

A systems approach is the intent of national working groups such as the Joint Venture Business Unit (Family Violence, Sexual Violence lead by Ministry of Justice, Chaired by SSC). Therefore, this programme of work needs to be located within an infrastructure that ensures it is not isolated from other systemic approaches.

209.

A flow-on effect for this relationship is the potential identification of 'champions' of the programme at a national and regional level, reflecting the success factors for kaupapa Māori whānau-centred approaches to address family violence. With an associated mandated leadership structure, barriers or enablers to success can be mitigated or elevated to lead to systemic changes.

Appendix One: Evaluation Methodology

This section outlines the approach and methods used in the evaluation.

Formative evaluation approach

Kaupapa Māori and culturally responsive methodologies are at the heart of our practice as evaluation practitioners. Kaupapa Māori seeks to draw on and embed values, principles and ways of being as Māori in research and evaluation. The concept of kaupapa implies a way of framing and structuring how we think about, design and undertake evaluation as Māori. Kaupapa Māori is concerned with both methodology (a process of enquiry that determines the methods used) and method (the tools that can be used to produce and analyse data). In the context of this evaluation this means ensuring both the appropriateness of methods for Māori and a critical analysis of the findings through a Māori lens. Principles of kaupapa Māori research and evaluation also provide guidance for ethical practice with whānau, hapū, iwi and hāpori Māori.

Our practice and ways of working feature a collaborative approach to understanding the evaluation context, developing the evaluation design, planning the evaluation, interpreting and contextualising findings. In our experience, building and maintaining positive working relationships with evaluation partners (in this context provider rūpū, whānau, and Te Puni Kōkiri) is critical to effective evaluation. A strong emphasis on kaupapa Māori values such as whakawhanaungatanga, he kanohi kitea and titiro, whakarongo, kōrero guides our approach.

The formative evaluation learning is grounded by kaupapa Māori, acknowledging and highlighting the ways and extent which the tikanga of each rūpū serves to support positive change for themselves as providers and their whānau. The evaluation kōrero and activities encapsulate the key kaupapa Māori approaches/ways of working that facilitate the change process from co-design to early implementation of the prototypes.

Ethics

The evaluation team is committed to working in ways that are honest, respectful, and meet the needs of evaluation partners and participants.

Vital to the evaluation is honouring the articles of Te Tiriti o Waitangi by adhering to kaupapa Māori research practices, ethical evaluation practices set out in the Aotearoa New Zealand Evaluation Standards and ANZEA Evaluator Competencies.

The evaluation team protects the privacy and confidentiality of all those who participate by only sharing information and experiences only in ways that people have agreed to, using de-identified whānau data only, keeping information safe (e.g., on password protected computers). All participating whānau have been informed about the evaluation and asked to provide verbal consent. Because being interviewed may be a stressful experience for some, the evaluation team worked with each rōpū and kaimahi to ensure processes are tika me te pono. An assumption underpinning the evaluation design was that the provider rōpū were best positioned to determine if the evaluation team should speak with whānau, ensuring it was neither a burden nor a source of stress for them. At the time of writing, only one rōpū felt it was appropriate for the evaluation team to speak with whānau they were working with. Initial whakawhanaungatanga was undertaken impromptu with whānau, at the request of the provider. A verbal presentation about the purpose of the evaluation was shared and verbal consent was sought and received. A kōrero then followed which signalled trust in the evaluation team. The evaluation team was able to return on other occasions to kōrero with members of the group.

Feedback on the evaluation processes and activities, to ensure it is being undertaken in a way that honours participants, has been received during the evaluation.

Data collection methods

The specific data collection methods that have been utilised are:

- Review of core documentation (e.g., regarding relevant strategic and operational information)
- Development and review of programme and provider Theories of Change
- Interviews and hui
- Reflective analysis processes.

It should be noted that the approaches and methods have varied slightly between the four rōpū/providers (while still maintaining the focus on the three overarching KEQs) to ensure the evaluation activities were fit for purpose in the different settings.

These approaches are outlined in the evaluation plan (December 2018).

Evaluation activities

To date, the following evaluation activities have been undertaken:

- Hui with members of Te Puni Kōkiri to iteratively design the evaluation approach
- Attendance at three key hui with national and regional office staff and co-design team members (including a co-design planning hui, co-design reflection hui, and insights hui), as well as regular meetings with national office staff and co-design team
- Development and review of programme Theory of Change (ToC)
- Involvement in and observation of co-design and collaborative hui across three different locations involving the four provider rōpū (Hamilton, Christchurch, Wellington)
- Site visits to provider rōpū (including for the purposes of whakawhanaungatanga, evaluation design, data collection, and sharing of preliminary findings)
- Tele or video conferences with each provider rōpū (including for purposes of self-reflection activities, data collection and providing an update on the status of the evaluation)

- On-going individual conversations with each provider rōpū (e.g., to build and sustain relationships, maintain regular contact, reflect on co-design processes and to discuss evaluation activities)
- Hui with participants of Whakamanatia, Ōrongomai Marae
- Scan of relevant literature and development of three associated documents
- Review of programme documentation
- Preliminary analysis and synthesis of data/findings, including the use of a TetraMap²⁹ analysis technique
- Presentation of top line findings to Te Puni Kōkiri representatives
- Preparation of draft and final formative reports.

Data Analysis and TetraMap

Our approach to analysis is not one single analysis process, but a combination of synthesis, analysis and sense making processes, that enable themes to emerge.

Firstly, the key evaluation questions provide a frame for a layered approach to analysis drawing on the data collected through the range of methods and activities noted above.

To also assist the analysis process, the evaluation team drew on TetraMap - a model based on the elements of nature that supports understanding of behavioural preferences, appreciating difference and improving communication. TetraMap helps to simplify the complexity of how people work together, leveraging diversity to be creative, communicative and collaborative. It can provide a firm foundation for understanding the different nature of people and provide a common sense solution to work challenges. It was used as an analysis framework for reflecting on the successes and strategies used, and as well as used in conversations with the Ōtautahi Co-Lab to support reflection on the individual preferences of members and on their approach to their initiative. Other tools such as SES (Success, Evidence, Strategies) were also utilised with providers to help identify key success factors and make sense of their journey at a point in time.

Limitations

There are possible limitations to any evaluation. As intended, the co-design phases applied in this context mean that outcomes from the concepts and approaches being tested may not be realised until early 2020. This report reflects on the initial engagement and co-design phase and provides a snap-shot of what has occurred during the first 8-9 months of testing.

With the emergent and formative nature of this programme a range of evaluative methods and tools have been applied and the data overlaid to reflect upon the insight and learnings gathered to date. The key evaluation questions also provide a clear frame by which the evaluation was undertaken, data analysed and reported. Complementing this was a purposeful focus on learning, to ensure the data was collected and analysed to provide useful, usable information to inform decision-making.

²⁹TetraMap is a behavioural model based on the elements of nature that is also used in organisational development and change (www.TetraMap.com).

Glossary of terms

C

Co-Design Increasing impact by working with people, families, whānau and stakeholders to collectively design and implement new ways of working and doing.³⁰

K

Kupu Māori Māori words

M

Mamae Hurt

Maataa waka Living away from your tribal rohe in the rohe of another hapū or iwi

O

Ora Feelings of wellness, health, safety and being alive

R

Rohe Area

T

Tautoko Support

Te Awa
assessment tool A kaupapa Māori assessment tool to understand the states of ora of individuals and collectives

Te ira wāhine,
te ira tāne The life principle of women,
the life principle of men

³⁰ Hagan, P. and Stone, G. (2018). *Co-design meets evaluation: Creating convergence for social innovation and social impact*. Presentation at the ANZEA Conference, Auckland.

T

Tika me te pono Right, genuine and honest

TetraMap A behavioural model based on the elements of nature that is also used in organisational development and change

W

Whakamana Affirm, empower

Whakataukī Proverbs, significant sayings

Whānau-centred A culturally grounded, holistic approach focused on improving the wellbeing of whānau as a collective, without losing sight of individual needs.³¹

³¹Te Puni Kōkiri. (2015). *Understanding whānau-centred approaches Analysis of Phase One Whānau Ora research and monitoring results*. Wellington, Te Puni Kōkiri.



Hikitia

Value | Enlighten | Uplift
Evaluation | Project Management