

HE WAKA TAPU

Me mahi tahi tātou mo te oranga o te whānau



EVALUATION OF HE WAKA TAPU

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A big thank you to all those whaiora and whānau who have contributed towards this evaluation by sharing your thoughts, experiences, and suggestions. The Whaiora feedback survey conducted annually is particularly important for He Waka Tapu to hear about whānau overall experiences of their services. We would like to acknowledge the 1,197 whaiora who took the time to fill out this survey over the last 6 years (2017 – 2022). While only 10 questions, the answers provide a powerful insight into the challenges and changes whaiora have experienced during their journey with He Waka Tapu.

We would also like to thank the Ministry of Health Māori Provider Development Scheme for providing funding for this evaluation.

Sue Carswell and Hector Kaiwai

EXECUTIVE SUMMARY

Introduction

He Waka Tapu is a Kaupapa Māori health and social services organisation that has evolved significantly since its inception in 1996. In 2023, He Waka Tapu provided services accessed by 3,980 whaiora, supported by over 140 kaimahi, offering over 32 services funded by 54+ funders and sponsors.

An independent evaluation was commissioned by He Waka Tapu to understand how well they are serving the needs of whaiora and whānau and the communities they work with. The evaluation has been supported through funding from the Ministry of Health, Māori Provider Development Service (MPDS).

This report sets out to answer three key evaluation questions:

1. To what extent is He Waka Tapu making a difference for whaiora and whānau? (outcome evaluation)
2. How is He Waka Tapu making a difference for the communities they work with? (impact evaluation)
3. What are He Waka Tapu strengths and what are the opportunities for improving the way services are delivered? (process evaluation)
Working Together

A successful business is the result of teamwork; people working together in a spirit of partnership. He Waka Tapu is committed to promoting harmony and ensuring that consultation and co-operation are the basis for relationships amongst all people in our business. He Waka Tapu aims to have effective communication so that kaimahi and their manager can initiate discussions on matters arising out of the employment relationship.

Where any party considers the need for such a meeting to discuss any matter, it may be held on mutually agreed terms.



To what extent is He Waka Tapu making a difference for whaiora and whānau?

Seven outcome areas describe what positive outcomes for whānau would look like as a result of accessing He Waka Tapu services:

1. **Mātauranga** – Whānau have increased knowledge and awareness as a result of accessing He Waka Tapu services.
2. **Whanaungatanga** – Whānau have increased social and cultural capital as a result of accessing He Waka Tapu services.
3. **Wairuatanga** – Whānau have increased spiritual capital as a result of accessing He Waka Tapu services.
4. **Oranga** – Whānau have increased health and wellbeing as a result of accessing He Waka Tapu services.
5. **Manaakitanga** – Whānau and communities show increased manaakitanga as a result of accessing He Waka Tapu services.
6. **Tikanga** – Whānau have increased their cultural participation as a result of accessing He Waka Tapu services.
7. **Rangatiratanga** – Whānau have increased their ability to self-manage as a result of accessing He Waka Tapu services.

Evidence that He Waka Tapu are supporting whaiora and whānau to achieve these outcomes comes from the annual Whaiora Feedback Surveys. Analysis of the surveys from 2017 to 2022, answered by 1,197 whaiora, show that 76% to 84% of whaiora think He Waka Tapu has made a 'Big difference' in their lives. Most other

whaiora responded with 'A little bit of a difference' and very few whaiora responded with 'No difference' ranging from 1-3%.

The high proportion of whaiora consistently responding that He Waka Tapu has made a big difference in their lives is a very good indication that the organisation is supporting whaiora and whānau to achieve positive outcomes.

Whaiora provided consistent feedback over the last six years about the types of the positive benefits they experienced which provides evidence He Waka Tapu are supporting whaiora and whānau to achieve positive outcomes across the seven outcome domains. The types of positive benefits whaiora experience are clustered under the following themes, which often work together to achieve positive outcomes for whaiora and whānau.

Gaining knowledge, tools and skills to use in different situations

Many whaiora described how they had learnt new ways of dealing with situations and managing stress. Applying the knowledge, understanding, tools and skills they had learnt from He Waka Tapu services changed their views and behaviours. They described how this positively impacted their lives and the lives of their whānau. The changes resulted in improved resilience and coping skills; changes to thinking, attitudes and behaviours; better communication skills, and ability to ask for and accept support.

Positive benefits of gaining insights about self and interaction with others

Some whaiora expressed how they had gained insights about themselves and a better understanding of how they related to others by applying what they had learnt at He Waka Tapu. This helped them to be more self-aware and change their thoughts and behaviour. Whaiora provided feedback about how their insights had made them more confident, positive,

happier, motivated, and more hopeful for the future.

Stopping violent behaviour/ managing anger / taking responsibility

Some whaiora who attended programmes to help them stop using violence provided examples of what they had learnt, and the changes had enabled them to better manage their behaviour especially around their whānau.

Healing holistically and connecting to Te Ao Māori

Some whaiora expressed how He Waka Tapu was a place of healing holistically, physically, mentally, and spiritually and [re]connecting them with their Māoritanga and whenua providing them with a foundation for their healing journey.

Achieving sobriety/reduction in Alcohol and Other Drug (AOD) use

Whaiora who attended AOD programmes gave examples of how He Waka Tapu had supported them to address their addictions, the knowledge and confidence they had gained and the positive outcomes resulting from this. Key themes included supporting whaiora to stay alive and provide the knowledge, tools and aroha to begin their journey of recovery. To reconnect with Te Ao Māori gave them strength, confidence and knowledge.

Becoming fitter and healthier with the help of the free gym

Being able to access Tinana Gym which is free, supported some whaiora to achieve their health and fitness goals and the ongoing benefits this brings to their lives.

Support to make behaviour changes and achieve goals

Whaiora said due to the support they received at He Waka Tapu they were beginning to change their



behaviours and to achieve their goals. This could be in one or multiple areas as some whāiora and whānau had a number of challenges to overcome.

A suggestion for He Waka Tapu is to consider identifying intermediate to longer term outcomes for whāiora and whānau across a wider range of services

While some of the services have a post service connection with whāiora such as the Mauri Ora AOD service, there is an opportunity to identify intermediate and longer-term outcomes for whāiora across a wider range of services post-exit. This would support service planning and development to identify where services can be enhanced to meet the needs of whāiora and whānau in the longer term.

How is He Waka Tapu making a difference for the community?

We have identified multiple ways He Waka Tapu is making a difference to communities through their relationships, services and community events and initiatives in the following ways:

- Collective impact of positive outcomes for whāiora rippling out to benefit whānau, friends, colleagues and community
- He Waka Tapu responding to community needs through living, working and understanding the communities they work with
- Providing easy to access services and supporting whānau to access other services
- Creating opportunities for whāiora and whānau to connect across multiple spaces.

Assessing the collective impact of all the mahi He Waka Tapu conducts for each community they work with would take further evaluation.

What are He Waka Tapu strengths?

Responsive to whaiora, whānau and community needs

He Waka Tapu managers and kaimahi live and work in the local community which enables them to have their '*finger on the pulse*' about how the community is doing and what the community needs and then be proactive about developing appropriate services.

Innovative and open to new opportunities to provide a range of services

Innovative and open to new opportunities which has resulted in provision of a range of services to meet whaiora and whānau needs. The variety of services provided by He Waka Tapu means kaimahi are able to offer whaiora and whānau a range of options to meet their needs across health, social welfare, justice, and community development. In 2023 they have secured a contract to develop transitional social housing in response to whānau needs.

Integrating service provision to meet whaiora and whānau needs

Internal referrals to other He Waka Tapu services provide an opportunity to work more holistically with whaiora and whānau. There are some good examples of teams working together and coordinating their activities with whaiora.

Making services welcoming, accessible and easy to use

He Waka Tapu have endeavoured to make their services easy to access and use. Whaiora feedback confirms they feel welcomed by kaimahi from the outset and this helps to build trust and engagement with services. As well as the He Waka Tapu sites they have developed a range of service delivery models to make accessing services easier for example:

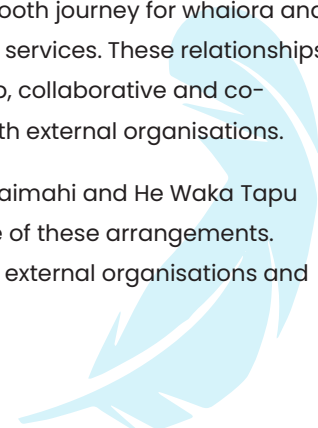
- Whai Rawatia Te Oranga open groups were developed in 2023 that cover a range of topics which are free for anyone to access at any time without referrals which helps to break down some of the barriers to access.
- Outreach services where kaimahi visit whaiora and whānau in a range of settings such as their homes, schools, and spaces that whaiora feel comfortable.
- Out of Gate services provides two programmes for both sentenced and remand prisoners and a case management service post release.
- Mobile services such as Wāhine Ora cervical screening.
- Co-located services such as the Justice Precinct Navigator, Health Coaches at General Practice clinics.
- 0800 HEYBRO helpline service is provided nationwide
- Connect Whā raises awareness of mental health resources and support available within our communities in Canterbury
- Regular visits to Rēkohu/Chathams to provide a range of services.

He Waka Tapu also provide free accessible services to promote whānau health and wellbeing for example the free Tiana Gym, community garden, and events such as Pa Ora fun run and Whānau Days.

Working with organisations and communities to address whaiora and whānau needs

He Waka Tapu work with a range of organisations and communities to address complex health and wellbeing areas of whaiora and whānau. This requires developing relationships, practices and processes that aims to provide a smooth journey for whaiora and whānau referred between services. These relationships include formal partnership, collaborative and co-location arrangements with external organisations.

Feedback from whaiora, kaimahi and He Waka Tapu reports highlight the value of these arrangements. More evaluative work with external organisations and



communities He Waka Tapu partners with would have to be conducted to identify their experiences of these arrangements.

Employ kaimahi who are passionate about the mahi and can relate to whaiora and whānau and engage them in services

He Waka Tapu encourage whaiora who have made significant changes in their lives to think about working in the social services sector. They have facilitated this by recruiting kaimahi who have lived experience of addictions and family harm to work for them and support them in developing their skills, experience and qualifications. Interviewees thought a key strength of their workforce is that they can relate to whaiora well due to their lived experience and work from a kaupapa Māori perspective.

Focus on initiatives that support kaimahi wellbeing

As the organisation has become increasingly busy with managers and kaimahi taking on more responsibilities it can be a challenge to ensure there is enough time to do everything and maintain the balance between wellbeing and achieving operational goals and quality.

A strength of He Waka Tapu is their focus on kaimahi wellbeing. Initiatives to support work/life balance included introducing flexible remote working days, and early closing hours on a Friday, and free gym sessions. Te Whakaruruhau check-ins are also intended to be wellbeing checks.

One of the ways that He Waka Tapu aimed to provide kaimahi with options to maintain a work/life balance is the Four Day Working Week (4DWW) piloted in 2022. This initiative allowed for extending opening hours to the community to six days a week, opening on Saturdays. The pilot showed that the majority of kaimahi valued the 4DWW and would like to continue. They also identified benefits of this initiative opening on Saturdays for whaiora and whānau. Pilot participants identified areas for improvement that He Waka Tapu took into consideration when embedding the 4DWW as a permanent option for kaimahi.

Whaiora experiences of He Waka Tapu services

Extending manaakitanga is an important aspect of tikanga, a guiding value of He Waka Tapu, and considered vital to the initial engagement with whaiora. From 2017 to 2022 the vast majority of whaiora (90% to 97%) chose *'Really welcomed'* when asked how staff made them feel when they first arrived.

Satisfaction with services and kaimahi

Overall satisfaction with He Waka Tapu was high, although in 2022 there was a drop in satisfaction levels to 76% choosing the highest satisfaction rating compared to other years (2021 85%; 2020 83% and 2019 96%). In 2022 only 2% of whaiora thought the services *'could be better'*.

An important aspect of supporting whaiora to make changes and improve their wellbeing is the relationship and support they receive from the kaimahi who work closely with them. From 2017 to 2021 over 80% of whaiora responded that kaimahi supported them *'Really well'*. Most of the other whaiora responded *'Good'* and very few answered *'Could be better'*. In 2022 there was a slight decrease to 78% of whaiora responding *'Really well'*. Notably there were no increases in the proportions of whaiora responding *'Could be better'*.

While the survey findings for 2022 showed some decreases in outstanding satisfaction levels compared to previous years the indications from the preliminary findings for 2023 (January – November) show increases in satisfaction similar to 2017 – 2021 findings. This suggests that 2022 was not a typical year for He Waka Tapu.

Best things about going to He Waka Tapu

Whaiora provided consistent responses about the best things about going to He Waka Tapu over the last six years. Many whaiora listed several different things suggesting that it is how multiple elements work together that enables positive experiences and service engagement which contribute to good

outcomes for whaiora and whānau.

The positive findings provide good evidence that kaimahi are working with whaiora and whānau in a way that aligns with He Waka Tapu guiding values. Many whaiora praised kaimahi for their support and their approach which expressed whanaungatanga and manaakitanga. Other positives whaiora identified were:

Tautoko whaiora felt supported with their issues and received psycho-educational, emotional, and practical supports from kaimahi. They appreciated the check-ins and follow-up support to help them sustain changes.

Whanaungatanga and manaakitanga – whaiora provided positive examples of feeling welcomed as whānau, accepted, and respected. The love and care, positive atmosphere and provision of kai were also highlighted.

Non-judgmental and mana-enhancing – whaiora often emphasised not feeling judged and being treated with respect as a person. This mana-enhancing approach made them feel comfortable and allowed them to open-up and share their stories.

Relatable, honest, sincere, trustworthy – Many whaiora appreciated the honest, sincere communication, and being able to relate to kaimahi and other whaiora. Some whaiora said how friendly kaimahi are with some highlighting the importance of having someone to talk to, listen to them, to discuss issues with, and provide advice.

Informative, good communication and good teamwork – some whaiora appreciated how the information was presented and communicated.

Support and learning from other whaiora – meeting like-minded people in similar situations, sharing knowledge with others, and connecting with other whaiora, this particularly relates to group programmes.

Kaupapa Māori service – being a Māori service was one of the best things. Many mentioned learning

more about Māoritanga, reconnecting with their culture and enjoying karakia and kapa haka.

Free access to gym and other physical activity was appreciated.

Outreach service to Chatham Island was really appreciated by whaiora on the Island.

Kaimahi feedback about what He Waka Tapu is doing really well (2021)

To hear feedback from kaimahi about their experiences of working at He Waka Tapu, a biannual survey has been commissioned since 2012. The findings from the fifth kaimahi satisfaction survey conducted during March/April 2021 was compared with the previous four surveys conducted in 2018, 2016, 2014 and 2012.

In 2021 kaimahi responses to what He Waka Tapu is doing well centred around three areas:

Engaging and supporting whaiora, whānau and community – Many kaimahi highlighted how well He Waka Tapu engages and works with whaiora and whānau. Related to this was engagement and support of the community through a variety of promotions and initiatives.

Supportive place for kaimahi to work – some kaimahi provided feedback about how they felt supported by He Waka Tapu and other kaimahi.

Growing the organisation – some kaimahi highlighted that He Waka Tapu was good at growing the organisation to respond to the needs of the community.

Kaimahi feedback on satisfaction working for He Waka Tapu – comparison of Kaimahi Satisfaction Survey 2021 and Four Day Working Week pilot survey 2022

In July/August 2022 kaimahi were invited to take part in a survey for the Four Day Working Week (4DWW) pilot. Several of the questions from the Kaimahi Satisfaction Survey were used in order to assess any changes to kaimahi levels of satisfaction working for He Waka Tapu with the implementation of this initiative to support kaimahi work/life balance and wellbeing.

Overall happiness with working at He Waka Tapu

In 2022 the 4DWW pilot survey showed a 13% increase in kaimahi rating their happiness working at He Waka Tapu as *'really happy'* or *'happy'* from 72% in 2021 to 85% in 2022 with a substantial increase in kaimahi saying they are *'really happy'*. There was also a decrease in the proportion of kaimahi who felt unhappy.

Kaimahi morale

In 2022 the 4DWW pilot survey showed a 21% increase in kaimahi rating kaimahi morale as *'extremely good'* or *'very good'* from 37% in 2021 to 58% in 2022. There is also a 17% decrease in the proportion of kaimahi who rated morale as low from 23% in 2021 to 6% in 2022.

Satisfaction with management guidance and support

In 2022 the 4DWW survey showed a 39% increase in kaimahi rating their satisfaction with guidance and support from management as *'extremely satisfied'* or *'very satisfied'* from 35% in 2021 to 74% in 2022.

There is a very substantial increase in kaimahi who are *'extremely satisfied'*, this could also relate to other initiatives He Waka Tapu has put into place to enhance management support.

This increase in satisfaction is very positive for He

Waka Tapu and the finding of 74% also exceeds previous kaimahi surveys (62% in 2018; 61% in 2016; 59% in 2014; and 60% in 2012). There is a large decrease in the proportion of kaimahi who are dissatisfied with guidance and support from management from 19% in 2021 to 2% in 2022.

It should be noted that the 4DWW survey is not anonymous which may have influenced responses about management. However, the highest proportion of responses was *'extremely satisfied'* which strongly indicates a high-level satisfaction.

While the 4DWW survey findings are very positive, kaimahi provided further suggestions related to improving communication, regular guidance and feedback, management style and focus, clarity around role expectations and professional boundaries, and transparency and fairness.

What are the opportunities for improving the way services are delivered?

Whaiora suggestions for strengthening services

Nearly a third (31%, 61) of whaiora who answered the 2022 Whaiora survey provided suggestions for improvements which have been grouped under key themes. This compares with 31% in 2021, 11% in 2020, 16% in 2019, 12% in 2018 and 22% in 2017.

Suggested areas to improve in 2022 include:

- Improving kaimahi communication and information sharing with whaiora and between kaimahi. (30 whaiora)
- Suggestions to enhance some programmes related to engagement and delivery, including lengthening programmes, more one to ones, changes to scheduling; and suggestions to add to content. (31 whaiora)
- Suggestions to develop He Waka Tapu facilities such as expanding He Waka Tapu to other parts of Ōtautahi; more gym equipment; and more parking. (11 whaiora)
- Suggestions to reduce wait times to access services. (3 whaiora)



He Waka Tapu Managers and Kaimahi suggestions and initiatives for strengthening services (2021–2023)

In response to the 2021 survey findings senior management developed initiatives that aimed to strengthen existing practices in the following areas

Continue to improve management guidance and support of kaimahi

In 2021 over half of the kaimahi survey participants made suggestions related to managers providing more guidance, support and encouragement to kaimahi. They wanted more regular check-ins and care for the welfare of kaimahi. Clarity about roles and responsibilities and support with training and resources were suggested. Along with strengthening implementation of policies and procedures.

Initiatives to strengthen management guidance and support of kaimahi include management training and establishing more formalised workforce development processes to tautoko kaimahi. (see Enhancing workforce capacity and capability below)

Continue to improve communication

Improving communication has been a theme from successive kaimahi surveys. This related to how communication is delivered, clarity, timeliness and listening to different perspectives. In 2021 and 2022 initiatives to address the concerns about communication across the organisation included:

- Leadership and communication training with managers
- Introduction of Sharepoint to improve internal communications
- Provision of fortnightly update for kaimahi with focus on kaimahi wellbeing, Te Ao Māori – how it is being used across organisation, update on services.
- Bi-monthly updates from CEO
- Employment of a Communications specialist to improve internal and external communications.
- Provide kaimahi with an update on 2021 kaimahi survey and how addressing the issues they have raised.

Summarise Whaiora survey findings to highlight the positive feedback to raise kaimahi morale, show how whaiora survey findings are used in policy, operations, continuous improvement.

Continue to strengthen Te Ao Māori throughout organisation

In 2021 Kaimahi provided suggestions related to strengthening He Waka Tapu as a kaupapa Māori

organisation. Some kaimahi suggested more cultural guidance would be good and this led to He Waka Tapu employing a Kaiārahi to mentor and guide kaimahi providing more structure around tikanga, values and kawa.

Other initiatives to strengthen tikanga include having a whole of organisation karakia at beginning and end of week to bring everyone together, this is also intended to facilitate more connectedness. Daily karakia in the morning and afternoons are conducted by the Community teams. There are weekly waiata sessions that kaimahi can attend. Te Reo lessons are also available.

Interviews with managers in late 2022 identified further opportunities for supporting the development of Te Ao Māori knowledge and practices including:

- More marae visits for managers and kaimahi
- Accessing external cultural development programmes to broaden managers and kaimahi understanding of Te Ao Māori
- Encourage broader attendance at mihi whakatau for new kaimahi

Enhancing workforce capacity and capability

In response to identified gaps in the professional development and supervision of kaimahi He Waka Tapu launched a new supervision (Whakaruruhau check-ins) and professional development processes in 2021. Where Professional Development Plans (PDP) are developed by each staff member with their line manager to identify their goals and training they may require. These plans are reviewed twice a year to assess how goals are achieved and identify new goals.

Whakaruruhau check-ins are regular supervision processes vertically integrated throughout the organisation with the intention to provide a space for people to openly share their goals, challenges and their concerns with their managers. This requires managers to conduct hui regularly and have an engaging discussion with kaimahi about their mahi and aspirations. Some interviewees observed that this requires managers to be actively building rapport with kaimahi from the beginning and ensure that the

check-ins are scheduled regularly.

The PDPs and Whakaruruhau processes provide a structure for developing kaimahi capacity and capability so ensuring they are implemented well supports kaimahi to achieve their aspirations. He Waka Tapu provides opportunities for people with lived experience to develop their careers and ensuring they have the appropriate skills and qualifications to complement their experience and passion strengthens their mahi. It was also recognised that it was important to recruit kaimahi with the right skill set to address gaps in their current workforce.



HE WAKA TAPU

DYNASTY

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KAWAIKI WHANAU SAFE

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1 INTRODUCTION

‘Me mahi tahi tātou mō te oranga o te whānau’

(Working together for the wellness of whānau)

He Waka Tapu whakatauki, Taumata Whakitenga 2019 – 2024

1.1 He Waka Tapu vision for whaiora and whānau

‘Me mahi tahi tātou mō te oranga o te whānau’, is an important whakatauki for He Waka Tapu as it focuses their organisations mission on supporting positive outcomes for whānau,

“Our whakatauki is a wero for all kaimahi. Through the provision of evidence based, mana enhancing, timely and high-quality support we will demonstrate that whānau are leading better lives. We then can know we are providing great services that are impacting positively for whānau.” (Taumata Whakitenga 2019 – 2024, He Waka Tapu Strategic Plan)

Furthermore, He Waka Tapu states in Taumata Whakitenga 2019 – 2024, that their mission is: “He Waka Tapu is the go-to place for practical knowledge about whānau well-being.” The following statements describe what success looks like for whānau, the community, and the organisation when He Waka Tapu achieves their mission:

Our whānau are well. They live by tikanga (values

and practices) that support improved whānau and personal lifestyles/lives.

Our community is a place of well-being. He Waka Tapu services are used by all regardless of race, gender, religion or sexuality in the belief that everybody deserves to live in well-being.

We are seen as leaders, with innovation and integrity, developing solutions for improved Māori health for individual, whānau, hapū and iwi.

Our facilities, location, and technology are the right fit for our work.

We are financially stable with a team passionately committed to the mission. (Taumata Whakitenga 2019 – 2024, He Waka Tapu Strategic Plan)

1.2 Evaluation aims and methods

To understand how well He Waka Tapu are serving the needs of whaiora and whānau and the community they commissioned independent evaluators, Dr Sue Carswell and Hector Kaiwai to conduct an evaluation. The evaluation has been supported through funding from the Ministry of

Health, Māori Provider Development Service (MPDS). This report provides the final phase in the evaluation to examine three key evaluation areas:

4. To what extent is He Waka Tapu making a difference



for whaiora and whānau? (outcome evaluation)

5. How is He Waka Tapu making a difference for the communities they work with? (impact evaluation)

6. What are He Waka Tapu strengths and what are the opportunities for improving the way services are delivered? (process evaluation)

The evaluation involved developing an evaluation framework based on consultations with He Waka Tapu Board, managers and kaimahi to determine the objectives and scope of the evaluation. To guide the evaluation an intervention logic and theory of change was developed with members of the Board, managers and kaimahi during a workshop in 2021.

We used a mixed methods approach with qualitative and quantitative sources of information including focus groups and in-depth interviews and analysis of He Waka Tapu reports and data. We also drew on previous research, surveys and evaluations that He Waka Tapu had commissioned over the years:

- In-depth interviews conducted with He Waka

Tapu managers (November 2022)

- In-depth interview with Noted personnel (2022)
- Consultation focus groups with kaimahi (December 2020)
- Whaiora feedback surveys conducted annually from 2017 - 2022
- Kaimahi feedback surveys conducted biannually from 2012-2021
- 4-Day Working week evaluation including kaimahi feedback survey 2022
- Survey of He Waka Tapu external partners with a focus on communication (2019)
- Review of He Waka Tapu reports, documentation and data (2023)

In addition, He Waka Tapu has participated in external research and evaluation projects that inform this evaluation.

1.3 He Waka Tapu Whakapapa



He Waka Tapu Taumata Whakiteinga 2012–2015 provides the following overview of the establishment of the organisation,

He Waka Tapu Trust was established by Trust Deed on 2 July 1996 as a Charitable Trust with a six (6) member Board of Trustees to meet the need in the community for a specialised service for Māori men needing to address their violent behaviour within their personal relationships.

The Founder, Daryl Gregory, approached Mana Whenua and the wider Māori community to ask for their support in this kaupapa as he wanted to take a different approach to working with this issue. He believed to be truly successful you needed to work across the whole of whānau and not just the perpetrator of the abuse. Working with whānau / victims of abuse was not the norm and in fact was seen as an unsafe practice. However, with the blessing of Mana Whenua the naming and concept of the new organisation took shape.

When He Waka Tapu was first established the kaupapa focused on increasing the well-being of whānau by reducing violence and abusive behaviour and doing this by working with the wider whānau.

[t]o address the needs of men and their violence towards whānau. At the time the Domestic Violence Act was quite clear how this should be done and although it had certain requirements for programmes addressing Māori, it still did not go far enough as it was in our case restricted to working with male perpetrators only and not the

wider whānau. We believed that from an Article Two perspective, Māori should be the creators, drivers and owners of their own solutions if we are to be seen as having tino rangatiratanga in this kaupapa. (He Waka Tapu Taumata Whakiteinga 2012–2015)

During an evaluation theory of change workshop held in 2021, Daryl explained that the name 'He Waka Tapu' was chosen to symbolise the Māori ancestral journey to Aotearoa on a waka hourua, the traditional Polynesian double-hulled canoe. At He Waka Tapu, the focus is on building the most important waka – the whānau. Daryl explained Taumata Whakiteinga, represents reaching a peak of authority and vision, similar to climbing a mountain. Taumata Whakakiteinga therefore is about inspiring and supporting whānau to reach their full potential and their vision. Taumata Whakakiteinga encompasses both spiritual and physical growth, guiding individuals towards a greater understanding of the world. These foundational concepts underpin the mahi of He Waka Tapu.

The reason we came up with the name 'He Waka Tapu' is that a particular waka that our tūpuna used to travel on, Waka hourua – double hulled deep-sea waka. So, the idea was to invite people to think about what sort of skills and knowledge our tūpuna would have needed to build a waka and make their way to Aotearoa. There was a lot of knowledge that they had; they had to navigate their way through seas, through the storms by reading the stars and the sea and birds, and then arrival at the destination ready to go. The destination is really different from the one you left, which is tropical with only two seasons, to a land with four seasons, so they had to develop a whole new technology. At He Waka Tapu we invite people to think about the most important waka you are going to build, which is the whānau. What are the skills and knowledge that you need to ensure that your tamariki will reach their destination. The other idea included in that is when we arrive at our destination – Taumata Whakakitenga. Taumata refers to the seat of authority. For example, on the marae where people talk about waewae tapu. Up North the whānau are going to be working with the Taumata. It is kind of like this peak that you reach. You reach this Taumata, peak of a mountain top. When you are at the bottom sometimes all you can see is what is in front of you, and it just looks so big. We invite people to think about if you journey with us to reach the Taumata, the Whakakitenga, or the vision that you see at the top of the mountain is a lot different from the bottom. If you have gone tramping up a mountain and climbed up a peak, beautiful.... A completely different view which you could never imagine from the bottom. How do we inspire, how do we encourage whānau, to take that journey. If you have ever been tramping or

climbing you don't just go out in some jandals, it needs equipment. You need guidance, you need maps, you need water and all that sort of thing. Plus, you need an open mind so that when you get to the top, it is their new vision. That hope arrives within us. Like wow I can achieve this! Those who know a lot

about something will only get halfway up a mountain and fall back down or they think I will set up a camp here. Part of the vision of Taumata Whakakitenga is to actually help them reach the pinnacle of their lives or their journey. To see a whole new vision, and to pass that vision on to the next generation. There are kind of two ideas in terms of the waka. Waka hourua; double hulled waka. What holds it together is the base of the platform in the middle. It has to be constructed in such a way that it is not too rigid that if you get a decent weight it would break, and not too loose that it will come apart. But it needs to be strong enough to hold the people. That double hulled waka talks about the male and female element and in the middle it is like the place with the whānau ... The spirit of dimension that goes first to open the way for physical development. That is the same with the Taumata Whakakitenga. Once again it covers the spiritual ... people might not necessarily try and physically learn that but will learn a lot of the things that they need to overcome. When you sit under Taumata you have earned your place in heaven. When you are there, you have got a bigger vision of what the kaupapa of the world is about. We don't just stick anybody up on the paepae to speak. These are the people that have come and done the journey but don't talk. Sadly, a lot of the people that we work with have missed out on that, those foundations. We do not spend so much time helping them get into all that stuff but helping them to move forward. A lot of time growing up and sitting in hui Marae and listening to the people talk, you kind of know what the kaupapa is. Sometimes people will talk, and you think what the hell are they going on about. But if you stick with it at the end of it all someone brings it all together and you get a bigger picture. Your picture over here might have been missing the mark but all of a sudden you get that Whakakitenga, bigger vision. It is about working together. ...How do we work together to help people achieve that goal. For them it might be a little bit different, but I am going to help them get there.

1.4 He Waka Tapu intervention logic and theory of change

He Waka Tapu state they “use our tikanga Māori and the value of that culture to help people identify what they really want out of life”. To realise the mission, He Waka Tapu identifies the following values that guide their mahi and thus underpins their organisational intervention logic and theory of change.

Manaakitanga

We are respectful and show generosity and care for others, ensuring everyone’s mana is enhanced.

Whanaungatanga

We build relationships through shared experiences and working together

Rangatiratanga

We lead by inspiring other to see what is possible

Whakaakoako

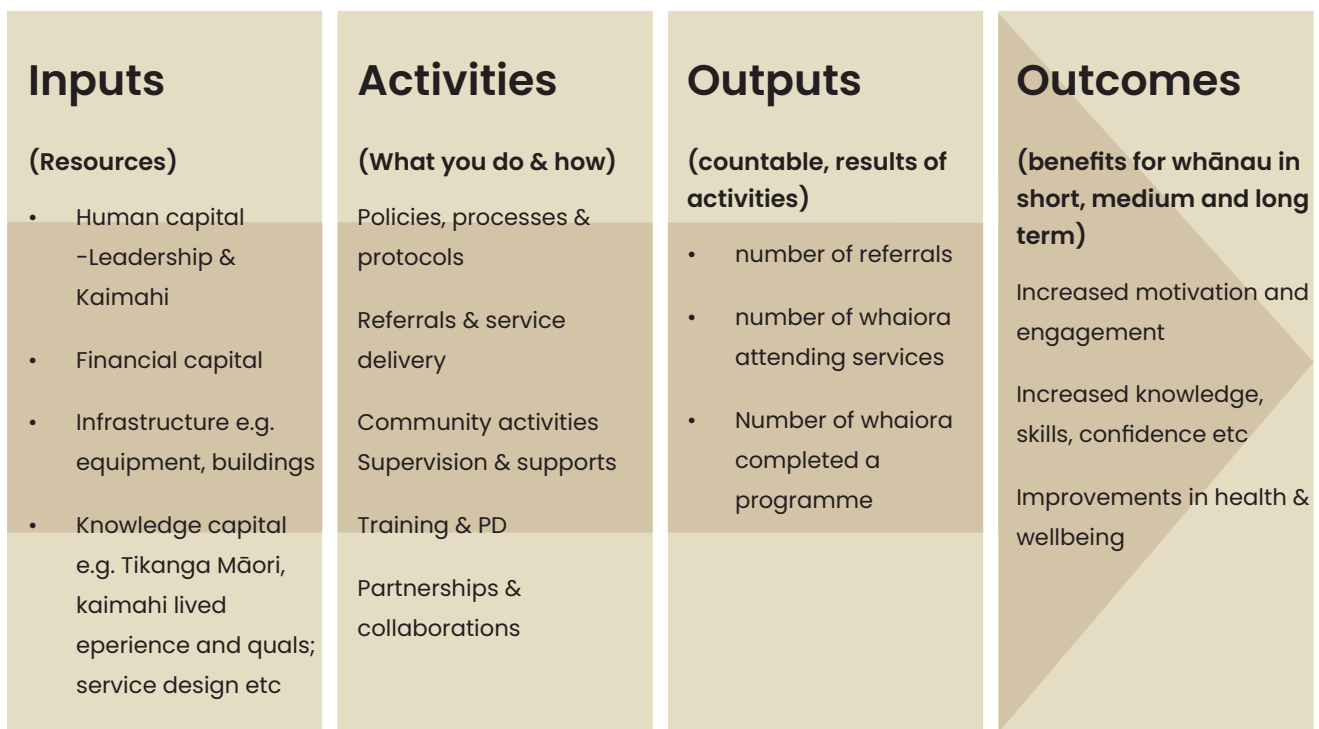
We all learn

An intervention logic model is a representation of the different components to operate a programme, service, or organisation. The resources or inputs required to operate services; the activities involved in implementing services; the outputs are the countable results of activities such as number of whaiora that have been referred and attended programmes. The outcomes are the benefits for whānau of engaging with services. Figure 1 provides a simple overview of these different components.

A theory of change is a model that provides an explanation of ‘why’ and ‘how’ the services and activities that He Waka Tapu delivers supports positives changes for whaiora and whānau.

This includes explaining how the values that guide He Waka Tapu: **manaakitanga**, **whanaungatanga**, **rangatiratanga** and **whakaakoako** provide a foundation for supporting whaiora and whānau towards improved wellbeing.

Figure 1: Intervention logic model components with examples



A theory of change process makes explicit assumptions about why a programme or service will work. All change happens incrementally, a theory of change focuses on why outputs lead to intermediate outcomes & eventually longer-term outcomes.

One of the benefits of creating an intervention logic and theory of change model is it helps to promote a shared understanding of the organisations vision and quickly communicate how an organisation works. It also helps with strategic and service planning and identifies what to examine and measure to assess the benefits of the service for whaiora, whānau and communities. The models can also identify what is within and without the scope and influence of He Waka Tapu and areas that may require further development. These models are designed to be periodically reviewed to see if they still provide a good explanation of how the organisation is operating.

Table 1 provides an intervention logic model for He Waka Tapu which includes information from He Waka Tapu Ltd Annual report 1 November 2021 to 31 October 2022. This model provides examples of resources, activities and outputs leading to outcomes for whānau in the short, medium and long-term. Seven outcome areas are identified that describe what positive outcomes for whānau would look like as a result of accessing He Waka Tapu services.

1. **Mātauranga** – Whānau have increased knowledge and awareness as a result of accessing He Waka Tapu services.
2. **Whanaungatanga** – Whānau have increased social and cultural capital as a result of accessing He Waka Tapu services.
3. **Wairuatanga** – Whānau have increased spiritual capital as a result of accessing He Waka Tapu services.
4. **Oranga** – Whānau have increased health and wellbeing as a result of accessing He Waka Tapu services.
5. **Manaakitanga** – Whānau and communities show increased manaakitanga as a result of accessing He Waka Tapu services.

6. **Tikanga** – Whānau have increased reased their cultural participation as a result of accessing He Waka Tapu services.

7. **Rangatiratanga** – Whānau have increased their ability to self-manage as a result of accessing He Waka Tapu services.

While we have inserted the outcomes into either short-, medium- and long-term outcomes in the intervention logic model these outcome areas will look different for each whaiora and whānau and are areas that people continue to develop and work on throughout their lives.

Table 2 provides an outcome framework with indicators that can be used to measure the extent that positive outcomes are occurring for whānau for each of the seven outcome areas. Each outcome area can be measured at the organisational level to identify the collective impact of He Waka Tapu; the service/ programme level to evaluate outcomes of separate services; and whānau and whaiora level. For example, using the outcome area of **Mātauranga – whānau knowledge and awareness** to illustrate the different levels:

- **Organisational level** – aggregated achievement of mātauranga goals across He Waka Tapu services
- **Service level** – aggregated achievement of mātauranga goals from whaiora and whānau accessing a specific HWT service based on objectives and tools used for that service or programme.
- **Whaiora and whānau level** – each whaiora & whānau achieve their stated knowledge goals assessed by the tools used by a specific service

Table 1: He Waka Tapu Intervention Logic model

He Waka Tapu whakatauki: Me mahi tahi tātou mō te organa o te whānau (Working together for the wellness of whānau)

Mission: He Waka Tapu is the go to place for practical knowledge about whānau well-being.

Organisational Goals:

- Create a multipurpose health hub, as part of the network of health hubs
- Be a sustainable and relevant organisation Resources Activities Outputs Short-term outcomes Intermediate Outcomes Long-term outcomes

Recourses	ACTIVITIES	OUTPUTS	SHORT-TERM OUTCOMES	INTERMEDIATE OUTCOMES	LONG-TERM OUTCOMES
2022 Annual report 140 Kaimahi \$11.7million revenue 40+ funders/ sponsors with govt. & philanthropic organisations	32 services providing health, wellbeing, justice and whānau ora services and programmes for whaiora whānau and communities Sites in Ōtautahi, Hakatere, Rēkohu/ Chatham’s Range of whānau events, activities and promotions Community/ stakeholder Partnerships and collaborations	Examples: 6458 referrals of whaiora and whānau were accepted into HWT 62 whaiora attended Mauri Ora (AOD service) 80 calls per month on average to 088HEYBRO helpline	Mātauranga – whānau knowledge and awareness Pūkengatanga – learning skills & capability Whanaungatanga – whānau social & cultural capital Wairuatanga – whānau spiritual capital	Oranga – health & wellbeing outcomes Manaakitanga – caring whānau and communities Tikanga – whānau cultural participant and connection	Rangatiratanga – self- managing whānau
Values and principals					
Manaakitanga We are respectful and show generosity and care for others, ensuring everyone’s mana is enhanced.	Whanaungatanga We build relationships through shared experiences and working together	Rangatiratanga We lead by inspiring other to see what is possible	Whakaakoako We all learn		

Table 2 provides positive outcome indicators for each of the eight outcome areas.

Outcomes for whaiora and whānau	Positive outcome indicators – outcome areas and positive indicators are determined by each whānau
<p>Mātauranga – whānau knowledge and awareness Whānau have increased knowledge and awareness as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report they have the knowledge and tools necessary to begin their journey towards recovery - Whānau are aware of available support to engage in learning opportunities and pathways - Whānau are aware of the benefits of engaging in learning opportunities and pathways - Whānau report accessing the He Waka Tapu website/resources for their health and wellbeing information - Whānau report that they have found the information that He Waka Tapu provides useful - Whānau report the information they received at He Waka Tapu workshops/events as relevant and useful to their health and wellbeing - Whānau report a better understanding of their behaviours and how to change them
<p>Whanaungatanga – whānau social & cultural capital Whānau have increased social and cultural capital as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report improved social and cultural capital as a result of taking part in learning opportunities and pathways (e.g. increased confidence, knowledge, skills, networks, sense of belonging, strengthen cultural identity) - Whānau report improved whānau functioning (e.g. improved communication, conflict resolution, parenting skills) - Whānau report improved community connections. - Whānau report a renewed connection with Te Ao Māori and improved sense of belonging - Whānau report improved cultural connections - Whānau report strengthened cultural identity (e.g. increased pride, confidence, knowledge) - Whānau report increased confidence on their path to recovery
<p>Wairuatanga – whānau spiritual capital Whānau have increased spiritual capital as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report improved spiritual wellbeing (e.g. increased sense of purpose, hope, peace, forgiveness) - Whānau report improved connection to self, others, and/or the world around them - Whānau report increased use of te reo Māori, tikanga Māori, and waiata - Whānau report being more mindful and grateful
<p>Oranga – whānau health & wellbeing Whānau have increased health and wellbeing as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report improved mental health (e.g. increased resilience, decreased anxiety and depression) - Whānau report improved physical health (e.g. increased fitness, decreased obesity) - Whānau report improved life satisfaction - Whānau report improved financial wellbeing (e.g. increased income, decreased debt) - Whānau report improved housing conditions (e.g. increased home ownership, decreased overcrowding) - Whānau report improved safety (e.g. increased feelings of safety, decreased victimisation) - Whānau report improved education and/or employment outcomes - Whānau report a reduction in their drinking and drug use - Whānau report making healthier choices and healthier habits (e.g. regular exercise) - Whānau report they were able to quit smoking for their health
<p>Manaakitanga – caring whānau and communities Whānau and communities show increased manaakitanga as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report improved social and emotional wellbeing (e.g. increased sense of safety, connectedness, self-worth) - Communities report improved perceptions of whānau (e.g. as being more confident, capable, engaged) - Whānau report improved safety (e.g. increased feelings of safety, decreased victimisation) - Whānau report a sense of healing, self-love, and feeling loved in return.
<p>Tikanga – whānau cultural participation and connection Whānau have increased their cultural participation as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report using tikanga Māori and Te Reo Māori in their everyday lives - Whānau report participating in cultural practices (e.g. kapa haka, marae visits, wananga, moteatea) - Whānau report involvement in community initiatives promoting tikanga and/or mātauranga Māori - Whānau report attending cultural events (e.g. powhiri, hui) - Whānau report improved understanding of their role as kaitiaki - Whānau report increased participation in kaitiakitanga activities
<p>Rangatiratanga – self-managing whānau Whānau have increased their ability to self-manage as a result of accessing He Waka Tapu services.</p>	<ul style="list-style-type: none"> - Whānau report improved self-efficacy (e.g. increased confidence and motivation) - Whānau report improved self-regulation (e.g. increased ability to manage emotions, set goals) - Whānau report improved planning and organisation skills - Whānau report improved decision-making skills - Whānau report being able to access and use the information to make informed decisions - Whānau report improved ability to advocate for themselves



THEORY OF CHANGE

Applying the values underpinning He Waka Tapu are vital for engaging whaiora and whānau and supporting them to make positive changes in their lives. The way kaimahi connect with whaiora and whānau through manaakitanga and whanaungatanga are important for engaging and building trust so whaiora continue to engage with services. Whaiora should experience a warm welcome from the first contact with He Waka Tapu kaimahi at reception through to their exit from the services they engage with. Whaiora and whānau are welcome to come back any time and pop in for coffee with a communal space, kai and coffee on offer.

Having a skilled and capable workforce across a variety of roles who can meaningfully engage with whaiora and whānau is essential to the successful delivery of services.

Kaimahi emphasised the use of transformative approaches so whaiora could '*paddle their own waka*' and be supported on their journey of rangatiratanga. Fundamental to this is the use of Te

Ao Māori approaches for whaiora to whakaakoako and reconnect with their culture. Using Māori models of health, for example Te Whare Tapu Wha, enabled a more holistic approach to supporting whaiora to achieve their goals.

The variety of services provided by He Waka Tapu means kaimahi are able to offer whaiora and whānau a range of options to meet their needs across health, social welfare, justice, and community development. He Waka Tapu work with organisations and communities to address complex health and wellbeing areas of whaiora and whānau. This requires developing relationships, practices and processes that enable a smooth journey for whaiora and whānau referred between services. He Waka Tapu has relationships with multiple services that include formal partnership, collaborative and co-location arrangements with external organisations.

Below is a fictional case study of Rangī and Mere and their tamariki to illustrate some of the ways He Waka Tapu kaimahi and services supports whānau towards positive outcomes.

Rangī is the first to access the services at He Waka Tapu as he is referred to a family violence programme. The kaimahi who work with Rangī are mindful of how Mere and his tamariki and whānau are doing. So, while they are directly working with Rangī they are also seeking to engage with Mere to find out how she is, what supports she and the tamariki need and her experience of how Rangī is doing. By working with the whānau, even when focusing on an individual like Rangī, the interconnectedness of relationships and the concept of whakawhanaungatanga are nurtured. It is through the development of these relationships that true success is achieved, rather than simply following a programme. This whānau centred way of working is the approach that He Waka Tapu has used from the beginning and is described by Daryl Gregory,

If I am only working with Rangī, how do I know I am successful? When I finally engage with Mere, I listen to her story, and I listen to what she has got to say about Rangī. If it is the same old same old, then I think well I am not actually having much effect here. I have actually got to invite Rangī to engage with Mere around this issue. I have got to support Mere to work with tamariki. But I want Rangī to do that. Then eventually together we can come up with a whānau plan. But I need to get Mere to input. Hence us working with other workers to go and talk to Mere to tell her what we are about, so if you are interested and then we all start working together. ... if we do work with whānau it seems like we are thinking whānau, even though we are only working with one. Because he is connected in some way ... The inter-connectedness is somewhere ... so that concept of whakawhanaungatanga. ... I want to build these relationships through whakawhanaungatanga. I am in a relationship with whānau.... It is not about what we did in a programme. It is about how we got Rangī to engage.

What I am interested in is what is Mere's story. What is the tamariki story? What is the

neighbour's story? Whānau story? Even though I am working with Rangī, I can still work with the whānau and the wider community.

As a first step, Rangī engages with He Waka Tapu and is motivated to access as many services and supports that his He Waka Tapu case worker suggest to help him on his journey of change. This results in him completing a range of programmes and courses that benefit him and his whānau. For example, a family violence programme, parenting programme, alcohol and other drug programme, regularly going to GP services for health issues and checks and ringing 0800 HEYBRO when he needs additional support. His case worker has helped organise getting a driver's license and a training course he is interested in to increase his options for employment. He has started attending the He Waka Tapu free gym and enjoys going to waka ama.

The benefits to Rangī, Mere, his tamariki of him engaging with these services in the short term is that he is building the knowledge and skills and personal awareness which is supporting the changes he wants to make in his life. As a result, Mere and their tamariki are feeling safer around him and can see real changes in the way he treats them. They also see his achievements such as reducing his drug and alcohol use and completing a training course which has helped him to get a job. As a consequence, the whānau have more income and are able to afford a warmer home.

Rangī is developing strong relationships with healthy supportive people and starting to contribute to the community with some volunteer work. Rangī himself feels happier, is more hopeful for the future for his whānau. Mere has also engaged with He Waka Tapu services and accessed supports. They have worked together with their He Waka Tapu whānau worker to develop a whānau plan and a long-term vision for their whānau.



1.5 Guide to report sections

Section 2 provides an overview of He Waka Tapu describing the organizational structure and the different types of services and community initiatives offered to whaiora and whānau.

Section 3 examines to what extent He Waka Tapu is making a difference for whaiora and whānau and their self-identified outcomes. This section starts by discussing the different purposes for gathering information about outcomes for whaiora and whānau and the methods for collecting this information.

We then review findings on outcomes for whaiora and whānau sourced from He Waka Tapu records and from an independent Whaiora Feedback Survey conducted annually from 2017 to 2022.

Section 4 focuses on whaiora experiences of He Waka Tapu service delivery to identify what is working well to engage and support whaiora and whānau and areas that can be strengthened. The information is sourced from both the independent Whaiora feedback survey and from He Waka Tapu reports.

Section 5 looks at He Waka Tapu people and practices and in particular how kaimahi are supported to do their mahi and their feedback about their satisfaction with working at this organisation. We look at workforce development initiatives including supervision and mentoring processes, training and professional development. Kaimahi wellbeing initiatives such as the Four Day Working Week (4DWW) are examined.

Section 6 concludes this report by focusing on what we have learnt related to the three evaluation areas. That is to what extent are He Waka Tapu services making a difference for whaiora and whānau; how are He Waka Tapu services benefiting the communities they work with; and what are the strengths of this organisation and its people and what are the opportunities for improving the way services are delivered.

2 OVERVIEW OF HE WAKA TAPU SERVICES

2.1 Introduction

He Waka Tapu is a Kaupapa Māori health and social services organisation that has evolved significantly since its inception in 1996. In 2023, He Waka Tapu provided services accessed by 3,980 whaiora, supported by over 140 kaimahi, offering over 32 services funded by 54+ funders and sponsors.

The variety of services provided by He Waka Tapu means kaimahi are able to offer whaiora and whānau a range of options to meet their needs across health, social welfare, justice, and community development. Some services provide short-term brief intervention while others are longer-term offering psycho-educational and therapeutic supports.

He Waka Tapu receives funding from a wide variety of sources and these contracts have associated performance reporting, quality assurance and accreditation systems. He Waka Tapu has become an

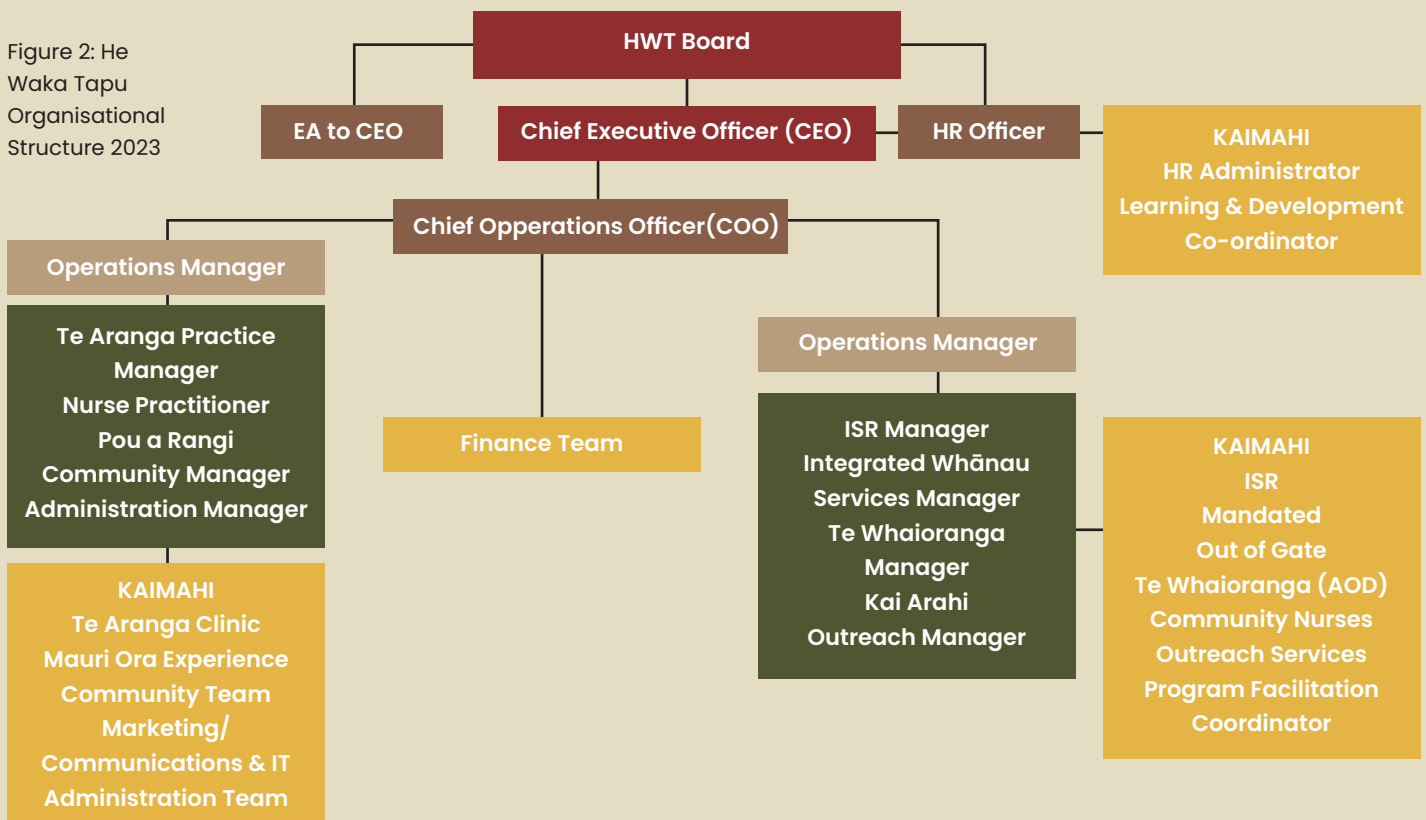
accredited or approved provider for:

- Family Court Domestic Violence programmes
- Community Probation Service programmes
- Oranga Tamariki – Ministry for Children
- Breast Screen & Cervical Smear Wāhine Ora
- Regional Māori AOD services
- Ministry of Health Residential whānau support ¹.

2.2 He Waka Tapu organisational structure

He Waka Tapu organisational structure is outlined in figure 2. He Waka Tapu delivers services in Ōtautahi, Hakatere and Rēkohu/Chathams. Services such as the helpline 0800 HEYBRO are delivered nationwide. All of He Waka Tapu programs and services are for whānau to access free of charge.

Figure 2: He Waka Tapu Organisational Structure 2023



2.3 He Waka Tapu Services

He Waka Tapu provides a wide range of services to support whānau hauora listed in Table 3. In addition, He Waka organises community events such as Pa Ora and initiatives to support whānau wellbeing such as community garden.

Table 3: He Waka Tapu services provided during 2022–2023

Te Pā Tipu community services	Integrated Whānau Services
Whānau Resilience Whānau Intervention Prevention Service (WIPS) Ngā Ara Tika Whānau Tautoko (Parenting Programme) Whakahohoro Te Hau Service (Crisis Team) Whānau Intensive Mahi (Right Service Right Time) Whānau Ora Navigators Rongoa (Mirimiri) Partnership Community Worker (PWC) Tautoko Hauora ManaAke Service (Youth Support) Community Support Worker (CSW) Rangatahi Voice <ul style="list-style-type: none"> Tautoko te Rangatahi (Rangatahi Navigators) Kia Piki Te Ora (Suicide Prevention) now developed into Kia Piki Te Ora – Māori Suicide Prevention for rangatahi and adults. 	Crisis response <ul style="list-style-type: none"> Integrated Safety Response (ISR) Precinct Navigator 0800HEYBRO Rehabilitation services <ul style="list-style-type: none"> MOJ Family Violence (Individual Sessions) Riaka Te Whariki Whakamana Te Pā Tuwatawata Whakarerekē Whānau resilience collaboration CPS Correction Service Te Herenga Tangata Service Police Diversion Service Out of Gate reintegration programme (OOG) <ul style="list-style-type: none"> Remand Reintegration programme (RRP), Te Pikinga programme Case management service Mana Wahine
Hauora services	Tinana Community Gym
Hauora assessments and health care plans Whānau Ora Community Clinic to Te Aranga Health Te Hā Waitaha (Quit Smoking) Wāhine Ora Te Tumu Waiora Canterbury – Integrated Primary Mental Health and Addiction Whānau Support Worker Service – Health Coaches and Support Workers Nurse Practitioner Service (Te Aranga Health) Kōrero Hau Manu (Chatham Islands)	Gym and Health Assessments
Alcohol and Other Drug (AOD) services	Whai Rawatia Te Oranga 8 open groups
Te Aratiatia (Alcohol & Drug Assessment) AOD Clinical Specialist Mauri Ora Experience (MOE) Takahi Te Taniwha (TTT) AOD Community Support Worker (CSW) AOD Offenders (Mandated) Withdrawals Management Clinical Specialist Aroha mai, Aroha atu (Relapse Prevention) AOD Social Media Campaigns Integrated Whānau	Mindfulness 10 Guitars Whānau Tautoko Whakarerekē Te Pā Tuwatawata Ope Hākinakina Tinana Community Gym Open Sessions Māra Kai
	Community events and initiatives
	Supporting community through a variety of initiatives such as the provision of kai and a community garden. Health promotion activities Pae Ora (annual event 5–10 km run) “Brotherhood” Service Covid-19 response (supported testing at Nga Hau e Whā Marae and led by Whānau Ora Community Clinic; provision of food, hygiene packages and personal care packages.) Whānau Days (Quarterly community activity event hosted at He Waka Tapu throughout the New Year, Matariki, Spring and Summer)

The following brief service descriptions were sourced from the HWT website in 2019, 2022 and 2023 (<https://www.hewakatapu.org.nz/services>) and He Waka Tapu documentation to provide an overview of how kaimahi support whaiora and whānau with a wide range of needs. The services are grouped by focus of the service or programme however they are all interrelated to import whaiora, whānau and hapori hauora.

2.3.1 Te Pā Tipu – Community Services

During 2022 and 2023 Te Pā Tipu community services grew to include 15 programmes and services delivered by approximately 60 kaimahi including:

Whānau Resilience

To support Māori whaiora/whānau in the community to change their lives for the better by utilising a holistic Whānau Ora/integration support model of working to assess the needs of whaiora/whānau. This will support whaiora and whānau by applying the principles of recovery and Whānau Ora, using strengths approach support mahi.

Whānau Intervention Prevention Service (WIPS)

Empowering whānau with the tools and confidence to navigate everyday situations with their tamariki. Utilising manakitanga, whanaunatanga and Te Whare Tapa Whā.

Ngā Ara Tika

Wāhine will work with a whānau worker in a group setting to address issues around anger management, but also focus on building your confidence and self-esteem. You will also learn healthy ways to communicate in relationships.

Whānau Tautoko

A parenting group for all parents with tamariki aged from 0 to 16 years to empower whānau with the tools and confidence to navigate everyday situations with their tamariki. Utilising manakitanga, whanaunatanga and Te Whare Tapa Whā.

Whānau Intensive Mahi

A whānau worker will work with you to address the stresses in your whānau's private life.

Whānau Ora Navigators

Kaimahi will support you and your whānau towards reaching aspirations important to you. Our navigator's live in Timaru and Ashburton making support accessible to whānau within those areas.

Partnership Community Worker (PCW)

The PCW role consists of advocacy, support for whānau requiring access to General Practitioners and/or other health services. The PCW will navigate the health system, such as mental health service providers, GP practices affiliated to Pegasus Health, to source appropriate health services that benefits the wellbeing of whānau. The service is to ensure that whānau can access GP services without prejudice.

Community Support Worker (CSW)

To engage with Māori whaiora/whānau in our community seeking to change their lives for the better by utilising a holistic Whānau Ora/integrated support model of working to assess whaiora/whānau needs. To support whaiora and whānau experiencing difficult times in their lives to be independent and success in the community.

Rangatahi Voice

Providing rangatahi in the community with the information and tools they need to succeed.

Tautoko te Rangatahi

Tautoko te Rangatahi Alcohol and other Drugs (AOD) Social Media Campaign focuses on promoting positive messages for rangatahi to normalise alternative ways to have fun rather than using alcohol and other drug. The Social Media Campaign is complemented with a web page on the He Waka Tapu site with resources and contacts.

This campaign was funded by the Health Promotion Agency and built on He Waka Tapu Takahi te Taniwha social media campaign to reduce alcohol and other drug (AOD) related harm among whānau. This campaign was very effective at engaging tāngata Māori including rangatahi and the independent evaluation recommended a follow up campaign should consider the importance of prevention and early intervention with rangatahi regarding AOD misuse. Tautoko te Rangatahi used a co-design approach with rangatahi to research content and develop videos with rangatahi. The videos were posted on TikTok, Snapchat, Instagram and YouTube and included links to the Tautoko te Rangatahi resources webpage. The campaign launch coincided with Youth Week in during May 2022 and was run as a challenge with the aim of encouraging other rangatahi to post similar videos. The independent evaluation of Tautoko te Rangatahi development and campaign launch provided many insights into developing campaigns with rangatahi and showed high engagement. The results over 10 days of the campaign launch resulted in nationwide coverage:

- Total reach = 183,711 [individuals that viewed video]
- Total video views = 243,459 [number of times video viewed]
- Total engagements (shares, likes) = 20,522
- Total clicks through to He Waka Tapu Tautoko te Rangatahi webpage = 807

Kia Piki Te Ora – Suicide Prevention (KPTO)

KPTO initially worked specifically with rangatahi providing a dedicated kaimahi to walk alongside rangatahi and their whānau to provide supports and connect with appropriate services. This service was redeveloped in 2023 to more broadly address Māori suicide prevention through information and promotion activities and is described in the next section.

2.3.2 Kia Piki Te Ora – Māori Suicide Prevention

A summary of the new KPTO service developed using a co-design approach in mid-2023 sets out the following plan and objectives:

He Waka Tapu Ltd is set to provide Kia Piki Te Ora within the regions of Ōtautahi, Hakatere, Kaikōura, and Wharekauri (Rēkohu). Our work is guided by essential Māori principles and practices, including Rangatiratanga (self-determination), Mātauranga Māori (Māori knowledge), Manaakitanga (hospitality and kindness), Whanaungatanga (relationships and connections), Whakaako (education), and Kotahitanga (unity).

Community engagement and ongoing co-design across the rohe will be both kanohi ki te kanohi and online:

The KPTO team members will regularly visit all regions, engaging with communities through Marae, local networks, groups, and organisations. They aim to establish connections, attentively listen to community voices, and promote KPTO's messages and initiatives. To further develop KPTO's work and resources, a focused and adaptable approach to co-design will be employed actively involving relevant community members across many different groups.

Supporting community capabilities to promote positive life-affirming messages, engage whānau, and connect with supports:

Ora Promotion: KPTO will actively support marae, communities, and networks in their promotional efforts and events by providing uplifting social media messages and online resources that promote a positive life for whānau (family). These promotion messages and resources can be tailored for different groups, including tane Māori (Māori men), Takatāpui/Rainbow communities, kuia/kaumatua (elderly women/elders), and rangatahi Māori (Māori youth).

HWT developed the Connect Whā website to raise awareness of mental health resources and support available within our communities in Canterbury. It focuses on four key areas: Wairua (spiritual), Whānau (family), Social, and Resource. Connect Whā aims to enhance knowledge about locations where the community can directly engage and connect with organisations that provide support

across these four areas. These organisations foster resilience and support, thereby reducing barriers and minimising risks associated with suicide.

During the co-design process, participants identified ongoing barriers for whānau to access the healthcare they need when they need it. While this is a complex issue, one solution that emerged was implementing cultural safety training for mainstream providers. HWT are developing cultural safety training, and KPTO will actively promote it among mainstream providers to ensure culturally appropriate and inclusive care.

Supporting whānau capabilities through online resources and promotions:

The primary goal is to equip, educate, and empower whānau by providing online kete (baskets) with links to existing educational materials and resources. These resources cater to the diverse needs of all whānau and various groups, offering information about mental health and guidance on supporting oneself and others.

An essential aspect of our work is promoting Connect Whā among whānau, enabling them to connect with local services and ensuring they are well-informed about local & national helplines. Connect Whā serves as a platform for whānau to establish connections within their communities, access valuable services, and stay informed about available support networks at both local and national levels.

Supporting whānau connection to Whakahohoro Te Hau:

HWT provides crisis support for whānau experiencing suicidal crises. Our dedicated team of cultural, community and clinical kaimahi (workers) can offer support in this critical space. Our approach aims to minimise barriers and provide short-term assistance to needy whānau. Our kaimahi will assess the situation and refer individuals internally or externally to long-term support based on their needs.

2.3.3 Hauora Services

Hauora assessments and health care plans

We provide a range of services including Hauora assessments, the development of individual health care plans, and can also help with connecting you and your whānau with other health services and resources within our organisation and out in the community.

Our Hauora assessments have proven to be invaluable tools in gaining detailed insights into the multifaceted presenting issues encompassing hinengaro (mental well-being), wairua (spiritual well-being), and consumption. These assessments are meticulously curated, providing a holistic perspective on the well-being of the individuals under our care.

The Withdrawals Management Service, overseen by a dedicated and highly skilled kaimahi, plays a pivotal role in conducting these assessments. The kaimahi role involves not only assessing the withdrawal symptoms but also providing crucial support throughout the individual's journey towards recovery. This comprehensive approach ensures that individuals are supported not only in managing the physical aspects of withdrawal but also in addressing their broader well-being needs.

Whānau Ora Community Clinic to Te Aranga Health

During 2019 He Waka Tapu provided medical services onsite with the Whānau Ora Community Clinic providing GP Lead Services (this is based on a partnership with The Whānau Ora Community Clinic (Auckland). The provision of clinical services onsite (and outreach services for cervical and breast screening) provides an access point for the other wellbeing and support services HWT provides, "allowing a more holistic service to be provided to individuals and eventually the whole Whānau who are registered with our clinics".²

He Waka Tapu health services have continued to expand and in 2022 included purchasing Te Aranga Health which is delivered at the Pages Road site.

Our joint experience enabled us to better

understand and serve our community, by offering high quality and accessible healthcare general practice services. With the full support of Better Health Group and Dr Paul Hercok, He Waka Tapu has been able to purchase full ownership from 1 November 2022, strengthening the wrap around supports we are wanting to provide our whaiora and whānau. We look forward to moving from strength to strength within the general practice service over 2023. Our partners will continue to provide governance and advice, as we continue to serve the community. An offering of low-cost GP service on the east side of Ōtautahi is a need we will provide.

Te Hā Waitaha (Quit Smoking)

A smoke free coach who is available on week days with flexibility depending on each individuals situation. This service involves receiving one to one or group smoking cessation sessions where you will set goals, find strategies and achieve mile stones. Time frames are established between the individual and the coach. Free nicotine replacement therapy will be provided to those who are interested in using these products. This is a great effective way to receive support along your journey in becoming smoke free. (HWT website 2019)

Wāhine Ora

We are passionate about supporting and enabling women to protect their whakapapa. We have a team of Registered Nurses who specialise in performing cervical screening, and also offer STI testing and contraceptive advice. This is a free service to all women, where we endeavour to provide a comfortable and safe environment for you and your whānau. We can book appointments to suit your needs, as well as providing a door to door service if you would be more comfortable in your own space. (HWT website 2019)

Te Tumu Waiora Canterbury – Integrated Primary Mental Health and Addiction Service – Health Coaches and Support Workers

The Health Coaches go into GP services and work alongside the doctors and whānau, to provide a wrap-around service and supports.

We aim to deliver a service that encompasses a holistic view on health acknowledging te taha wairua, hinengaro, tinana and whānau.

Together with our team of registered nurses, we will support you in creating and maintaining a healthy lifestyle for you and your whānau. Appointments can be flexible depending on individual/whānau needs and also offer transportation to and from appointments. We provide a range of services including hauora assessments, the development of individual health care plans, and can also help with connecting you and your whānau with other health services and resources within our organisation and out in the community – Book Via Your GP

2.3.4 Alcohol and other Drug (AOD) services

He Waka Tapu provides the following services to support withdrawal, harm reduction and abstinence from AOD.

Takahi te Taniwha

The Takahi te Taniwha programme utilises Māori models of wellbeing, harm reduction planning, Purakau, Whakapapa, change and motivation, connection & boundaries, psycho-education, process therapy, applied cognitive behavioural therapy and Te Ao Māori. This program is designed for whaiora who are looking at a harm reduction approach with the view of working towards a goal of abstinence.

During 2023 Te Whai Oranga team revamped Takahi Te Taniwha from a six-week programme to a full day program. He Waka Tapu report that this improved engagement with a 50% increase in participation and completion of programme. They also streamlined referral pathways to reduce barriers for accessing treatment options.

Mauri Ora Experience

This service is an eight-week intensive kaupapa Māori alcohol and drug residential program, servicing 12 supported accommodation beds for both Tāne and wāhine including an offering of a 1-to-2-week detox bed. The program continues to operate from Monday to Sunday, with a very structured daily planner, detailing where, who and what sessions will entail. The program content was refreshed, upholding our point of difference in working with our hapori. The utilisation of our values Manaakitanga, Rangatiratanga, Whakawhānaungatanga and Whakakoako, support whaiora towards purposeful engagement for the eight week journey. (HWT website 2019)

Te Aratiatia (AOD assessments)

Te Aratiatia is for assessment and treatment planning for co-existing alcohol and drug and mental health related problems. Access is by appointment only via referrals to He Waka Tapu externally and internally. (HWT website 2019)

Social media campaigns to reduce AOD use

In 2020 and 2022 He Waka Tapu developed social media campaigns to support AOD harm reduction. These campaigns were funded by the then Health Promotion Authority and independently evaluated. The 2020 campaign, Takahi Te Taniwha, created videos based on whakatauki to encourage whānau to seek support for addiction issues and were widely shared on social media platforms and generated positive feedback. See Tautoko te Rangatahi Alcohol and other Drugs (AOD) Social Media Campaign above.

2.3.5 Integrated Whānau Services

Crisis response services

Integrated Safety Response (ISR)

The Integrated Safety Response system is an interagency collaboration between government and community organisations to address family harm reported to Police in Christchurch. The He Waka Tapu ISR team are part of the Tu Pono Collaboration of

non-governmental services working with whānau impacted by violence for up to three months post crisis. The focus is on whānau safety and supporting whānau to access programmes and services to meet their ongoing needs. In FY2023 the He Waka Tapu ISR team delivered 3831 support services to whaiora, noting that one person can receive more than one support service during a period.

He Waka Tapu have found that over 50% of the whānau their family harm practitioners engage with require continued support through other services at He Waka Tapu.

Whānau Resilience collab Tū Pono – *The Integrated Safety Response (ISR) is a collaborative model of practice addressing clients experiencing family harm; whereby one service is delivered via a multi-agency partnership. We exist to ensure that those who experience family harm receive the support they need to become safe and resilient whānau and families. Referrals are currently received from Police (5F's) as well as High Risk Corrections releases and high-risk partner agency referrals, with the goal of reducing and preventing family harm.*

0800 HEYBRO

0800 HEYBRO is a helpline for de-escalation of violence promoted throughout Aotearoa with further promotion by New Zealand Police. This is a 24/7 helpline and received approximately 80 calls per month.

Precinct navigators 7 days a week

He Waka Tapu kaimahi are co-located at the Police watchhouse at the Christchurch Justice Precinct to work with whaiora who are arrested for family violence offences. This is an opportune time to engage whaiora and support them to access services to address their behaviours.

Rehabilitation programmes

He Waka Tapu provides individual and group programmes for people to learn about their behaviours and ways to keep their whānau safe. Groups consist of korero and action-based activities

like Mau Rakau, Waka Ama, MMA & bread making. He Waka Tapu are a Family court accredited stopping violence provider and receive self-referrals and mandated referrals from the Ministry of Justice and the Department of Corrections.

Riaka

This program is tailored for men aged 18 and over, focusing on putting an end to violence and abuse in their relationships. We will provide the tools and education to lead a violence-free life and pre-empting behaviours. The program is provided over 26 sessions and those attending are court mandated.

Te Whariki Whakamana

A group programme for Māori men aged 18 years and over. The focus of the programme is on stopping violence and abuse against others in their relationships the same as Riaka.

Te Pā Tuwatawata

12 sessions based around strengthening Tane in their Hinengaro, Wairua, Tinana and Whānau. This involves group education sessions which uses the Whaiora Online website where whaiora are invited to share their thoughts feelings and actions around important topics that give understanding around thinking and behaviours.

Out of Gate prisoner reintegration programme (OOG)

The Out of Gate (OOG) service aims to support whaiora released from prison to reintegrate back into society. This service includes two Te Ao Māori based programmes delivered at Christchurch Men’s Prison, Christchurch Women’s Prison and Rolleston Prison. The programmes include the Remand Reintegration programme (RRP), a group programme delivered to prisoners on remand over the period of a week. Te Pikinga programme is delivered to prisoners on sentence prior to release over a three-week period.

Prisoners’ reintegration into the community is further supported through case management and navigation of the service system to support their accommodation, employment, education & training, skills of life, oranga/wellbeing, whānau and

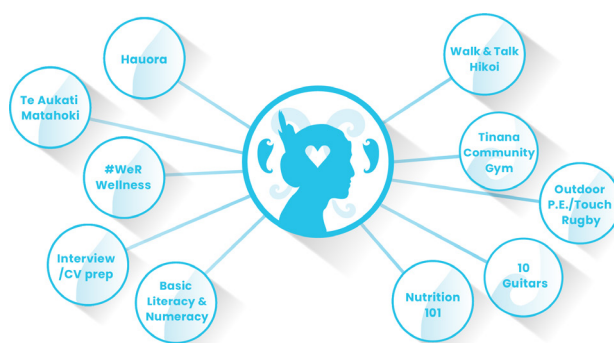
community goals. Case managers can work with whaiora for up to a year post release.

2.3.6 Whai Rawatia Te Oranga – open groups

To enhance access and engagement with He Waka Tapu services and programmes Whai Rawatia Te Oranga open groups were developed in 2023 that cover a range of topics (see figure 3). There is no need for referrals and whaiora can attend any of the groups which helps to break down some of the barriers to access. He Waka Tapu describes this open group initiative as follows:

Pursue the wealth of health – A total of 12 referral free groups are available for whaiora to link into a snapshot of wellbeing, with further support provided if an individual identifies other needs requiring addressing outside of the short and social group sessions. The sessions are facilitated over the course of our working week, Monday through to Saturday, delivering various sessions from touch rugby to learning the guitar, understanding simple interview techniques or creating a curriculum vitae and cover letter. All in which contributes to an everyday essential tool for your wellbeing.

Figure 3: Whai Rawatia Te Oranga open groups 2023



2.3.7 Tinana Community Gym

Since the opening of the gym, memberships have remained consistent with over 1000 individuals seeking change or an improvement to their physical and mental wellbeing, all free of charge. We have two certified Personal Trainers, alongside multiple PT contractors that provide free community classes in exchange for utilising the space. (HWT website 2023)

2.3.8 Community events and initiatives

Supporting community through a variety of initiatives such as the provision of kai and a community garden, for example in April/May 2020 HWT partnered with Foodbank Aotearoa New Zealand/Canterbury, KiwiHarvest and Manaaki20 to continue with the provision of food packages, bolstered by vegetables from HWT Maara Kai programme.

Health promotion activities include the annual Christchurch City to Surf, Waka Ama, Gym and other sports events. He Waka Tapu take the opportunity to promote health and provide services at community events. For example, in 2019 they set up a health hub for whānau at the Ōtautahi Rugby Football Clubs 50th Anniversary Labour Weekend. Whānau could get blood pressure checks, sugar levels checked, supports to stop smoking, book in for cervical screens and health assessments.³

Pae Ora

Pae ora is an event we hold annually with registrations turning over 1,000 registrations and with approx. 800 whānau competing in either a 5- or 10-Kilometre run. Registrations were received in mass after one social media post, this was a great response considering we have been unable to provide any mass community events in the past 2 years due to the pandemic restrictions. We were supported to achieve this event through Adrian Bailey from Active QT, a relationship we have fostered for many years and successfully captured many heartfelt moments of whānau competing together as they enjoyed the scenery, and the fairy forest which was located at Bottle Lake Forest.

“Brotherhood” Service

In 2019 He Waka Tapu received funding from Te Pūtahitanga Whānau Ora to create a “Brotherhood” service. This service supports our Tāne needing clothing, men’s care and other supplies to help them with their goals and aspirations, whether that is gaining employment or re-integration into the community.

Covid-19 response

He Waka Tapu were involved in a number of initiatives to support the community during the COVID-19 lockdown such as their support of the first community-based assessment centre for COVID-19 testing based at Nga Hau e Whā Marae and led by Whānau Ora Community Clinic. This service tested people in their cars and then provided them with a meal to take away. HWT also provided vulnerable whānau with food, hygiene packages and personal care packages throughout the lockdown periods.

2.4 Collaborations and partnerships

The complex health and wellbeing areas that He Waka Tapu supports whaiora and whānau in require working with a broad range of services to address their needs. Developing relationships, practices and processes that enable a smooth journey for whaiora and whānau to access and participate in these services is a collaborative endeavour. He Waka Tapu has relationships with multiple services that include formal partnership, collaborative and co-location arrangements with external organisations.

Examples of partnerships and collaborations:

- ISR and Tu Pono Collaborative
- Justice Precinct
- Mental Health/GPs
- Working with schools
- AOD Peer Support Group

Feedback from whaiora, kaimahi and He Waka Tapu reports highlight the value of these arrangements. More evaluative work with external organisations and communities He Waka Tapu partners with would have to be conducted to identify their experiences of these arrangements.

3 MAKING A DIFFERENCE FOR WHAIORA AND WHĀNAU

3.1 Introduction

This section examines to what extent He Waka Tapu is making a difference for whaiora and whānau and achieving the types of outcomes identified in section 1. We start by looking at the different purposes for gathering information about outcomes for whaiora and whānau and the methods that He Waka Tapu uses to collect this information.

We then review findings about outcomes for whaiora and whānau sourced from He Waka Tapu records and from an independent Whaiora Feedback Survey conducted annually from 2017 to 2022.

3.2 Measuring outcomes for whaiora and whānau

3.2.1 Different purposes for monitoring and measuring outcomes

Like most organisations He Waka Tapu collect monitoring and outcome information for different purposes and audiences. It is important to consider why, and for who, information is collected as this influences the different ways monitoring and outcome information is gathered. The different audiences include whaiora and whānau; funders; and He Waka Tapu.

- **For whaiora and whānau to identify areas they want to work on, set goals, create whaiora plans and celebrate achievements.** Throughout the service engagement kaimahi tautoko whaiora and whānau to achieve their goals discuss with them the progress they have achieved and add any new goals they aspire to. Some services include a discharge hui or whānau hui where kaimahi discuss outcomes with whaiora and whānau. Information about progress, achievements and completion of programmes is recorded by kaimahi on their case management system

appropriate to the He Waka Tapu service. For whaiora who have been mandated to attend services having their engagement, attendance and completion of programmes recorded is both a requirement and an indication of their willingness to address behaviours and make positive changes.

- **Reporting to funders as part of He Waka Tapu contractual requirements.** Funding contracts specify reporting categories that can include output data such as the number of whaiora that have attended services and the number that have completed a programme. Contractual reporting requirements of outcomes for whaiora tend to be in the form of providing examples of narrative case studies which can be a powerful way of telling stories of change.
- **Informing He Waka Tapu service planning, areas to strengthen and strategic direction.** This information helps He Waka Tapu managers know how effective services are for whaiora and whānau; what the organisation is doing well; and areas where their services require strengthening or developing new services to meet whānau needs. Data on operations and outcomes provides important evidence for the CEO, senior management team and He Waka Tapu Board to make strategic decisions on the direction of the organisation and service development.

3.2.2 He Waka Tapu managers and kaimahi reflections on outcomes for whaiora and whānau

Managers and kaimahi reflected that there is a wide variation in the types of outcomes for whaiora attending He Waka Tapu given the variety of services they offer that cover different aspects of whānau health and wellbeing. Some of the services are brief interventions while others are longer term programmes and/or case management services. Whaiora and whānau journeys are different, and measures of positive outcomes were discussed by kaimahi as both a result of an intervention or

service and as a process of change that happens incrementally, with small positive outcomes along the way.

The feedback from kaimahi identified the need to consider the different timeframes and goals of services He Waka Tapu provides and the importance of developing appropriate and realistic ways of capturing how services have contributed towards outcomes for whaiora and whānau. Acknowledging that for whaiora and whānau embarking on a process of change and transformation that outcomes can be seen as a series of steps on their journey as well as the achievement of goals post programme or intervention. Many kaimahi were interested in knowing about medium to long term outcomes for whaiora once they had exited a service.

3.2.3 Challenges to collecting aggregated outcome information

Collecting aggregated outcome information about how whaiora and whānau have benefitted from accessing services and how this has contributed towards differences in their lives can be difficult and is a challenge many organisations face.

Firstly, most of the outcome data is collected in individual case files in narrative form. To identify how effective a service is for all whaiora and whānau who access it can require extracting information from individual files so that outcome data can be summarised anonymously. This is time consuming if there are no mechanisms for collating outcome data across individual cases.

Secondly, every whaiora and their whānau have a unique journey and summarising their outcomes that a service has contributed to requires a relatively large sample to be confident the findings reflect the majority of people.

Thirdly, many case management recording systems collect data on individuals and do not have a kaupapa Māori lens to view collective outcomes for the whānau.

3.2.4 How He Waka Tapu monitors progress and records outcomes NOTED – case management system

To overcome these challenges, He Waka Tapu shifted to the NOTED case management system in April 2022 to enable better monitoring of progress and outcomes for whaiora and whānau. He Waka Tapu chose to move to the NOTED system as the developers had worked with other kaupapa Māori organisations to create a case management system that better reflected a kaupapa Māori way of working. This included a more flexible system that moves beyond collecting output data and information about individuals to be able to link information

about a whānau. This whānau-centred approach better reflects the collective outcomes for whānau. While He Waka Tapu still primarily collects information about individual whaiora, they recognise that any activity or individual outcome associated with a person would have broader influence effecting the whānau and their outcomes. In the future there is potential for the NOTED system to link individuals with their whānau members to provide more in-depth information about whānau outcomes.

The other advantages of this system for He Waka Tapu is that it is more fluid and less hierarchical than the previous system and provides real time data. The system is good for tracking output data such as the attendance at group programmes and monitoring data about individual whaiora engagement in groups. Each service that He Waka Tapu provides has a tracking form and this information can be aggregated up to the service level to produce service reports required by funders. Noted also provides data about whaiora and whānau journey throughout He Waka Tapu services from when they first access services until they leave.

Whaiora annual feedback survey

He Waka Tapu commissions an independent survey annually to find out how satisfied whaiora are with different aspects of their services; whether attending the service had made any positive differences in their lives; and suggestions for how He Waka Tapu

can improve their services. Dr Sue Carswell manages the survey using the Survey Monkey platform which is confidential and anonymous. Dr Elaine Donovan assists with thematic analysis of the survey open questions. The survey is open throughout the year to collect whaiora feedback as they exit He Waka Tapu services and has been conducted each year since 2017.

The survey was developed in consultation with He Waka Tapu and piloted with whaiora to get their feedback on the questions. The first survey was conducted during the month of January 2017. All whaiora on the HWT database from 2014 to 2016 were invited via email to participate and because only a small number of whaiora responded the findings are not included in this report.

The survey consists of ten questions that are a mix of open questions (free text) and closed questions with options using rating scales. The ten questions have remained essentially the same allowing for comparisons over time. This report includes findings from 2017 to 2022 from a total sample of 1,197 whaiora. Each year the first question is updated with the list of services that He Waka Tapu provides for whaiora to tick the services they have accessed.

Table 4: Number of whaiora responding to the survey from 2017 to 2022

Year	Number of whaiora who answered survey
2017	190
2018	153
2019	244
2020	240
2021	170
2022	200
Total	1,197

On occasion separate surveys have been developed for specific services such as for Wāhine Ora and Out of Gate Services. There has also been analysis of specific services such as the Mauri Ora Experience (MOE) residential AOD rehabilitation service.

Intermediate to longer term outcomes

Some of the services have a post service connection with whaiora such as the Mauri Ora AOD service where Kaiawhina (case manager) check-in with them over a three-month period and they have access to the Tihei Mauri Ora – Graduates Peer Support Group.

There is an opportunity to identify intermediate and longer-term outcomes for whaiora across a wider range of services post-exit, to assess how their engagement with He Waka Tapu has contributed towards changes for whaiora and whānau. This would support service planning and development to identify where services can be enhanced to meet the needs of whaiora and whānau in the longer term.

Whaiora Online – an example of longer-term support and monitoring

Whaiora Online was developed by He Waka Tapu in 2014 to provide whaiora with additional support during and post completing programs. Whaiora had access to private online groups to connect with their peers and He Waka Tapu kaimahi to celebrate their successes and discuss issues. This tool was initially utilised by whaiora attending AOD programs and non-violence programs and the platform was extended to other organisations.

Analysis of Whaiora Online showed the benefits for whaiora included: the tool is whaiora-centred as they are in the driving seat; enabled connection and community in a safe space (peer and professional support as well as allowing whaiora to tautoko others); enabled longer-term continued support post-program and potentially reduces isolation which is a risk factor for relapse. Whaiora continued to use Whaiora Online post program which provided He Waka Tapu with valuable insights into longer term outcomes for whaiora.

In late 2023 Whaiora Online was being redeveloped with more focus on wellbeing resources and link to He Waka Tapu Connect Whā website.

3.3 Service delivery outputs and outcomes April 2022 – March 2023

This section provides a snapshot of service delivery outputs and outcomes recorded on NOTED from April 2022 to March 2023 (financial year – FY2023). Approximately three quarters of He Waka Tapu services use the NOTED case management system as the other services use partner contracted systems or in the case of the Open Groups the information about whaiora is not collected.

3.3.1 Service delivery outputs

The following table provides information about the number of sessions group programmes delivered during FY2023 and the total number of attendances for those sessions. Each group programme is different, as are the referral pathways, with some programmes having mandated whaiora. The average number of attendances for each session for each programme ranges from six to twelve with most programmes having an average of eight to nine whaiora in attendance. The majority of whaiora who attended group programmes were tāne (89%) with a much smaller proportion of wāhine (11%).

He Waka Tapu administrative support provides weekly monitoring of service delivery for each programme

which is sent to service managers. This monitoring involves analysing data from the referral pathway, referral outcome, and journey outcome reports, enabling He Waka Tapu to audit and streamline their workflow. He Waka Tapu reports they are meeting their contracted service delivery targets for each service.

Table 5: Group programmes number of sessions and attendances FY2023

Group Programme	Number of sessions	Total number of attendances
AOD- Relapse Prevention	9	104
AOD- TTT (Takahia Te Taniwha) Wednesday Day	28	256
Community- Whānau Tautoko	29	227
IWS- Riaka	99	635
IWS- Te Whariki Whakamana	53	381
IWS- Toi Ora Papanui	45	249
MOE Intake (Cycle 4)	34	261

Table 6 shows that the majority of whaiora finished their group programmes during FY2023, noting that 'routine discharge' and 'completed' both indicate completion of a programme. A smaller proportion did not due to a range of reasons with the most common reason being 'lost to follow-up'.

Table 6: Number of whaiora completing programmes (routine discharge or completed) and number of whaiora not completing for various reasons during FY2023

Group name	Routine discharge	Lost to follow-up	Completed	Self-discharge	Internal transfer	Person incarcerated	Exited	Involuntary discharge	Service withdrawn
Community- Whānau Tautoko	504	316	5	48	40	18	6		
IWS- Riaka	607	176		7	8	19		17	3
IWS- Te Whariki Whakamana	398	107		13	22	15			
MOE Intake (Cycle 4)	22		259	32	34		23		
AOD- TTT (Takahia Te Taniwha) Wednesday Night	156	114		16	37	2	4		9
IWS- Toi Ora Papanui	264	32		27		14			
AOD- Relapse Prevention	198	32	11	22	7		3		
AOD- TTT (Takahia Te Taniwha) Wednesday Day	152	76	5	6		13			

Table 7 provides further analysis to identify the proportion of whaiora referred to these group programmes who are completing them (routine discharge plus completed). This is a very broad-brush analysis across the programmes to provide an indication about engagement with whaiora and programme completion. The findings are very positive as most services have over 70% completion which is high for these types of programmes that address alcohol and other drug addictions, family harm and a range of social issues.

Table 7: Proportion of whaiora referred to group programmes who complete (routine discharge or completed) and number of whaiora not completing for various reasons during FY2023

Group name	Routine discharge	Lost to follow-up	Completed	Self-discharge	Internal transfer	Person incarcerated	Exited	Involuntary discharge	Service withdrawn
Community- Whānau Tautoko	504	316	5	48	40	18	6		
IWS- Riaka	607	176		7	8	19		17	3
IWS- Te Whariki Whakamana	398	107		13	22	15			
MOE Intake (Cycle 4)	22		259	32	34		23		
AOD- TTT (Takahi Te Taniwha) Wednesday Night	156	114		16	37	2	4		9
IWS- Toi Ora Papanui	264	32		27		14			
AOD- Relapse Prevention	198	32	11	22	7		3		
AOD- TTT (Takahi Te Taniwha) Wednesday Day	152	76	5	6		13			

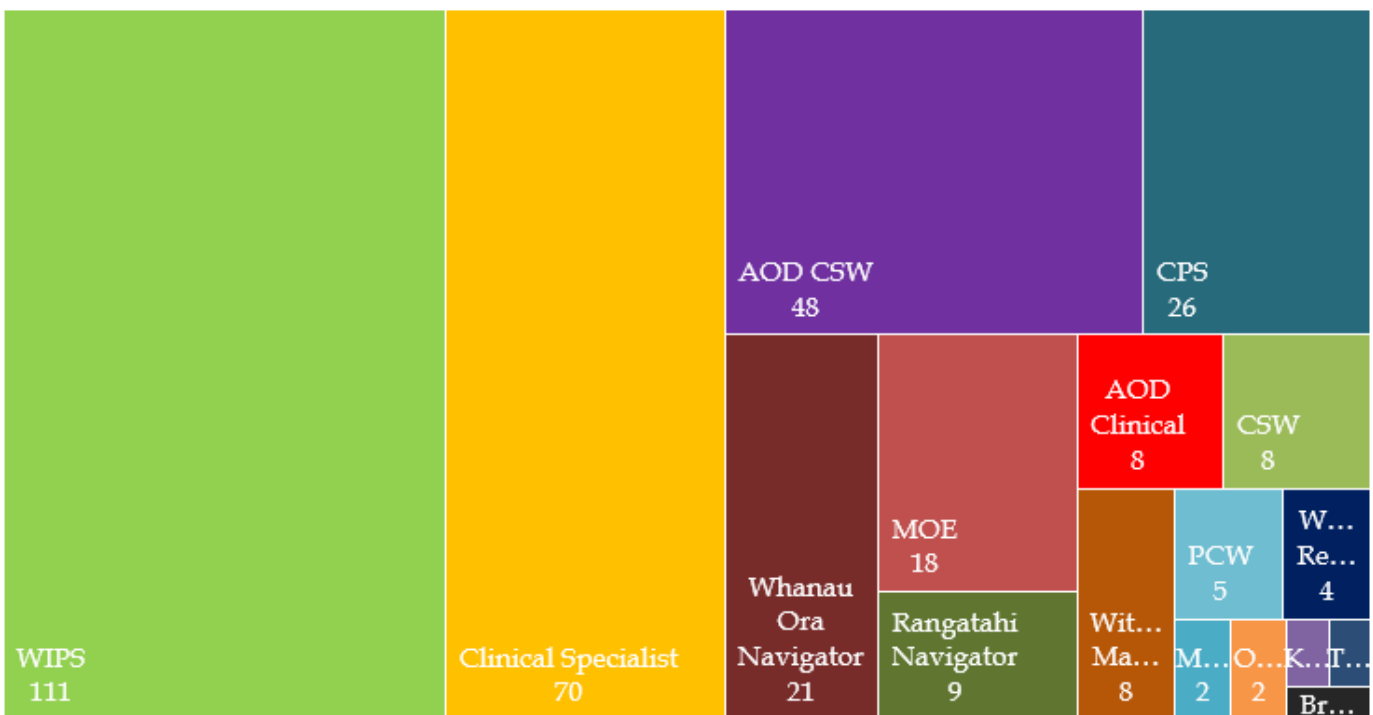
IWS Precinct data for FY2023 shows He Waka Tapu Precinct Navigators engaged with 228 people at the Christchurch Justice Precinct.

3.3.2 Whaiora Plans - achievement of goals

Some of He Waka Tapu services develop a Whaiora Plan with whaiora to identify their goals, actions to achieve their goals, and the number of goals achieved and when they completed their plan. During the 2022 and 2023 reporting years 50% of Whaiora Plans were delivered. Graph 1 represents the Whaiora Plans completed for each of the following services during 2022 and 2023:

Graph 1: Number of Whaiora Plans completed by each service during 2022 and 2023

Counts of Service Delivery - Whaiora Plans Completed



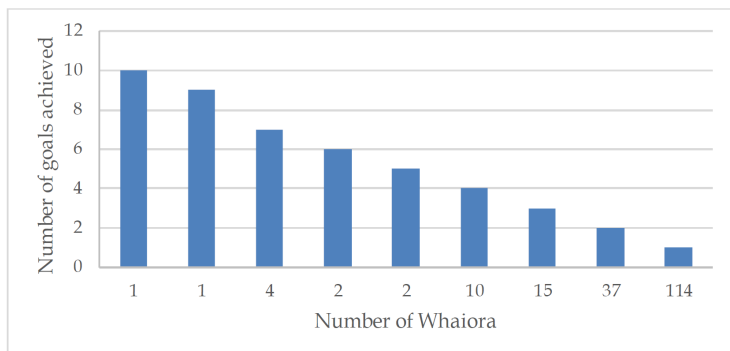
Graph 2 shows that over the 2022 and 2023 reporting years the number of goals achieved by the number of whaiora. Most whaiora are achieving one goal (114) or two goals (37). A few whaiora are achieving five to ten goals. This is a quantitative measure that only counts the number of goals it does not provide information about the type of goals being achieved e.g. a goal maybe to give up alcohol which is a significant and difficult task to achieve. Nevertheless, the data provides an indication of whaiora actioning and achieving their aims.

⁴ AOD Services: AOD Clinical Specialist, MOE(Mauri Ora Experience),TTT(Takahi Te Taniwha), AOD CSW(Community Support Worker), Withdrawals Management, Clinical Specialist.

Mandated Services: OOG(Out of Gate), CPS(Community Probation Services), MOJ(Ministry of Justice).

Community Services: Whānau Resilience, PCW(Partnership Community Worker), CSW(Community Support Worker), Whānau Ora Navigator, Whānau Intervention Prevention Service (WIPS), KPTO(Kia Piki Te Ora), Rangatahi Navigator.

Graph 2: Number of whaiora who have achieved one or more goal on their Whaiora Plan



3.3.3 Out of Gate service delivery and outcomes

During the FY2023, OOG received a total of 458 referrals. He Waka Tapu states that despite facing multiple challenges involving court proceedings and releases, 296 whaiora referred (64%) have completed their engagement with OOG. Of the 296 whaiora who engaged with OOG, 61(21%) continued with the service until they completed their identified goals and no longer required support from OOG kaimahi (routine discharge). Table 8 shows a range of reasons why whaiora exited the service early, including reasons beyond He Waka Tapu control such as external transfer of prisoners (56 whaiora, 19%). Nearly a third of whaiora were ‘lost to follow-up’ (91 whaiora, 31%) highlighting the challenges of engaging with these whaiora. More research with the OOG team and whaiora would be required to identify opportunities to re-engage these whaiora. Initiatives such as open groups, which require no referrals and invite easy access to a range of groups, are another way of encouraging whaiora to connect and access supports for reintegration.

Table 8: Reasons for whaiora journey end with OOG service April 2022 – March 2023

Journey end reason	Count of Journey end reason
Lost to follow-up	91
Routine discharge	61
External transfer	56
Service withdrawn	27
Self-discharge	27
Involuntary discharge	18
Person incarcerated	12
Internal transfer	3
Whaiora deceased	1
GRAND TOTAL	296

3.3.4 Whānau hauora

Whānau are supported in their mental, physical and spiritual health

During the reporting period April 2022 to March 2023, He Waka Tapu report they underwent significant changes in service deliveries. This included the introduction of Whakahohoro Te Hau, known as CSW, which commenced in September 2022. The primary objective of this service is to provide comprehensive support to whaiora in addressing their mental health concerns, mitigating suicide ideation risks, and ensuring their overall well-being and safety. Over a seven month period from September 2022 to March 2023 this service received 50 referrals and 44 outcomes. The outcomes related to the development of safety plans and referrals to other services.

Rangatahi hauora - KPTO

The Kia Piki Te Ora and Rangatahi Navigator service received 60 referrals and 39 referral outcomes during FY2023. (Note this is prior to the new KPTO service being developed) Graph 3 shows nearly a half of the rangatahi referred completed their engagement with the service (routine discharges). This indicates that KPTO was successful in achieving whaiora intended outcomes and these rangatahi no longer require ongoing support.

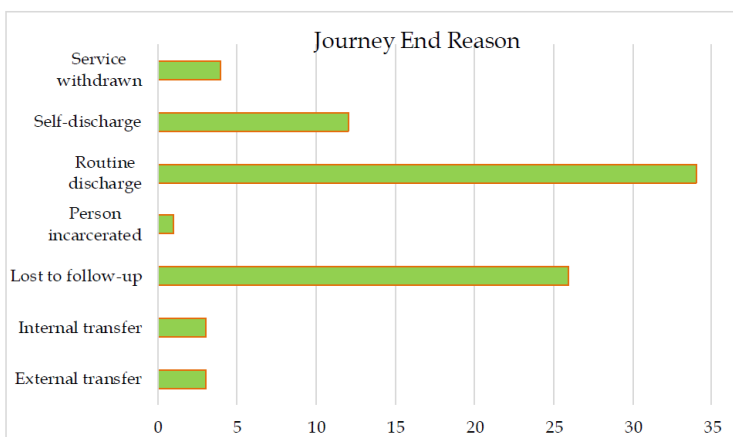
Graph 3: Kia Piki Te Ora and Rangatahi Navigator service engagement and journey end data April 2022 to March 2023

3.4 Whaiora feedback survey – outcomes 2017 to 2022

3.4.1 Extent that whaiora consider He Waka Tapu has made positive differences in their lives

Whaiora are asked ‘Has going to He Waka Tapu made a positive difference in your life?’ The options are a ‘Big difference’, ‘A little bit of a difference’, and ‘No difference’. Graph 4 shows that from 2017 to 2022 at least three quarters of whaiora think He Waka Tapu has made a ‘Big difference’ in their lives. This has fluctuated from 84% in 2021 and to 76% in 2022. Most of the other whaiora respond with ‘A little bit of a difference’ and very few whaiora respond with ‘No difference’ ranging from 1–3%.

The high proportion of whaiora consistently responding that going to He Waka Tapu has made a big difference in their lives is a very good indication that the organisation is supporting whaiora and whānau to achieve positive outcomes. Particularly given the variety of services He Waka Tapu offers include short, one-off engagements, to long-term programmes and whānau navigation services, not all the services can be expected to contribute towards significant changes for whānau.

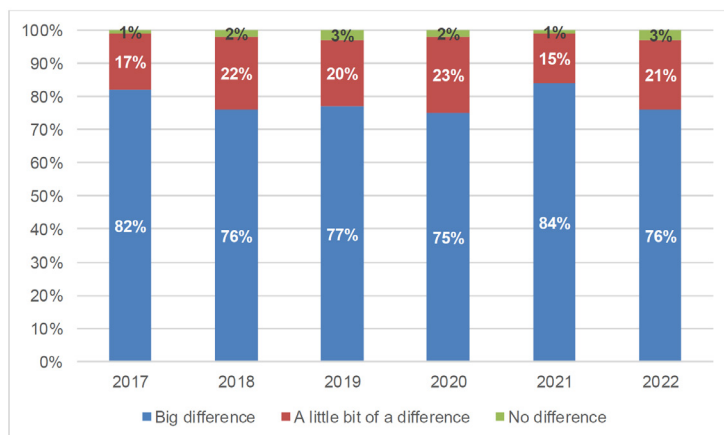


Graph 4: Extent that whaiora consider He Waka Tapu has made positive differences in their lives 2017 – 2022

3.4.2 Examples of how He Waka Tapu has made a difference for whaiora and whānau

Whaiora provided consistent feedback over the last six years about the types of the positive benefits they experienced which provides evidence He Waka Tapu are supporting whaiora and whānau to achieve positive outcomes across the seven outcome domains:

- Mātauranga** – Whānau have increased knowledge and awareness as a result of accessing He Waka Tapu services.
- Whanaungatanga** – Whānau have increased social and cultural capital as a result of accessing He Waka Tapu services.
- Wairuatanga** – Whānau have increased spiritual capital as a result of accessing He



Waka Tapu services.

- Oranga** – Whānau have increased health and wellbeing as a result of accessing He Waka Tapu services. 82%
- Manaakitanga** – Whānau and communities show increased manaakitanga as a result of accessing He Waka Tapu services.
- Tikanga** – Whānau have increased their cultural participation as a result of accessing He Waka Tapu services.
- Rangatiratanga** – Whānau have increased their ability to self-manage as a result of accessing He Waka

The types of positive benefits whaiora experience are clustered under the following themes, which often work together to achieve positive outcomes for

whaiora and whānau.

Gaining knowledge, tools and skills to use in different situations

Many whaiora described how they had learnt new ways of dealing with situations and managing stress. Applying the knowledge, understanding, tools and skills they had learnt from He Waka Tapu services changed their views and behaviours. They described how this positively impacted their lives and the lives of their whānau.

Learning better ways dealing with stress also managing other people's stress.

Learning new tools to help with high-risk situations.

Learning new tools and skills while having fun - learning and support.

I like going to He Waka Tapu and learning new ways of handling different situations.

The changes resulted in improved resilience and coping skills; changes to thinking, attitudes and behaviours; better communication skills, and ability to ask for and accept support:

- **Improved resilience and coping skills**

I now have more understanding on how my actions and words effected not only the victim but the people around me as well. how to process what could be potentially high-risk situations and not allowing them to get out of hand.

Knowing things to look out for & have a plan if issues arise & making me realize what kind of things I need to do for my own better wellbeing.

- **Changing attitudes and behaviours**

Made me feel like I am worth it.

It has helped me learn to change my mind set and things I thought woman were meant to do and gave me a lot more of an insight to how we can make them feel and tools to change my behaviour.

Learning to love myself and look after myself because if I can't love and look after myself how am I meant to love and look after my whānau.

- **Better communication skills**

They helped me with my communication and that i need to work on thinking about others not just myself.

Allowed me to find myself and express myself safely.

I don't bottle my emotions up anymore and feel I can freely speak out load about them now.

Its allowed me to express things and also is good to hear other people's journey so we don't feel like we are the only people going through these things.

- **More able to accept help and know where to go for supports**

Reminded me of what not to get myself into and that it's ok to ask for help and to believe in myself.

I know I am not afraid to ask for help, as He Waka Tapu answered my call for help. thank you for having your service on the Chatham Islands.

Positive benefits of gaining insights about self and interaction with others

Some whaiora expressed how they had gained insights about themselves and a better understanding of how they related to others by applying what they had learnt at He Waka Tapu. This helped them to be more self-aware and change their thoughts and behaviour.

It really helped understand a lot of my behaviour and how easily triggered i use to get as well as better solutions for certain situations.

Learning about trauma and where it all started.

Understood and learned more about myself.

Has changed my way of thinking and also how i deal with my situations.

I have learnt to really be honest with myself.

He waka Tapu has helped change my outlook on life.

It helped me with recognizing my problems and knowing how to deal with them.

I found who I am and who I want to be.

Inspiration to a better life.

More positive, confident, happier, motivated, hopeful for the future

Whaiora provided feedback about how their insights had made them more confident, positive, happier, motivated, and more hopeful for the future.

He Waka Tapu has helped me be a more confident parent to my 4 tamariki.

I feel more confident about myself as a wāhine and Mumma.

Guidance from HWT also lead me to seek additional support from my GP and from a counsellor. This has resulted in management of my mood, increased self-esteem, self-reflection and a focus on what I want along with some tools on self-compassion and an awareness of the impact of my mood and behaviours on others.

I feel more confident in myself and feel good knowing I've learned some extra tools.

I'm alive, I have tools, I am at a place where I am able to give back in the community.

Stopping violent behaviour/ managing anger / taking responsibility

Some whaiora who attended programmes to help them stop using violence provided examples of what they had learnt, and the changes they had enabled them to better manage their behaviour especially around their whānau.

He Waka Tapu has made me think before i act i was really bad for flying off the handle and then suffering the consequences after.

Doing my Ion1 mandated sessions helped me with my anger and emotions especially my childhood trauma.

HWT have helped me through a challenging time. They have provided support when I had nowhere else to turn... As a result I feel I better manage my behavior around my family. There are still challenges but I feel better equipped to manage them.

Clear thinking better way of dealing with situations and how I impact other people with my actions.

Choosing to refer to Riaka group has given me tools that enable me to better manage my behavior within my family as well as giving me an awareness of the choices I make. This allows me to be a better role model to my children.

Healing holistically and connecting to Te Ao Māori

Some whaiora expressed how HWT was a place of healing holistically, physically, mentally, and spiritually and [re]connecting them with their Māoritanga and whenua providing them with a foundation for their healing journey.

Te Whare Tapa Wha was huge for me, I've never known about this tool also it had made me look more into reconnecting with my culture.

I feel so connected to my true Māori essence, it has been an amazing awakening for me, something i have craved ever since I can remember.

It has re-immersed me in my culture, Te Ao Māori saved my life.

Has opened my eyes to my Māoridom it's been a while since I've had that and it's good to breath it in again.

Pathway plans and Kapa haka knowing where you come from and learning a greater understanding of Māori tanga.

Being in this program has humbled me in many ways to learn and listen to the words of wisdom from many great kaimahi in this program. its reminded me to be sure of what and who i am as Māori whenua.

They have shown me that there are genuine people in the world that truly love and care about me, so they have helped me change my views of people, life and that I can make the changes I need to, to have a better life.

Achieving sobriety/reduction in Alcohol and Other Drug (AOD) use and positive outcomes

Whaiora who attended AOD programmes gave examples of how He Waka Tapu had supported them to address their addictions, the knowledge and confidence they had gained and the positive outcomes resulting from this. Key themes included supporting whaiora to stay alive and provide the knowledge, tools and aroha to begin their journey of recovery. To reconnect with Te Ao Māori which gave them strength, confidence and knowledge. In 2022 survey participants who had attended day programmes such as the Takahi Te Taniwha (TTT) provided feedback on their outcomes:

Giving me the steps to a sober life

cut down my drinking, drugs and now my family always comes first

I am 1 yr AOD free, and my mental health has improved a lot

I was addicted to Alcohol for years, He waka Tapu withdrawal nurse helped me alot, and my navigator helped me see my life was spiraling out of control fast, together they got me into TTT day group, and then on to relapse prevention, [navigator kaimahi] also helped engage me with Salvation army for 1-1 care and support. I have been 1 yr clean from alcohol, and have in the 2 months started studying pre health. I am healthy and i am present daily.

Mauri Ora Experience (MOE) AOD residential participants feedback on their outcomes. Some Whaiora said going on MOE helped them to stay alive and was a real turning point towards a better life.

Basically it's saved my life. Such a quick response to asking for help.

Being in this program has humbled me in many ways to learn and listen to the words of wisdom from many great kaimahi in this program. its reminded me to be sure of what and who i am as Māori whenua. i have been reminded to live my life everyday no matter what is going on in my life because living everyday will always beat death.

I have started my journey. Positive attitude. I feel supported. Started me on my well being journey.

Whaiora feel more confident and have knowledge and tools.

I've grown 8m, healed & I feel I love myself & feel loved back.

I have learnt more positive behaviours. I have also really enjoyed and will probably take the most value home with me would be Ignite. Matua has filled up my cup with his classes touching on all five Pillars. ...

Gave me the tools and confidence to believe in myself.

More mindful, More grateful.

Helped whaiora to stay clean from drugs and alcohol.

Well, I'm 5 weeks clean off the marijuana, my mind is getting clearer and my bodies temple

is looking a lot cleaner with new addictions that are much healthier which make me feel a lot better like training.

I no longer see a future with drugs involved.

Help me get sober and clean.

Supported whaiora to address issues that led to abuse of AOD.

To let go of the thing I had been holding on to for years and showed me I don't need drugs to live.

I would say, HWT has helped me to be able to heal and move forward and look at being happy in yourself again. It was definitely where I needed to be.

Solidified my own thoughts and direction and i thank you for that. Provided me with more beautiful tools to be able to cope with my own situations in the big wide real world.

Helping me understand my mistakes and how to improve them better and safer learning to love myself and look after myself because if I can't love and look after myself how am I meant to love and look after my whānau.

Making behaviour changes and achieving goals

Whaiora spoke about how due to the support they received at HWT they were beginning to change their behaviours and to achieve their goals. This could be in one or multiple areas as some whaiora and whānau had a number of challenges to overcome. Whaiora expressed how He Waka Tapu had helped them find the right path to move forward and achieve their goals.

helping me through some lapses and keeping me inspired. Focused on how to overcome, recovery.

If it wasn't for He Waka Tapu I be bankruptcy have nothing to live for I was a lost lone wolf out the gate now I'm back inside the gate getting my life back my health working on getting myself back up and back to working life have the freedom to get my kids back in my care like

old days. I take my hat off to you and I really really thank you so much for helping me get my life back on track I'm a happy man once again :)

I realized how good I'm doing today compared to before the program.

My life is much better for going to He Waka, they helped me heaps with my life and what i wanted to achieve.

I thought my past was going to destroy my present and dictate the quality of my future, but the support and help i received proved me wrong and now I'm confident in being and staying on the right path for me and my whānau.

Supported whaiora to achieve whānau goals:

Helped encourage me to quit smoking for my health and my baby's health.

Relieved the financial strain on my whānau.

Becoming fitter and healthier with the help of the free gym

Being able to access Tinana Gym which is free supported some whaiora to achieve their health and fitness goals and the ongoing benefits this brings to their lives.

Help me to get active, doctor has told me i need to sort it out as i could get diabetes free gym is big help!

My health, my attitude, wairua mind everything has helped and made a difference being here at gym.

I am finally taking the time out to care for my body. And this service (gym) is not a daunting place to come to.

Tinana gym is my outlet to be able to pump some weights and punch the bags for some release at times. Not like other gyms where people stare or stereotype.

Through using the gym, I am a lot more healthier and fitter then I have been in a very long time.

This has made me feel really good about myself and have been more positive with myself and my whānau.

Opening the door to easy fitness. Doing something to keep myself fit has a massive impact on my mental health and the satisfaction of having a body that can keep up with everyday demands.

3.5 Making a difference for communities

One of the objectives of this evaluation is to find out how He Waka Tapu is making a difference for the communities they work with. We have identified multiple ways He Waka Tapu is making a difference to communities through their relationships, services and community events and initiatives. Although assessing the collective impact of all their mahi for each community would take further evaluative work. This is because He Waka Tapu provide multiple services to a variety of communities that can be defined by geographical location, ethnicity, or other types of groupings. This section highlights some of the ways He Waka Tapu works with communities and the available evidence on how this is benefiting members.

Collective impact of positive outcomes for whaiora rippling out to benefits whānau, friends, colleagues and community

The sections above on output data show that considerable numbers of whaiora access a wide range of He Waka Tapu services. Data on engagement and completion of services indicate that kaimahi are engaging whaiora in services they find beneficial. Feedback from successive Whaiora surveys consistently highlight the majority of participants benefit from their service experiences with He Waka Tapu. Whaiora tell us about the positive effects on their lives and the positive impact on their relationships with whānau, friends and colleagues.

While this 'ripple out' effect is difficult to measure the collective impact of people being healthier, happier, safer and more connected to who they are and their relationships must be substantial. For

whaiora who have made substantive changes in the way they behave such as stopping family violence and reducing harm from alcohol and drug abuse this would result in reductions in recidivism and the negative impacts of offending on whānau and the community.

He Waka Tapu responding to community needs through living, working and understanding communities they work with

He Waka Tapu managers and kaimahi live and work in the local community and see whaiora in their daily lives. This enables them to have their 'finger on the pulse' about how the community is doing and what the community needs and then be proactive about developing appropriate services.

Providing easy to access services and supporting whānau to access other services

He Waka Tapu have developed the Whai Rawatia Te Oranga open groups that cover a range of topics which are free for anyone to access without referrals which helps to break down some of the barriers to access. Some of these groups are held in the evening.

In 2022 they started opening on Saturdays to be more available for whaiora and whānau who are at work and school during Monday to Friday.

A number of He Waka Tapu services provide navigation and advocacy for whānau to engage in other services (both internal to He Waka Tapu and external services) to support their needs.

Creating opportunities for whaiora and whānau to connect

He Waka Tapu and their kaimahi purposefully support whaiora and whānau to connect with communities which is vital for their oranga. These opportunities for connections have different focuses and can be summarised in the following ways:

- Supporting whaiora to reconnect with their whānau and tamariki
- Supporting whaiora and whānau to connect with their whakapapa/marae

- Supporting whaiora to connect with local community activities such as sports events e.g. Pa Ora being part of a sports team (e.g. basketball, waka ama, sevens etc). Hosting Whānau Days e.g. Matariki Whānau Day and supporting other community events.

Providing physical and virtual spaces to connect

Whaiora have a continuing connection with kaimahi as they are now whānau and they maintain their connections with He Waka Tapu and other whaiora through physical spaces and popping into He Waka Tapu site – *“some just come in and have a cup of coffee and sit.”*

Connections are also maintained through virtual spaces such as the He Waka Tapu Facebook page, Whaiora Online, Connect Whā website. The AOD social media campaigns are also an example of connecting and encouraging new social norms to minimise the harm from alcohol and drug use.



4 WHAIORA FEEDBACK ABOUT HE WAKA TAPU SERVICES

4.1 Introduction

This section focuses on whaiora experiences of He Waka Tapu service delivery to identify what is working well to engage and support whaiora and whānau and areas that can be strengthened. The information is sourced from both the independent Whaiora feedback survey and from He Waka Tapu internal reports. External research projects that He Waka Tapu has engaged in are reviewed to provide further insights into how effective their practices, systems and approaches are.

Some questions and issues raised by kaimahi during the consultations we explored were:

How are Te Ao Māori approaches kaimahi use enabling whaiora to engage with HWT services?

What are the other enablers of engagement e.g. outreach, mobility, flexibility etc.

How are the HWT organizational values aligning with practice? What does it look like? How do we walk the talk? Especially when their can be challenges with workload. *"We know best practice, but do we have the time to do it?"*

4.2 Whaiora feedback about their experiences and satisfaction with He Waka Tapu services 2017 to 2022

The Whaiora Feedback Survey asks questions related to service delivery and satisfaction with their experiences of He Waka Tapu. This includes questions about their access to He Waka Tapu services, how welcome they felt, and how satisfied they were with the kaimahi who worked with them and the services they received. Whaiora are also asked what are the best things about going to He Waka Tapu and what are their suggestions for improving services. Both questions provide valuable insights into what He Waka Tapu is doing well and areas to strengthen.

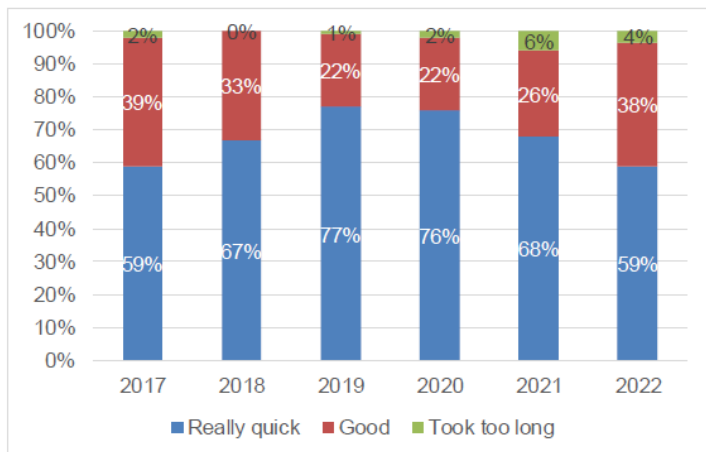
He Waka Tapu strategic plan *'Taumata Whakakitenga 2019 – 2024'* states their mission is *'He Waka Tapu is the go to place for practical knowledge about whānau well-being'*. One of the ways this is evidenced is that *'Our whānau are well. They live by tikanga (values and practices) that support improved whānau and personal health lifestyles/lives.'* To realise the mission, He Waka Tapu identifies the

following values that guide their mahi: Manaakitanga; Whanaungatanga; Rangatiratanga; and Whakaako. How HWT have demonstrated their strategic aims and values that guide their work is examined when the survey findings are analysed each year.

4.2.1 Access and engagement with HWT services

Timely access to services is an important factor in engaging whaiora. The Whaiora Survey asks 'How quick was it to get your first appointment with He Waka Tapu?' Whaiora are given the options of 'Really quick', 'Good', or 'Took too long'. All whaiora who participate in the surveys answer this question. Graph 5 shows the findings from 2017 to 2022. The majority of whaiora have answered 'Really quick' with the highest proportion answering this in 2019 and 2020. A small proportion of whaiora said it took too long with 6% of whaiora in 2021 and 4% of whaiora in 2022 being the highest responses. There can be many reasons such as services having waitlists and of course the issues of service access with Covid 19 responses.

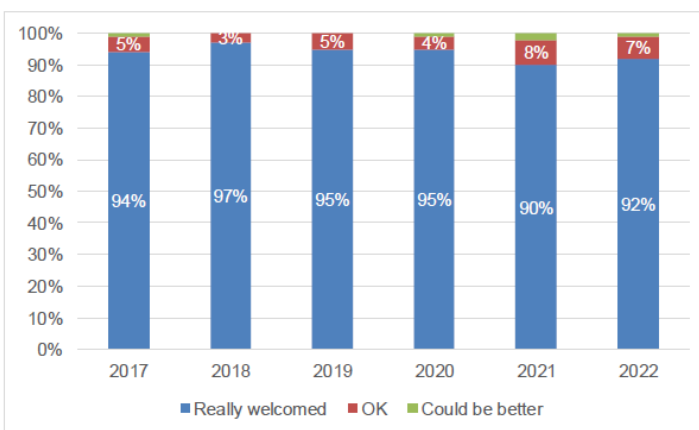
Graph 5: 'How quick was it to get your first appointment with He Waka Tapu?' 2017 - 2022



As a kaupapa Māori organisation, He Waka Tapu try to make all whaiora feel welcomed as soon as they arrive. Extending manaakitanga is an important aspect of tikanga, a guiding value of He Waka Tapu, and considered vital to the initial engagement with whaiora. Therefore, it was important to find out how welcomed whaiora felt when they first arrived. The Whaiora Survey asks 'How did the He Waka Tapu staff make you feel when you first arrived?' Whaiora

have the options: 'Really welcomed', 'OK', or 'Could be better'. All whaiora who participate in the surveys answer this question. Graph 6 shows the findings from 2017 to 2022. The vast majority of whaiora (90% to 97%) of whaiora responded 'Really welcoming' over the last six years. In 2018 and 2019 no whaiora responded that their welcome could be better and only 1-2% responded with this in other years.

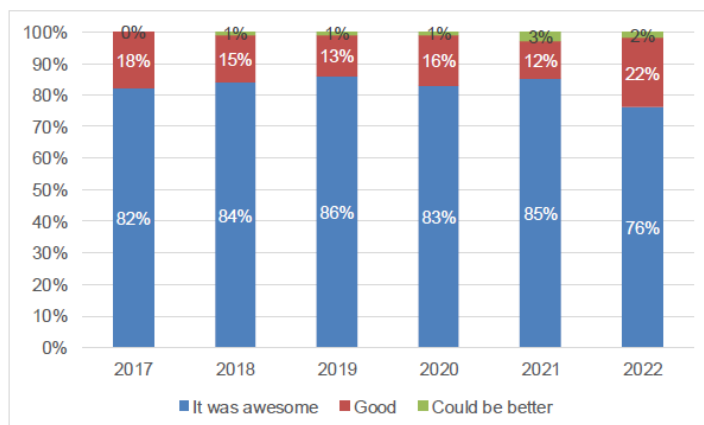
Graph 6: 'How did the He Waka Tapu staff make you feel when you first arrived?' 2017 - 2022



4.2.2 Satisfaction with He Waka Tapu programme or service

The Whaiora Survey asks 'How satisfied were you with the He Waka Tapu programme or service?' Response options are: 'It was awesome', 'Good', or 'Could be better'. All survey participants answer this question. Graph 7 shows the findings from 2017 to 2022.

Graph 7: 'How satisfied were you with the He Waka Tapu programme or service?' 2017 - 2022



There was a drop in satisfaction levels in 2022 compared to other years. While over three quarters of whaiora (76%) responded with the highest satisfaction level 'It was awesome' this was a 9% decrease from 2021 which was 85% of whaiora. These findings are also a decline in the highest level of satisfaction compared to 2020 (83%) and 2019 (86%).

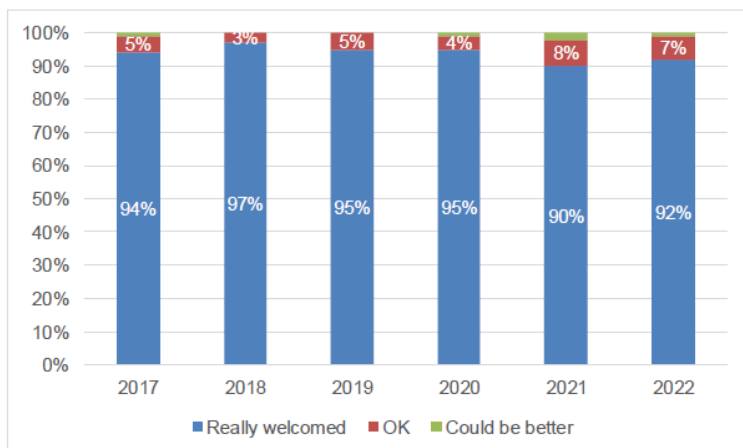
In 2022 22% of whaiora responded 'good' compared to 12% in 2021. Five whaiora (2%) responded with 'could be better' which is the same as 2021.

4.2.3 Satisfaction with support from He Waka Tapu kaimahi

An important aspect of supporting whaiora to make changes and improve their wellbeing is the relationship and support they receive from the kaimahi who work closely with them. The Whaiora Survey asks 'How well did your case manager support you with the things that were important to you?' Not all whaiora have a case manager depending on the services they are accessing so in 2022 the question was changed to: 'How well did our kaimahi (staff) support you with the things that were important to you?'

Response options are: 'Really well', 'Good', or 'Could be better'. All survey participants answer this question. Graph 8 shows the findings from 2017 to 2022.

Graph 8: 'How well did out kaimahi support you with the things that were important to you?' 2017-2022



In 2022 there was a decrease to 78% of whaiora responding 'Really well'. While this is still over three quarters of survey participants, it is a noticeable

decrease from previous years. While the survey findings for 2022 showed some decreases in outstanding satisfaction levels compared to previous years the indications from the preliminary findings for 2023 (January – November) show increases in satisfaction similar to 2017 – 2021 findings. This suggests that 2022 was not a typical year for He Waka Tapu. There can be many factors influencing this. Notably there were no increases in the proportions of whaiora responding 'Could be better' in 2022.

4.2.4 The best things about going to He Waka Tapu

Survey participants are asked, 'What are the best things about going to He Waka Tapu?'. This free text question is not compulsory, however most whaiora answer it and their responses have been similar over the last six years providing strong findings about what He Waka Tapu does well.

Many whaiora listed several different things they liked about going to He Waka Tapu suggesting that it is how multiple elements work together that enables positive experiences and service engagement which contribute to good outcomes for whaiora and whānau. This reflects their kaupapa Māori approach to support whānau wellbeing. Some whaiora expressed this by saying "everything" about the service was the best thing or a general response such as "great service". Others listed specific aspects.

The positive findings provide good evidence that kaimahi are working with whaiora and whānau in a way that aligns with He Waka Tapu guiding values. Many whaiora praised Kaimahi for their support and their approach which expressed whanaungatanga and manaakitanga. Their feedback was often combined with other things they found positive about He Waka Tapu such as meeting other whaiora, the skills and tools they learnt, services they received and the general atmosphere.

What whaiora identify as the best things about going to He Waka Tapu:

- **Tautoko** – whaiora specifically mentioned how they felt supported with their issues and received psycho-educational, emotional, and practical supports from kaimahi. Some

whaiora said that the kaimahi connected with them and consequently they feel like whānau. They also appreciated the check-ins and follow-up support to help them sustain changes.

The kaimahi have gone out of their way to try & make things easier on so many levels with so many Whānau here on our Whenua, they are very much appreciated.

When I thought I had no one to help me, they helped so much. So grateful.

Always engaged and willing to help even after finishing my main programmes.

- **Whanaungatanga and manaakitanga** – whaiora provided positive examples of feeling welcomed as whānau, accepted, and respected. The love and care, positive atmosphere and provision of kai were also highlighted.
- **Non-judgmental and mana-enhancing** – whaiora often emphasize not feeling judged and being treated with respect as a person as one of the best things about He Waka Tapu. This mana-enhancing approach made them feel comfortable and allowed them to open-up and share their stories.
- **Relatable, honest, sincere, trustworthy** – Many whaiora appreciated the honest, sincere communication, and being able to relate to kaimahi and other whaiora. Some whaiora said how friendly kaimahi are with some highlighting the importance of having someone to talk to, listen to them, to discuss issues with, and provide advice.
- **Informative, good communication and good teamwork** – some whaiora appreciated how the information was presented and communicated.
- **Support and learning from other whaiora** – meeting other whaiora was one of the best things about going to He Waka Tapu for many whaiora. Feedback included meeting like-minded people in similar situations, sharing knowledge with others, and connecting with other whaiora, this particularly relates to group programmes.

- **Kaupapa Māori service** – some whaiora indicated that He Waka Tapu being a Māori service was one of the best things. Many mentioned learning more about Māoritanga, reconnecting with their culture and enjoying karakia and kapa haka.
- **Free access to gym and other physical activity** – some whaiora specified free access to the gym was appreciated by whaiora and whaiora who attended the Mauri Ora Experience liked the morning walks.
- **Outreach service to Chatham Island** was really appreciated by whaiora on the Island.

4.3 Whaiora suggestions for improving service delivery

Of the 200 whaiora who answered the 2022 Whaiora Feedback Survey 139 (70%) indicated that they had no suggestions for improvements, 36 of whom also added positive comments.

Nearly a third (31%, 61) provided suggestions for improvements which have been grouped under key themes. This compares with 31% in 2021, 11% in 2020, 16% in 2019, 12% in 2018 and 22% in 2017.

Suggestions to improve programme engagement and delivery (10 whaiora)

10 whaiora suggested ways to improve programme engagement and delivery including:

- team building activities to strengthen connections within programmes;
- keep Kawatea/manaaki program an open group format;
- maintain continuity of group facilitators to build relationships;
- ensuring mentors are matched with whaiora to allow for more engagement;
- ensure whaiora are well informed about programmes and it is appropriate for them to attend – one size does not fit all;
- providing whaiora with opportunities to volunteer and work on facilitating courses.

Suggestions for programme content and activities (9 whaiora)

9 whaiora suggested ways to improve content and activities of programmes and services including:

- Put a NZ map on the wall to help people with finding their mountain, river for their Pepeha.
- Teachers who help with learning difficulties.
- Addressing opiate addiction in AOD programme
- keeping people busy
- Have some assessments for a routine.
- More fitness classes for physical and mental health.
- More kapa haka and programs relating to rehabilitation
- More streamlining of programmes so whaiora are not covering same subjects in different classes eg: Pathway Planning and Ignite.

Programme length /more one to ones (7 whaiora)

The suggestions included longer programmes for men addressing violence and more follow-up programmes for them. Two whaiora suggested less breaks during the Takahi Te Taniwha alcohol and drug programme. Another whaiora suggested more one on one sessions with kaimahi.

Suggestions regarding rostering/scheduling (5 whaiora)

Three whaiora suggested extending gym opening times to improve accessibility. One whaiora noted the need to improve booking system for Mirimiri service which they understood this mahi was underway.

One said a more frequent visits to the to the Chatham Island would be beneficial.

Reducing referral and wait list times (3 whaiora)

Only a few whaiora suggested their needed to be reductions in the time it took to get into services.

Suggestions about improvements to facilities including gym (11 whaiora)

Six whaiora were appreciative of the gym and made suggestions about having more gym equipment. Five other whaiora made comments related to enhancing He Waka Tapu facilities across a range of areas such as:

- HWT offices/community centers in other parts of Ōtautahi
- 161 Pages Road new building to have more Māori artwork and also record/photos of the old buildings and journey to where HWT is now.
- Access to more housing (which is now underway)
- More parking at 161 Pages Road

Suggestions for improving kaimahi communication with whaiora between kaimahi (14 whaiora)

Fourteen whaiora had suggestions relating to improving kaimahi communication with whaiora and between each other. Ten of these whaiora had been with the Mauri Ora Experience.

Specific suggestions for the Mauri Ora Experience (17 whaiora)

29 whaiora who answered the survey had attended MOE. All except for one said that it had made a big difference in their lives, and all provided positive feedback about the ways this programme had helped them, which is similar to findings in 2021. 17 of the whaiora had suggestions for ways to improve implementation of this programme with the majority of suggestions related to communication and information sharing. Other suggestions included reducing time to access this programme (1 whaiora); more visits to gym and include more Kapa Haka (3 whaiora); more follow-up assistance after leaving this programme (2 whaiora).



5 HE WAKA TAPU PEOPLE AND PRACTICES

5.1 Introduction

This section looks at He Waka Tapu people and practices and in particular how kaimahi are supported to do their mahi and their feedback about their satisfaction with working the organisation and management. We looked at workforce development initiatives including supervision and mentoring processes, training and professional development. Kaimahi wellbeing initiatives such as the Four Day Working Week (4DWW) are examined.

5.2 Findings from Kaimahi Satisfaction Surveys 2012–2021

5.2.1 Kaimahi Satisfaction Survey

To hear feedback from kaimahi about their experiences of working at He Waka Tapu, a biannual survey has been commissioned since 2012. The findings from the fifth kaimahi satisfaction survey conducted during March/April 2021 was compared with the previous four surveys conducted in 2018, 2016,

2014 and 2012.

The survey is anonymous and confidential and only Dr Sue Carswell has access to the Survey Monkey responses from participants. 71 out of 90 kaimahi responded to the 2021 kaimahi satisfaction survey which is a 79% response rate. Percentages should be treated cautiously due to small sample sizes, particularly from the earlier surveys. Percentages are calculated using the total number of kaimahi who answered each question.

The sample sizes and response rates for the previous Kaimahi Satisfaction Surveys were:

- 2018 survey 80% (48 kaimahi participated)
- 2016 survey 100% (34 kaimahi participated)
- 2014 survey 92% (23 kaimahi participated)
- 2012 survey 73% (16 kaimahi participated)

In July/August 2022 kaimahi were invited to take part in a survey for the Four Day Working Week (4DWW) pilot. Several of the questions from the Kaimahi Satisfaction Survey were used in order to assess any changes to kaimahi levels of satisfaction working for He Waka Tapu with the implementation of this

initiative to support kaimahi work/life balance and wellbeing. See section 5.4.2 for an overview of the 4DWW pilot and other findings from that evaluation.

5.2.2 Kaimahi feedback on what He Waka Tapu is doing well and areas to strengthen

What He Waka Tapu is doing well

In 2021 kaimahi responses to what He Waka Tapu is doing well centred around three areas:

Engaging and supporting whaiora, whānau and community – 25 kaimahi highlighted how well He Waka Tapu engages and works with whaiora and whānau. Related to this was engagement and support of the community through a variety of promotions, initiatives and services.

Supportive place for kaimahi to work – some kaimahi provided feedback about how they felt supported by He Waka Tapu and other kaimahi.

Growing the organisation – some kaimahi highlighted that He Waka Tapu was good at growing the organisation to respond to the needs of the community.

Kaimahi suggestions for strengthening He Waka Tapu 2021

Throughout the survey kaimahi were asked to make suggestions about how He Waka Tapu could be strengthened as a place to work and as an organisation. Their responses for the 2021 survey are summarised below:

Enhancing management guidance and support of kaimahi

In 2021 over half of the kaimahi made suggestions related to managers providing more guidance, support and encouragement to kaimahi. Some kaimahi felt that some managers had become distanced from what the front-line roles entail, and they wanted more regular check-ins and care for the welfare of kaimahi.

Some others recommended ways that management could improve their treatment of kaimahi such as showing they truly cared, greater respect and less micro-managing. Several kaimahi

emphasised the importance of treating everyone the same and being fair.

Clarity about roles and responsibilities and support with training and resources were suggested. Along with strengthening implementation of policies and procedures.

Improving communication

Improving communication has been a theme for successive kaimahi surveys. This related to how communication is delivered, clarity, timeliness and listening to different perspectives. To improve kaimahi morale some suggested improving communication in the following ways:

- Management being approachable and listen to kaimahi concerns and addressing them face to face.
- Improving communication between managers to improve coordination between teams.
- Kawa for communication across the organisation especially regarding handover of whaiora.

Improving morale

In 2021 half the kaimahi (36) provided recommendations to improve morale. The main suggestions related to improving whakawhanaungatanga to create more connectedness and build relationships among kaimahi and management. Suggestions included:

- Regular team bonding and social activities
- Regular check-in from management about kaimahi workload and wellbeing
- Cross team updates to share with each other what is happening throughout HWT
- Guidance from Kaumātua and Kuia to strengthen whakawhanaungatanga

Other suggestions to improve morale related to better communication; improving management treatment of kaimahi and addressing workforce capacity and capability issues. The key suggestions are summarised with feedback from other survey questions related to these themes.

Strengthening Te Ao Māori

Kaimahi provided suggestions related to strengthening HWT as a kaupapa Māori organisation including:

- strengthening management and kaimahi knowledge and skills in mātauranga Māori and Te Reo Māori
- Guidance from Kaumātua and Kuia to strengthen whakawhanaungatanga and enhance the mauri and wairua
- Implement Māori tikanga and kawa more

Enhancing workforce capacity and capability to meet demand

While some kaimahi highlighted the positives of the organisational growth and new contracts to meet community needs, others cautioned that it was important to have enough qualified, experienced kaimahi to do the new work. Some kaimahi were concerned about managing the high caseloads and suggested more attention to self-care and wellbeing issues to prevent burn-out. A few kaimahi highlighted addressing areas of staff retention.

Increasing training and professional development opportunities:

In 2021 23 kaimahi provided training suggestions and some said they would like greater flexibility and support to attend training. Suggestions were:

- Te Reo Māori and tikanga Māori
- various training topics e.g. Whānau Ora Certificate/Diploma, first aid, supervision of others, referrals training, administration training, trauma training, facilitation skills, cultural safety, team building, management training, courageous conversations training.

5.2.3 Kaimahi satisfaction and happiness

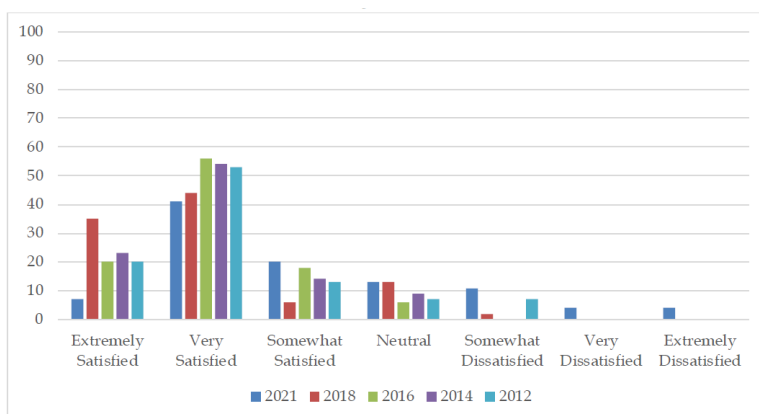
Overall satisfaction with the direction of He Waka Tapu

In 2021 nearly half (48%) of the kaimahi were either 'extremely satisfied' (5) or 'very satisfied' (29) with the direction HWT is taking which is much lower than previous years (79% in 2018; 76% in 2016; 77% in 2014; and 73% 2012).

In 2021 about 1 in 5 (14) kaimahi are 'somewhat satisfied' and nine are 'neutral'. Eight kaimahi are 'somewhat dissatisfied' and 3 kaimahi are 'very dissatisfied' and 3 are 'extremely dissatisfied'.

A lower proportion were 'extremely satisfied' than previous surveys (Graph 9). When 'extremely satisfied' and 'very satisfied' are combined to show the levels of kaimahi who are positive about the direction HWT is taking the proportion (48%) is much lower than previous years (79% in 2018; 76% in 2016; 77% in 2014; and 73% 2012). In 2021 about the same proportion of kaimahi were neutral as in 2018. Concerningly 20% of kaimahi (14) expressed some level of dissatisfaction about the direction of HWT which is much higher than previous years: one kaimahi in 2018 and none in 2016 and 2014 and one in 2012.

Graph 9: "How satisfied are you with the direction He Waka Tapu is taking?" comparing 2012, 2014, 2016, 2018 and 2021 surveys



Overall happiness with working at He Waka Tapu

Kaimahi Satisfaction Survey 2012 - 2021

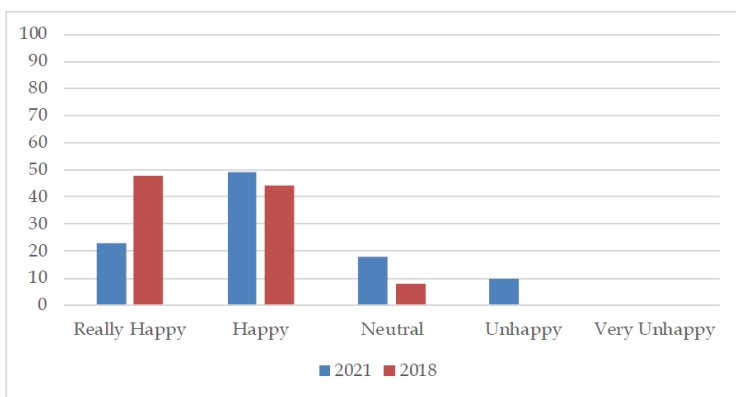
In 2021 71 kaimahi answered the question "Overall how happy are you working at He Waka Tapu?" Nearly three quarters of kaimahi (72%) are either 'really happy' (23%, 16) or 'happy' (49%, 35) working at He Waka Tapu. In 2021 13 kaimahi said they felt 'neutral' and seven are 'unhappy'. No one was 'very unhappy'.

The survey in 2018 was the first time that kaimahi were asked about how happy they feel working at HWT. Prior to 2018 kaimahi were asked to rate both how satisfied they were with working for HWT, and how satisfied they were with the direction HWT was taking within the same question. In 2018 this question was made

into two separate questions to provide due emphasis on the two related, but different questions – personal satisfaction with working at HWT and view on strategic direction of HWT.

Comparisons with 2018 show that the level of kaimahi who are 'really happy' decreased from 48% to 23%. The combined proportion of those that are 'really happy' and 'happy' decreased 20% from 92% in 2018 to 72% in 2021.

Graph 10: Percentage of kaimahi who responded to "Overall how happy are you working at He Waka Tapu?" comparing 2018 and 2021 surveys.



Four Day Working Week survey 2022

All survey participants (74) answered this question. 85% of survey participants were 'really happy' (63%) or 'happy' (22%) working at He Waka Tapu. 11% were neutral. One survey participant said they were 'unhappy' and two survey participants said they were 'very unhappy' (3%).

Table 9: 4DWW survey 2022 – rating of happiness working at He Waka Tapu

Rating	No. Kaimahi	Percent
Really happy	47	63%
Happy	16	22%
Neutral	8	11%
Unhappy	1	1%
Very unhappy	2	3%

Comparing 4DWW 2022 findings with 2021 Kaimahi survey

In 2022 the 4DWW pilot survey showed a 13% increase

in kaimahi rating their happiness working at He Waka Tapu as 'really happy' or 'happy' from 72% in 2021 to 85% in 2022 with a substantial increase in kaimahi saying they are 'really happy'. There was also a decrease in the proportion of kaimahi who felt unhappy working at He Waka Tapu.

- In 2021 71 kaimahi answered this question and 72% rated their happiness as 'really happy' (23%, 16) or 'happy' (49%, 35).
- In 2022 74 kaimahi answered this question and 85% rated their happiness as 'really happy' (63%, 47) or 'happy' (22%, 16).

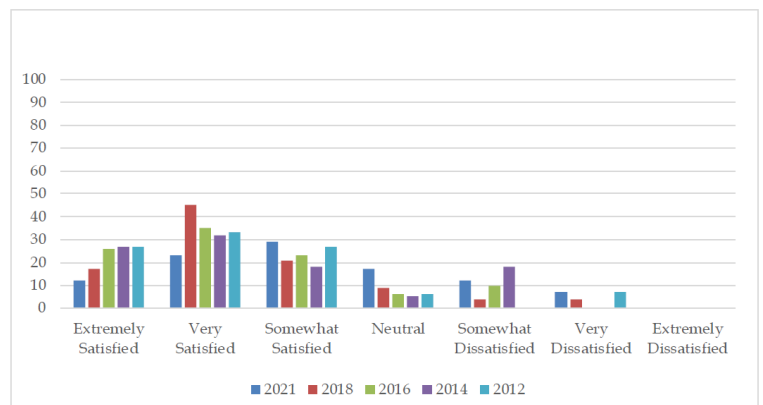
5.2.4 Guidance and support from management

Kaimahi Satisfaction Survey 2012 – 2021

In 2021 most kaimahi (66 out of 71) answered "How satisfied are you with the guidance and support provided by management to do your job?". Just over a third (35%) were either 'extremely satisfied' (12%, 8) or 'very satisfied' (23%, 15) with the guidance and support they receive from management to do their job. This was a substantial decrease in the proportion of kaimahi that are either 'extremely satisfied' or 'very satisfied' with the guidance and support they receive compared to the previous four surveys: 35% in 2021 compared with 62% in 2018; 61% in 2016; 59% in 2014; and 60% in 2012.

In 2021 another a third (29%, 19) were 'somewhat satisfied'. The remainder were either 'neutral' (17%, 11); 'somewhat dissatisfied' (12%, 8); or 'very dissatisfied' (7%, 5). No kaimahi were 'extremely dissatisfied'.

Graph 11: "How satisfied are you with the guidance and support provided by management to do your job?" comparing 2012, 2014, 2016, 2018 and 2021 surveys.



Four Day Working Week survey 2022

All survey participants (74) answered the same question about their satisfaction with management guidance and support to do their job in 2022. 74% of survey participants are “*extremely satisfied*” (50%) or ‘*very satisfied*’ (24%) with the guidance and support provided by management to do their mahi.

12% are ‘*somewhat satisfied*’ and a further 12% felt ‘*neutral*’. Only one survey participant said they were ‘*very dissatisfied*’ (2%).

It should be noted again that this survey is not anonymous which may have influenced responses about management. However, the highest proportion of responses was ‘*extremely satisfied*’ which strongly indicates a high-level satisfaction.

Rating	No. Kaimahi	Percent
Extremely Satisfied	37	50%
Very Satisfied	18	24%
Somewhat satisfied	9	12%
Neutral	9	12%
Somewhat dissatisfied	1	2%
Extremely Dissatisfied	0	0%

Comparing 4DWW 2022 findings with 2021 Kaimahi survey

In 2022 the 4DWW survey showed a 39% increase in kaimahi rating their satisfaction with guidance and support from management as ‘*extremely satisfied*’ or ‘*very satisfied*’ from 35% in 2021 to 74% in 2022.

There is a very substantial increase in kaimahi who are ‘*extremely satisfied*’.

This increase in satisfaction is very positive for He Waka Tapu and the finding of 74% also exceeds previous kaimahi surveys (62% in 2018; 61% in 2016; 59% in 2014; and 60% in 2012). There is a large decrease in the proportion of kaimahi who are dissatisfied with guidance and support from management from 19% in 2021 to 2% in 2022.

- In 2021 66 kaimahi answered this question and 35% rated satisfaction with guidance and support from management as ‘*extremely satisfied*’ (12%, 8) or ‘*very satisfied*’ (23%, 15).
- In 2022 74 kaimahi answered this question and 74% rated satisfaction with guidance and support from management as ‘*extremely satisfied*’ (50%, 37) or ‘*very satisfied*’ (24%, 18).

It should be noted that the 4DWW survey is not anonymous which may have influenced responses about management. However, the highest proportion of responses was ‘*extremely satisfied*’ which strongly indicates a high-level satisfaction.

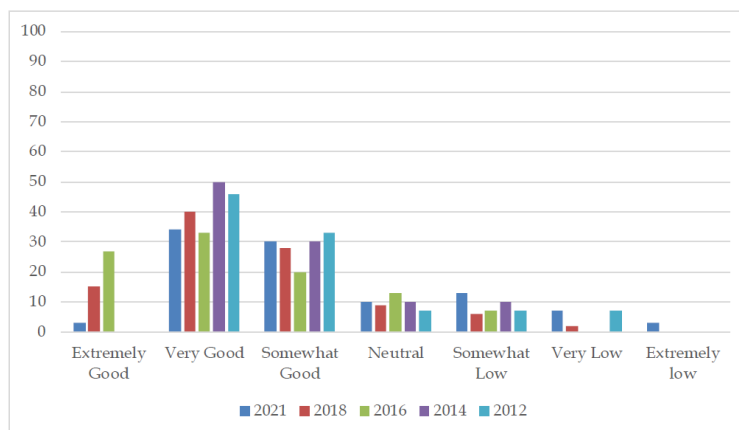
5.2.5 Kaimahi morale

Kaimahi Satisfaction Survey 2012 – 2021

In 2021 61 out of 71 kaimahi answered this question and more than a third (37%) of the kaimahi rated morale as ‘*extremely good*’ (3%, 2) or ‘*very good*’ (34%, 21). This is a substantial decrease compared to 2018 where 55% rated morale as ‘*extremely good*’ or ‘*very good*’. In 2021 30% (18) of kaimahi felt morale was ‘*somewhat good*’. 14 kaimahi rated morale as low with 8 (13%) rating it as ‘*somewhat low*’ and 4 (7%) as ‘*very low*’ and 2 (3%) as ‘*extremely low*’.

While there are similar proportions of kaimahi in 2021 who rated morale as ‘*somewhat good*’ and ‘*neutral*’ compared to 2018 there is an increase in kaimahi who rated morale as low in 2021.

Graph 12: “How would you rate kaimahi morale at the moment?” comparing 2012, 2014, 2016, 2018 and 2021 surveys.



Four Day Working Week survey 2022

All survey participants (74) answered this question and 58% of thought kaimahi morale is extremely good (8%) or very good (50%) at that time. A further 22% thought morale was somewhat good. 14% of kaimahi were neutral. Three survey participants (4%) thought morale was somewhat low. One survey participant rated morale as very low and another as extremely low.

Rating	No. Kaimahi	Percent
Extremely good	37	50%
Very good	18	24%
Somewhat good	9	12%
Neutral	9	12%
Somewhat low	1	2%
Very low	1	1%
Extremely low	1	1%

Comparing 4DWW 2022 findings with 2021 Kaimahi survey

In 2022 the 4DWW pilot survey showed a 21% increase in kaimahi rating kaimahi morale as 'extremely good' or 'very good' from 37% in 2021 to 58% in 2022. There is also a 17% decrease in the proportion of kaimahi who rated morale as low from 23% in 2021 to 6% in 2022.

- In 2021 61 kaimahi answered this question and 37% rated morale as 'extremely good' (3%, 2) or 'very good' (34%, 21).
- In 2022 74 kaimahi answered this question and 58% rated morale as 'extremely good' (8%, 6) or 'very good' (50%, 37). 0

5.2.6 Work conditions

In 2021 59 kaimahi rated their satisfaction with different aspects of working for He Waka Tapu. We have provided some comparative analysis with 2018. Job security is the only area that had improved since 2018 with all the other areas showing a decrease in levels of satisfaction.

Job security– in 2021 70% of kaimahi were 'extremely satisfied' or 'very satisfied' with job security compared to 66% in 2018.

Communication from management in 2021 nearly a third, (32%) of kaimahi are 'extremely satisfied' or 'very satisfied' with communication from their manager which is a significant decrease in satisfaction levels compared to 59% in 2018.

Wage – in 2021 34% of kaimahi were 'extremely satisfied' or 'very satisfied' which is the same as 2018. However, more kaimahi are neutral or dissatisfied with wages in 2021 compared to 2018.

Workload – in 2021 38% of kaimahi are 'extremely satisfied' or 'very satisfied' which is the same as 2018. However, nearly three times more kaimahi are dissatisfied with workload in 2021 (29%) compared to 2018 (10%).

Flexibility of work hours – in 2021 62% of kaimahi were 'extremely satisfied' or 'very satisfied' which is a substantial decrease in satisfaction levels compared to 85% in 2018.

Resources to do my job –in 2021 49% of kaimahi were 'extremely satisfied' or 'very satisfied' which is a decrease in satisfaction levels compared to 66% in 2018.

Work environment – in 2021 56% of kaimahi were 'extremely satisfied' or 'very satisfied' which is a decrease in satisfaction levels compared to 64% in 2018.

5.2.7 Training and opportunities for professional development

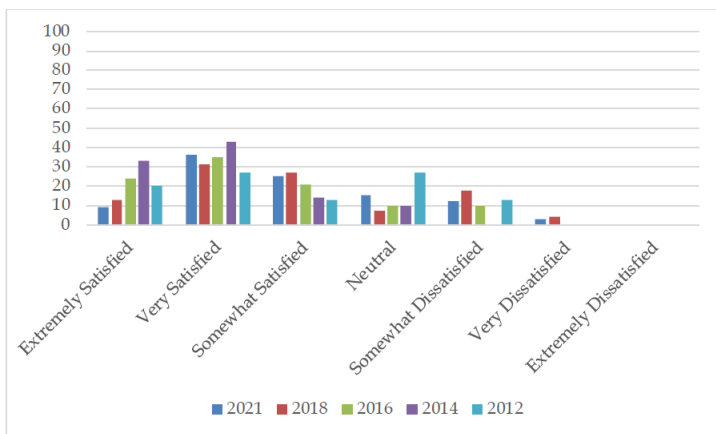
"How satisfied are you with the training and opportunities for professional development provided by He Waka Tapu?" This survey question was slightly changed in 2021 to include 'and opportunities for professional development', reflecting the varied forms of professional development apart from training courses.

In 2021 59 answered this question: 44% (26) are either 'extremely satisfied' (8%, 5) or 'very satisfied' (36%, 21). A quarter are 25% (12) are 'somewhat satisfied' and

15% (9) are 'neutral'. However, 15% (9) are 'dissatisfied', with 12% (7) 'somewhat dissatisfied' and 3% (2) 'very dissatisfied'. No one is 'extremely dissatisfied'.

The findings for being extremely or very satisfied in 2018 are the same as 2021 (44%). There is an improvement in 2021 as proportionately less kaimahi are dissatisfied (2018 22% expressed dissatisfaction compared to 15% in 2021). However, levels of satisfaction with training opportunities were higher in 2016, 2014, and 2012 (see graph 13).

Graph 13: "How satisfied are you with the training and opportunities for professional development provided by He Waka Tapu?" comparing 2012, 2014, 2016, 2018 and 2021 surveys.



5.3 He Waka Tapu workforce development initiatives

He Waka Tapu Managers and kaimahi have identified areas to improve and provided suggestions about how strengthen their organisation. One way that He Waka Tapu identifies staff concerns and suggestions is through the biannual Kaimahi Satisfaction Survey. In response to the 2021 survey findings senior management developed initiatives that aimed to strengthen existing practices to improve communication, management style, training and professional development opportunities and the provision of more Te Ao Māori cultural guidance for kaimahi.

A comparison of the same questions asked in the Kaimahi Satisfaction Survey and Four Day Working Week survey show that fifteen months on there has been a significant increase in kaimahi happiness and

morale (see findings in section 5.2). Management acknowledged this is an ongoing process of continuous improvement and while systems and initiatives have been put in place it is how these are implemented that is key to improving concerns raised by some kaimahi.

5.3.1 Strengthening Te Ao Māori Cultural guidance

He Waka Tapu stated values are intended to guide the way all those employed by the organisation work with whaiora, whānau and each other in a mana-enhancing way. An interviewee said that He Waka Tapu purposefully had not taken a prescriptive approach to defining kaupapa Māori ways of working in order to give kaimahi flexibility about the way went about their mahi. There was a perspective that it was important to let tangata whenua employed at He Waka Tapu work from their own Te Ao Māori perspectives. However, some kaimahi suggested more cultural guidance would be good and this led to He Waka Tapu employing a Kaiārahi to mentor and guide kaimahi providing more structure around tikanga, values and kawa. This is also important for staff who are not tangata whenua.

As part of the induction and orientation process the Kaiārahi facilitates a mihi whakataua to introduce new kaimahi to staff where people can introduce themselves and talk about the mahi they do at He Waka Tapu. There was very positive feedback about this process as it was also a way for everyone to update on what services are doing.

Some of the other initiatives to strengthen tikanga put in place after the 2021 Kaimahi survey include having a whole of organisation karakia at beginning and end of week to bring everyone together, this was also intended to help bring all the kaimahi together. Daily karakia in the morning and afternoons are conducted by the Community teams. There are weekly waiata sessions that kaimahi can attend.

Interviews with managers suggested that there were opportunities for further supporting the development of Te Ao Māori knowledge and practices and that this was something all managers needed to encourage and give a greater focus. Suggestions included:

- More marae visits for managers and kaimahi
- Accessing external cultural development programmes to broaden managers and kaimahi understanding of Te Ao Māori
- Encourage broader attendance at mihi whakatau for new kaimahi
- Reinstate Te Reo Māori classes to build up managers and kaimahi confidence with pronunciation and use of the language. Encourage more presentations in Te Reo Māori.

5.3.3 Improving communication

In 2021 and 2022 initiatives to address the concerns about communication across the organisation included:

- Leadership and communication training with managers
- In 2021 He Waka Tapu started using Sharepoint to improve internal communications
- Kaimahi update fortnightly which will focus on kaimahi wellbeing, Te Ao Māori – how it is being used across organisation, update on services.
- Bi-monthly updates from CEO
- Employment of a Communications specialist to improve internal and external communications.
- Provide kaimahi with an update on 2021 kaimahi survey and how addressing the issues they have raised
- Summarise Whaiora survey findings to highlight the positive feedback that should help raise kaimahi morale, show how whaiora survey findings are used in policy, operations, continuous improvement.

5.3.4 Professional development and support

He Waka Tapu encourage whaiora who have made significant changes in their lives to think about working in the social services sector. They have facilitated this by recruiting kaimahi who have lived experience of addictions and family harm to work for them and support them in developing their skills, experience and qualifications. Interviewees thought a key strength of their workforce is that they can relate to whaiora well due to their lived experience and work from a

kaupapa Māori perspective. This organisation has also supported different training institutes and their students by doing placements of positions such as social workers and nurses.

To ensure kaimahi are supported to have the appropriate skills and qualifications for their roles was an area raised by:

Strengthening professional development and supervision

In response to identified gaps in the professional development and supervision of kaimahi by the Workforce Development manager, He Waka Tapu launched a new supervision and professional development processes in 2021.

Professional Development Plans (PDP)

The PDPs are developed for each member of staff with their line manager to identify kaimahi goals and what training they may require. These plans are reviewed twice a year to assess how goals are achieved and identify new goals. In 2022 the Workforce Development manager enrolled 40 kaimahi to get their Level 4 Health and Wellbeing Certificate (Careerforce).

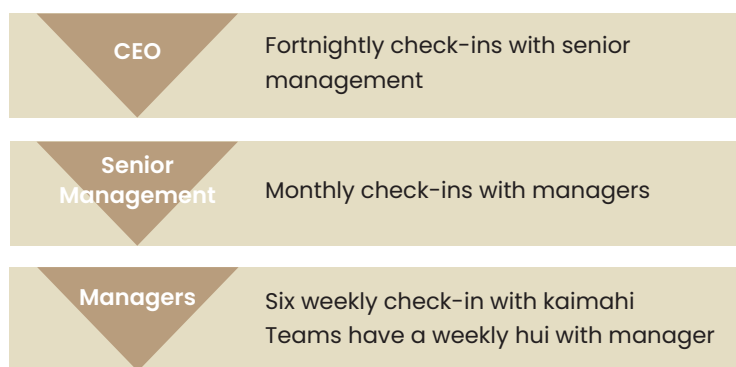
Whakaruruhau check-ins

This included regular supervision processes vertically integrated throughout the organisations known as Whakaruruhau (noun means protector, advisor, mentor). The intention of the Whakaruruhau process is that provides a space for people to openly share their goals, challenges and their concerns with their managers and it is importantly also a well-being check.

This includes the CEO conducting fortnightly check-in hui with senior management. Senior managers conduct monthly check-ins with service and team managers. Managers conduct six weekly check-ins individually with kaimahi.

There are a range of other hui such as service teams meeting together weekly across most services.

Figure 4: Whakaruruhau supervision structure



Implementation of Whakaruruhau check-ins and PDPs

As the organisation has grown He Waka Tapu have established a Human Resource (HR) role. This has allowed for more ability to track the PDPs and check-in processes across the organisation.

The Kaimahi Satisfaction Survey conducted biannually has been a strong indicator of how satisfied kaimahi are working for the organisation. Where there have been issues this has been identified. It is intended that if kaimahi do have concerns that this can be raised during the Whakaruruhau process. This requires managers to conduct these hui regularly and have an engaging discussion with kaimahi about their mahi and aspirations. Some interviewees observed that this requires managers to be actively building rapport with kaimahi from the beginning and ensure that the check-ins are scheduled regularly.

The 4DWW survey findings in 2022 showed that 74% of survey participants were happy with the guidance and support they received from their managers. Survey participants provided suggestions related to improving communication, regular guidance and feedback, management style and focus, clarity around role expectations and professional boundaries, and transparency and fairness. Some kaimahi would like more communication and regular check-ins with their managers. Several participants suggested managers proactively foster high-trust culture which requires everyone to have a clear understanding of their roles and responsibilities and expected outputs and outcomes (this relates to KPIs and productivity measures).

5.4 Supporting kaimahi wellbeing

5.4.1 Wellbeing initiatives

As the organisation has become increasingly busy with managers and kaimahi taking on more responsibilities it can be a challenge to ensure there is enough time to do everything and maintain the balance between wellbeing and achieving operational goals and quality.

Initiatives to support kaimahi wellbeing and work/life balance since 2020 include introducing flexible remote working days, and early closing hours on a Friday, and free gym sessions.

The Whakaruruhau check-ins are also intended to be wellbeing checks.

A major initiative was piloted in 2022, the Four Day Working Week (4DWW) and has now become a permanent option of kaimahi. The next section provides key findings from the pilot evaluation.

5.4.2 Key findings from Four Day Working Week (4DWW) Pilot 2022

The pilot was based on research conducted by Jarrod Haar of Ngāti Maniapoto and Ngāti Māhuta, an AUT Business School professor who examined the benefits of the 4DWW for New Zealand businesses and in particular the benefits for Māori employees who are at higher risk of burn-out.

Having the 4-day work week as an option was coupled with the organisational benefit of extending opening hours to the community to 6 days per week.

A total of 74 HWT staff participated in the end of pilot survey of whom 59 had opted into the 4DWW and 15 had not. The survey participants did a wide variety of roles at HWT and include managers and kaimahi. This survey was not anonymous and was collected via HWT SharePoint. The lack of anonymity may have influenced some participants responses.

Majority experienced significant benefits of working this way

A large majority of the 59 survey participants who opted into the initiative value 4DWW and would like it to continue. They identified many benefits for themselves and their whānau:

- Improved physical, mental, and spiritual wellbeing – less stressed = 26
- Time with whānau/ whānau responsibilities/ school events = 25
- Quiet time at home when kids at school/‘me time’/ self-care = 13
- Time for personal appointments / personal projects/ personal admin /household tasks = 12
- Improved work-life balance = 9
- Two survey participants identified financial benefits as not having to go into the office saved on child care fees and petrol costs.

29 survey participants expressed their appreciation for the initiative and thanked HWT for the opportunity. The initiative made them feel valued and respected by HWT.

73% of all survey participants were extremely likely (62%) or very likely (11%) to recommend the 4DWW to others.

Participants in trial have adjusted their working style to maintain productivity

Nearly two thirds of survey participants (38, 64%) taking part in 4DWW said they were more organized and used time management and planning tools to manage their mahi in a shorter timeframe.

Supportive teamwork and communication

7 survey participants identified ways their team worked together to ensure there was support for each other’s whaiora when they were not at work.

4 day work week supports He Waka Tapu

values: Manaakitanga, Rangatiratanga, Whanaungatanga, Whakākoako

Nearly all survey participants thought the 4DWW supported one or more of the HWT values and they described the different ways they observed this. Hauora was added as 21 survey participants specifically mention this as a positive outcome of kaimahi experiencing and implementing the HWT values.

Majority of 4DWW participants positive about Saturdays opening

49 survey participants (83% of 59 taking part in 4DWW) had positive feedback about working on Saturdays and identified benefits for whaiora and the community of HWT being open on Saturdays:

- Improved access – Good for whaiora who work full time = 36 survey participants
- Greater community engagement = 17 survey participants
- Greater exposure to HWT’s work to community = 8 survey participants
- Good for self-referrals = 7 survey participants
- Positive feedback received from whaiora = 4 survey participants
- Events are enjoyed by whaiora and their whānau = 3 survey participants

Kaimahi identified areas for improvement that He Waka Tapu took into consideration when embedding the 4DWW as a permanent option for kaimahi. He Waka Tapu recommendations at the end of the pilot were:

1. Extend trial period
2. Set clear objectives
3. Flexibility of shadow days
4. Policy development to improve clarity and communication
5. Removal of rules regarding leave and sickness



6 CONCLUSION

We conclude by focusing on what we have learnt related to the three objectives: to what extent are He Waka Tapu services making a difference for whaiora and whānau; how are He Waka Tapu services benefiting the communities they work with; and what are the strengths of this organisation and its people and what are the opportunities for improving the way services are delivered.

6.1 Achieving outcomes for whaiora and whānau

Evidence that He Waka Tapu are supporting whaiora and whānau to achieve these outcomes comes from the annual Whaiora Feedback Surveys. Analysis of the surveys from 2017 to 2022, answered by 1,197 whaiora, show that 76% to 84% of whaiora think He Waka Tapu has made a 'Big difference' in their lives. Most other whaiora responded with 'A little bit of a difference' and very few whaiora responded with 'No difference' ranging from 1-3%.

The high proportion of whaiora consistently responding that He Waka Tapu has made a big difference in their lives is a very good indication that the organisation is supporting whaiora and whānau to achieve positive outcomes. Particularly given the variety of services He Waka Tapu offers include short, one-off engagements, to long-term programmes and whānau navigation services, not all the services can be expected to contribute towards significant changes for whānau.

When whaiora were asked for examples of the positive benefits they experienced from accessing He Waka Tapu, the answers are consistent over the last six years. The survey findings have been clustered under themes which provide evidence that He Waka Tapu are supporting whaiora and whānau to achieve positive outcomes across the seven outcome domains.

Many of the themes are related to each other and work together to achieve positive outcomes for whaiora and whānau. For example, the use of tools,

skills, increased self-awareness, and insights enable whaiora to better understand why they have done things in the past and how to handle situations differently and make positive choices.

A suggestion for He Waka Tapu is to consider identifying intermediate to longer term outcomes for whaiora and whānau across a wider range of services

While some of the services have a post service connection with whaiora such as the Mauri Ora AOD service there is an opportunity to identify intermediate and longer-term outcomes for whaiora across a wider range of services post-exit. This would support service planning and development to identify where services can be enhanced to meet the needs of whaiora and whānau in the longer term.

6.2 Making a difference for communities

We have identified multiple ways He Waka Tapu is making a difference to communities through their relationships, services and community events and initiatives in the following ways:

- Collective impact of positive outcomes for whaiora rippling out to benefit whānau, friends, colleagues and community
- He Waka Tapu responding to community needs through living, working and understanding the communities they work with
- Providing easy to access services and supporting whānau to access other services
- Creating opportunities for whaiora and whānau to connect across multiple spaces.

Assessing the collective impact of all the mahi He Waka Tapu conducts for each community they work with would take further evaluation.

6.3 Strengths of He Waka Tapu

The evaluation identified the following strengths of He Waka Tapu as an organisation:

- Responding to whaiora, whānau and community needs
- Innovative and open to new opportunities to provide a range of services
- Integrating service provision to meet range of needs
- Making services welcoming, accessible and easy to use
- Working with organisations and communities to address whaiora and whānau needs
- Employing kaimahi who are passionate about the mahi and can relate to whaiora and whānau and engage them in services
- Focus on initiatives that support kaimahi wellbeing.

Whaiora experiences of He Waka Tapu services

The survey findings show consistently high levels of whaiora satisfaction with the services and support from kaimahi they receive. Whaiora feedback demonstrate the way HWT and their kaimahi work with whaiora and whānau reflecting the values in Taumata Whakakitenga 2019 – 2024: Manaakitanga; Whanaungatanga; Rangatiratanga; and Whakaako. Given the consequences of the Covid-19 pandemic, rising inflation and lack of affordable housing many whānau continue to face hardships. The services He Waka Tapu provide to tautoko whānau are in increasing demand and an ongoing challenge will be having the kaimahi and service capacity to meet that demand.

Whaiora provided consistent responses about the best things about going to He Waka Tapu over the last six years. Many whaiora listed several different things suggesting that it is how multiple elements work together that enables positive experiences and service engagement which contribute to good outcomes for whaiora and whānau.

The positive findings provide good evidence that kaimahi are working with whaiora and whānau in a way that aligns with He Waka Tapu guiding values. Many whaiora praised kaimahi for their support and their approach which expressed whanaungatanga and manaakitanga. Other positives whaiora identified were:

Kaimahi feedback about what He Waka Tapu is doing really well (2021)

In 2021 kaimahi responses to what He Waka Tapu is doing well centred around three areas:

Engaging and supporting whaiora, whānau and community – Many kaimahi highlighted how well He Waka Tapu engages and works with whaiora and whānau. Related to this was engagement and support of the community through a variety of promotions and initiatives.

Supportive place for kaimahi to work – some kaimahi provided feedback about how they felt supported by He Waka Tapu and other kaimahi.

Growing the organisation – some kaimahi highlighted that He Waka Tapu was good at growing the organisation to respond to the needs of the community.

6.4 What are the opportunities for improving the way services are delivered?

Whaiora suggestions for strengthening services

Whaiora suggested areas to improve in 2022 include:

- Improving kaimahi communication and information sharing with whaiora and between each other.
- Suggestions to enhance some of the programmes related to engagement and delivery, including lengthening programmes, more one to ones, changes to scheduling; and suggestions to enhance content.
- Suggestions to develop He Waka Tapu facilities such as expanding He Waka Tapu to other

parts of Ōtautahi; more gym equipment; and more parking.

- Suggestions to reduce wait times to access services.

He Waka Tapu managers and kaimahi suggestions and initiatives for strengthening services (21021-2023)

Managers and kaimahi have identified areas to improve and provided suggestions about how strengthen their organisation. One way that He Waka Tapu identifies staff concerns and suggestions is through the biannual Kaimahi Satisfaction Survey. In response to the 2021 survey findings senior management developed initiatives that aimed to strengthen existing practices in the following areas

Continue to improve management guidance and support of kaimahi

In 2021 over half of the kaimahi survey participants made suggestions related to managers providing more guidance, support and encouragement to kaimahi. Some kaimahi felt that some managers had become distanced from what the front-line roles entail, and they wanted more regular check-ins and care for the welfare of kaimahi. Clarity about roles and responsibilities and support with training and resources were suggested. Along with strengthening implementation of policies and procedures.

Initiatives to strengthen management guidance and support of kaimahi include management training and establishing more formalised workforce development processes to tautoko kaimahi. (see Enhancing workforce capacity and capability below)

Continue to improve communication

Improving communication has been a theme from successive kaimahi surveys. This related to how communication is delivered, clarity, timeliness and listening to different perspectives. In

2021 and 2022 initiatives to address the concerns about communication across the organisation included:

- Leadership and communication training with managers

- In 2021 He Waka Tapu started using Sharepoint to improve internal communications
- Kaimahi update fortnightly which will focus on kaimahi wellbeing, Te Ao Māori – how it is being used across organisation, update on services.
- Bi-monthly updates from CEO
- Employment of a Communications specialist to improve internal and external communications.
- Provide kaimahi with an update on 2021 kaimahi survey and how addressing the issues they have raised.
- Summarise Whaiora survey findings to highlight the positive feedback to raise kaimahi morale, show how whaiora survey findings are used in policy, operations, continuous improvement.

Continue to strengthen Te Ao Māori throughout organisation

In 2021 some kaimahi suggested more cultural guidance would be good and this led to He Waka Tapu employing a Kaiārahi to mentor and guide kaimahi providing more structure around tikanga, values and kawa.

Other initiatives to strengthen tikanga include having a whole of organisation karakia at beginning and end of week to bring everyone together, this is also intended to facilitate more connectedness. Daily karakia in the morning and afternoons are conducted by the Community teams. There are weekly waiata sessions that kaimahi can attend. Te Reo lessons are also available.

Interviews with managers in late 2022 identified further opportunities for supporting the development of Te Ao Māori knowledge and practices including:

- More marae visits for managers and kaimahi
- Accessing external cultural development programmes to broaden managers and kaimahi understanding of Te Ao Māori
- Encourage broader attendance at mihi whakatau for new kaimahi

Enhancing workforce capacity and capability

In response to identified gaps in the professional development and supervision of kaimahi He Waka Tapu launched a new supervision (Whakaruruhau check-ins) and professional development processes in 2021. Where Professional Development Plans (PDP) are developed by each staff member with their line manager to identify their goals and training they may require. These plans are reviewed twice a year to assess how goals are achieved and identify new goals.

Whakaruruhau check-ins are regular supervision processes vertically integrated throughout the organisation with the intention to provide a space for people to openly share their goals, challenges and their concerns with their managers. This requires managers to conduct hui regularly and have an engaging discussion with kaimahi about their mahi and aspirations. Some interviewees observed that this requires managers to be actively building rapport with kaimahi from the beginning and ensure that the check-ins are scheduled regularly.

The PDPs and Whakaruruhau processes provide a structure for developing kaimahi capacity and capability so ensuring they are implemented well supports kaimahi to achieve their aspirations. He Waka Tapu provides opportunities for people with lived experience to develop their careers and ensuring they have the appropriate skills and qualifications to complement their experience and passion strengthens their mahi. It was also recognised that it was important to recruit kaimahi with the right skill set to address gaps in their current workforce.

APPENDIX 1: EVALUATION DESIGN

A.1 Kaupapa Māori evaluation approach

Hector Kaiwai is a kaupapa Māori research and evaluation specialist who has conducted numerous evaluations using kaupapa Māori and Whānau Ora approaches. Sue Carswell identifies as Pākehā and has great respect for the special place of Māori as the Tangata Whenua of Aotearoa. Hector and Sue have worked together on research and evaluation for over 10 years in the spirit of the concept of the Tiriti partnership.

Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. This approach means that the mana of participants will always be upheld acknowledging their rights to self-determination through the research. A Kaupapa Māori design is not a prescribed set of methods but rather the way in which the evaluation is guided by ka taoka tuku iho no ka tupuna. In particular we will be guided by the supporting values of He Waka Tapu.

Manaakitanga

We are respectful and show generosity and care for others, ensuring everyone's mana is enhanced.

Whanaungatanga

We build relationships through shared experiences and working together

Rangatiratanga

We lead by inspiring others to see what is possible

Whakaakoako

We all learn

We are also guided by the following values:

- Whānau kataka – Cherishing our ways, relishing our whakapapa, honouring our shared multi-generation efforts, fortifying

our resilience, replenishing our traditional relationship strengths, rights and obligations and expanding into new relationship opportunities

- Rakatirataka – Demonstrating personal integrity, discipline and regulation in thought and action, engaging in respectful relationships
- Kaitiakitaka – Exercising stewardship
- Tohukataka – Pursuing expertise
- Tikaka – Doing the right thing with the kaupapa
- Kākau Māhaki – Being modest though full-hearted, being unpretentious and down-to-earth, allowing an unassuming nature to flourish, knowing one's place
- Paeheretanga – creating and nurturing the linkages between each other for a common purpose

A.2 Quality Assurance

Quality assurance processes will include:

- Consultation and review of evaluation tools by evaluation team and HWT
- Adherence to professional ethical standards of research and evaluation professional associations
- Secure handling and storage of confidential data
- Consistent use of interview coding schedules for thematic analysis
- Internal peer review of draft reporting by evaluation team
- Review and approval of key draft reports by HWT stakeholders.

A.3 Consultation to develop evaluation framework

To design the evaluation framework, we consulted with the HWT management team and kaimahi over a series of 10 hui in Ōtautahi (Christchurch) and written feedback from the Hakatere team (Ashburton) during

December 2020. At that time He Waka Tapu had seven service teams who hold weekly clinical hui and Sue attended each one to consult with kaimahi about what they thought was important to consider for the evaluation, particularly given the different types of services they delivered. To guide the consultation, management and kaimahi were asked the following questions.

Purpose of evaluating He Waka Tapu – what do you think is important to know? The evaluation will look at the following three broad areas:

1. Outcomes – for whaiora and whānau

- In your mahi how do you know you are achieving good outcomes for whaiora and whānau?

2. Impact – how is HWT making a difference for the community?

- What are ways of knowing that HWT is making a difference?

3. Implementation – practices, systems and processes, so how you do your mahi, and how you are supported to do it by HWT

- What are your strengths, and where do you see the opportunities for improving the way services are delivered?

A.4 Evaluation design and methods

A **process evaluation** is appropriate to examine how HWT services are opportunities for improving the way services are delivered.

An **outcome evaluation** component will examine to what extent HWT is making a difference for whaiora and whānau, taking into consideration differences in needs, goals and services accessed.

An **impact evaluation** will examine how HWT is making a difference for the local community. We acknowledge that HWT has a broader focus and may impact other communities as they

take referrals for some of their programmes from

across Te Waipounamu. The Hey Bro helpline for tane is provided nationally.

The evaluation involved developing an evaluation framework based on consultations with He Waka Tapu Board, managers and kaimahi to determine the objectives and scope of the evaluation.

To guide the evaluation an intervention logic and theory of change or ‘change story’ was developed with members of the Board, managers and kaimahi during a workshop in 2021.

We used a mixed methods approach with qualitative and quantitative data collection and analysis methods. Sources of information included interviews and analysis of He Waka Tapu reports and data. We also drew on research, surveys and evaluation that He Waka Tapu has commissioned over the years:

- In-depth interviews conducted with He Waka Tapu managers (2022)
- In-depth interview with Noted personnel (2022)
- Consultation focus groups with kaimahi from each team (2020)
- Whaiora feedback surveys conducted annually from 2017 – 2022
- Kaimahi feedback surveys conducted biannually from 2012–2021
- 4-Day Working week evaluation including kaimahi feedback survey 2022
- Survey of He Waka Tapu partners with a focus on communication (2019)
- Review of He Waka Tapu reports, documentation and data (2023)

In addition, He Waka Tapu has participated in research and evaluation projects that inform this evaluation including:

Family violence Death Review Committee (2020). Men who use violence: FVDRC 6th Report. Wellington. Published by Health Quality and Safety Commission (HQSC). https://www.hqsc.govt.nz/assets/FVDRC/Publications/FVDRC6thReport_FINAL.pdf

Wehipeihana, N. (2019). What’s working for Māori? A Kaupapa Māori perspective on the responsiveness of the Integrated Safety Response pilot to Māori

Synthesis Evaluation Report. Commissioned by Joint Venture Business Unit, Wellington. Retrieved from <https://www.justice.govt.nz/assets/Documents/Publications/nOD858un-Kaupapa-Māori-Report.pdf>

Were, L., Spee, K., Pipi, K., Robertson, N., Goodwin, D., & Moss, M. (2019). Whānau-centred approaches to address family violence Formative Evaluation. Commissioned by Te Puni Kōkiri. Retrieved from <https://www.tpk.govt.nz/en/a-matou-mohiotanga/health/whānaucentred-approaches-to-address-family-violence>

Hepi, M., Moana-o-Hinerangi, Foote, J., Carswell, S. 2015. Making Services Reachable: He Waka Tapu a case study. Report prepared by Institute of Environmental Science and Research Limited and Te Awatea Violence Research Centre University of Canterbury for MBIE Health and Society Research Fund. <https://www.esr.cri.nz/assets/Uploads/Making-Services-Reachable-He-Waka-Tapu-case-study.pdf>

Carswell, S.L., Lennan, M., o-Hinerangi, M., Huirama, T., Kaiwai, H., Taylor, M. 2015. Evaluation of the Family Violence Programme Pilot. Department of Corrections, Wellington. [unpublished]

A.5 Ethical considerations

We strictly adhere to the ethical standards of the Aotearoa New Zealand Evaluation Association (ANZEA) and the Australian Evaluation Society (AES).

Secure storage of confidential data

All evaluation data of a confidential nature, particularly data that contains personal and identifying information, will be locked in a secure cabinet, and electronic data of this nature will be protected by passwords. Names will be removed from files and code numbers will be allocated as soon as is practicable and consistent with the need to obtain any follow-up information. Completed interviews (audios and transcripts) and consent forms will be kept securely by Dr Sue Carswell.

Interviews

Development of interview tools

We will develop the interview tools and whaiora recruitment processes in consultation with HWT management and kaimahi, including an information sheet, informed consent form and interview guide. The interview guides will be semi-structured to allow participants to reflect on their experiences and raise new perspectives.

Qualitative data analysis of interviews

Interviews recordings will be transcribed, coded and thematically analysed to identify findings in relation to the evaluation objectives. With permission from interview participants, quotes from interview transcripts will be used in reports to illustrate a broad thematic trend, or to express a point of difference from the majority.

Informed consent

Prior to the interview the interview participants will be given an information sheet which will explain:

- The purpose of the research and how it will be used;
- What their involvement will be;
- Their rights to not participate and to refuse to answer any questions;
- Their option to stop the interview at any time;
- Their right to withdraw their consent up until the time their information is to be incorporated in the research analysis.

The interviewer will go through the information sheet with potential participants. Once these issues are explained, and potential participants have been given an opportunity to ask questions, they will be asked whether they still wish to proceed with the interview and will be asked to sign a consent form before the interview commences.

Confidentiality

It is important that participants clearly understand that their feedback will remain confidential which

means that the evaluation material collected will not be seen by anyone other than the evaluators involved in this project.

Interviewees will be asked if they agree to be anonymously quoted and whether they wish to check these quotes.

Participants who are interviewed in their professional capacity will be informed they may be identifiable by their professional position and location and they will be given the opportunity to check the related passages and/or verbatim quotes within the draft report for accurate representation of their views.

HE WAKA TAPU

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