What we do with community information

Purpose

This tikanga outlines how we respectfully treat information we gather from tamariki, whānau and caregivers, and how we analyse all the information gathered from our community visits through a coding process. This tikanga is for all kaimahi who participate in wānanga and coding.

Our mahi when we analyse information

- organise information so it can be themed
- wānanga when we organise information from engagements with tamariki, whānau, and caregivers
- work collectively to organise information from engagements with agencies

## We organise information so it can be themed

We collect a lot of information from talking with others. To help make sense of the information we organise it with a series of codes developed from our systems elements and our outcomes. The organising or "coding" is when we assign information from engagements to the code that best reflects the information. This is called deductive coding. Coding helps us to theme information so we can analyse it and determine findings for reporting purposes.

We code information to NVivo

When we code our engagement notes, we code directly into a software programme called NVivo. The interview notes are transferred into NVivo by the Data and Insights team to prepare them for coding. Once the notes have been transferred, it's up to the monitoring

teams to operate NVivo to complete the coding process. Refer to the NVivo user guide for guidance on how to use NVivo.

Figure 1: The coding process:
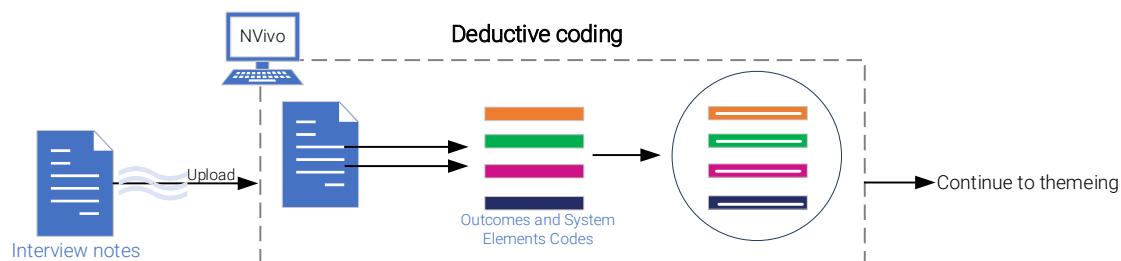
We use the Outcomes codes to code information that tells us how tamariki are experiencing the outcomes or how whānau and caregivers are supported to enable tamariki to experience these outcomes. Outcomes codes consist of positive and negative experiences of the outcomes. System Elements codes consists of enablers and barriers. We predominantly use the system codes to make sense of the information given to us by agency kaimahi and we use this to identify the root cause as to why something is an enabler or a barrier.

When we code information for tamariki, whānau and caregivers we:

- start by collectively identifying and agreeing on the appropriate outcome code. We use the mapping to identify the outcome code.

We use our Mapping to support with coding

We have mapped the NCS Regulations relevant sections of the Oranga Tamariki Act and also the Residential care Regulations to one of our six outcomes. The mapping demonstrates the logical link between the legislation and regulations and its contribution to how outcomes might be experienced.

We also use the mapping to map and analyse agencies' self−monitoring quantitative data to our Outcomes Framework. The Mapping can be found here.

We wānanga when we code information for tamariki, whānau, and caregivers

When we code information from engagements with tamariki, whānau, and caregivers, we do this in a wānanga environment. Wānanga is our tikanga Māori approach to organising kōrero from tamariki, whānau, and caregivers.

Wānanga incorporates Māori tikanga that includes:

- kanohi ki te kanohi (face to face) including online platforms when needed so teams can actively and personally engage in the wānanga process

- karakia to support spiritual guidance and protection

- waiata to enhance the kaupapa

- whakawhanaungatanga to safely bring the group together and share their reflections

- kai to show hospitality

- he kupu whakakapi to close, reflect, acknowledge and farewell participants.

The key roles in wānanga are:

- the **Pou Whakarae** holds the mauri (life force) of wānanga. They are one of two facilitators of wānanga. The Pou Whakarae is independent from the monitoring team who participated in the monitoring visit. The Pou Whakarae is confident in a wānanga space and can deliver on the tikanga of wānanga

- the **Pou Ārahi** is the second facilitator and guides the coding aspect of wānanga. The Pou Ārahi is also independent from the monitoring team who participated in the monitoring visit. The Pou Ārahi has a good understanding of the organising, coding and analysis process

- the **Pou Tiaki** are staff who participated in the monitoring visit. Their role is to uphold the kōrero and provide context to the information and to support with coding

- the **Pou Tikanga** are staff who did not participate in the monitoring visit. They support the Pou Ārahi, if needed, asking critical questions to help unpack people's thinking about where to code information. They use the mapping and the legislation and relevant standards to help with the coding process.

For information on how the skills and responsibilities of the pou whakarae and pou ārahi see Can I be a Pou Ārahi and Pou Whakarae and what are my responsibilities. All senior monitors can fill the role of pou ārahi and pou whakarae, supported by their whakapuāwai and their manager.

Planning for wānanga

The visit manager is responsible for making sure a Pou Whakarae and a Pou Ārahi are assigned to the wānanga. The Practice Lead assigned to the visit is responsible for locating the Pou.

It is the role of the Pou Whakarae and Pou Ārahi to prepare and facilitate wānanga. Although wānanga starts off as a collective group where people share their experiences of the monitoring visit, the collective break into small groups for the purposes of completing the coding. When planning for wānanga, the Pou Whakarae and Pou Ārahi:

- identify and invite Pou Tiaki and if required Pou Tikanga to attend the wānanga

- decide who will be in each group. The number of groups required will depend on the number of engagements notes that need to be coded. It's important to keep it manageable.

- When deciding on who is in each group, the Pou Whakarae and Pou Ārahi

    o make sure that the notes assigned to each group are from notes/ engagements the Pou Tiaki conducted

    o allocate the engagement notes to each group, equally distributing the notes that are a mix of interviews from tamariki, whānau, and caregivers.

- update the Wānanga schedule template that provides an outline of the day

- send resources to wānanga attendees including the schedule, and a copy of the relevant tools and resources to support the wānanga

Completing coding after the wānanga

At the end of wānanga, if the coding is not complete, the small groups (that coded in wānanga) continue to meet to code the engagements assigned to them. It is the responsibility of the Pou Tiaki to arrange times in people's diaries to complete the coding process. The coding process needs to be completed to the timeframe that has been signalled in the 14-week monitoring schedule.

We work collectively to code interviews with agencies

When we code information from interviews with agencies.

The process follows the same as for the wānanga, using the same tools and taking the learning from the process into their pairs to determine the correct codes.

The Monitoring Manager is responsible for the team completing the coding in time to allow for the share back process to begin.

Rauemi - supporting tools and resources
Our System Elements
Our Outcomes Framework
Master codes
Outcomes codes
NVivo user guide
Mapping tool
Care Standards and Regulations
Can I be a Pou Ārahi and Pou Whakarae and what are my responsibilities