



**TŪPUNA
PARENTING**

Final Report - Te Waipounamu May24 Cohort

Report after completing Ngākau Aroha Parenting for Kaimahi learning journey

Date: 9 Oct 2024

Executive Summary

The Ngākau Aroha Parenting for Kaimahi learning journey, delivered to a cohort of 50 kaimahi from the Te Waipounamu Tamariki Ora Well Child Tautoko Roopu, has demonstrated clear success. This cohort included both Māori and Pākehā kaimahi from 10 kaupapa Māori, Pacific, and public health providers across the South Island. The journey's objective was to enhance the kaimahi's capability to integrate tūpuna parenting ways into their work with Māori whānau, ensuring these culturally grounded methods are implemented across communities.

This cohort was the first to include both Māori and Pākehā participants and integrate a face-to-face noho marae. The inclusion of Pākehā kaimahi was particularly valuable, as they gained crucial insights into Māori values, better equipping them to offer culturally appropriate support to Māori whānau.

Evidence from the Kaikoura wānanga underscores the initiative's success. Of the 36 kaimahi surveyed, 86% found the wānanga 'very useful' in sharing tūpuna parenting with whānau, and Net Promoter Score (NPS) of +61 on a scale of -100 to +100. NPS asks respondents if they would recommend the training to their colleagues, and a positive score means more respondents would recommend it than not. The wānanga strengthened cultural connection and deepened participants' understanding of tūpuna parenting.

The final Graduation Zoom Wānanga highlighted the program's effectiveness, with an 83% retention rate, the highest of 10 Ngākau Aroha cohorts that have run. The Net Promoter Score (NPS) was +58, with Māori participants rating it a very high +81. Survey results showed 79% of kaimahi saw improved relationships in the whānau they support, and 75% reported reduced stress and better whānau wellbeing.

We are grateful to our funders, Tākai (Oranga Tamariki), the Rata Foundation and Health New Zealand-Te Whatu Ora – Te Waipounamu Commissioning, who supported this special cohort, which covered the costs of the learning journey and the face-to-face wānanga costs. This cohort shows a clear return on investment, with strong potential for scalability. The high engagement, retention, and reported whānau benefits demonstrate its success in building capability and improving service delivery. The journey's alignment with kaupapa Māori approaches also supports the commitment to Te Tiriti o Waitangi and improved health outcomes for Māori whānau across Aotearoa.



Description of Initiative

Tūpuna Parenting delivered their professional development journey, Ngākau Aroha Parenting for Kaimahi, to a special cohort of 8 kaupapa Māori providers, 1 Pacific and 1 public health provider from diverse locations in the South Island who are part of the Te Waipounamu Tamariki Ora Well Child Tautoko Roopu. This group has been meeting virtually for a number of years and is about providing professional development opportunities and collegial support. It's facilitated by the Starting Well Quality Improvement Advisor- Service Improvement, Te Waipounamu Commissioning. The drive behind forming this cohort was so the group could meet face-to-face after only ever meeting virtually in the past.

The key outcome of this initiative was the building and strengthening of the kaimahi (workers) capability in tūpuna parenting ways so they can share it with the whānau they support in their rohe (region). Ten organisations supported 50 kaimahi to join the cohort, with 42 kaimahi committed to completing the whole 14 weeks of the Ngākau Aroha journey, and 8 only attending the 2-day noho wānanga.

This roopu was the first time this kaupapa was delivered to Pakeha kaimahi alongside Māori as these Pakeha were all employed by the kaupapa Māori providers and were supporting Māori whānau in their day-to-day mahi. It was also the first time this kaupapa was delivered with a face-to-face wānanga as well.

To graduate from Ngākau Aroha Parenting for Kaimahi, attendees needed to complete:

- Three mandatory wānanga - 2 Zoom wānanga and a 2-day face-to-face wānanga, including any mahi kāinga (homework) to be presented
- 11 weeks of independent online learning, which involved watching pre-recorded videos, completing online tasks and responding to discussion questions

Wk1	Wk2	Wk3	Wk4	Wk5	Wk6	Wk7	Wk8	Wk9	Wk10	Wk11	Wk12	Wk13	Wk14
Zoom	Weekly independent online learning						2-day noho	Weekly independent online learning					Zoom

In addition to this, there were optional components also

- All attendees were invited to a Te Tiriti online course with a 1hr wānanga, which 17 joined.
- All attendees were invited to an optional Refresher wānanga with graduates from across the motu, which 24 kaimahi attended along with 6 graduates from prior cohorts.

The funding for this cohort came from Health New Zealand-Te Whatu Ora – Te Waipounamu Commissioning, Rata Foundation and Takai (previously part of Oranga Tamariki). Of the 50 kaimahi, 42 committed to completing the whole 14 weeks of the Ngākau Aroha journey at a cost of \$2695+GST each, which totals to \$130,168.50 incl GST. The remaining 8 kaimahi were only able to attend the noho wānanga, and the fee costs were \$200+GST each for them, which totals to \$1,840 incl GST. Takai's



funding subsidised the course fees for Māori and Pasifika kaimahi participating in the whole 14 weeks (Total: \$70,679). Rata fully paid for the fees for any kaimahi who work in Nelson, Marlborough and Canterbury (Total: \$24,794). Te Whatu Ora then paid for any remaining fees for attendees, including Pakeha not in Rata's region and the subsidised fee portion from Takai's funding (Total: \$132,928.50). The noho wānanga costs were also covered by Te Whatu Ora. We are beyond grateful for this funding which supported an effective and successful learning journey for all kaimahi involved.

Narrative Report

1. The highlights/achievements over the reporting period.

There have been many highlights during the journey for this large and unique cohort from Te Waipounamu. This cohort included Pākehā kaimahi for the first time, gifting them this taonga from our people to support Māori whānau in their mahi. The noho marae in Kaikoura was our first time delivering this kaupapa in a face-to-face setting, deepening the understanding of tūpuna parenting to this cohort, leading to the highest retention rate of 83%.

The kaimahi have shared stories about the benefits they experienced in their practice, personal lives, and whānau. These stories emerged through the Kaikoura wānanga and online discussions. We aim to stay connected with graduates to support their future sharing opportunities but also to ask them to come back and support our future cohorts alongside us.

Another key highlight is the growing confidence among graduates in sharing tūpuna parenting. Many have begun incorporating these teachings into their mahi, and feedback shows the content resonates with whānau. The strong relationships built during this journey will support the ongoing success of the kaupapa as graduates continue to inspire and lead in their rohe.

2. A description of the issues, trends, gaps and challenges for this initiative.

While the Te Waipounamu cohort had successes, challenges emerged, particularly around integrating Māori and Pākehā kaimahi. Some Māori participants felt uncomfortable during un-facilitated breakout sessions, and some Pākehā struggled to engage with the kaupapa due to unfamiliarity with te ao Māori and te reo. This highlighted the need for more structured cultural safety measures, such as facilitated breakout rooms and additional support for non-Māori.

3. Summary of what the evidence shows – ie, whether anyone was better off as a result of the initiative.

The evidence shows that participants of the Ngākau Aroha Parenting learning journey, particularly in the Te Waipounamu cohort, experienced positive outcomes. The high NPS score of +58 indicates strong satisfaction, with most saying they would recommend the training to others.

By the end of the course, 75% of respondents felt they had a strong understanding of how tūpuna parenting could be applied to whānau today by the end of the course compared to when they started.



Kaimahi reported benefits for the whānau they support also, with 79% observing more respectful relationships and 75% noting improved wellbeing.

While some Pākehā respondents struggled with te reo and cultural content, most felt empowered to share what they learned, especially with the support of tools like the Kōrero Cards. Overall, the journey successfully enhanced both respondents' knowledge and their ability to positively impact their communities.

Outcomes and Learnings

(What were the outcomes - intended and unintended? What did you learn from the activities?)

Intended Outcomes:

1. **High retention and graduation rate:** Out of the 42 kaimahi who started the full journey, 35 completed all mandatory activities, marking an 83% retention rate, the highest across previous cohorts.
2. **Capability building:** The key outcome was to enhance the kaimahi's ability to apply and share tūpuna parenting practices with whānau, and many graduates expressed confidence in using the knowledge in their professional and personal lives.
3. **Cohesion and support among attendees:** One contributing factor to the high retention was the close relationships within the cohort, due to attendees participating with others from the same service and having met those from other services virtually over a number of years, creating a strong support network.

Unintended Outcomes:

1. **Cultural safety concerns:** Some Māori kaimahi felt culturally unsafe during breakout discussions with Pākehā respondents in the Te Tiriti online course, revealing the need for facilitated rooms to support kōrero with inappropriate remarks.
2. **Varied experiences for Pākehā attendees:** While some Pākehā kaimahi found the journey valuable, others felt discomfort due to their unfamiliarity with te ao Māori, impacting their confidence to share the kaupapa.

Learnings:

1. **Importance of face-to-face wānanga:** The 2-day noho marae was a significant motivator for many participants wanting to meet face to face for the first time, helping to deepen their understanding of the kaupapa and furthering their commitment to the learning journey.
2. **Need for increased whakawhanaungatanga:** More time for relationship-building, particularly in mixed Māori and Pākehā roopu, was identified as crucial to making the learning experience safer and more inclusive.



Overall Analysis

(include quantitative data e.g. numbers attended, where, when, who)

Overall Number of Graduates and Retention

- There were **42** kaimahi who started the whole learning journey, and **35** completed all the mandatory activities and wānanga to graduate
- This is the **highest retention rate for Ngākau Aroha cohort (83%)** compared to previous cohorts we have facilitated for (71% average for previous 4 cohorts).
- One of the reasons we believe retention is higher is because **this cohort was made-up of members of the Te Waipounamu Tamariki Ora Well Child Tautoko Roopu**, a group that is centred around professional development and regularly meeting to grow their capability. This cohort also had the commitment of the managers from the 10 organisations who supported and encouraged their kaimahi in the cohort.
- The other difference with this cohort would be the **face-to-face wānanga** at the halfway mark, which would've made the kaupapa more deeply understood and created a stronger commitment to completing the kaupapa.

Kaimahi who did not graduate with this cohort

Of the **7 kaimahi who did not graduate**, 3 of them are still committed to graduating with another cohort in future, and 2 are actively on that journey.

- 1 had originally registered, but then requested a withdrawal and the email was missed. This attendee had already been charged by the time the oversight was discovered, but we agreed with the Te Wai organisers that the funding could be “held over for a future Te Waipounamu participant from a Māori provider.” (P-M)
- 5 were unable to attend the face-to-face wānanga for either health or tangi reasons:
 - 1 of these struggled to engage in the online learning, so we ended her journey (SM)
 - The remaining 4 kaimahi needed to defer to another cohort to catch-up the content that was missed (LP, DS, TS, KM)
- After wānanga, 1 more kaimahi did not continue with the journey as she left her job (JJ)

During the learning journey, there were four wānanga (1 optional, 3 mandatory). The following analyses the survey results captured at the end of each wānanga.

1. Thu 9th May - Te Tiriti online course (optional)

- a. Because this was the first time having Pakeha kaimahi join this kaupapa, we decided to offer a **Te Tiriti online course** (2.5hrs on online learning + 1hr Zoom wānanga), which **17 signed up for, and 12 completed fully.**



- b. The survey feedback and phone call we received were **insightful** and gave us some clear guidance about ways to **support cultural safety** in our wānanga going forward with having both Pakeha and Māori attendees discussing this kaupapa.
- c. Considering the **6 survey results** received, for the 3 who had completed the online course, 2 would strongly recommend the Te Tiriti course and 1 wouldn't, giving an **NPS score of +33**.
- d. Considering all 6 responses, 4 said they **found the learning 'extremely useful'** and 2 found them 'very useful'.
- e. For this wānanga, we **tried having un-facilitated breakout rooms** where we gave 3 kaimahi per room 2 opportunities to discuss a question.
 - i. However, we got feedback that some Māori kaimahi felt really **culturally unsafe** with the Pakeha kaimahi in their rooms, and they couldn't deflect or respond to a racist line of thought that was shared in a professional manner.
 - ii. **Our learning** was that, in future, we would have breakout rooms facilitated for this Te Tiriti course as we do with our Ngākau Aroha journey.

2. Wed 15th & Thu 16th May - Opening Zoom Wānanga

- a. Our **opening Zoom wānanga** was 2hrs long, with the 41 kaimahi split into two groups on consecutive days so breakout room sizes would be manageable for discussions.
- b. For the 18 who completed the survey, the results were very positive, with 13 saying the **wānanga experience was 'Excellent'** and including comments like:
 - i. 'I found everyone amazing to communicate with and i loved how everyone found it comfortable and a safe place to share'
 - ii. 'Gave an opportunity for all to have a korero, was inclusive of all voice in the roopu which is hard to achieve online. messaging was clear'
 - iii. 'There was no judgement when sharing stories'
 - iv. 'Awesome instructors/leaders on the Course :)'
- c. The 18 respondents gave a positive **NPS of +50** (on a scale of -100 to +100) when asked if they would recommend the training to a colleague.
 - i. **Māori** respondents gave a more positive **NPS of +66.66** and Pakeha respondents gave a much lower rating of +16.66. The Pakeha result was skewed by the one negative response highlighted below.

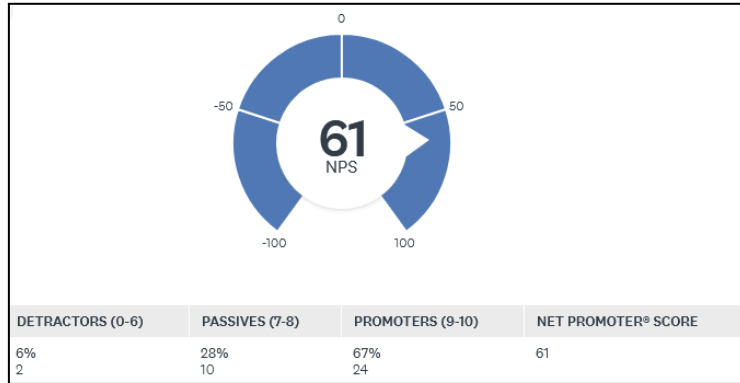
- d. Some **Pakeha** found the wānanga positive & were excited for the journey ahead.
 - i. One had a harder time saying ‘I was a bit nervous and felt reassured,’ and that she did not feel safe because ‘I have been told to let others have a say.’
 - ii. She rated the experience, the content and Kaiako positively, and didn’t have any suggestions for change, but had been made to feel small in this space, and would not recommend the course - the only one to mark that negatively.

3. Mon 1st & Tue 2nd July - Kaikoura Face-to-face Wānanga

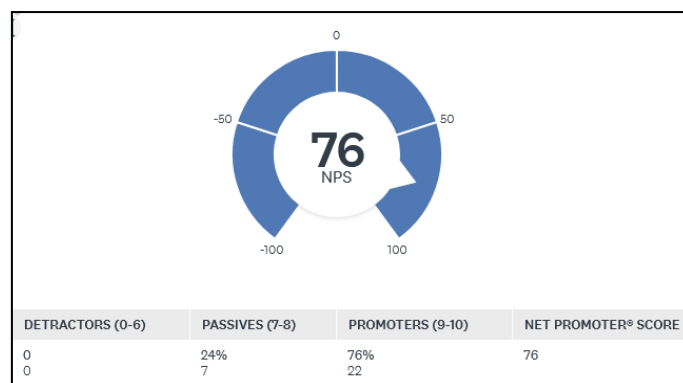
- a. The **face-to-face wānanga at Takahanga Marae in Kaikoura** was a highlight of this unique cohort. Tūpuna Parenting brought a Kaiako team of 6 to run the wānanga over 2-days, with a hōtaka that ran from 9am - 4pm. The 42-strong cohort welcomed 8 ‘noho-only’ kaimahi to join them, though 5 of the cohort were unable to attend, so **total attendance was 45**. 36 kaimahi completed a survey at the end, and the results were very positive.



- b. For the 36 respondents, they gave an **NPS of +61**, with 24 saying they would strongly recommend the journey to a friend or colleague.

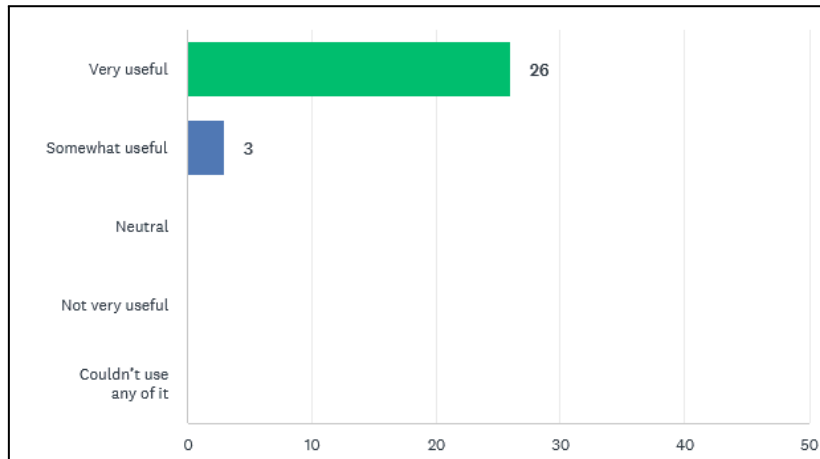


- c. **7 respondents** attended the **2-day wānanga only** and had not completed the rest of the journey - they gave an **NPS of 0**, with only 2 saying they would strongly recommend the journey. Some of the early comments from these ‘wānanga only’ attendees showed that these 2 days weren’t as useful as we hoped:
- i. ‘I had different expectations for the wānanga compared to how it actually played out. i did not gain as much knowledge as i had hoped.’
 - ii. ‘It would have been good if the wananga cohort received some information about what the 2 day wa [wānanga] nanga was going to look like. Or, ask what the 2 day cohort may want from the wananga. We are lucky enough to have a kaimahi in our tari [team] who has completed the 14wk training. I was looking forward to some of those learnings but did not get that.’
- d. The **29 respondents** who were part of the longer **Ngākau Aroha journey** gave a **very high NPS of +76**, with 22 saying they would strongly recommend the journey. This showed that the wānanga fit well into the overall kaupapa, even if it wasn’t enough for the ‘wānanga only’ attendees.

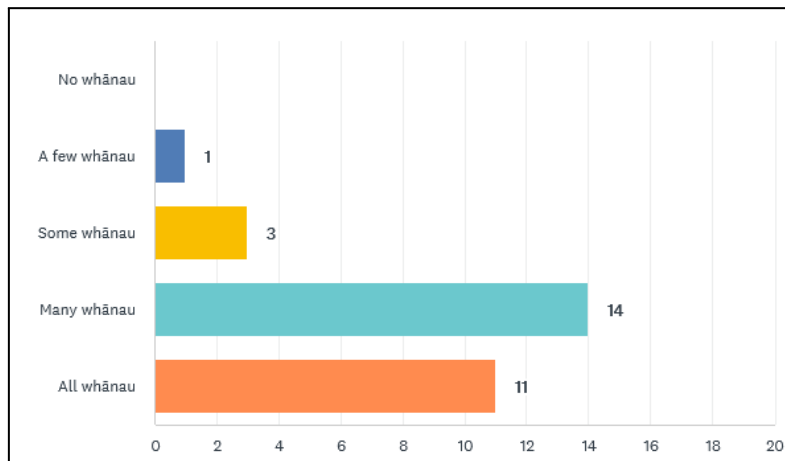




- e. **26 of the 29** Ngākau Aroha attendees said that the wānanga was **‘very useful’** to help start sharing the kaupapa with whānau (‘very useful’ was the top rank here, though on other surveys there’s usually an ‘extremely useful’ as well).



- f. **25 of the 29** said they would be able to **share the kaupapa with ‘many’ or ‘all whānau** they support, whether as a gentle drop or a full kōrero.



- g. **2** respondents found some of the content **‘very triggering’**, though they also said it was a ‘mostly safe space’.

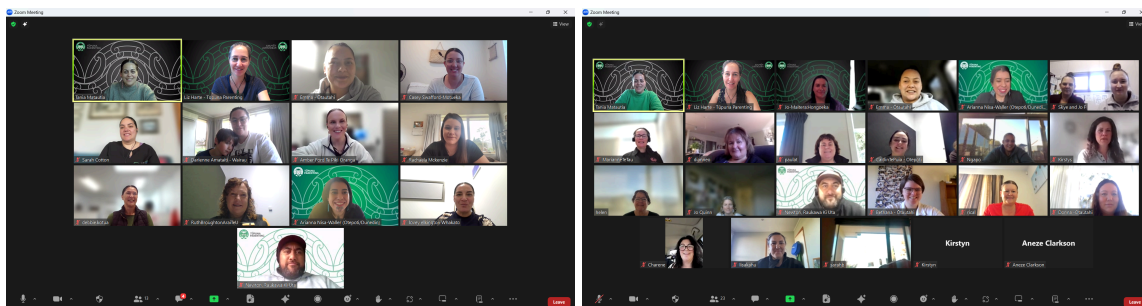
- i. Their reasons for the content being triggering were

1. ‘It can be difficult to hear how gentle our tūpuna were because in my whānau there has been a lot of hurt and abuse it can feel hurtful that we were robbed of some of these things.’

2. It was hard to me to reflect on the whanau interview for my own whanau. Trauma in my own whanau was hard for me to hear and think about
- ii. Their suggestions to make it safer in future were:
 1. ‘More whakawhanaungatanga, it took me a while to feel familiar to those around me and so didn’t participate as much at the start’
 2. ‘I wonder if maybe a Māori safe would be safer to ask questions which feel of hurting others or creating more white fragility. Everyone was lovely but I feel their journey is so different to mine as Māori ‘
 - iii. Based on these comments, next time we do a face-to-face wānanga, we will give a bit **more time to whānaungatanga** and some more variety to the games, but we will also consider doing **an activity that splits Māori and Pakeha** into their own groups to discuss their whakaaro more openly.

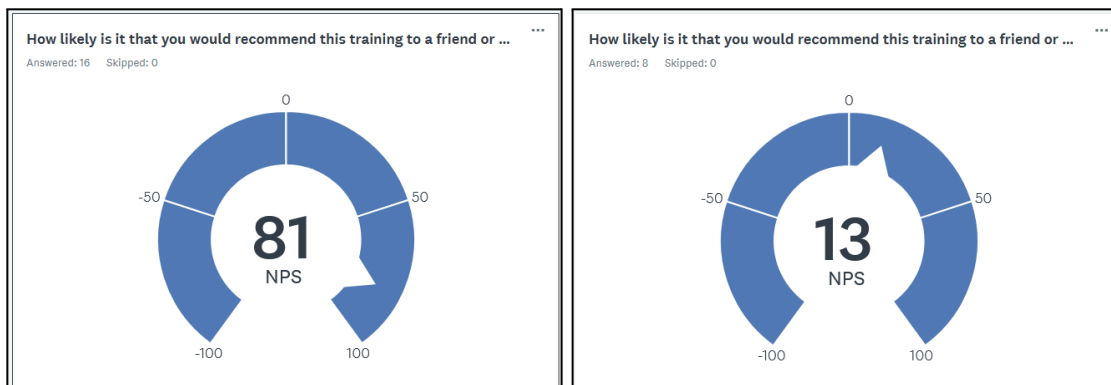
4. Wed 28th, Thu 29th Aug & Fri 6th Sep - Graduation Zoom Wānanga

- a. Our final **Graduation Zoom wānanga** was 2hrs long and again split over three groups on three different days, again to support manageable breakout room sizes, but also to accommodate some kaimahi who were unable to attend the 2 initially proposed sessions. **Of the 35 kaimahi**, 24 completed the final survey. Overall, the results were very positive, as they have been for the whole journey.



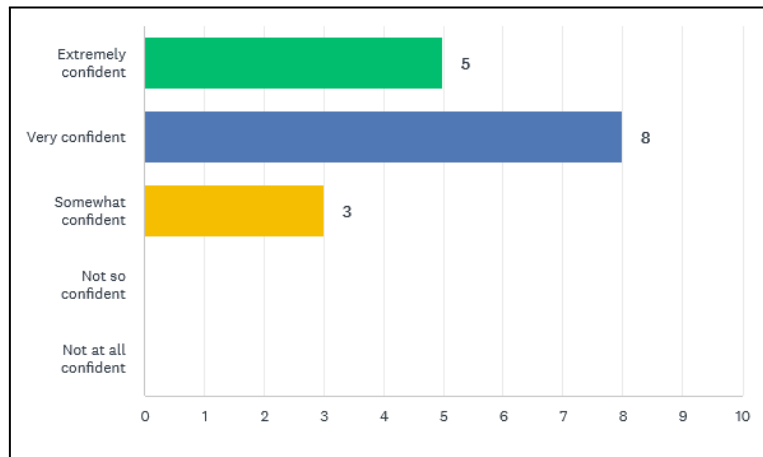
- a. In their graduation survey, **the whole roopu**, Māori and Pakeha, gave an **NPS of +58** (on a scale of -100 to +100) when asked if they would recommend this training to a colleague.
 - i. This NPS is only slightly lower than the average for this graduation survey of all previous cohorts of +65.
- b. Interestingly, the 15 Māori and 1 Pasifika kaimahi gave a **much higher NPS of +81 than Pakeha with +13.**

- i. Of the **16 Māori/Pasifika, 13 would recommend the training.**
- ii. Some of the reasons for this response are:
 1. ‘The content in this course is valuable for Maori, it is backed by science, the course was attainable for all learning abilities.’
 2. ‘I stepped into this kaupapa unbeknown of what I was going to get out of this Wā, personally & professionally I feel really connected and in tune with my purpose!!’
 3. ‘I enjoyed the content hugely but an unexpected added element for me was the way the mahi was delivered online. I have not had the opportunity to do such responsive online learning before.’
 4. ‘The learnings were easy to understand and a great tool to use in our mahi’



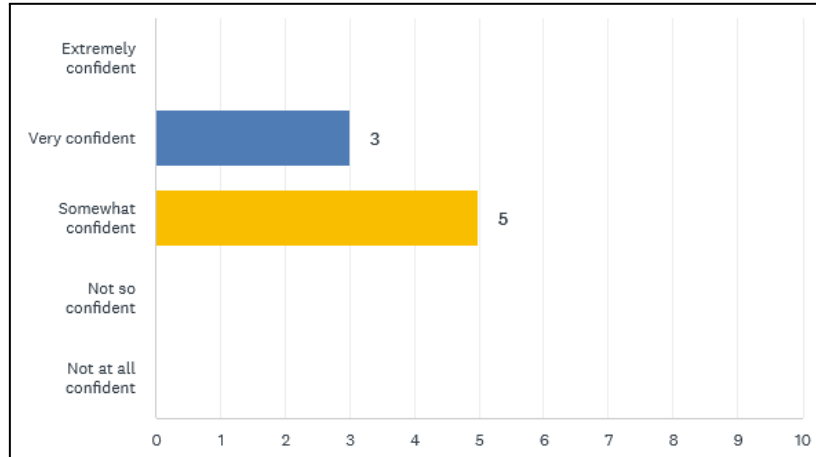
- iii. Of the **8 Pakeha, only 3 would recommend the journey.**
- iv. Some of the reasons for their response are:
 1. ‘The Kaupapa is delivered well and easy to learn and incorporate into mahi. It is such a beautiful kaupapa, it has been such a blessing to be able to learn this matauranga and be able to use it with whanau’
 2. ‘I struggled and feeling awkward a little bit being a pākeha and not understanding te reo very well. I know practice makes things more comfortable though.’
 3. ‘Overall I thought it was a good course, it took me some time to get my head around how I could use this in my day to day mahi but also my day to day living. There were some parts of the learning that really challenged me which was great and there were also some parts that I didn't 100% agree with.’

4. 'I enjoyed the noho, I enjoyed the course. I did not enjoy my manager stopping me from contributing on the online sessions and when I did ticking me off for what I had said.'
- v. From this, we interpret that **the Pakeha attendees all had varied journeys that perhaps weren't fully catered for in the journey.**
 1. While some had good foundational knowledge of te ao Māori and basic te reo, others didn't despite working in kaupapa Māori services.
 2. It was also unfortunate to see that the guidance provided in the workplace to one Pakeha kaimahi was frustrating for them and darkened their experience.
 - c. In the final survey, **75%** of the respondents said they '**strongly agree**' that they **have a 'good understanding of tūpuna parenting** (ie tapu, mana, whakataukī, explorer accounts etc)' compared to before they started. **79%** also said they '**strongly agree**' that they 'understand **how tūpuna parenting applies to whānau today**'.
 - d. Thinking about the **graduates' confidence in sharing the kaupapa** with whānau
 - i. Of the 16 **Māori/Pasifika**, **31%** said they were '**extremely confident**' to share the kaupapa with many of the whānau they support. 50% said they were 'very confident' and the remainder said they were 'somewhat confident'.

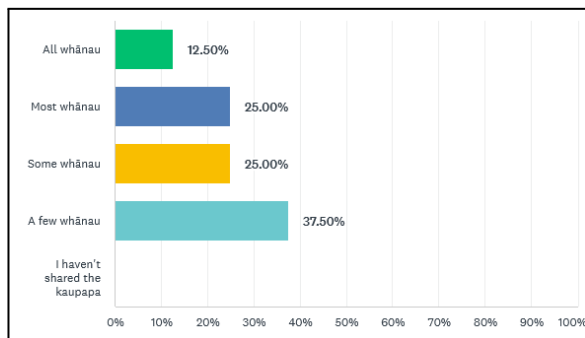
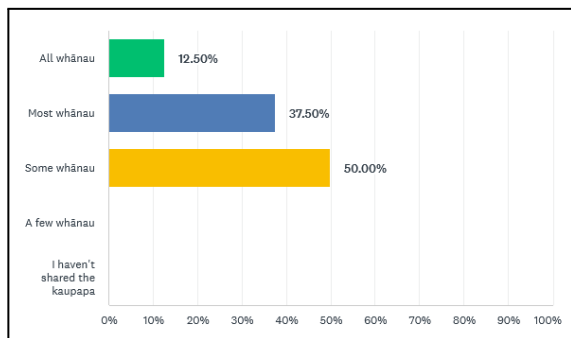




- ii. Of the 8 Pakeha, **none said they were ‘extremely confident’**, 37% said they were ‘very confident’ and the remainder said they were ‘somewhat confident’.



- iii. We believe the main reason for this difference in confidence between Māori and Pakeha is because the **Pakeha were potentially learning so much more about Māori values and culture** than they had done in their previous cultural competency trainings in the past, **so had more work to do to build their confidence to share.**
- e. Considering **how many whānau the kaimahi thought they might share with**, similar to the confidence question, the 16 Māori/Pasifika kaimahi (the left graph) believed they would be able to share with more whānau than the 8 Pakeha kaimahi (the right graph).





f. When asking respondents to **consider whānau they had shared the kaupapa with** a revisited, the measures were all positive. Considering ‘Somewhat agree’ and ‘Totally agree’ responses below:

- i. **79%** said whānau relationships were more positive, and they were **treating each other more respectfully**.
- ii. **75%** noted whānau are **less stressed as parents** and have improved **whānau wellbeing**. **70%** also saw improved whānau happiness.

	TOTALLY DISAGREE	SOMEWHAT DISAGREE	NEUTRAL	SOMEWHAT AGREE	TOTALLY AGREE
Their whānau happiness has improved Comments (0)	0.00% 0	0.00% 0	29.17% 7	45.83% 11	25.00% 6
They are less stressed as a parent(s) Comments (0)	0.00% 0	0.00% 0	25.00% 6	58.33% 14	16.67% 4
Their whānau relationships are more positive and supportive Comments (0)	0.00% 0	0.00% 0	20.83% 5	50.00% 12	29.17% 7
Their whānau wellbeing has improved Comments (0)	0.00% 0	0.00% 0	25.00% 6	45.83% 11	29.17% 7
They are treating their whānau more respectfully Comments (0)	0.00% 0	0.00% 0	20.83% 5	45.83% 11	33.33% 8

g. When we asked them to think about **what they liked about the learning journey**, the responses fell into three categories: **Learning design, Kaikoura and the mātauranga**.

- i. The mātauranga is the reason everyone has joined, and previous surveys have spoken about the beauty and value it holds for kaimahi.
- ii. In this survey, the strongest acknowledgement was the learning journey itself, including the past graduate videos, the overall structure, and varied learning styles included in the journey.
- iii. Kaikoura was also highlighted as it appealed to those who benefitted from face-to-face learning.

Kaikoura		25%	6
Learning Design		70.83%	17
Mātauranga		25%	6